BUDS 5013 Theory and Method in Buddhist Studies 佛學研究理論與方法
Fall 2023 Term, Tuesdays 19:00—21:30
Classroom: CKB UG04
Main Instructor: Douglas M. Gildow
Co-Instructor: Sonia Kwok Wong

[Note: The content of this draft course outline may be adjusted prior to the fall 2023 term.]

Course Description
This course introduces students to the history and the main disciplinary approaches and methods in the academic study of Buddhism. It integrates the exploration of different approaches, theories, methods, concepts and issues in the study of Buddhism with the acquisition of graduate skills. These skills include, for example, critical thinking and writing, effective use of library, electronic and other information sources in the study of Buddhism. Students will get acquainted with key concepts in the study of Buddhism.

This year, for the first time, this course will have a special component, focusing on interpretation and hermeneutics. And Prof. Sonia Kwok Wong, an expert in the field of hermeneutics, will give a series of lectures on hermeneutics mainly in Biblical Studies, where this subfield is highly developed. Students and the instructor will then consider if and how such theories could be useful and adjusted for use in Buddhist Studies.

Learning Outcomes
Knowledge Outcomes
Upon completing this module successfully, students should be able to
(1) demonstrate an in-depth understanding of the historical development, theory and method in the Buddhist studies.
(2) acquired fundamental knowledge and understanding of selected approaches, methods, theories and concepts in the Study of Buddhism.
(3) find and use books, journals, journal articles, websites and other sources of information pertaining to religious topics including those studied in this course

Skill Outcomes
Upon completing this module successfully, students should be able to
(1) develop their analytical and problem-solving ability, critical intelligence and appreciative thinking as well as key research skills and to prepare for advanced studies in Buddhist Studies.
(2) enhance the ability to employ a variety of methods in studying and analyzing materials (philosophical, historical, hermeneutical, bibliography and ethnographical etc.)
(3) develop research skills in Buddhist Studies, including improved competence in academic writing and presentation in order to advance for further academic research in Buddhist Studies.

Attitude Outcomes
Upon completing this module successfully, students should be able to
(1) recognize the contested and provisional nature of knowledge and understanding.
(2) develop a reflective and empathetic attitude in understanding Buddhism.
(3) develop sensitivity to ultimate concern and religious dimension of human life

Assessment Scheme

> 1. Quizzes: 20%
> 2. Final paper: 60%
> 3. Active in-class participation: 20% (may include in-class presentations and minor assignments)
>
> Details regarding quizzes and final paper will be provided in class.

A Note on Language

A primary medium of instruction for this course will be English. Many required readings are also in English. However, Mandarin Chinese will be a secondary class language. Some readings, particularly primary source materials, will be in Chinese. Some class discussion may be conducted in Mandarin, especially if initiated by students.

Office Hours

The instructors are usually available to meet in their offices on Fridays between 3pm and 5pm. But you need to make an appointment with him/her at least twenty-four hours in advance. Some weeks the instructor may be fully booked, and some weeks he/she might be away from my office at that time. Meetings immediately before class (or briefly after class) are also possible.

Class Schedule

CUL= available on CUHK Library website; Bb= available on Blackboard

Week 1 (5 Sept.): Course Introduction
No required readings.

Recommended Reading
- Brown, Peter C., Henry L. Roediger, and Mark A. McDaniel. 2014. *Make it Stick: The Science of Successful Learning*, pp. 23-45 (chapter 2, "To learn, retrieve").

An overview of course content and expectations will be given. In addition, a basic approach to reading and writing academic articles, using abstracts as a focusing device, will be introduced.

Week 2 (12 Sept.): Who Was the Buddha? Buddhist Accounts of the Buddha
- *Buddhacarita* (佛所行讚), T 192.

What is a primary source, and what kinds of primary sources are there? Extra topic: What is plagiarism, and how to avoid it?

Recommended Reading
- Huang Baosheng 黃寶生. 2015. *Fan-Han duikan: Fo suoxing zan* 梵漢對勘佛所行讚. Beijing: Zhongguo shehui kexue chubanshe.
- *Guoqu xianzai yinguo jing* 過去現在因果經, T 189.
- *Fozu tongji* 佛祖統紀, T 2035.
- Xingyun 星雲 (Ven.). 1964. 釋迦牟尼佛傳. Newer edition available online.

