

EDUCATION FOR AWAKENING, AWAKENING FOR EDUCATION: REFLECTIONS FROM THE FIELD OF STUDY ABROAD

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ABSTRACT

This paper is an initial attempt to propose “Mindful Study Abroad.” Based on the author’s practices and participant observation from the field of study abroad for the past 17 years and inspired by Venerable Bhiksuni Shig Hui Wan’s (1912-2004) ideal for education, “覺之教育,” the author replaced the old translation, “Education of Enlightenment” with “Awakening Education,” and expounded the concept in both directions: “education for awakening” and “awakening for education.” The author argues the importance of Venerable Hui Wan’s study abroad as a crucial period for her life and compares “study abroad” to the Buddhist practice of “renunciation” (“leaving home”) while recognizing study abroad, a new popular trend among younger generations today, as a fertile ground for awakening. “Mindful study abroad” is proposed as a powerful vehicle to achieve “Awakening Education”, whereas the Four Methods of Guidance and Gathering, together with the “Glocal Youth Sangha” building, is shared as both practical and powerful skillful means.

1. OVERVIEW

What is education for? Having gone through the secular

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educational system in Asia and America by obtaining a Ph.D. degree myself and having taught both in Taiwan and Hawai'i for the past 20 years, including at the universities (both National Taiwan University and the University of Hawai'i at Manoa) as well as in various types and levels of education, such as "cram schools" in Taiwan, overseas Chinese language schools in Hawai'i, and currently in the study abroad context where I receive students (mostly aged between 19-21) with extremely diverse backgrounds from potentially 400 universities in the US¹, I cannot help but reflect upon this very important question: WHAT is education for after all?-- I find myself having to agree with what the Buddha has come to realize some 2600 years ago. Awakening IS the only goal.

In this paper, I will first re-interpret and expound the concept on "Awakening Education" as advocated by the renowned and respected Venerable Bhiksuni Shig Hui Wan(1912-2004)², who founded the very first Buddhist University in Taiwan after having traveled all over the world and studied abroad. Next, I compare study abroad to basic Buddhist concepts such as leaving home, renunciation, and awakening while sharing reflections from my years of observations and practices in the field. "Mindful study abroad" will be proposed and we will share how the Four Methods of Guidance and Gathering, as taught by the Buddha, are applied in building a "glocal youth sangha" (or *kalyanamitra*) to facilitate the awakening of our study abroad students.

2. VENERABLE HUI WAN, THE "AWAKENING EDUCATION", AND STUDY ABROAD

Founded in 1990, Huafan University is known as the very first Buddhist (or Buddhist-founded) secular university in the Mahayana Chinese history and it is unique in that it has emphasized the

1. For professional life, since August 2001 the author has been working for a non-profit and non-government organization named CIEE, which was established after the end of the Second World War. To promote world peace by "humanizing international relations," CIEE operates sixty-five study centers in forty-five countries that support study abroad programs for over 10,000 U.S. students annually. For more information, please see www.ciee.org.

2. This is the Cantonese pronunciation of the name that has been conventionally used. In Mandarin Chinese pronunciation and when spelled in Pinyin, it should be "*Xiao Yun*". Venerable Hui Wan is usually known as "*Xiao Yun Fashi*" in the Chinese speaking world.

“Education of Enlightenment,” as pointed out in its “Educational Philosophy” on its university website:

‘Our goal as an educational institution is to help students improve themselves through self-education, or the “Education of Enlightenment” as advocated by our founder, the Ven. Hiu Wan. This involves self-awakening, self-development and human-oriented education based on Chinese ethics and Buddhist compassion. Our objectives are to cultivate the students’ academic competency as well as the integrity of their personality, to help them achieve wisdom and compassion and to ultimately benefit mankind as a whole.’³

The founder of Huafan University, Venerable Bhiksuni Shig Hui Wan, is a prominent and eminent Buddhist Bhiksuni leader of her time that has integrated multiple talents in herself as a renown painter, educator, and Buddhist practitioner⁴ (Li, 2016), who purchased the very first piece of land to establish the university at the age of 78 and has advocated the “Education of Enlightenment” for this university as well as throughout her life. However, this term “Education of Enlightenment” requires further thoughts, just as the extraordinary life of Venerable Hui Wan, especially her international experiences, deserves further examination.

