

COURSE SYLLABUS

COURSE ANTH/REL 443 Anthropology of Buddhism

Time: Spring Semester 2018, 1:30-4:00 p.m. Wednesdays

Place: Business Administration C101, University of Hawai`i @ Manoa

INSTRUCTOR

Dr. Leslie E. Sponsel, Professor Emeritus
Department of Anthropology/UHM

Office: 321 Saunders Hall

Office phone: 956-3770

Office hours: 4:00-6:00 p.m., Wednesdays

Email: sponsel@hawaii.edu

Websites:

<http://www.socialsciences.hawaii.edu/profile/index.cfm?email=sponsel@hawaii.edu>

<http://spiritualecology.info>

ORIENTATION

“With its philosophical insight into the interconnectedness and thoroughgoing interdependence of all conditioned things, with its thesis that happiness is to be found through the restraint of desire in a life of contentment rather than through the proliferation of desire, with its goal of enlightenment through renunciation and contemplation and its ethic of non-injury and boundless loving-kindness for all beings, Buddhism provides all the essential elements for a relationship to the natural world characterized by respect, care, and compassion.” Bhikkhu Bodi, 1987, “Foreword,” in *Buddhist Perspectives on the Ecocrisis*, Klas Sandell, ed., Kandy, Sri Lanka: Buddhist Publication Society, p. vii.

This semester 443 focuses exclusively on a broad survey of Buddhist ecology and environmentalism in both theory and practice. Students will also explore deeper into selected aspects of their choice through individual research that they report to class.

After more than 2,500 years, the core principles of Buddhism as developed in the Four Noble Truths and the Noble Eightfold Path remain the common denominators underlying the various schools, lineages, and sects of Buddhism to this day (see Appendix 1 below). Since the 1970s, these principles have been increasingly applied and developed systematically as the foundation for Buddhist ecology and environmentalism.

Through integrating PowerPoint lectures, documentary films, class discussions, and student reports, this course surveys cross-culturally in depth Buddhist ecology and environmentalism. It includes a special segment on Buddhist responses to the realities and existential threats of ongoing global climate change. Material will be drawn from the instructor's more than three decades of research on the subject, including annual ethnographic fieldwork in Thailand, in recent years on sacred caves, plus from the developing manuscript for his forthcoming book *Natural Wisdom: Meditations on Buddhist Ecology and Environmentalism*.

OBJECTIVES

The primary objectives of this course are to provide:

1. a systematic and holistic survey of Buddhist ecology and environmentalism;
2. a demonstration of the relevance of Buddhism for particular ecological and environmental concerns, problems, and issues;
3. illustrations of the above through descriptions and writings of key personages in Buddhist ecology and environmentalism; and
4. a guide to resources for further individual study of these and related topics during this course and beyond.

LEARNING OUTCOMES

By the end of this course students should be able to:

1. identify the generic core principles of Buddhism most relevant to ecology and environmentalism;
2. describe the basic Buddhist worldview, values, attitudes, and practices most relevant to ecology and environmentalism;

3. analyze specific ecological and environmental concerns, problems, and issues as well as recommend appropriate action from a Buddhist perspective;
4. explain how Buddhist ecology and environmentalism might be manifest in daily life and society; and
5. rebut the skeptics and critics regarding the relevance of Buddhism for ecology and environmentalism.

FORMAT

The above topics will be covered in a variety of venues through an integration of four PowerPoint lectures by the instructor, general class discussions, individual student discussion of the textbook readings, and selected films and websites.

Students are welcome to suggest revisions for this syllabus at any time during the semester. A statement attributed to the Buddha applies to every aspect of this course as well: "Be ye lamps unto yourselves." In the context of this course, this statement means that students should apply critical thinking in their readings, class discussions, reports, and all other aspects of the course. It also means that this course will emphasize active and collaborative learning.

Naturally graduate students are expected to demonstrate a higher quality and quantity of work including additional reading beyond the regular textbooks and assignments.

