

***Real, Relevant or Redundant: Positioning and Re-Positioning Buddhism in
Australia as an Education Paradigm***

Sue Smith, Charles Darwin University, Australia

The Asian Conference on Psychology and the Behavioral Sciences 2014
Official Conference Proceedings 2014

0094

Abstract

This discussion paper seeks to determine what relevance the Buddha-Dharma might have to contemporary education in Australia, and draws conclusion about how the Buddha Dharma might inspire and progress the agendas of democratic schooling more generally. It is argued that if education is seeking to promote resilient individuals and socially engaged citizens, then these aims warrant specific and targeted teaching of values and that these are predicated upon students having facility to be aware of their actions and able to make choices and consider consequences. The meta-ethics of wisdom and compassion are discussed alongside key commentators who have sought to shape directions in democratic schooling. Finally a model is presented of how some of the key values emphasised in the Buddhist path, the *paramitas* (Skt.) when coupled with mindfulness exercises, serve to build a more robust pedagogy that has individual resilience and engaged citizenship at its core.

Buddhists in Australia

The Buddhist population in Australia has reached a new highpoint in the twenty-first century, adding impetus for considered attention to education if there is to be intergenerational longevity. By 2006, the Australian Census showed that Australia's declared Buddhist population had more than doubled since the 1996 census, and growth has steadily continued. The 2011 Census reported that 2.5% of Australia's population identified as Buddhist, and Buddhism holds the second largest religious population in Australia behind Christianity.

Alongside growth explained in part by the rapid expansion of migrant/ethnic Buddhism as a consequence of migration from Asia and the Indian sub-continent (particularly from the 1970s onwards) there has been a significant increase in numbers of Australian-born citizens who have adopted the Buddhist path (Spuler, 2000), but rather than assuming an identifiable religious profile, Buddhist people have for the most part integrated into the society and participate in a broad range of community activities and vocations, both from within their cultural groups and as participants in the wider community (Sherwood, 2003).

However, given the predominance of Buddhist people and their willingness to engage in community life, it appears somewhat anomalous compared to the other major religions in Australia (Christian, Jewish and Muslim) that there is as yet no representative position on education articulated by Buddhist people, and the establishment of Buddhist schools is tentative and nascent. The Buddhist Council of New South Wales has the longest-standing religious instruction program running in Australia, which in the last couple of years has experienced unprecedented growth. In Queensland too, Buddhist Education Services for Schools Inc. has responded to community requests to offer a coordinated Buddhist program to both primary and secondary schools. The opening of the Daylesford Dharma School in 2009, and the popularity of Buddhist Special Religious Instruction/ Education programs in state primary schools reflect a growing impetus from within Buddhist communities to formally engage in education. With a firm commitment to ethical living and intellectual development, the Buddhist path prizes education, although how this transposes into contemporary education is still a slow and delicate task.

The experiences of immigrant peoples establishing homes, families, careers, cultural networks and Buddhist centres has left systematic education of children for a later stage. Amongst refugee people with whom I have worked there is deep appreciation for the liberty afforded in Australia and for many, having survived repressive and sometimes brutal political systems, there is uneasiness about voicing concerns and aspirations publicly. For Australian nationals who have adopted the Buddhist path, the trajectory towards Buddhist education has also taken time to mature. Initial steps have been to join with immigrant peoples in the establishment of cultural networks and Buddhist centres, and to embark upon personal study and practice of the Dharma (the Buddha's teachings). These endeavours have produced many temples, Dharma centres and retreat facilities (more than 400 nationwide) that offer a robust range of community development and awareness programs that aim to preserve and share the Dharma.