- Thich Nhat Hanh 釋一行 (Ven.). 2008. *Old Path, White Clouds: Walking in the Footsteps of the Buddha*. 10th ed. Available in Chinese translation: 一行. 2007. 故道白云. Chinese edition available online in CUL.

Students will be instructed how to find this and other Buddhist texts online, using standard canonical collections. We will discuss tools for learning about and understanding ancient Buddhist texts, with the *Buddhacarita* as an example. We will also discuss features of religious texts, including their overlap and contrast with academic texts.

Week 3 (19 Sept.): Was the Buddha? What, When, and Where Was the Buddha?
- Gethin, Rupert. 1998. "The Buddha: The Story of the Awakened One." *The Foundations of Buddhism*, chapter 1. CUL
- Drewes, David. 2017. "The Idea of the Historical Buddha." *Journal of the International Association of Buddhist Studies* 40: 1-25. CUL

What is a secondary source, and what kinds of secondary sources are there?

Recommended Reading
- Hinüber, Oskar von. 2019. "The Buddha as a Historical Person." *Journal of the International Association of Buddhist Studies* 42: 231-264. CUL
- Wynne, Alexander. 2019. "Did the Buddha Exist?" *Journal of the Oxford Centre for Buddhist Studies* 16: 98-148.
- Gethin, Rupert. 2012. Review of Gombrich, 2009, *What the Buddha Thought* (2009), available here: http://www.h-net.org/reviews/showpdf.php?id=31586
- Beckwith, Christopher I. 2015. *Greek Buddha: Pyrrho's Encounter with Early Buddhism in Central Asia.* CUL
- Lopez, Donald S. 2013. *From Stone to Flesh: A Short History of the Buddha.*
- Auerback, Micah L. 2016. *A Storied Sage: Canon and Creation in the Making of a Japanese Buddha.* CUL

This week we examine recent academic debates about the historical Buddha. With the discussion from last week in mind, we will also discuss different genres (such as hagiography and biography), and differences between religious and academic approaches to writing history. The broader purpose of last week and this week's units is to understand how religious Buddhist learning and academic Buddhist studies overlap, and how they differ (for example, in terms of purpose, methods, norms, institutions, etc.)

Week 4 (26 Sept.): Buddhist Canons
- Lan Jifu 藍吉富. 1997. 佛教史料學, pp. 1-49. Bb.
- Fang Guangchang 方廣錩. 2006. 中國寫本大藏經研究, pp. 1-38. Bb.
- Familiarize yourself with online digital Buddhist canons and catalogs, including the following: http://cbeta.org/; http://jinglu.cbeta.org/index.htm; https://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html

Recommended Reading
- Wu, Jiang. 2016. "The Chinese Buddhist Canon through the Ages: Essential Categories and Critical Issues in the Study of a Textual Tradition." In *Spreading the Buddha's Word*

in East Asia: The Formation and Transformation of the Chinese Buddhist Canon, edited by Jiang Wu and Lucille Chia, 15-45. CUL

- Wu, Jiang and Greg Wilkinson. 2017. "The Reinvention of the Buddhist Tripitaka and the Rise of 'Textual Modernity' in Modern East Asia." In *Reinventing the Tripitaka: Transformation of the Buddhist Canon in Modern East Asia*, edited by Jiang Wu and Greg Wilkinson, xiii-xxxv. CUL
- Collins, Steven. 1990. "On the Very Idea of the Pali Canon." *Journal of the Pali Text Society* 15: 89-126.
- Li Fuhua 李富华 and He Mei 何梅. 2003. 汉文佛教大藏经研究. CUL
- Lancaster, Lewis R. 2012 [1999]. "The Movement of Buddhist Texts from India to China and the Construction of the Chinese Buddhist Canon." *Sino-Platonic Papers* 222: 226–38.
- Hureau, Sylvie. 2010. "Translations, Apocrypha, and the Emergence of the Buddhist Canon." In *Early Chinese Religion, Part Two: The Period of Division (220–589 AD)*, edited by John Lagerwey and Lü Pengzhi, 741– 74. Leiden: Brill

What is *buddhavacana*? What is scripture? What is a canon? Which collections or canons of Buddhist scriptures have been compiled? How many kinds of Buddhist canons exist, and how many canons exist? What is the relationship between buddhavacana, canonicity, and collections of scriptures and other writings (*dazangjing*)? How to access and use these various collections? Which are the best digital canons, how were they made, and what are their respective strengths and weaknesses? Which current projects are being undertaken to further improve digital canons?