The original Chinese expression for this university motto as advocated by its founder is “覺之教育,” literally “awakening/enlightenment-possessive-education”, and there have been various translations for this motto of Huafan university, including “Enlightened Education” as used in one of Ven. Hiu Wan’s own paper presented at the 10th Conference of the International Association of Buddhist Studies in Paris⁵ (Chen, 2006). However, as a linguist and trainer for language educators and translators myself, “awakening”

3. Located in the northern suburb of Taipei, capital city of Taiwan, Huanfan university is a full-fledged university that has four colleges and offers both undergraduate and graduate programs in 13 fields of studies. For more introduction of this university and its educational philosophy, please see <https://www.hfu.edu.tw/en/eng>.

4. Li, Yu-Chen. (2016). “As Nonattached as Clouds and Water: the Pattern of Bhiksuni Image Exemplified by Ven. Hiu Wen.” *Journal of Xuanzan Buddhist Studies*. [on line] Vol. 25-3. pp. 73-104. Available at <http://www.hcu.edu.tw/upload/userfiles/37837C6FAB904E548360E98C1217A9BE/files/25-3.pdf>. [Accessed 20 Jan. 2019].

5. Chen, Hsiu-Li. (2006). *The Passion for Education and Life Career of Venerable Hiu Wan*. Taipei: Wanjuanlou Publications Co., Ltd. P. 171.

sounds a “better fit” because it is more dynamic and it is more a process for “everyday life,” perhaps just as its Chinese counterpart “覺” (*jue*), the very same Chinese character that is used to denote both “sleeping” (when pronounced with the fourth or falling tone) and “awakening” (when pronounced with the second or rising tone). On the other hand, the bigger word “enlightenment” sounds both static and more like the final goal. Moreover, “enlightenment” cannot be simply educated or taught. It takes stimuli in contexts, and it takes practices, time after time. Study abroad, therefore, provides such a fertile ground for opportunities to awakening.

Awakening is a moment-to-moment process; there can be different degrees or stages in this process of awakening before the final goal, “Nirvana” (for those practicing in the Theravada tradition) or the “Buddhahood” (for those in Mahayana), the fully awakened and enlightened state, or the status as the “full-time Buddha”, as Venerable Thich Nhat Hanh describes it⁶. Furthermore, “Awakening” involves two directions: the “Awakening Education” is not just the education to get students (but the educators themselves as well) to wake up, but also to reflect upon, to wake up and to stay mindful to the purpose and process of education itself all together, any kind-- secular or spiritual. Without this “awakening” to the purpose and process of education and without this aspiration to share the true spirit of “Awakening Education,” Venerable Hiu Wan would not even have had bothered to establish a secular university at the age of 78!

Being able to start establishing a university at the age of 78 is something that is extremely extraordinary, although the fact that Venerable Hiu Wan lived a rather long life⁷ and that she had been working literally non-stop throughout her life on her Bodhisattva path might have obscured some very important clues that deserve further attention in understanding what contributed to this aspiration of her later stage of life. A closer re-examination has revealed that, in addition to a renowned Chan painter, educator, and full-time Dharma practitioner after her ordination as a Buddhist

6. Thich, Nhat Hanh. (2017). *Growing Together*. [online] Lion's Roar. Available at: <https://www.lionsroar.com/growing-together/> [Accessed 1 Feb. 2019].

7. Venerable Hiu Wan passed away at the age of 92 in 2004.

nun at the age of 46⁸, Venerable Hiu Wan is unique in that she had traveled extensively, not just within China as a result of war, but also all over the world before her ordination and her establishing the university. Moreover, Venerable Hiu Wan is actually one of the pioneers who has gone “study abroad”.

Between 1947 and her returning to Hong Kong in 1951⁹, Venerable Hiu Wan spent four years teaching Chinese painting and researching at the University of Tagore in India, and before reaching India, she also traveled through Vietnam, Myanmar, Cambodia, Malaysia, and Singapore. Right before her originally planned ordination in 1958, she had also organized a “grand tour” for herself to travel in 32 countries within 32 months¹⁰. While most people have paid more attention to Venerable Hiu Wan’s more explicitly identified purposes of doing the pilgrimage in the Buddha lands (especially in India) as well as visiting those well-established institutes for higher education all over the world via her “grand tour” (so as to prepare for her ordination and the plan to establish a new university), yet I would like to point out the perhaps even more important period of time in which Venerable Hiu Wan went “study abroad”!