Yet it would be pre-emptive to consider that Buddhism in Australia is established, and these centres, viharas and gompas could easily become conference facilities

and nursing homes in the future. Some recent closures of Dharma facilities are already indicators of this possible trend. Even if some continue, without dedicated commitment and guidance to youth it is conceivable that large temples might be artefacts in fifty years' time, perhaps only accessed a couple of times a year for new year and Vesak celebrations to commemorate Buddha's birth, enlightenment and death. Of the 250 Buddhist organisations with membership of state Buddhist Councils, barely 14% currently offer programs for children and youth. Of these memberships of course there are monasteries, hospices, and retreat centres that would necessarily preclude children's education, and there are university youth groups that pursue this function. There are occasional family and children's activities offered in many centres, and the language schools that often run within some centres provide a vital role combining Dharma values and materials into the delivery of their language programs. There are also websites, such as <http://buddhanet.net> and other authentic sites tailored for children and youth yet these can be no substitute for a comprehensive educational approach.

Firstly for Buddhists: how they might articulate Dharma as pedagogy, and further in a wider educational context: how ethics and values can be taught in schools, and how religious and spiritual perspectives can be authentically taught in a plural society.

For Buddhist people in Australia, the slow development of Buddhist education or public positions on education can also be attributed to various factors from within the epistemology. Firstly, Buddhism considers itself a non-proselytising religion: "*Ehipassiko*," said the Buddha, "Come and see," so the movement to education comes with immediate tension, particularly regarding children, yet almost paradoxically Buddhist centres are places for education. These offer teaching, generally free or at operational costs, and are reluctant to advertise their services. Furthermore, there is also uneasiness amongst some Buddhist practitioners about identifying their practice of Buddhism as religious. Socially and politically, Buddhism holds the place of a religion and shares features of other religions in terms of offering methods to help understand connections between life, death and beyond, and ethical living. However, the promotion of freedom of thought and preclusion of self-surrender that hallmark the Buddhist path (Narada, 1988, 1993) render it anathema to conventional religious constructs, and how religion is perceived in society.

This unique position, as both religion and speaking to the human sciences, has prompted practitioners in the fields of psychology (Dockett, 2003; Hayes, 2003; Ragsdale, 2003), philosophy (Harris, 2006; Mohanty, 1992; Pickering, 1995; Thom, 2005) and feminist discourse (Klein, 1995) to seek an expanded, more informed and inclusive understanding of the Dharma beyond a solely religious label. Secularised borrowings from Buddhism have become profligate across the world in the last twenty years, especially the many permutations of Mindfulness, Positive Psychology and Positive Education. While these movements are encouraging for Buddhist educators, it is at this stage difficult for Buddhists to enter these arenas visibly as Buddhists because, with a religion label, proselytising assumptions can be hard to avoid. With but one school, and education bodies that administer only volunteer programs, there is also but small opportunities for Buddhists to contribute substantially to religion and ethics education dialogues in Australia.

Buddhists typically are fairly reticent. Vasi observed that the willingness of Buddhist people to contribute to society comes from the Buddhist notion of interconnectedness of all beings and the empowerment of individuals and their activities through the notion of skilful action (Vasi, 2006, p. 10).

Sherwood makes a similar observation of, “a distinctively Buddhist praxis arising from the Buddhist values of compassion, the linking of inner and outer transformation, and the dissolving of the artificial boundaries between I and you, between human and non-human” (Sherwood, 2003, p. 95). These can inform what a person does, but there is no apparent need to talk about it.

It appears to be an assimilated population. Buddhists overall have not drawn attention to themselves, they have not been a problematic population, nor problematised by academics. They are largely not known and hence not fully integrated into the society. For adults this may not be a problem, but it is potentially more awkward for youth to maintain this identity. With youth resilience now an imperative – a societal responsibility as well as in education – there is a real possibility to integrate inclusive and proactive strategies known to Buddhist peoples around a common theme of improving young people’s wellbeing.

The ‘core business’ of Buddhism is education, and increasingly Buddhists are articulating their spirituality in terms of education. Centres, institutes, temples, pagodas, gompas, wats and viharas are all places for teaching and learning. Superficially perhaps they appear to be places of ritual, worship and veneration, but these serve deeper curricula aimed to develop wisdom, compassion, awareness and responsibility. Buddhist institutions provide courses in skilful living, life-long learning in student-paced programs – that is a path to awaken minds from ignorance. This type of curricula is based on an ontology that recognises interdependence, causality, promotes individual empowerment’ and means where mindfulness practise is employed to support ethical sensibility.