TEXTBOOKS

Unfortunately, there is no single textbook that conveniently surveys all of the course material. Instead, a combination of three textbooks was carefully selected. Every student is required to thoroughly read and discuss each of these three basic textbooks following the assignments in the schedule below:

Required (listed in order covered):

Kaza, Stephanie, and Kenneth Kraft, eds., 2000, *Dharma Rain: Sources of Buddhist Environmentalism*, Boston, MA: Shambhala Publications, Inc.

Stanley, John, David R. Loy, and Gyurme Dorje, eds., 2009, *A Buddhist Response to the Climate Emergency*, Boston, MA: Wisdom Publications.

Kaza, Stephanie, 2008, *Mindfully Green: A Personal and Spiritual Guide to Whole Earth Thinking*, Boston, MA: Shambhala Publications, Inc.

Recommended:

For general background see:

Barash, David P., 2014, *Buddhist Biology: Ancient Wisdom Meets Modern Western Science*, New York, NY: Oxford University Press.

Drda, Darrin, 2011, *The Four Global Truths: Awakening to the Peril and Promise of Our Times*, Berkeley, CA: Evolver Editions.

Jayassro, Ajahn, 2013, *Without and Within: Questions and Answers on Teaching of Theravada Buddhism*, Bangkok, Thailand: Panyaprateeep Foundation [available on Laulima course website].

Keown, Damien, 2013, *Buddhism: A Very Short Introduction*, New York, NY: Oxford University Press.

Macy, Joanna, and Chris Johnstone, 2012, *Active Hope: How to Face the Mess We're in without Going Crazy*, Novato, CA: New World Library.

Especially for graduate students see:

Tucker, Mary Evelyn, and Duncan Ryuken Williams, eds., 1997, *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, Cambridge, MA: Harvard University Press.

The three textbooks are available in the UH Bookstore. However, used copies can be ordered at far less expense even with shipping and handling costs from Amazon.com. Allow at least two weeks for delivery.

A few additional readings will be assigned from selected book chapters, journal articles, and online sources. In addition, each student is expected to present a critical summary of one book on a special ecological or environmental concern, problem, or issue of their choice, such as animal welfare and rights, bioethics, consumerism, nuclear industry or weapons, sustainability, trees and forests, or vegetarianism. These reports will be scheduled during the last three regular class meetings.

CLASSROOM ETIQUETTE

You are expected to arrive in class on time and to remain fully attentive for the entire period without any interruptions (1:30-4:00). Attendance will be taken at the beginning and end of every period. You are expected to avoid regular conversation or other distracting behavior out of respect and courtesy for fellow students and the instructor. No extraneous reading material may be used during the class period. Anyone

who repeatedly falls asleep in class will receive one letter grade reduction. The final course grade will be reduced for any disruptive or inattentive behavior. All electronic devices such as cell phones must be turned off before class and remain so throughout the entire period. The use of a laptop computer is not allowed in this class, unless a copy of your class notes is sent to the instructor as an email attachment for each period after it is used. If you want to use electronic devices for matters unrelated to the class during the period, then you should not take the class.

The only prerequisite for this course is an open mind and willingness to learn through reading, discussion, and debate. In this class anyone is welcome to say or write anything with only three restrictions--- it is relevant, concise, and polite. This includes respecting the sensitivities of others and freely allowing others ample opportunity to join in any class discussion. Although it will become obvious that the instructor has his own perspective, ultimately there is no “party line” in this course--- religious, ideological, political, or otherwise. Indeed, students are encouraged to constructively disagree with the instructor, course material, and each other whenever they wish to do so. Ultimately, for the most part, the instructor does not really care what students think; however, he does care very deeply that they think in an informed and critical manner.

See UHM The Student Code of Conduct at:
http://studentaffairs.manoa.hawaii.edu/policies/conduct_code/

SPECIAL NEEDS

Reasonable accommodations can be arranged for persons with some disability by visiting the KOKUA Program in QLCSS 013 or by phoning them at 956-7511 or 956-7612.