Week 5 (3 Oct.): Buddhist Studies Materials
- Lan Jifu 藍吉富. 1997. 佛教史料學, pp. 51-191. Bb.

Recommended Reading
- Bingenheimer, Marcus. 2012. "Bibliographical Notes on Buddhist Temple Gazetteers, their Prefaces and their Relationship to the Buddhist Canon." *Journal of Chinese Buddhist Studies* (25): 51-86. Available online in the JCBS website (https://chinesebuddhiststudies.org/).
- Hao Chunwen 郝春文. 2016. 敦煌遗书.

What are the main academic collections of Buddhist historical materials? What academic reference works, book series, and digital tools can be consulted in doing research? Which of the sources introduced in this week's reading might you use for your own research?

Week 6 (10 Oct.): Buddhist Studies in the West and China
- Lopez, Donald S. 2012. "Burnouf and the Birth of Buddhist Studies." *The Eastern Buddhist* 43 (1): 25-34. CUL.
- Gildow, Douglas M. Manuscript on the history of Buddhist Studies in China. Bb.

Recommended Reading
- Jong, J. W. 1997. *A Brief History of Buddhist Studies in Europe and America.*
- Li Silong 李四龙. 2009. 欧美佛教学术史: 西方的佛教形象与学术源流.
- Meynard, Thierry. 2012. "Introducing Buddhism as Philosophy: The Cases of Liang Shuming, Xiong Shili, and Tang Yongtong." In *Learning to Emulate the Wise: The*

Genesis of Chinese Philosophy as an Academic Discipline in Twentieth-Century China, edited by John Makeham, 187-216. CUL

- Zhang Mantao 張曼濤, ed. 1978**. 佛學研究方法**, pp. 343-365.

Week 7 (17 Oct.): Working with Texts: Establishing, Interpreting, Translating
- Lopez, Donald S., Jr., editor. 1988. *Buddhist Hermeneutics*, pp. 1-27 (chapters 1 and 2, by Lopez and Lamotte, respectively). CUL.
- Nance, Richard. 2022 (last modified). "Buddhist Hermeneutics." *Oxford Bibliographies*. DOI: 10.1093/OBO/9780195393521-0155. CUL.

Recommended Reading
- Schopen, Gregory. 1997. "Archaeology and Protestant Presuppositions in the Study of Indian Buddhism." In *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, edited by Donald S. Lopez, 1-22. Honolulu: University of Hawai'i Press.

Week 8 (24 Oct): Introduction to Hermeneutics and Narrative Criticism (Sonia Wong)
- McKenzie, Steven L., and Stephen R. Haynes, eds. 1999. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Applications*, 201–29 (hereafter *TEIOM*). CUL.
- Yee, Gale A., ed. 2007. *Judges & Method: New Approaches in Biblical Studies*, 19–45 (hereafter *J&M*). CUL.

Recommended Reading
- Abrams, Meyer H. 1971. *The Mirror and the Lamp*, pp.3–29. Bb.
- Moore, Stephen D. 2015. "Biblical Narrative Analysis from the New Criticism to the New Narratology." in *The Oxford Handbook of Biblical Narrative, edited by Danna Nolan Fewell*, chapter 2. CUL.
- Powell, Mark Allan. 1990. *What Is Narrative Criticism?* Minneapolis: Fortress Press. CUL.

Week 9 (31 Oct): Ideological Criticism (Sonia Wong)
- *TEIOM*, 283–306. CUL.
- *J&M*, 138–60. CUL.
- The Bible and Culture Collective. 1995. *The Postmodern Bible*, 272–308 (Hereafter BCC). CUL.

Recommended Reading
- Eagleton, Terry. 1976. *Criticism and Ideology: A Study in Marxist Literary Theory*. London: Verso. CUL.
- Pippin, Tina. 1996. "Ideology, Ideological Criticism, and the Bible." *Currents in Research: Biblical Studies* 4: 51–78. CUL.

Week 10 (7 Nov.): Feminist Criticism (Sonia Wong)
- *J&M*, 65–89. CUL.
- BCC, 225–71. CUL.

- *TEIOM*, 268–82. CUL.

