



วิทยาลัยพุทธศาสนานานาชาติ
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Research Methodology Workshop

Graduate School

International Buddhist College

26th January 2019 (Saturday)

08.30a.m. - 05.00p.m.

Venue: Classroom C (Ksitigarbha)

Program
Research Methodology Workshop
Graduate School
International Buddhist College
26th January 2019 (Saturday)
08.30am – 05.00pm

08:30am-09:00am	Registration
09:00am-09:30am	Inauguration Lamp Lighting by Prof. Dr. Kapila Abhayawansa, Vice Rector, Academic Affairs Prayers led by Phra Maha Narong Chaiyatha Welcoming Speech by Prof. Dr. Tilak Kariyawasam, Dean, Graduate School
09:30am-10:15am	Session 1: “Research Methodology in Buddhist Studies” Speaker: Prof. Dr. Kapila Abhayawansa Moderator: Dr. Krishna Ghosh Santina
10.15am-10.30am	Question and Answer Session
10.30am-11.15am	Session 2: “Qualitative Research Methodology” Speaker: Assoc. Prof. Dr. Porntipha Bantomsin Moderator: Prof. Dr. Kapila Abhayawansa
11.15am-11.30am	Question and Answer Session
11.30am-01.00pm	Group Photo Session & Lunch
01.00pm-01.45pm	Session 3: “Thesis Format and Style for Buddhist Studies” Speaker: Dr. Fa Qing (Lang heping) Moderator: Dr. Zhu Xiaoning
01.45pm-02.00pm	Question and Answer Session
02.00pm-02.45pm	Session 4: “Interpreting the Buddhist Teachings for the West: Methodology” Speaker: Ven. Dr. Gangodawila Chandima Moderator: Prof. Dr. Tilak Kariyawasam
02.45pm-03.00pm	Question and Answer Session
03.00pm-03.15pm	Tea Break
03.15pm-04.00pm	Session 5: “Online Materials for Pāli and Sanskrit Studies” Speaker: Ven. Anandajoti Moderator: Ven. Dr. Gangodawila Chandima
04.00pm-04.15pm	Question and Answer Session
04.15pm-04.30pm	Recapitulation by Dr. Zhu Xiaoning
04.30pm-05.00pm	Vote of Thanks by Prof. Dr. Tilak Kariyawasam Certificate Presentation by Prof. Dr. Kapila Abhayawansa Closing Ceremony by Prof. Dr. Lozang Jamspal

“Research Methodology in Buddhist Studies”

Prof. Dr. Kapila Abhayawansa
Vice Rector of Academic Affairs
International Buddhist College

Biodata

Prof. Dr. Kapila Abhayawansa is presently, the Vice Rector for Academic Affairs and the Dean of the Faculty of Religious Studies at the International Buddhist College, Thailand. Formally, he was the Head of the Department of Buddhist Culture, Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka. Prof. Dr. Kapila Abhayawansa has specialised in Pali, Sanskrit and Buddhist Studies and he has obtained his Doctor of Philosophy on the field of Buddhist and Kantian Theory of Knowledge.

Abstract

Research is an investigative study of a particular phenomenon by means of an appropriate method in order to arrive at truth of the same phenomenon. The truth or the knowledge can be achieved only if the researcher makes use of accurate method. In this regards, it should be emphasized that there is no one particular method which can be used to every kind of phenomenon. Methods may be varied according to the nature of the subject into which the investigation is focused. But, there is a commonly accepted process of the method which should be followed from the very beginning up to the conclusion of the research. The term methodology denotes the process of the method.

This paper is designed to discuss a very crucial factor especially in the religious studies like Buddhist research studies rather than to discuss the methodology. Satisfactoriness of the methodology mainly depends on the psychological discipline of the researcher. This is really the background philosophy lying behind the methodology. On the basis of the psychological condition that the researcher is endowed with, success or failure of the research is determined. Therefore, the philosophy lying behind the methodology is very important in respect of the knowledge that we are looking for from the research studies.