The Dharma is pedagogy of personal development.

However, traditional structures have changed dramatically and are continuing to do so. Changes to the education of lay children, that has traditionally been a family and community concern, have also occurred:

“The impetus to teach children to be aware of what they think, say and do and act with kindness has been an assumed and informal component of Buddhist parenting and teaching...[C]hildren absorbed Buddhist teachings by learning from their parents’ modelling, by developing relationships with village temple monastics, and through moral lessons in scriptures and stories” (Loundon, Kim, & Liow, 2006, p. 338).

Buddhist children in Australia are being educated in state schools or, to a lesser extent, in independent (Christian) schools. Seldom are Buddhist people’s voices heard, and as Smith (2013) has argued there are contributions to be made to secular school by way of elevating compassion, wisdom and ethical living, continuing to promote mindfulness exercises in school contexts if the common concerns of promoting the wellbeing of young people and their development as citizens in a globalised world.

Buddhist scholars such as Buddhadasa (1988), Conze, 1980), Nyanatiloka (1982), Sivaraksa (1994), Batchelor (1989) and other scholars such as Smullyan (1977) and Sternberg (1990) have seen benefit from drawing on Buddhist philosophy to reshape education, while Erricker furthers these arguments by proposing that education inspired by Buddhist philosophy is both “radically democratic and childcentred” (Erricker, 2009, p.87). These scholars find agreement with Batchelor (1989) and Erricker (2009) who deem that a hallmark feature of such pedagogy will be where students learn how to think, and not what to think. This sits neatly with the child-centred inquiry based and experiential approaches to teaching and learning that education systems such as in Australia promote. However, where public educators have been reticent has been how values and ethics can be incorporated into this type of learning. Here the Buddhist tradition can provide some clarity. The Buddhist path foregrounds particular values and ethics in the *paramitas* (Pali; Sanskrit) that are practised on the path of awakening mind. These are variously ten or six perfections. In Sanskrit these are: *dana* generosity, *sila* morality, *ksanti* insight, patience and forbearance, *virya* vigour, *dhyana* focused contemplation, *prajna wisdom and insight*. Loving kindness, compassion and equanimity are also assumed within these.

Developing wisdom and the educated person

In the early years of the twenty-first century the government of the day introduced a national Values Education initiative. Considerable time was required for discussing and clarifying values and invariably consensual understanding remained elusive. The pedagogies are still emerging. With subsequent changes of government the prominence of values education has waned, or rather has the funding, but nevertheless the national policy that guides education, *Melbourne Declaration on Educational Goals for Young Australians* continues to stress the importance of values. Alongside this however has been the introduction of standardised testing in the National Assessment Program – Literacy and Numeracy (NAPLAN) that is administered annually for students in Years 3, 5, 7 and 9. This move has shifted emphasis in teaching and learning towards this type of achievement with measurable outcomes, and overt teaching of values more vulnerable because these pertain to lifelong learning, and must concede that applications will be individual and situation specific.

Given the current context, to define these may well be premature. If, for example, the success of these programs was to be measured by decreases in school disobedience and improved grades, such results could equally come from heavily authoritarian practices that favour training and conformity over qualities that would accord with lifelong learning, such as contextual awareness, self-control and concern for others. From a Buddhist perspective the intrinsic aim of education is to enable people to live happily and with active concern for others throughout their lives. It can be termed pedagogy for personal development.

Actualising these aims is predicated upon mindful awareness. This facility greatly assists self-control; ability to make choices that coupled with kindness determines positive outlooks on life. The inward looking pursuit of meditation is a tool to effect more aware and skilful engagement in the world. The role of the teacher, *guru* in Sanskrit, has traditionally played a pivotal role. In values discourse Lovat

and Toomey (2007) have also drawn attention to the essential role of the teacher as an ethical role model and companion guide.