GRADE

10% Class attendance and participation

30% Class discussions of textbooks and other readings

30% Individual or panel discussion on a selected special topic

15% Mid-term take-home essay examination due

15% Final take-home essay examination due

Please carefully read and follow the guidelines and questions for the examination in pages 8-10. Because the questions for the mid-term and final examinations are already provided there is ample time for preparation. Take advantage of this opportunity rather

than waiting until the last minute before the deadline. It would be especially useful to keep a journal or a separate file for each exam and/or question throughout the semester.

SCHEDULE AND TOPICS

PART I: OVERVIEW OF BUDDHIST ECOLOGY AND ENVIRONMENTALISM

- January 10 Orientation (syllabus overview)
Lecture: “Natural Wisdom: Meditations on Buddhist Ecology and Environmentalism”
- January 17 Film: The Buddha (120 minutes)
Required reading:

Sponsel, Leslie E., 2012, “Natural Wisdom and Action, The Buddha” in *Spiritual Ecology: A Quiet Revolution*, Chapter 5, pp. 31-42 [see the file on the Laulima course website].
- January 24 Lecture on book *Buddhist Biology: Ancient Eastern Wisdom Meets Modern Western Science* by David P. Barash

Required reading:

Darlington, Susan, 2017, “Contemporary Buddhism and Ecology,” in *The Oxford Handbook of Contemporary Buddhism*, Michael Jerryson, ed., New York, NY: Oxford University Press, Chapter 26, pp. 487-503 [see Laulima].

Film: *Pad Yatra: A Green Odyssey* (72 minutes)
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PART II: SOURCES OF BUDDHIST ECOLOGY AND ENVIRONMENTALISM

- January 31 Class discussion on book *Dharma Rain: Sources of Buddhist Environmentalism* edited by Stephanie Kaza and Kenneth Kraft – Parts 1, 2, 3
- February 7 Parts 4-5
- February 14 Parts 6-7

February 21 Lecture: “Illuminating Darkness: Sacred Caves in Thailand, Ethnographic and Ecological Perspectives”

February 28 Lecture: “Tibet: What happens when a sacred place is secularized?”

Film:

The Unwinking Gaze: The Inside Story of the Dalai Lama’s Struggle for Tibet (70 minutes)

Mid-term essays due

PART III: GLOBAL CLIMATE CHANGE AND BUDDHIST RESPONSES

March 7 Film: *An Inconvenient Sequel: Truth to Power* (97 minutes)

March 14 Class discussion of book *A Buddhist Response to the Climate Emergency* edited by John Stanley, David R. Loy, and Gyurme Dorje – Introduction, Parts I, II, III

March 21 Parts IV, V, VI, Afterword, What’s Next?

March 28 **Spring Recess!**

PART IV: BUDDHIST ENVIRONMENTAL MINDFULNESS

April 4 Class discussion of book *Mindfully Green: A Personal and Spiritual Guide to Whole Earth Thinking* by Stephanie Kaza – Parts 1, 2

April 11 Part 3

Films:

The Ecological Self by Joanna Macy (27 minutes)

Renewal: Compassion in Action [segment on Buddhism, 11 minutes]

Poet W.S. Merwin (55 minutes)

PART V: SPECIAL TOPICS ON BUDDHIST ENVIRONMENTALISM

- April 18 **Individual and/or panel discussion**
 (see Selected Bibliography on pp. 21-55)
- Animal Welfare, Rights, and Bioethics (see especially Ricard 2016, Page 1999, Phelps 2004, Story 1964, and/or Waldau 2002)
- Vegetarianism (see especially Bodhipaksa 2010, Kapleau 1982, and/or Shabkar 2004)
- April 25 Sacred Trees and Forests (see especially Darlington 2012)
- Consumerism and Sustainability (see especially Badiner 2002, Kaza 2005, Payne 2010, Roberts 2009, and/or Sivaraksa 2009)
- May 2 Nuclear Industries (see especially Watts 2012 and 2013 on the Fukushima case)
- Bhutan Ecology and Environmentalism (search Google.com, Google Scholar, and the Centre for Global National Happiness at <http://www.gnhcentrebhutan.org/>)

Recommended Film:

View at home one or more films on Bhutan available from Sinclair Library Wong AudioVisual.