Field of Buddhist studies is very vast and wide. It includes different subjects such as doctrine, ethics, social philosophy, economy, culture, history, logic, religion, textual studies and so on belonging to different traditions. Each tradition has almost all those subjects. Each subject is still opened for the research studies. Sometimes, comparative studies among the traditions are also required. When we do research studies on those subjects, the major setback that many Buddhist students are confronted is

the traditional prejudices. As they are adherent to their own traditions, it is difficult for them to get away from them; there is no doubt that those biases are immensely corruptive aspects of the psychological background which is necessary for a proper research study.

There are many instructions given by the Buddha in his discourses which are very constructive to build up an appropriate mental background for the process of research studies. This paper would make a detailed study of Buddhist philosophy of the research methodology.

“Qualitative Research Methodology”

Assoc. Prof. Dr. Porntipha Bantomsin
Former Lecturer
Department of Philosophy and Religion
Humanities Faculty, Srinakharinwirote University, Bangkok

Biodata

Assoc. Prof. Dr. Porntipha Bantomsin is a former lecturer at Department of philosophy and Religion, Humanities Faculty, Srinakharinwirote University. She was a Vice Dean in Academic Affair, Head of Master Degree Programme in Human and Social Development, Faculty of Liberal, Prince of Songkhla University, Director of Training Institute and Curriculum, The World Buddhist University. Her academic research focus on Greek Philosophy, Buddhism and Overseas Chinese, Animal Right, and Environment sustainability.

Full Paper

History

A Sociologist Earl Babbie defines Qualitative Research as a, “very old and new methodology” in field research. Qualitative research is used to collect empirical data in sociology, anthropology, psychology, politics and even a legal system for several decades. Qualitative methodology approaches in field research enable to find the answer of a question relates to personal values, custom and culture, religious believes, gender bias, etc. Anthropologist is a group of thinkers who bring qualitative field research methods to the forefront through the 19th century and it becomes a popular method for academic research in the later period.

In the early 1900s, there was a group of thinkers called positivists proposed theoretical idea that there was an objective world which we can gather data from and "verify" this data through empiricism. Though the theory had had some arguments based on verification theory but the theory laid some ground for qualitative methodology developers such as Wilhelm Wundt, Robert Bogdan, Howard S Becker to focus more on truth finding from observing in the real situation. Freud and Piaget used focus group, in-depth interview and case studies as methods for mental illness treatment and later on these methods are accepted as tools in qualitative research.

In the 21th century, most of researchers in sociology, anthropology, social science, politics, law, must study qualitative methodology side by side with content based in each field. Besides, the development of qualitative methodology has carried on and computerize system was introduced as a new instrument organizing the finding research data. A non-stopped developing research

methodology for practical reason created reliability in truth finding the complex of the outer world become beneficial for researcher in socio-political science. The accuracy of evaluation the tangible concepts such as behavior, attitude, values which cannot did it out from quantitative research is possible by using qualitative research methods. There was an attempt to develop qualitative research methodology rigorous as quantitative research in paradigm which help promotion the validity in analysing result of the finding equivalent to quantitative research methodology.

Definition

Qualitative research is a type of scientific research consists of an investigation and observation, collect evidence, semi structure or structure questionnaires, and interview. The three methods which are participant observation, in- depths interviews, and focus groups are popular used in case studies. The research designed should be made related to research topic.

Qualitative research is a type of social science research that uses non-numerical data and analyze peoples' experience and actions. (<https://www.thoughtco.com/qualitative-research>)

Qualitative research involves asking the participants about their experiences of things that happen in their lives. It enables researchers to obtain insights into what it feels like to be another person and to understand the world as another experiences it. (Zubin Austin and Jane Sutan, *Qualitative Research: Getting Started*, [http://www .ncbi.nlm.nih.gov/pmc/articles/](http://www.ncbi.nlm.nih.gov/pmc/articles/)) Pharmacist and Clinical practitioner are familiar with qualitative research because the flexibility of questioning help them to understand the need and want of human nature which lead to the success of two way communication in medical treatment.

Methodology

As a field of study, qualitative approaches include research concepts and methods from multiple academic fields. The methods of qualitative research design according to the research topic and research questions of the study subject which has different characteristics vary with the disciplinary background. Psychiatrist choose In-depth interview rather than pick up focus group as a mean in dialogue session for better understanding mental illness problem while anthropologist selects focus group for investigation cultural differences of ethnic races. Generally, Qualitative Research consists of;

i) Focus group: A target group comes from selected persons which we may called the sample group of the key persons come together to investigate or give opinion of something through group interview. Local or personal history, rule and regulation, argument on specific issues, verify past evidence etc. are in the area of using focus group technique.