In the work of R.S. Peters we can find agreement between Buddhist aspirations and public education. In his self-confessed rushed publication Peters (1970) foreshadowed a shift in education towards instructional training models and exhorted education communities not to lose sight of important functions of education.

For Peters, education is much more than skills acquisition. It is about doing something worthwhile and for human betterment, which necessarily includes an ethical imperative:

“Educational practices are those in which people try to pass on what is worthwhile as well as those in which they actually succeed in doing so. Success might be marked by general virtues such as a sense of relevance, precision, and the power to concentrate and by more specific virtues such as courage, sensitivity to others, and a sense of style” (Peters, 1970, p. 26).

The notion of an educated person is developed by Peters in a later publication where he creates further distance between what education can and should be, and instruction and indoctrination. By enabling students to transform knowledge by understanding the reasons for things, rather than simply react, Peters links education to understanding connections and consequences, the inclusion of multiple perspectives and subsequent moral reasoning:

“Any moral judgement, for instance, presupposes beliefs about people’s behaviour and many moral judgements involve assessments of the consequences of behaviour. An educated person, therefore, will not rely on crude, unsophisticated interpretations of the behaviour of others when making moral judgements; he will not neglect generalizations from social sciences, in so far as they exist, about the probable consequences of types of behaviour” (Peters, 1973, p. 240).

With this approach people are better because of education. Warnick (2007) has argued exception from a single case of an educated immigrant who, because of his education became alienated from his family. The case serves to illustrate ambiguities and particular sensitivities that operate within diverse groups of people, yet Warnick nevertheless sides with Peters in that the capacities to understand situations and choose appropriate and ethical actions, hence human betterment, are distinctive traits of an educated person.

Peters invites discussion and collaboration between different branches of the social sciences, particularly psychology and education. The broad aims of education that produce free thinking, creative, moral people is for him too a community concern that openly values respect for children and is modelled in teacher-student dynamics. Peters’ work synthesised much of the educational thinking that preceded him. Most noticeably he developed Dewey’s (1916) democratisation of education and the seeds he planted for experiential child-centred learning. In the emerging Australian Curriculum we can see how child-centred learning and, through the work of Kolb (1984), discovery and experiential learning, has become part of the orthodoxy. The imperative for democratic educational theory and practices has in the past decade gained urgency in the face of growing violence, poverty and intolerances in the

world and in Australian society, and where many of its citizens can feel powerless in the face of these.

Pearl and Knight write passionately that powerlessness of leaders and citizens can be redressed by education that empowers students to critically engage with all issues:

“Part of the powerlessness stems from an inability to think deeply about anything, part from an inability to conceptualize the inter-connectedness of problems, and part from a lack of visions of a world capable of solving problems. Part of the difficulty is organizational - implementing actions that are contagious (i.e., encouraging active and meaningful mass citizen participation in the achievement of a desired goal). The needed conceptualization, appropriate organization, and contagious action are addressed in a democratic education. In fact, democratic education is designed to treat all the issues that current education fails to address or worsens” (Pearl & Knight, 1999, p. 20).

However, Pearl and Knight, and current state and national directives are nevertheless biased towards outward-looking social engagement. Yet without dedicated and explicit intrapersonal learning these ambitions seem ever more likely to fall short. I have bid to conceptualise how an education system that prioritises reified individuals, with ad hoc ethical teaching and learning in Figure 1. below.