Recommended Reading
- Osiek, Carolyn. 1997. "The feminist and the Bible: hermeneutical alternatives." *HTS Teologiese Studies/Theological Studies* 53, no.4: 956–68. CUL.

Week 11 (14 Nov.): Reader-Response Criticism (Sonia Wong)
- *TEIOM*, 230–252. CUL.
- BCC, 20–69. CUL.

Recommended Reading
- Iser, Wolfgang. 1971. "Indeterminacy and the Reader's Response in Prose Fiction." In *Aspects of Narrative: Selected Papers from the English Institute*, edited by Joseph Hillis Miller, 1–45. New York: Columbia University Press. CUL.
- Iser, Wolfgang. 1972. "The Reading Process: A Phenomenological Approach." *New Literary History* 3/2, On Interpretation: I (Winter): 279–99. CUL.
- Tompkins, J. P., ed. 1980. *Reader-Response Criticism: From Formalism to Post-Structuralism*. Baltimore: Johns Hopkins University. CUL.

21 Nov.: No Class. (Instructor on academic leave)

Week 12 (28 Nov.): Postcolonial Criticism (Sonia Wong)
- *J&M*, 161–82. CUL.
- Wong, Sonia Kwok. "Postcolonial Studies and the Hebrew Bible/Old Testament." In *The Old Testament (Hebrew Bible) in Five Minutes*, edited by Philippe Guillaume and Diane Edelman. Sheffield: Equinox, forthcoming. Bb.
- Wong, Sonia Kwok. 2022. "Signifying the Empire against the Empire: Doing Historical Criticism with Postcolonial Theories." In *Heilige Schriften in der Kritik: XVII. Europäischer Kongress für Theologie (5.–8. September 2021 in Zürich)*, edited by Konrad Schmid, pp. 125–42. CUL.

Recommended Reading
- Loomba, Ania. 2005. *Colonialism/Postcolonialism: The New Critical Idiom*. 2nd edition. London; New York: Routledge. Taylor & Francis eBooks Complete. CUL.
- Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin. *The Empire Writes Back: Theory and Practice in Post-colonial Literatures*. 2nd edition. London and New York: Routledge, 2002. CUL.
- Sugirtharajah, R. S., ed. 2018. *The Oxford Handbook of Postcolonial Biblical Criticism*. New York: Oxford University Press. CUL.

Week 13 (5 Dec.): Psychological Criticism and Trauma Theory (Sonia Wong)
- BCC, 187–224. CUL.
- Brooks, Peter. 1987. "The Idea of a Psychoanalytic Literary Criticism." In *Discourse in Psychoanalysis and Literature*, edited by Shlomith Rimmon-Kenan, pp. 1–18. CUL
- O'Connor, Kathleen M. 2010. "Reclaiming Jeremiah's Violence." In *The Aesthetics of Violence in the Prophets*, edited by Julia M. O'Brien and Chris Franke, pp. 37–49. Bb.

Recommend Reading
- Kille, D. A. 2001. *Psychological Biblical Criticism*. GBS. Minneapolis, MN: Fortress. CUL.
- Vandermeersch, Patrick. 2001. "Psychoanalytic Interpretations of Religious Texts. Some Basics." In *God, Biblical Stories and Psychoanalytical Understanding*, edited by Rainer Kessler and Patrick Vandermeersch, pp. 9–27. Bb.

**

Professor/Lecturer/Instructor:	Professor	Professor
Name:	Douglas Gildow	Sonia Kwok Wong
Office Location:	Room 312, 3F, Leung Kau Kui Building	Room 324, 3F, Leung Kau Kui Building
Telephone:	3943-4390	3943-5150
Email:	dmgildow@cuhk.edu.hk	sonia.wong@cuhk.edu.hk
Teaching Venue:	CKB (Chen Kou Bun), UG04	

Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at http://www.cuhk.edu.hk/policy/academichonesty/.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

Grade Descriptor	
A	Outstanding performance on all learning outcomes.
A-	Generally outstanding performance on all (or almost all) learning outcomes.
B	Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance.
C	Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses.
D	Barely satisfactory performance on a number of learning outcomes

F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.

Feedback for Evaluation

- End-of-term university course evaluation will be conducted in class.
- Students' comments and feedback on the course through e-mails or personal meeting with the instructor are always welcomed.