During the four years at the University of Tagore in Calcutta, India, not only had Venerable Hiu Wan taught Chinese painting and conducted research, she had also had great opportunities of studying with renowned Indian artists, Abanindranath Tagore (1871–1951) and his pupil Nandalal Bose (1882–1966)¹¹ as well as meeting and interacting with people who must have influenced the formation of her thoughts and ideal. Meanwhile,

8. In 1958, You Yun-Shan (the lay name of Ven. Hiu Wan) was ordained under Venerable Tanxu, the 44th patriarch of the Chinese Tiantai Order in Hong Kong.

9. Venerable Hiu Wan was born in Guang Dong Province, China, but had studied, taught, and resided in Hong Kong before moving to teach at the Chinese Culture University in Taiwan in 1965.

10. Shig, Hui Wan. (1998). *Travelogue from Around-the-World*. Taipei: Yuan Chuan Press.

11. It was mentioned in various sources in Chinese that Venerable Hui Wan had learned from “印度藝術大師阿邦寧及其大弟子難陀婆藪院長” but there were no English names of theirs. By searching on the internet and matching the lifespans as well as localities, etc., the author concludes that these must have had been the two Indian artists that Ven. Hiu Wan had studied with. https://en.wikipedia.org/wiki/List_of_Indian_artists. Visited as of Jan. 20, 2019.

Venerable Hiu Wan also went up all the way to the Himalayas to paint¹². Those four years, I would argue, must have been one of the most critical and fruitful time of her life because, even before her Buddhist ordination, Venerable Hiu Wan had already “left home” and immersed herself in a completely different culture, where there were infinite occasions of being shocked, stimulated, and therefore, boundless and tremendous opportunities for awakening. The four years of study abroad experiences that Venerable Hiu Wan had gone through must have contributed not only to the making of her life career as an educator but also to her personal awakening for education as Education for Awakening.

3. STUDY ABROAD: LEAVING HOME, RENUNCIATION, AND WAKING UP

“Study abroad,” is a field in which I have devoted the past 17 years of my professional life¹³ to because, in addition to having identified its potential contributions to world peace and serving as students’ “life-changing experience”, I believe study abroad has also provided our younger generation with precious opportunities for awakening. Why? Because when someone goes study abroad, one inevitably needs to “leave home”, “renunciate”, and basically, they’d better “wake up” and stay awake in order to adapt to an entirely new environment or context. One cannot afford not-changing, so to speak. As a matter of fact, “leaving home”, in Chinese “出家” (chujia), is the very expression used for renunciation.

While voluntary renunciation in the Buddhist world is getting rarer and increasingly difficult¹⁴, study abroad is getting popular among our young generations. In the US, study abroad has almost become a norm, and many universities have even required their students to study abroad for at least one semester before

12. “A Brief Introduction to the Life of Venerable Hiu Wan.” By the Committee of Venerable Hiu Wan’s funeral. http://hfu.edu.tw/~pr/hiuwan_chinese.htm. Downloaded as Jan. 20, 2019.

13. The author returned from Hawai’i after having obtained her Ph.D. degree in Linguistics and has been serving as the Center Director for CIEE’s study abroad programs in Taipei since August 2001.

14. The number of young people coming forward to joining Buddhist monastic life has witnessed continuous dropping in most Asian countries, perhaps except for Vietnam, according to the author’s personal participant observation via her extensive traveling throughout the years.

graduation. There is even an initiative called “Generation Study Abroad,” which was signed by more than 150 universities in 2014 and aims to double the number of Americans who study abroad by end of the decade¹⁵. To me, this is yet another example of the educators’ awakening for education, after having recognized the valuable opportunities for educating and awakening our younger generations in this globalized world.

Just like the Buddha who “left home” and renounced his comfortable palace life behind, the university students that I have come across with, more or less, also had to leave or renounce their “comfort zone,” their beloved families, friends, and everything behind when they come to study abroad in Taiwan. For sure, unlike the Buddha who renounced in order to search for the Truth, most students have chosen to study abroad for more worldly purposes, such as to improve their Mandarin Chinese, to experience total immersion in the Chinese/Taiwanese culture, to gain academic credits, and/or to make friends, etc. Nevertheless, most students have also expressed a strong wish to learn and to grow independently, or even “spiritually”; more and more students are found to have already been familiar with the term “mindfulness,” perhaps particularly for those born after the 90s.