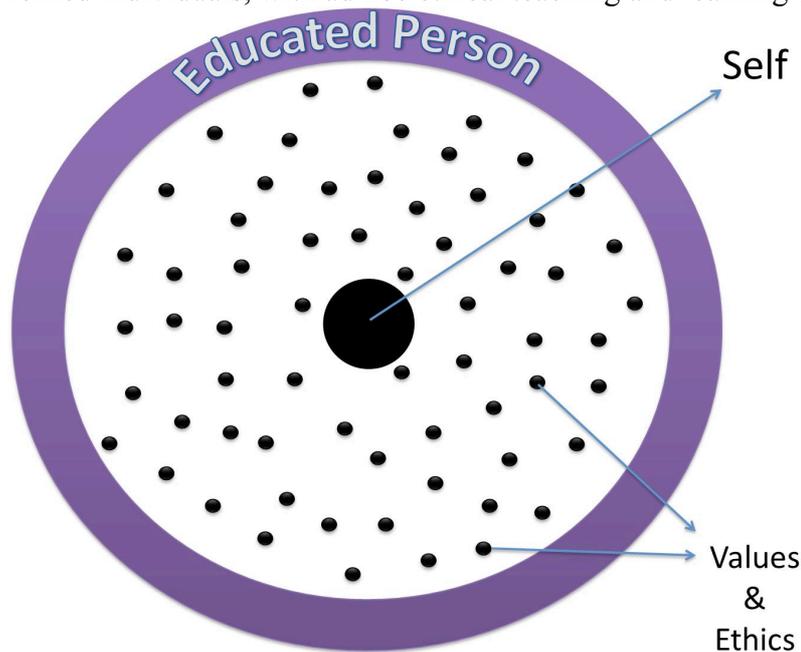


Figure 1. A highly individualised model of education

Here, a Buddhist perspective challenges conventional notions of a reified self, that finds sympathy through the work of Martin Buber (1958). His 'I and Thou' ethical perspective challenges the human sciences to create imperatives to act that require the ability to perceive 'thou' as 'like me' i.e. connected. Actions consistent with this perspective are therefore kind and compassionate because these maintain consistency with what 'I' want and 'thou' wants. The 'I' and 'you' perspective thus defines a separation and otherness and with this lack of connection the moral imperatives from the 'thou' perspective can be waived. Nor with this self-other

dichotomy, that denies connections, is there much incentive to consider the other as 'thou'.

Meditation, such as mindfulness exercises, can play an instrumental role. Iris Murdoch, who has been a sustained voice for morality and goodness throughout her academic and creative pursuits, concluded towards the end of her career that to teach meditation in schools would help foster these values (Murdoch, 1992, p. 337). Buddhist philosophy and practise can be distilled into the cultivation of wisdom and compassion. These are the meta-ethics from which other virtues and forms of ethical conduct are subsumed. In practice the import of care and compassion, and the pursuit of wisdom in education appear to have lost vigour in recent policies, although with increasing concern for students' wellbeing, resilience and good citizenship educational goals it is timely to examine the importance of love and kindness as part of an education paradigm.

Noddings, has also been a longstanding advocate for the ethics of kindness, care and compassion to be legitimate and necessary aspects of education. Like Peters she too has railed against economically driven, skills-based learning, and that providing instructor proof, and research limited to this method also limits the scope of intelligence and the potential for education to take seriously the potential for concern for self, others and consequence. This Noddings (1993) has argued is 'skewed self-understanding'.

Wisdom *per se* is embedded in education discourse by scholars such as the authors above, but latterly is resurfacing as a discrete and vital topic amongst educators.

In part this is in response to growing disquiet amongst educators that there is an over-reliance on knowledge (Maxwell, 2007) and 'paratechnical' language (Sockett, 1987) on the one hand, and imperatives for teachers' own understanding and their abilities to educate that arise from values and moral education discourses (Hart, 2001, 2004; H. Smith & others, 1997; van Manen, 1994) on the other.

Positive Psychology has deemed wisdom, being the coordination of knowledge and experience, as a key character strength that promotes well-being (Peterson & Seligman, 2004; Seligman, 2002).

These authors' research found that wisdom is not age-dependent, and brought into question the popular notion that wisdom largely increases with age, as forwarded by Erikson. He placed wisdom at the pinnacle of his eight-stage theory of psychosocial development that accrues over a lifetime (Erikson, 1968, pp. 140-141). While there remains agreement with Erikson that wisdom can ideally develop over time, new confidence has been found to actively pursue wisdom as a goal that can, and should, be cultivated through education and life-long learning.