- ii) In-depth Interview: A key person selected for in-depth interview in case study, duration of interviewing is flexible depend on objective of the study. It can be a day, a few days interview or even a period of time interview till researcher have enough information.
- iii) Questionnaires: Semi- Structure or structure questionnaires with an open end question lead to the answer relate to attitude, values, believe, personal ideas, experiences, etc. specifically design to be used in field research.
- iv) Participant observation: Direct or Indirect observation of the participant in the real situation helping researcher finding hidden evidence for further understanding the phenomena of the study area.

Maurice-Merleau Ponty, French Philosopher has a belief that life consists of what we experience in our activities and reflection as we live out our personal history and its relation with others. Therefore we cannot study human nature in isolated from the others.

(<http://www.nursing.Utah.university.edu>.) Qualitative research has a fundamental philosophy on empirical study more than objective and logical way of systematic thinking.

Tools

Qualitative methodology when applied in field research needed proper tools such as, video recording, camera, note book, computer, etc. for collecting data in field research. Besides, in certain context or area of study, translator should be provided in field research for proper communication and transliteration.

Analysis and Evaluation

Data analysis is the difficult part for young researcher in qualitative research. Try to organize the finding data in a systematic way. In analysis the collective data, theoretical theory is needed. Argumentation helps in data evaluation and sharpening narrative description when research writing is carried on. Inductive data analysis used for describing information and developing themes. Discovery of theory and new information gathering from field research consider strong point of qualitative research.

Code of Ethics

Code of Ethics in qualitative research is a challenge issue for researcher The consent of interviewer and researcher, respect the right of privacy, avoid prejudice of the difference, toleration, truth telling, professional ethics and moral, are general code of ethics in qualitative research. International field study researcher must take precaution of the legal system, cultural aspect of the country which vary in detail of the study area. The Trustworthy outcome of a descriptive research analysis is a testimony of a quality research in any research field.

Conclusion

Qualitative Research methodology combines with Quantitative Research or Documentary Research methods is called a Mix-Method research. Research topic and objective of the research are indicator to specify which type of research methodology is suitable for conducting research. Theoretical study cannot give true understanding of qualitative research methodology. To understand how to conduct qualitative research is coming through practicum. Learning is by doing, though it is an old saying but it has a truth for any researcher who aims to master conducting field research internationally.

References:

Sanjari Mahnaz and Fatemeh Bahramnezhad, "*Ethical Challenges of Researchers in Qualitative Studies*". Accessed January 23, 1962. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC>

Wiki L. Wise, "*Qualitative Research*". Accessed January 22, 1962. <https://www.pdx.edu/studentaffairs/sites/www.pdx.edu.studentaffairs/files/Qualitative%20Research.pdf>

Wikipedia, "*Qualitative Research Overview*", Accessed January 22, 1962. <https://www.en.wikipedia.org/wiki/Qualitative-research>

Anonymous, "*What is Qualitative Research?*" Accessed January 22, 1962. <http://www.nursing.utah.edu>

Zubin Austin and Jane Sutan, "*Qualitative Research: Getting Started*", Accessed January 20, 1962. <http://www.ncbi.nlm.nih.gov/pmc/articles>

Suggestions: reading books on Qualitative Research Methods and Methodology for further understanding on How to conduct qualitative research.

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“Thesis Format and Style for Buddhist Studies”

Dr. Fa Qing (Lang heping)
Director of Library Services and Information Technology
International Buddhist College

Biodata

Dr. Fa Qing (Lang heping) obtained his Ph.D. in Buddhist Studies at the University of Calgary, Canada, in 2001. Since then he has been teaching Buddhism in Chinese and English in China, Malaysia and Thailand. He is now a senior lecturer and the Director of Library Services and Information Technology at International Buddhist College. He is also instrumental in producing an E-learning program. He is currently working on early meditation texts in Chinese Buddhism.