May 7 Final Examination Take-home Essays due

GUIDELINES AND QUESTIONS FOR THE MID-TERM AND FINAL ESSAY EXAMINATIONS

The three essays each for the mid-term and final examinations should be sent by email as a single file attachment to the instructor by February 28 and May 7, respectively (sponsel@hawaii.edu). A late final examination cannot be accepted because of university regulations. One letter grade will be reduced for each day that the submission of the mid-term examination is late.

One or more letter grades will be subtracted from the examination grade for failure to carefully follow the following guidelines.

Identify the number of the question you are answering in your essay. Each answer should be clear and concise, but penetrating. Get specific. Limit your answer to each of the questions to one page typed single-spaced. Include introductory and concluding paragraphs. Clearly identify by number 3-4 main points for each of the three essays. Use paraphrasing instead of quotes, don't waste space.

Ultimately your essays must be the product of your own scholarship and creativity. Any plagiarism will earn an automatic F for the final course grade and be reported to the office of the Dean for disciplinary action. However, you are welcome to consult with any person as well as any print and internet resources, although covering the required readings for the course is by far the most important. One or more letter grades will be subtracted from your final course grade, if coverage of required readings and other course material is inadequate. Be careful to properly acknowledge the source for very specific information and ideas. Also, be sure to include your own insights, comments, reactions, criticisms, and questions, not just summarize course material. Your essay should be a thorough and penetrating synthesis of all of the relevant course material.

Cite the course textbooks and also other sources including publications, lectures, films, case studies, websites, class discussion, and handouts. In each reading citation include the author, year, and page (for example, Kaza 2008:54-55). Other sources can be documented as follows: (lecture February 14), (class discussion March 7), (film title), or (personal communication with His Holiness the 14th Dalai Lama of Tibet, April 1, 2018). It is not necessary to append a bibliography with the full citation of any sources, provided that they are already in the syllabus, rather in the text of your essay the name of the author and year of publication are sufficient.

The three purposes of the essays are to: (1) convincingly demonstrate your general familiarity with the course material; (2) present a critical analysis of it; and (3) discuss your own reactions to it. Your grade will be based on fulfilling these three purposes, the guidelines for the examination and course, and the course learning outcomes as listed previously in this syllabus. In grading the instructor will emphasize content. However, you should routinely perform a grammar and spelling check with your computer. Misspellings, typos, and/or grammatical errors will impress any instructor, negatively.

The instructor is willing to read and comment on an outline or draft of an essay sent by email well in advance of the due date for the examination.

From past experience, students who do well on these take-home essay examinations start sooner than later. Since the questions are already available in the course syllabus by a week before the first day of class it is possible and highly desirable to keep a file of reading and class notes, ideas, and observations toward thinking about and answering each question throughout the entire semester. Don't wait until the last minute before the deadline, you would defeat the purpose of this exercise, greatly diminish your learning experience, and most likely reduce your grade as well. Please devote at least one page typed single-spaced to each of the questions. Again, remember to email them together as a single file attachment, not three separate files. Label the email subject as 443 Exam.

MID-TERM EXAMINATION ESSAY QUESTIONS (due February 28)

1. What are the three most important points that you learned so far about the meaning and significance of Buddhist ecology and environmentalism?
2. What are three problems, limitations, or criticisms of Buddhist ecology and environmentalism?
3. What are three ways that the phenomena of Buddhist ecology and environmentalism are relevant to non-Buddhists?

FINAL EXAMINATION ESSAY QUESTIONS (due May 7)

1. What are the three most important points that you learned about Buddhist responses to global climate change from the reading and class discussion of the book *Buddhist Responses to the Climate Emergency*?
2. What are the three most important points that you learned from your reading and the class discussion of the book *Mindfully Green*?
3. What are the three most important points that you learned overall from this course on Buddhist ecology and environmentalism?