Clearly a Buddhist perspective aligns with this view, but is at variance with Peterson and Seligman who treat character strengths and virtues as logically independent and who encourage a cavalier, 'more is better' approach to their development.

Wisdom, never isolated from compassion in a Buddhist approach, resonates more closely with educators such as Almond (2007), Barton (1999) and Kekes (1995) and the philosophic thought from Noddings, Midgley (1981; 1989a, 1989b) and

Gilligan (1989) who define wisdom to include expressions of care, empathy and subsequent moral conduct.

The place of wisdom in western discourse inevitably leads to the ancient Greeks. In a collection of essays edited by Lehrer (1996) the educational applicability of the wisdom teachings from Socrates, Plato and Aristotle are discussed. For Aristotle virtues are interdependent, and happiness (eudemonia) requires all the virtues, and that more of a virtue is not always better than less – a position that accords with a Buddhist perspective. that Aristotlean ‘practical wisdom’ has an executive function that uses discretion to temper the exercise of other values and virtues.

They cite as an example that your best friend is heading off to a wedding in a dress that you had not seen. You personally think it is unflattering but she asks, “How do I look in this?” A measured practical wisdom response, they argue, would trump bald honesty. Their argument stands in contradistinction to Peterson and Seligman. Wisdom that embraces discernment and concern for others, from a Buddhist perspective, more fully captures the nature of wisdom and being wise.

Like other values and virtues wisdom is never left as an abstract ideal, but comes with assumptions that it will be nurtured and practised. The Dharma teaches that the means to develop this, and alleviate suffering, is through ethical conduct and the development of concentration through meditation:

“Without taming the mind and restraining its habit to chase after desirable sense objects, you will not be able to meditate or attain concentration. Wisdom depends on concentration, and in order to see reality just as it is... In order to realize that kind of wisdom, you must have the control and peace of concentration” (Sopa, 2005, p. 393).

In Figure 2 below I have attempted to synthesis a Buddhist conceptualisation of education, where are more mutable ‘thou’ oriented conception of self is promoted, where the cultivation of charity (giving), morality (ethics), concentration (focused attention), patience, joyful endeavour (effort) and reflection (insight) form what is a curriculum for ‘awakening mind’ i.e. Buddhahood, and soundly befitting of an educated person.