In any case and in the Buddhist understanding of non-duality, all the worldly purposes are good incentives towards renunciation and awakening eventually, because during study abroad, lives of the students are bound to drastically change and transform, and it is almost like a “rebirth” experience— it is like a brand new but not entirely brand new start: most of the students are new to the environment; most of them do not necessarily speak the local language well, not to mention fluently, and all of them are bound to encounter various degrees or levels of discomfort and/or “cultural shock” here and there, not to mention all kinds of challenges or even obstacles in many different aspects, including their studies, lives, or relationships. And the fact that they are away from home for at least one semester (which is around 4 months, though not 4

15. Redden, Elizabeth. (2014). Generation Study Abroad. *Inside HigherEd*. [on line]. Available at: <https://www.insidehighered.com/news/2014/03/03/new-initiative-aims-double-number-americans-studying-abroad>. [Accessed 20 Jan. 2019].

years like Venerable Hui Wan's) makes it rather challenging but also presents countless precious opportunities for life transformation and awakening, especially when facilitated with the Buddha's teachings and skillful means.

4. MINDFUL STUDY ABROAD: FOUR METHODS OF GUIDANCE/GATHERING AND "GLOCAL YOUTH SANGHA" BUILDING

When studying abroad in a foreign land, everyone can use some guidance from mentors and support from a community. Mentoring mindfully with the Buddha's teachings on wisdom and compassion by applying the Four Methods of Guidance/Gathering as well as trying to provide a community of support by building, what I call, a "Glocal Youth Sangha" for the study abroad students will undoubtedly help students to stay less frustrated and more open-minded. Through inspiring and encouraging students to practice mindfulness, glimpse into the Four Noble Truths is increased, and as more positive seeds are also planted along the way, through times of awakening moments in the study abroad context (including how toilets can be designed so differently and why beds are so hard and mattress so thin, for example), hopefully and eventually, more causes are created towards Enlightenment, the Great Awakening, somewhere (most likely NOT right in the study abroad period) and somehow (depending on the students' individual causes and conditions).

For mentoring, we know the Buddha has taught the Four Methods of Guidance or Gathering (四攝法)¹⁶, namely: generosity (or giving), kind (loving or pleasant) speech, beneficial action (or meaningful action/conduct), and identity-action (or consistency/integrity)¹⁷. Just as pointed out and very well said by Erick Tsiknopoulos (2013): "The Four Methods of Guidance are tools

16. While there may be other English renderings for the Four Methods of Guidance/Gathering according to the references in different Buddhist texts or traditions, such as the Four Methods of "Attraction," "Delighting," "Magnetizing," "Maturing," or "Influencing," in this paper, we have found "Guidance" as used by **Erick Tsiknopoulos (2013)** to be most appropriate, but have also kept "Gathering" for our particular context in that the practices of these four methods have indeed helped brought students together and even made the "Glocal Youth Sangha" possible.

17. I have adopted the Chinese translation for the fourth method and used the English translation from the "Zen texts" as referred to by **Tsiknopoulos (2013)**.

for benefiting others through the vehicle of oneself as an active agent in the world, engaged and involved with other people and sentient beings. These four methods can be used in many different situations and for various purposes.¹⁸ Indeed and of course, for the study abroad context, all four methods can surely apply and have proved to be not only useful but also powerful in bringing people together as a community, just as *kalyanamitra*, or what I would like to call, a “Glocal Youth Sangha¹⁹” in this study abroad context.

I have personally witnessed how mindful applications of these Four Methods of Guidance or Gathering²⁰ have managed to assist the students in their study abroad experience and how influential these four methods have become in the emerging of a “Glocal Youth Sangha” right at our study center. We shall examine these Four Methods of Guidance/Gathering one by one below while relating each to the building of this “Glocal Youth Sangha” as a result, whenever applicable.

4.1. the Practice of Generosity (or Giving)

When students are abroad, they can surely benefit from people’s generosity, especially those in the host country. In practicing generosity, we know there are typically three types of giving in Buddhism: giving of materials, giving of the Dharma, and giving of no-fear, and the third one seems especially immediately applicable upon students’ arrival in the study abroad context. For the students that are in the host country for the very first time, they would inevitably feel less secure in terms of resources and they tend to feel uncertain, inadequate, or sometimes even easily intimidated in various occasions. The practice of generosity, even with a genuine smile and warm welcome, will immediately reduce the fear in the

18. Tsiknopoulos, Erick. (2013). The Four Methods of Guidance as a Framework for Engaged Buddhist Ethics and Social Harmony: An Interpretation Based on Scriptural, Tibetan and Indian Commentarial, and Japanese Zen Sources. Tibetan Translations. [online] Available at: <https://tibetan-translations.com/2015/01/20/the-four-methods-of-guidance-as-a-framework-for-engaged-buddhist-ethics-and-social-harmony-an-interpretation-based-on-scriptural-tibetan-and-indian-commentarial-and-japanese-zen-sources/>. [Accessed 20 Jan. 2019].