GUIDELINES FOR POWERPOINTS PRESENTATIONS

Limit the number of frames in your PowerPoint to about one frame for every one to two minutes according to the time available. For example, use about a dozen frames if you have only 15 minutes for your presentation, or about two dozen frames if you have 30 minutes.

When you start developing your PowerPoint presentation, carefully select a frame design and color combination that best reflects your subject matter. Be sure to use a strong contrast in the colors of the text and background. For instance, it is easy for your audience to read something like a yellow text on a dark blue background, or vice versa. Avoid using light or dark colors for both text and background. Use a bold font in the largest size that will fit on the frame.

The goal is to design the PowerPoint so that it can be easily read by the audience without straining. It should also be aesthetically pleasing as well as informative.

Limit the text on each frame of the PowerPoint to a few key words or phrases avoiding too much detail. The text is simply a guide to help your memory as the speaker and an outline for the audience to help them follow the main points of your talk. Do not read the text on each frame to your audience; they are literate and will be more actively engaged in your presentation if they read the text on each frame for themselves. Instead, explain the key words and phrases on each frame to elaborate on the main points outlined. If you use a quote, then ask the audience to read it for themselves in order to involve them more actively in the presentation.

Use a few striking but relevant illustrations or images for most frames, but not necessarily on every one of them. Careful selection of images that are most relevant and highest quality will greatly enhance your PowerPoint. Images may be found at <https://www.google.com/imghp?hl=en>.

Sometimes special effects or gimmicks with PowerPoint such as animation can enhance a presentation, but if they are not handled very carefully, then they can be distracting for the audience. Your primary goal is to inform your audience, rather than dazzle them with your technological skills and in the process sacrifice your message.

Video segments may be useful, but only if you have time and if they can be accessed easily and quickly (e.g., <http://www.YouTube.com>).

You should bring your PowerPoint file on a USB, flash drive, or other external storage device that can be installed easily and quickly in the computer provided in the classroom, rather than wasting time installing your laptop, trying to download the PowerPoint from your email, or some other venue. Get to the class early to set up. Install this device well ahead of the time for your presentation for efficiency. Your PowerPoint file can be inserted on the desktop, then extract and keep your USB to avoid forgetting and losing it. Be sure to test and rehearse with any equipment in advance in order to avoid any frustration with technical problems for you and your audience.

GUIDELINES FOR PANEL DISCUSSIONS

1. **PANEL SIZE AND COORDINATION** The optimum size for a student panel is around three individuals, a smaller or larger number can be awkward. One member of the panel should volunteer or be elected to serve as its coordinator. The coordinator should make a list of the names and email addresses of all members of the panel to set up a group email to facilitate effective communication and coordination of the panel as a whole outside of the classroom.
 2. **TWO MEETINGS** Each panel should meet outside of class at least twice in order to successively plan, integrate, and rehearse the whole presentation. It is especially important for the panel to rehearse the presentation before it is given in class in order to work out any problems, gauge timing, and make it run as smoothly as possible. In effect, panel meetings outside of class should be like a small seminar on the subject under consideration as part of the active and collaborative learning style emphasized in this course. The instructor will also schedule some class time for panels to get organized.
 3. **INSTRUCTOR FEEDBACK** Ideally the entire panel or at least a representative should meet with the instructor during his office hours to outline the presentation and obtain feedback. Since the panel presentation comprises 30% of the final course grade feedback from the instructor can be especially helpful and important.
 4. **CRITICAL ANALYSIS** The members of each panel should dialog among themselves in person and by email to identify three to five key points to explore in their class discussion. In this presentation panel members should engage together in a conversation about their individual conclusions from their own case study, perhaps focusing in turn on each of three to five main points on the subject. Avoid each panelist simply summarizing their own reading in succession. The panel must involve a dialog among panelists.
 5. **IDEAS AND DELIVERY** The panel should keep its presentation simple, just focus on discussing the primary argument and three to five main points. Try to accomplish this in a manner that attracts and holds the attention of the class. In other words, both the ideas and their delivery are important for an effective presentation. If feasible, it is desirable for the panelists to engage in a debate on the subject with different individuals taking opposing or alternative sides in a constructive argument. The panel presentation may be facilitated by a PowerPoint presentation, but keep it simple and relevant, don't get lost with details and gimmicks.
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APPENDICES

1. Core Principles of Buddhism

The Four Noble Truths

1. All existence is suffering (dukkha)
2. Suffering is caused by ignorance and desire.
3. Suffering can end.
4. The way to end suffering is the Noble Eightfold Path.

