

ORGANIZATIONS AND INSTITUTIONS: EFFICACIOUS BUDDHIST PRACTICE IN  
COMMUNITIES AND GROUPS

a 3 unit course extending over Fall 2012 & Spring 2013 semesters; PS 4390

**Instructors:** Matsumoto, Kinst, Payne

**Course Description:** Working with social groups of any kind—temple sanghas, meditation groups, hospitals, jails--require specialized knowledge and skills. Buddhism began as a group, the sangha, and has a 2,500 year history to draw on for efficacious practices in relation to groups. In addition, contemporary society creates additional responsibilities for any religious leader, whether identified as minister, priest or chaplain. This course is designed to provide knowledge regarding contemporary legal requirements, working with group dynamics, basics of organizational procedures, understanding finances, and related issues. This will be set in the context of the long tradition of Buddhist practices for creating effective institutions.

**Texts & Readings:**

one required text: Adolf Guggenbühl-Craig, *Power in the Helping Professions*, see the  
GTU Consortial Bookstore on Amazon <[http://astore.amazon.com/gtuconboo-20?\\_encoding=UTF8&node=382](http://astore.amazon.com/gtuconboo-20?_encoding=UTF8&node=382)>

other readings will be distributed through the course Moodle page

✿ Class will meet for 8 Sat. sessions (Sept. 8, Oct. 13, Nov. 10, Dec. 8, Feb. 9, Mar. 9, Apr. 13, May 11), three hour sessions, 9:30 to 12:30

① Sept. 8

Vinaya: Ground of Buddhist Institutions—Payne  
Relational Systems: no-self in families, groups, institutions—Kinst

② Oct. 13

Conflict Resolution—Matsumoto

③ Nov. 10

Ethics—Payne/Matsumoto/Kinst

④ Dec. 8

Mandated Reporting: awareness of and responses to child, elder, spousal abuse—  
Kinst and Trent

⑤ Feb. 9

diversity—Coash

⑥ Mar. 9

on “unexamined privilege”— Hickey

⑦ Apr. 13

non-profit legal issues: incorporation, record-keeping, Roberts Rules—Matsumoto  
Hongwanji law—Matsumoto  
finances and fundraising—Payne and Yamaoka

⑧ May 11

conclusion: bringing Buddhist practice into contemporary groups and institutions—the society within which we operate creates expectations and demands, both personal and legal, that are often at odds with the goals of wisdom and compassion, awareness of social structures, group dynamics, legal requirements allow us to engage those socially constructed expectations and demands creatively, rather than being stuck between the conflicting models of relating to one another.

rev. Tuesday, August 21, 2012