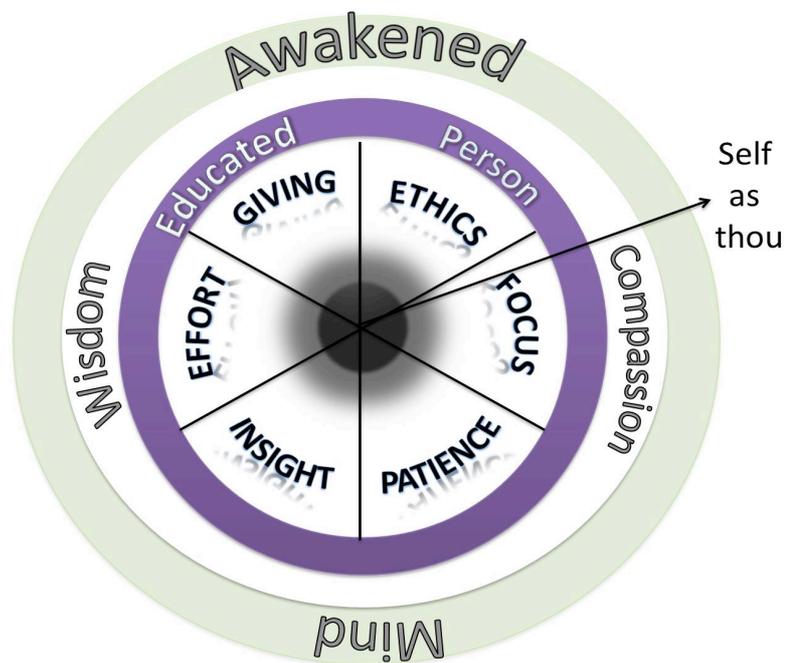


Figure 2. a Buddhist conceptualisation of education

Certainly wisdom, ethical conduct and contemplation are not the sole preserve of Buddhists, but rather, more universal features that can be found in spiritual, cultural and educational traditions. The degrees to which, and the ways in which these are expressed certainly vary according to various dispositions and heritages. However, wisdom, ethics and kindness that the Dharma spirituality embraces, are universal concerns, made all the more compelling if education systems are to proactively progress how young people are to be educated to be well, resilient and good citizens.

References:

- Australian Bureau of Statistics (ABS) (2012) 1301.0 – Year Book Australia, 2006. [Online] <http://www.abs.gov.au/ausstats/abs@.nsf/bb8db737e2af84b8ca2571780015701e/bfdda1ca506d6cfaca2570de0014496e!OpenDocument> [2012, October 16].
- Almond, B. (2007) 'What is wisdom?' in W. Hare & J.P. Portelli (eds), *Key Questions for Educators*, Caddo Gap Press, San Francisco, pp. 5-8.
- Barton, S.C. (ed.) (1999) *Where shall wisdom be found?*, T. & T. Clark, Edinburgh.
- Batchelor, S. 1989, *Education in a pluralist society*, World Council of Churches Interlink Project, Geneva.
- Buber, M. (1958) *I and Thou*, Macmillan, New York.
- Buddhadasa Bhikku. (1988) *Buddha-Dhamma for Students*. Bangkok, Thailand: The Dhamma Study and Practice Group.
- Conze, E. (1980) *The Way of Wisdom*. Kandy, Sri Lanka: Buddhist Publication Society.
- Croucher, P. (1989) *A History of Buddhism in Australia 1848-1998*. Kensington, Australia: NSW University Press.
- Dewey, J. 1916, *Democracy and education*, Free Press, New York
- Dockett, K.H. 2003, 'Buddhist empowerment: individual, organisational, and societal transformation', in KH Dockett, GR Dudley-Grant & CP Bankart (eds), *Psychology and Buddhism: from individual to global community*, Kluwer Academic/ Plenum Publishers, New York.
- Erikson, E. (1968) *Identity: youth and crisis*, Norton, New York.
- Erricker, C. (2009) A Buddhist Approach to Alternative Schooling: The Dharma School, Brighton, UK in P.A. Woods & G.J. Woods (Eds.) *Alternative Education for the 21st Century: Philosophies, Approaches, Visions*. NY, USA: Palgrave Macmillan, 83-100.
- Gilligan, C. (1989) *Mapping the moral domain: a contribution of women's thinking to psychological theory and education*, Harvard University Press, Cambridge, MA.
- Hart, T. (2001) *From information to transformation: education for the evolution of consciousness*, Peter Lang Publishing, New York.
- 2004, 'Opening the contemplative mind in the classroom', *Journal of Transformative Education*, vol. 2, no. 1.
- Kolb, D.A. (1984) *Experiential learning: experience as the source of learning and development*, Prentice Hall, New Jersey.
- Kekes, J. (1995) *Moral wisdom and good lives*, Cornell University Press, Ithaca N.Y.
- Lehrer, K. (ed.) (1996) *Knowledge, teaching and wisdom*, Kluwer Academic Dordrecht.
- Loundon, S., Kim, I.H. & Liow, B. (2006) 'Sunday school for Buddhists? Nurturing spirituality in children', in K.M. Yust, AN Johnson, S.E. Sasso & E.C. Roehlkepartain (eds), *Nurturing child and adolescent spirituality: perspectives from the world's religious traditions*, Rowman & Littlefield Publishers Inc., Oxford.
- Lovat, T. & Toomey, R. (eds) 2007, *Values education and quality teaching: the double helix effect*, David Barlow Publishing, Terrigal, NSW.