19. Following Venerable Thich Nhat Hanh’s new interpretation and many others in the west, here “Sangha” means basically a “community”, or especially a “community of (spiritual) practice”.

20. Unlike Tsiknopoulos, I have chosen to keep the meaning of “Gathering” in that the Four Methods do bring people together, as the following discussions shall prove soon.

students. To practice “giving”, in the first month upon students’ arrival, our study center has played this “Angel & Master” game²¹ among our study abroad students and a recruited group of local host university students, whom we call “Culture Ambassadors²².” Through playing this “Angel & Master” game, we encourage the students to exchange small gifts and/or well-meaning and kind notes in order to also encourage a sense of gratitude as well as to build friendship. By the end of the first month, “giving” has become an enjoyable practice or even habit, and the center is always filled with joyful surprises.

4.2. The Practice of “Kind (Loving or Pleasant) Speech”

Language, in this study abroad context, is a particularly convenient tool to focus on. Students in both groups, either those studying abroad or serving as “Culture Ambassadors”, are forced to slow down when not speaking or listening to their native languages, and this presents a good opportunity to instill mindfulness for speech. With the encouragement of sending well-meaning and kind notes to one’s “Master,” students get to practice using kind and pleasant expressions in two languages, namely, English and Chinese. Students no longer take language for granted as they used to and are willing to pause and reflect on what comes out of their mouths or hands/fingers as they type and what the potential consequences are after their speech or writing. Softer and kinder words continue to nourish and “glue” the group, the foundation of a “sangha” is slowly built through mindful speech to each other.

4.3. the Practice of “Beneficial Action (or Meaningful Action/ Conduct)”

21. This is a game that we played in our college days in Taiwan, in which everyone has a known “Master” by random drawing and an unknown “Angel.” The “Angels” are supposed to secretly observe, help, and provide little surprises for their “Masters” without exposing their identities. The Masters will not know who their Angels are until after a month (if not longer) when the game formally ends.

22. “Culture Ambassador” is a program that I have introduced and implemented for the Taipei Center some fifteen years ago, which recruits local Taiwanese university students and provides an opportunity for the students from both sides to interact and engage in language and cultural exchanges. CIEE-Taipei students have highly endorsed and recommended this program and most students become “life-time friends” with these Culture Ambassadors.

From the mentor's perspective, the practice of this Third Method of Guidance and Gathering refers more to the mentor's role as a "facilitator," as the Chinese translation "利行" (*li4xing2*) perhaps more obviously suggests, which literally means "to benefit/facilitate actions of others." And this echoes very well to the "student-centered" approach and trend in contemporary education. As I have always told the students during the orientation in the study abroad program:

"Former students have called me their 'Taiwanese Mom,' and yes, I feel happy and privileged to be your 'Mom' here, but I am NOT the kind of hand-holding Mom—I will stay in the background because this is YOUR study abroad experience, not mine. I want you to go explore yourself and learn perhaps together with the Culture Ambassadors -- but do please remember, I am always here for and with you in the virtual space, on your smart phone, just one click or one ring away, ready to assist any time when you need me."

Towards each other, among the students themselves or between the study abroad students and the local Culture Ambassadors, the practice of "Beneficial or meaningful action/conduct" is always encouraged and strengthened, especially through various team-building games and activities, such as "Scavenger Hunt" and the "Bystander Intervention" workshop. In the training session for "Bystander Intervention," students practice how to support each other through role plays with various skits or scenarios. Meanwhile, a "LINE" messenger group is established, in which this practice of beneficial action is made even easier. When any students "shout out" in the group in need of help or advice, immediately people in the group will respond and/or take actions to help or support the meaningful action/conduct of each other's.