Full Paper

1. Introduction

There are three kinds of Style commonly used:

1. MLA (the Modern Language Association) Style Manual (MLA place date in works cited but omits it in in-text citation)
2. CMS (the Chicago Manual of Style) (use bibliography and footnotes)
3. APA (the American Psychological Association) Style (use references and in-text citation: give an author’s last name and a date of publication)

In Buddhist Studies, most scholars use MLA and CMS, or combined the both. Some also use APA (specially for a short research paper).

Buddhist scholars prefer use **footnotes** rather than parenthetical notes (in-text citation):

- We use round brackets () for technical terms to define their original Pali or Sanskrit, and for abbreviations to quote from primary sources (e.g. D22).
- We use square brackets [] for added-information for translation texts. Or insert your own words into quoted materials.

In the following, we are be looking at MLA style. Once we know one style, it is easy to convert to other style when required.

2. MLA Style Guide: Bibliography

There are two books for MLA Style:

1. *MLA Handbook for Writers of Research Papers*. 8th ed. (for High school and undergraduate students, IBC eLibrary has 7th edition)
2. *The MLA Style Manual and Guide to Scholarly Publishing*. 3rd ed. (for graduate, scholars)

Book:

Last name, First name. *Title*. City: Publisher, Date.

King, Winston. *Theravāda Meditation: The Buddhist Transformation of Yoga*. Delhi: Motilal Banarsidass, 1992.

Journal article:

Last name, First name. "Title." *Journal* volume (year): pages.

King, Winston. "On Nibbana" *Buddhist Magazine*, 21 (October 1951): 21-23.

3. MLA Style Guide: Footnotes

You should give the source for every idea and quotation you use in your paper. Otherwise you are being academically dishonest.

For a book:

First name, Last name, *Title of the Book* (City: Publisher, year), page number.

Winston L. King, *Theravāda Meditation: The Buddhist Transformation of Yoga* (Delhi: Motilal Banarsidass, 1992), 15.

Second time: King, 25.

If you quote more than one works from Winston L. King, than second time, use simple citing (a part title of the book):

King, *Theravāda*, 25.

For an article:

Winston L. King. "Nāgārjuna is not a Mahāyānist" *Buddhist Magazine* 21 (October 1999): 21-23.

For Internet:

Author's Name (if have), "Title of the article." Web, date access <Web site address>.

For example:

Winston L. King. "On Mantranaya." Web, 26, Jan. 2013 <<http://www.padma.org/001/lab/onmantranaya.htm>>

If the address is too long, you can add a space after / <<http://www.padma.org/001/lab/onmantranaya.htm>>

4. Cases for Buddhist Studies

4.1 Use Abbreviation

- A. *Āṅguttara Nikāya*, ed. R. Morris and E. Hardy, 5 vols. PTS, 1885-1900. (e.g. “A.i.22” means *Āṅguttara Nikāya*, vol. 1, page 22).
- AN *Āṅguttara Nikāya*. English translation by Bhikkhu Bodhi, *The numerical discourses of the Buddha: a translation of the Āṅguttara Nikāya*. Somerville: Wisdom Publications, 2012. (e.g. “AN7:49” means “the book of 7, the 49th sutta.”)
- D. *Dīgha Nikāya*, ed. T. W. Rhy Davids and J. E. Carpenter, 3 vols. PTS, 1890-1911.
- DN *Dīgha Nikāya* (e.g. DN22, means Sutta Number 22).
- DĀ *Dīrgha Āgama*
- MN *Majjhima Nikāya* (e.g. MN10, means Sutta Number 10).
- PTS Pali Text Society.
- S *Samyutta Nikāya*. English translation by Bhikkhu Bodhi, *The Connected Discourses of the Buddha: a new translation of the Samyutta Nikāya*. Somerville: Wisdom Publications, 2000. (e.g. “S54.7” means “the 7th sutta of the 54th Samyutta.”)
- T *Taishō-shinshū-daizōkyō Chinese Tripiṭaka* (e.g. “T46, no.1911, 49a” means Book 46, Number 1911, page 49, column a).
- Vis. *Visuddhimagga*. English translation by Nyanamoli, *The Path of Purification: Visuddhimagga*. Kandy: Buddhist Publication Society, 2010. PDF edition, 2018. <<http://www.bps.lk>> (e.g. “Vis., VI, 110” means Chapter 6, paragraph 110.)
- Scholasticism Willemen, Charles, Bart Dessein, and Collet Cox. *Sarvāstivāda Buddhist Scholasticism*. Brill; Leiden; New York; Löln: Brill, 1998.
- Vibhāṣā The Abhidharma-mahāvibhāṣā. T1545.