The Noble Eightfold Path

1. Right understanding
 2. Right resolve
 3. Right speech
 4. Right action
 5. Right livelihood
 6. Right effort
 7. Right mindfulness
 8. Right meditation
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2. Western Environmentalists Influenced by Buddhism

Robert Aitken (Zen scholar)

Alan Hunt Badiner (journalist)

Martine and Stephen Batchelor (scholars)

Fritjof Capra (quantum physics)

Mark Coleman (wilderness meditation)

Bill Devall (deep ecologist)

Rita Gross (ecofeminist)

Ruben L.F. Habito (Zen scholar)

Ernst Haeckel (biologist coined word ecology)

Joan Halifax (anthropologist and Buddhist spiritual healer)

Daniel H. Henning (deep ecologist)

Ken Jones (engaged Buddhist and Green Party activist)

Philip Kapleau (Zen vegetarianism)

Stephanie Kaza (environmental ethics)

Petra Kelly (German Green Party)

Aldo Leopold (land ethic)

John Daido Looi (Zen environmentalist)

Joanna Macy (Buddhist systems thinker and teacher)

Peter Matthiessen (novelist)

Thomas Merton (Trappist monk and writer)

William S. Merwin (ecopoet)

John Muir (pioneer conservationist)

Arne Naess (founder of deep ecology)

Helena Norberg-Hodge (Ladakh Project)

Steven C. Rockefeller (leader in Earth Charter)

E. F. Schumacher (Buddhist economics)

John Seed (Council of All Beings)

Albert Schweitzer (reverence for life)

Gary Snyder (Zen poet and deep ecologist)

Michael Soule (founder of conservation biology)

David Suzuki (biologist)

Henry David Thoreau (environmental essayist and poet)

Christopher Titmuss (insight meditation teacher)

Alan Watts (counterculture mystic)

Duncan Ryuken Williams (scholar).

3. Chronology of Buddhist Ecology and Environmentalism

1980s Buddhist Peace Fellowship in Berkeley, California, begins to address environmental concerns <http://www.bpf.org>.

1984 Buddhists included in the Global Forum of Spiritual and Parliamentary Leaders on Human Survival (1988 Oxford, 1990 Moscow, 1992 Rio de Janeiro, 1993 Kyoto, etc.).

1985 Buddhist Perception of Nature Project and its publications initiated by Nancy Nash in Hong Kong (Davies 1987).

1986 "The Buddhist Declaration of Nature" by Venerable Lungrig Namgyai Rinpoche generated at the World Wildlife Fund 25th Anniversary conference in Assisi, Italy, September 29, (Namgyal 1986).

1987 The Mind and Life Institute initiated, a series of dialogues between His Holiness the 14th Dalai Lama of Tibet, Western scientists, philosophers, and others (Luisi and Houshmand 2009).

1988 Buddhists included in The Global Forum of Spiritual and Parliamentary Leaders on Human Survival in April in Oxford, England (Vittachi 1989).

1989 In his speech accepting the Nobel Peace Prize His Holiness the 14th Dalai Lama of Tibet proposes that Tibet become an international peace zone and ecological reserve.

International Network of Engaged Buddhists founded in Bangkok by Sulak Sivaraksa embraces environmental interests (<http://www.inebnetwork.org>).

1990 Alan Hunt Badiner edits one of the first books on Buddhist environmentalism: Dharma Gaia: A Harvest of Essays in Buddhism and Ecology.

His Holiness the 14th Dalai Lama of Tibet is keynote speaker at the interfaith symposium on "Spirit and Nature: Why the Environment is a Religious Issue," Middlebury College, Vermont (Moyers 1991, Rockefeller and Elder 1992).