4.4. the Practice of "Identity-Action (or Consistency/Integrity)"

For the Fourth Method of Guidance or Gathering, again, the Chinese translation seems much more straightforward: "同事" (*tong2shi1*), which literally means "together-working."²³ Just like *Guanyin* or *Avalokiteshvara* in the Lotus Sutra, who appears in

23. In modern colloquial Chinese, this term is used to refer to "colleagues."

whichever form that would benefit the sentient beings the most, this fourth method not only denotes the willingness to “put oneself in others’ shoes,” but also the spirit of equality through immersing oneself and working together with everyone in the group. As a center director in the study abroad context, in addition to serving as a “facilitator,” working together with the students and mentoring them throughout the process is equally important. Although these days, I have become much busier than ever with additional responsibilities and projects in hand so that I could not participate physically in all the activities planned, yet thanks to modern technology, I have been able to stay involved remotely through the LINE group and continue to mentor students whenever needed, either physically or in the cyber space.

An Emerging “Glocal Youth Sangha”

Although I cannot help but wish that I had thousands of arms and eyes, just like *Avalokiteshvara*, or had 48 hours a day so that I could be there for our students all the time, yet I have also come to realize that through practicing the Four Methods of Guidance and Gathering, and again thanks to modern technology, a “Glocal Youth Sangha” has been gradually emerging. Imagine a group of like-minded and kind-hearted youth peers coming from various parts of the world²⁴ who have gathered in the same local study abroad center in Taipei, who have been practicing the Four Methods of Gathering, knowingly or unknowingly, and who have remained in the LINE group even after leaving Taipei. Imagine many of these students still keep coming back to Taiwan and would announce or notify their “Culture Ambassadors” in the LINE group—some may come back to simply visit; some are back with a Fulbright scholarship to teach or research; some are back to work, and some have come back to do further studies in Chinese, some for graduate degrees, and even one of them has obtained a Master’s degree in Buddhist Studies already!

24. Although all the study abroad students at the Taipei center are from universities in the US, many of them have gone to study in the US from different countries, such as Japan, Korea, Vietnam, India, Sweden, Italy, Brazil, Nigeria, or even China, just to name a few. Even for those who were born in the US, they may be “heritage students” of parents from very diversified backgrounds too.

This past October before we celebrated the 25th anniversary for our Taipei Center²⁵, again thanks to modern technology, we were able to gather many beautiful testimonials from former students through video clips, sharing their reflections on how study abroad has transformed their lives and how they remember their “Culture Ambassadors” and this beautiful community back in Taipei. Many former students have explicitly asked to stay in touch and hoped to continue such a community on line. A virtual and virtuous community, or a modern *kalyanamitra*, has thus been built through the application of the Four Methods of Guidance/Gathering in the study abroad context. Following the reinterpretation of “Sangha” by Venerable Thich Nhat Hanh and many western practitioners, here I would like to formally name this group or community a “Glocal Youth Sangha.”

5. CONCLUSION

This paper shares the inspiration from Venerable Hiu Wan’s lifetime contributions to education and reinterpreted her ideal for “Education of Enlightenment (覺之教育)” as “Awakening Education” by expounding it further into including two directions: Education for Awakening and Awakening for Education. The author points out “study abroad” as a crucial period of Venerable Hiu Wan’s life that has not received due attention and proposes “Mindful Study Abroad” as one timely skillful means to educate our youth today when study abroad has become a popular trend. The author also shares her experiences from seventeen years of mentoring the study abroad students in Taipei by applying the Four Methods of Guidance and Gathering (四攝法) and the very positive consequence of it: an emerging “Glocal Youth Sangha,” which in turn can serve as a powerful and practical vehicle to (continue to) engage our young friends in their faith for the good and practice of ethical conducts globally.

Buddhism has always been about awakening and education. The Four Methods of Guidance and Gathering are but a very small part of the vast and profound teachings by the Buddha. The Buddhist teachings on dependent origination and the understanding of causes,

25. The Taipei branch Center of CIEE was founded in 1993.

conditions and consequences are both precious and practical, and the Buddhist practices on compassion are most powerful. All these teachings can contribute to any type and level of secular education when applied skillfully. It all depends on whether we, as educators, have been aware of the means available to us, and whether we have been awakened and awakening (since it is a moment-to-moment realization) to our ways of education. Most important of all, it depends on whether we are fully committed and whether we are taking actions to put all ideals into practices. When skillful means are applied and beneficial practices persisted, not only can Buddhist teachings help global citizens become ethical and happy in the long run, but also these timely teachings can contribute tremendously in helping our anxious younger generations remain sane in this much troubled world, just as what I have witnessed for the past 17 years during their study abroad.

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