INFORMATION FOR TEACHERS

DIDACTIC REFERENCES – SECONDARY LEVEL I

OBJECTIVES

Students will be able to . . .

1. develop their own criteria for good and bad actions.
2. explain the Buddhist system of ten beneficial and harmful actions.
3. compare their own criteria with characteristics of Buddhist ethics.

The lesson enables the students to reflect on their own ideas of useful and harmful actions. In a second step, Buddhist values are integrated. The students learn to identify similarities and differences between their own and Buddhist values.

INTRODUCTION

With the help of real-life thought experiments, the students are challenged to take a position on ethical problems. After the individual work, the students discuss the different approaches to the problems in partner work, also considering the effects on themselves and others. For this purpose, the **Exercises 1 to 3 on Worksheet 1** will guide them.

EXERCISE 1

Impulse: "What basic question did we just answer in different ways?"
The teacher asks to first formulate an inquiry question about human action in partner work, which is then presented in plenary, whereupon an appropriate question is recorded on the board or whiteboard (**Worksheet 1**, **Exercises 4 and 5**).

Possible questions:

1. "What is right action and what is wrong action?"
2. "What morals are important to me?"
3. "When is an action good, when is it bad?
4. "Should intention play a role in evaluating an action? If so - what intentions are useful/harmful?

The teacher should choose an inquiry question that allows for a collection of characteristics of positive and negative actions. The students now find examples of other positive and negative actions (**Worksheet 1, Task 6**), which they write down on small cards. The results are sorted on the board/ whiteboard.

New differentiating categories are introduced:

- with the body
- with speech
- with the mind.

This will lead to the Buddhist content.

EXERCISE 2

In this phase the Buddhist system is integrated into the previous concept of the students. This is done through **Worksheet 2**. The tasks ask the students to check which areas have not been thought of so far. In a comparison possible similarities and differences of the previous view with Buddha's answers are named. Case studies with corresponding concrete actions are written on new moderation cards and added to the whiteboard or blackboard. Old as well as new cards are arranged according to the system on **Worksheet 2**.

APPLICATION

The task format **Worksheet 3** in the form of headlines is intended to motivate the students to apply what they have just learned. The students assign actions to the Buddhist categories, thus securing their understanding. This can be done in individual or partner work. The **Answers to WS 3** indicate the correct solutions.

TRANSFER

At the end of the lesson, **Worksheet 4** returns to the beginning of the lesson. The students understand that it is about their own life. The Buddhist model is played through again, the students are free to express criticism and skepticism or agreement.

From the previous inquiry question, a Buddhist principle of action is formulated in partner work, e.g.:

"Always act in a way that benefits as many sentient beings as possible for as long as possible."

The students apply this maxim to concrete examples. In doing so, they recognize that Buddha's teachings can be applied to their own lives through personal responsibility. Strengthened by motivation, mindfulness and training, their own situation is sta-

bilized and their own freedom to implement useful actions in life grows. The reference to **Worksheet 4** on the importance of meditation is not further developed (see lesson 9). The examples can be presented in plenary or collected by the teacher. The **Answers to WS 4** offer suggestions.