- Maxwell, N. (2007) *From knowledge to wisdom: a revolution for science and the humanities* 2 edn, Pentire Press, London.
- Midgley, M. (1981) *Heart and mind: the varieties of moral experience* Routledge, London.
- 1989a, *Can't we make moral judgements?*, Bristol Press, Bristol.
- 1989b, *Wisdom, information and wonder: what is knowledge for?*, Routledge, London
- Murdoch, I (1992) *Metaphysics as a guide to morals*, Chatto & Windus, London
- Noddings, N 1993a, *The challenge to care in schools*, Teachers College Press, New York.
- 1993b, *Educating for intelligent belief or unbelief*, Teachers College Press,, New York.
- 2002, *Educating moral people: a caring alternative to character education*, Teachers College Press, New York.
- 2003 *Happiness in education*, Cambridge University Press, New York.
- Nyanatiloka Mahathera, (1982) *Path to Deliverance*. Fourth Edition. Kandy, Sri Lanka: Buddhist Publication Society.
- Nyanatiloka Mahathera. (1988) *Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines*. Kandy, Sri Lanka: Fourth Revised Edition. Buddhist Publication Society.
- Pearl, A. & Knight, T. (1999) *The democratic classroom: theory to inform practice*, Hampton Press, Inc., Cresskill, NJ.
- Peters, RS 1970, *Ethics and education*, 2 edn, George Allen & Unwin, London.
- (ed.) (1973) *The Philosophy of education*, Oxford University Press, Oxford.
- Peterson, C & Seligman, MEP 2004a, *Character strengths and virtues, a handbook and classification*, American Psychological Association, Washington DC.
- 2004b, *Character strengths and virtues: a handbook and classification*, American Psychological Association, Washington D.C.
- Pickering, J. (1995) 'Buddhism and cognitivism: a postmodern appraisal', *Asian Philosophy*, vol. 1, no. 5
- Seligman, M.E.P. (2002) *Authentic happiness using the new positive psychology to realize your potential for lasting fulfilment*, Random House, Sydney.
- Sivaraksa, S. (1994) *A Buddhist Vision for Renewing Society*. Bangkok, Thailand: Thai Inter-Religious Commission for Development.
- Sherwood, P. (2003) *The Buddha in the streets: engaged Buddhism in Australia*, Edith Cowan University.
- Smith, S.E. (2013) *Buddhist voices in school*, Sense, Rotterdam.
- Socket, H. (1987) 'Has Shulman got the strategy right ?' *Harvard Educational Review*, vol. 2, no. 57, pp. 208 - 19.
- Sopa, G.L. (2005) *Steps on the path to enlightenment: a commentary on Tsongkhapa's Lamrim Chenmo*, vol. 2: Karma, Wisdom Publications, Somerville, MA.
- Spuler, M. (2000) 'Characteristics of Buddhism in Australia', *Journal of Contemporary Religion*, vol. 15, no. 1.
- Sternberg, R.J. (1990) *Wisdom: Its Nature, Origins and Development*. Cambridge, UK: Cambridge University Press.
- Thom, B. (2005) 'Better luck next time: a comparative analysis of Socrates and Mahayana Buddhism on reincarnation', *Journal of Indian Philosophy and Religion*, vol. 10, pp. 1-26.

- van Manen, M. (1990) *Researching lived experience: human science for an action sensitive pedagogy*, State University of New York Press,, Albany, N.Y.
- 1994, 'Pedagogy, virtue, and narrative identity in teaching ', *Curriculum Inquiry*, vol. 4, no. 2, pp. 135-70.
- Vasi, S. (2006) *Profile and contribution of Buddhists in Victoria: a study into selected Buddhist communities in Victoria*, Buddhist Council of Victoria, Melbourne.
- Warnick, B. R. (2007) Ethics and Education Forty Years Later. *Educational Theory*, 57(1).