Example for using Abbreviation

In the Vis., it is the cemetery contemplation (*sīvathika*) that are called 'meditation-subjects of impurity' (*asubha-kammatthāna*). It refers to ten kinds of impurity related to corpses —reflection on corpses in different stages of decomposition (Vis., VI, 110). It develops from the Nine Charnel Ground Contemplations in the Satipaṭṭhāna Sutta (D22 and M10), because they are dealing with corpses. The Vis. explains in detail how to obtain a proper dead body, which is not applicable in modern times. The last stage is mindfulness is on a skeleton (Vis., VI, 110).

4.2 Books for Buddhist monks (Bibliography)

There is no need to make a family name for Buddhist monks. The only exception: Buddhist monks in Sri Lanka use villages as family name.

Bhikkhu Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Third revised

edition. Kandy: Buddhist Publication Society, 1987.

Bhikkhu Bodhi. *The Mahānidāna Sutta and Its Commentaries*. Kandy: Buddhist Publication Society, 1995.

---. "Introduction." *The numerical discourses of the Buddha: a translation of the Aṅguttara Nikāya*. Somerville: Wisdom Publications, 2012.

Bhikkhu Ñāṇamoki, and Bhikkhu Bodhi. Trans. *The Middle Length Discourses of the Buddha*. Boston: Wisdom Publications, 1995.

Bhikkhu Ñāṇamoli. Trans. *The Path of Purification*. Colombo: A Semage, 1964.

Pa-Auk Sayadaw. "To Escape from the Round of Rebirths: Based on Mindfulness of Breathing." in *Mindfulness: Traditions and Compassionate Applications*. Ayutthaya: MCU 2017. pp. 179-202. Proceedings for The 3rd IABU Conference, on 6th - 8th May 2017, at MCU, Ayutthaya, Thailand.

4.3 Books for Buddhist monks (footnotes)

1. Bhikkhu Nyanatiloka, "dukkha" *Buddhist Dictionary*.
2. Bhikkhu Bodhi, *The Mahānidāna Sutta*, 123.
3. Bhikkhu Bodhi, "Introduction" *The numerical discourses of the Buddha*, ix.
4. See, Ānāpāna sutta. Bhikkhu Ñāṇamoki, and Bhikkhu Bodhi. Trans. *The Middle Length Discourses*, M118.
5. Bhikkhu Ñāṇamoli, Trans. *The Path of Purification* (Colombo: A Semage, 1964): 21-34.
6. Pa-Auk Sayadaw. "To Escape from the Round of Rebirths: Based on Mindfulness of Breathing." pp. 179-180.

Note: In general, footnotes appear first time, we use full information as above 5. However, some well know texts, such as Bhikkhu Bodhi's. Also, Pa-Auk's article is from a conference Proceedings book. In that case, we can use a simple form (usually, simple form is used for second time).

The principle: information must be is clear to the readers.

4.4 Books with more than one author Bibliography

Willemen, Charles, Bart Dessein, and Collet Cox. *Sarvāstivāda Buddhist Scholasticism*. Brill; Leiden; New York; Löln: Brill, 1998.

Footnote appears at first time:

Charles Willemen, Bart Dessein and Collet Cox, *Sarvāstivāda Buddhist Scholasticism* (Brill; Leiden; New York; Löln: Brill, 1998): 234.

Footnote after the first time:

Charles Willemen, Bart Dessein and Collet Cox, 235.

In-text citation (Parenthetical note, always use simple citing):

(Willemen, Bart Dessein and Collet Cox, 234.)