1991 Buddhism and Nature international symposium on the occasion of EXPO 1990 at The International Institute for Buddhist Studies, Tokyo, Japan, paper published by Lambert Schmithausen.

1992 Buddhists included in Declaration of the Sacred Earth Gathering of Spiritual Leaders at the UNCED Conference in Rio de Janeiro, Brazil. His Holiness the 14th Dalai Lama of Tibet speaks as well).

1993 International Conference on Ecological Responsibility: A Dialogue with Buddhism, New Delhi, India, October 2-4, includes declaration "Towards Ecological Responsibility: An Appeal for Commitment" (Martin 1997:176-177).

"Dharma: How Green Can it Grow? Rethinking Environmentalism" special section of Tricycle: The Buddhist Review 3(2):40-65.

1995 Buddhists included in the Summit on Religion and Conservation at Ohito, Japan, and at Windsor, England, in association with the Alliance of Religions and Conservation of Manchester, England (Fossey, et al., 2003).

1996 Consultation on Buddhism and Ecology, Center for the Study of World Religions, Harvard University, Cambridge, Massachusetts, May 2-5, leads to book Buddhism and Ecology (Tucker and Williams 1997)

Buddhist Perspectives on the Earth Charter (Morgante 1997) published from conference proceedings by the Boston Research Center for the 21st Century, now Ikeda Center for Peace Learning, and Dialogue (<http://www.ikedacenter.org/>).

2000 Major anthology co-edited by Stephanie Kaza and Kenneth Kraft published titled Dharma Rain: Sources of Buddhist Environmentalism.

2003 World Bank publishes book Faith in Conservation: New Approaches to Religions and the Environment (Palmer and Finlay 2003) with a detailed statement on Buddhism (Fossey, et al., 2003).

2005 Conference on Buddhist Ecology and Environmental Studies, Cambridge, MA: Harvard University Center for the Study of World Religions, and Dongguk University of Seoul, Korea, December 9-10.

Establishment of a country-wide network of Buddhist clergy as the Association of Buddhists for the Environment (ABE) in Cambodia, <http://www.arcworld.org/projects.asp?projectID=320>.

2008 Green and Hopeful: Monasticism and the Environment, A Buddhist/Catholic Monastic Gathering, Abbey of Gethsemani, Trappist, Kentucky, May 27-31 (Mitchell and Skudlarek 2010), <http://www.urbandharma.org/G3/index.html>, <http://www.monks.org/>.

2009 Publication of the book A Buddhist Response to the Climate Emergency (John Stanley, David R. Loy, and Gyurme Dorje, eds.) and development of accompanying website Ecological Buddhism: A Buddhist Response to Global Warming and the Buddhist Declaration on Climate Change (<http://www.ecobuddhism.org>).

Implementaion of His Holiness the 17th Karmapa Ogyen Trinley Dorje's "Enlightened Activity" and Thrangu Environmental Club, <http://www.khoryug.com/blog/karmapa-launches-a-new-website-for-environmental-protection/>, <http://www.khoryug.com/vision/>.

4. Notes On Some Resources

An especially useful book has 122 questions with concise answers and is available free online plus is posted in the Laulima course website:

Jayassro, Ajahn, 2013, Without and Within: Questions and Answers on Teaching of Theravada Buddhism, Bangkok,Thailand: Panyaprateep Foundation.

For general background on aspects of Buddhism see the inexpensive Oxford University Press series “Very Short Introductions” is especially useful (<http://www.oup.com>).

Michael Carrithers, 1996, Buddha: A Very Short Introduction.

Damien Keown, 2000, Buddhism: A Very Short Introduction.

Damien Keown, 2005, Buddhist Ethics: A Very Short Introduction.

Sangharakshita, an extraordinarily prolific author, has written a succession of separate books on various components and aspects of Buddhism with Windhorse Publications that can provide very useful detailed background on particular topics for instructors and students.

A recent fairly comprehensive survey of Buddhism is this anthology:

Jerryson, Michael, ed., 2017, The Oxford Handbook of Contemporary Buddhism, New York, NY: Oxford University Press [Hamilton Library BQ 4055 .094 2017].

Also useful are:

Buswell, Robert E., ed., 2004, Encyclopedia of Buddhism, New York, NY: Macmillan Library Reference, 2 volumes [Hamilton Library Ref BQ 128.E62 2004].

Keown, Damien, and Charles S. Prebish, eds., 2007, Encyclopedia of Buddhism, New York, N: Routledge [Hamilton Library Ref BQ 128 .E53 2007].

The Encyclopedia of Religion and Nature is another very useful resource for mostly short articles of special topics (Bron Taylor, Editor-in-Chief 2005). [Hamilton Library as Ref. BL65.N35 E53 2005].

On the Forum for Religion and Ecology, Duncan Ryuken Williams (2011a,b) posted a course syllabus and an extensive annotated bibliography on Buddhism and ecology. Another useful annotated bibliography on “Buddhism and the Environment” by Richard Payne (2011) was published in the series Oxford Bibliographies Online. Also see Kaza 1998, 2011. The website Ecobuddhism has a wealth of material on Buddhist environmentalism and especially in relation to global climate change. More generally, the

BuddhaNet of the Buddha Dharma Educational Association, Inc., and Access to Insight are among the many websites with a wealth of information, the former including eBooks.

More related information can be found in this publication which is also on the Laulima course website:

Sponsel, Leslie E., and Poranee Natadecha-Sponsel, 2017, "Buddhist Environmentalism," Teaching Buddhism: New Insights on Understanding and Presenting Traditions, Todd Lewis and Gary Delaney DeAngelis, eds., New York, NY: Oxford University Press, pp. 318-343.

5. Documentary Films Relevant for Buddhist Ecology and Environmentalism

Armstrong, Guy, et al., 2017, Buddhism & Animals Documentary | Buddhist Teachings & Lifestyle Philosophy (Earth Documentaries) (45 minutes)

<https://www.youtube.com/watch?v=6X7cP9gwm8o>

Burger, Edward A., 2007, Amongst White Clouds: Buddhist Hermit Masters of China's Zhongnan Mountains, Oakland, CA: Festival Media/International Buddhist Film Festival (DVD, 86 minutes).

Bush, John, 2003, Dharma River: Journey to the Thousand Buddhas, Direct Pictures (81 minutes).

_____, 2004, Prajna Earth: Journeys into Sacred Nature, Direct Pictures (85 minutes).

_____, 2005, Vajra Sky Over Tibet, Direct Pictures (87 minutes).

Curtin, Deane, 2016, Buddhist Awakening in the Middle of the Climate Crisis - Spiritual Ecology Lecture 16, New York, NY: Tibet House (84 minutes)

<https://www.youtube.com/watch?v=EnDj9wklpFo>

Dalai Lama (His Holiness the 14th Dalai Lama of Tibet), 2010, Interdependence, Interconnectedness, and the Nature of Reality, London, UK: The Meridan Trust (DVD, 165 minutes).

_____, et al., 2007, Discovering Buddhism, Portland, OR: Foundation for the Preservation of the Mahayana Tradition (DVD, 5.6 hours).

_____, 2015, Buddhist Ecology Videos, The Interfaith Center for Sustainable Development <http://www.interfaithsustain.com/buddhist-on-ecology/>

Darlington, Susan M., 2016, Interdependence and Impermanence, Chautauqua Institution (60 minutes). <https://www.youtube.com/watch?v=1yFv7BuWmnc>

Das, Lama Surya, 2000, Natural Meditation, Boulder, CO: Sounds True (VHS, 34 minutes).

David, Laurie, et al., 2006, An Inconvenient Truth: A Global Warning, Hollywood, CA: Paramount (DVD, 96 minutes).

Dugdale, Joshua, 2008, The Unwinking Gaze: The Inside Story of the Dalai Lama's Struggle for Tibet, MRW Connected LLC, Easthampton, MA (DVD, 70 minutes).

Earth Sangha, 2011, Ecological Restoration (21 minutes)
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