4.5 Common Abbreviation for Buddhist Studies

Tib. — Tibetan	c. or ca.— circa (about; used only with dates)
Skt.— Sanskrit	cf — compare or confer
Ch. — Chinese	ch., chaps.— chapter, chapters
op. cit. — the work cited	para.— paragraph
loc. cit. — the place cited	col., cols — column, columns
ibid. — the same place	e.g.— <i>exempli gratia</i> (for example)
anon.— anonymous	f., ff.— following page, following pages
p. — page number; pp. page numbers	

5. More Examples for Print Resources

Type of Entry	Bibliography	Footnote
Book with one author	Frye, Northrop. <i>Anatomy of Criticism: Four Essays</i> . Princeton: Princeton UP, 1957.	1 Northrop Frye, <i>Anatomy of Criticism: Four Essays</i> (Princeton: Princeton UP, 1957), 32-34.
Book with more than one author	Bonadella, Peter, and Julie Conaway Bonadella, eds. <i>Dictionary of Italian Literature</i> . Westport: Greenwood, 1979.	2 Peter Bonadella, and Julie Conaway Bonadella, eds., <i>Dictionary of Italian Literature</i> (Westport: Greenwood, 1979).
Anonymous Author	"Portents for Future Learning." <i>Time</i> 21 Sept. 1981: 65.	3 "Portents for Future Learning," <i>Time</i> 21 Sept. 1981: 65.
Multi-volume set	Churchill, Winston S. <i>The Age of Revolution</i> . New York: Dodd, 1957. Vol. 3 of <i>A History of the English-Speaking Peoples</i> . 4 vols. 1956-58.	4 Winston S. Churchill, <i>The Age of Revolution</i> , (New York: Dodd, 1957). Vol. 3 of <i>A History of the English-Speaking Peoples</i> . 4 vols. 1956-58.
Journal article (continuous pagination)	Spear, Karen. "Building Cognitive Skills in Basic Writers." <i>Teaching English in the Two Year College</i> 9 (1983): 91-98.	5 Karen Spear, "Building Cognitive Skills in Basic Writers," <i>Teaching English in the Two Year College</i> 9 (1983): 91-98.
Journal article (paginated by issue)	Monk, Patricia. "Frankenstein's Daughters: The Problems of the Feminine Image in Science Fiction." <i>Mosaic</i> 13.3-4 (1980): 15-27.	6 Patricia Monk, "Frankenstein's Daughters: The Problems of the Feminine Image in Science Fiction," <i>Mosaic</i> 13.3-4 (1980): 15-27.
Newspaper article	Dalin, Damon. "A \$7 Greeting Card? Yes, But listen to the Melody It Will Play For You." <i>Wall Street Journal</i> 10 May 1983, eastern ed.: 37.	7 Damon Dalin, "A \$7 Greeting Card? Yes, But listen to the Melody It Will Play For You," <i>Wall Street Journal</i> 10 May 1983, eastern ed.: 37.

6. Example for Simple Citation

Parenthetical Notes

...The interaction of *yin* and *yang* produces all things and all kinds of movement (Cheng 245). Jan Yunhua says, "The core of Chinese Buddhism surpass the boundary of religions, it represents the profundity of the Chinese Buddhism." (419).

Bibliography

Cheng, Hsueh-li. "Chinese Philosophy: Buddhism." Encyclopedia of Philosophy, 2nd edition. Donald M. Borchert, Editor in Chief. Thomson Gale, Macmillan Reference USA, 2006.

Jan, Yunhua. "The Formation of the Central Philosophy of Chinese Buddhism." Taipei. 論中國佛教核心思想的建立. 中華佛學學報, 第13期(2000.07). 頁419-429
<http://www.chibs.edu.tw/publication/chbj/13/chbj1323.htm>

APA Format:

...The interaction of *yin* and *yang* produces all things and all kinds of movement (Cheng 2006, 245). Jan Yunhua says, "The core of Chinese Buddhism surpass the boundary of religions, it represents the profundity of the Chinese Buddhism." (Jan 2000, p. 419).

APA References

Cheng, Hsueh-li. (2006). "Chinese Philosophy: Buddhism." Encyclopedia of Philosophy, 2nd edition. Donald M. Borchert, Editor in Chief. Thomson Gale, Macmillan Reference USA.

Jan, Yunhua. (2000). "The Formation of the Central Philosophy of Chinese Buddhism." Taipei. 論中國佛教核心思想的建立. 中華佛學學報, 第13期(2000.07). 頁419-429
<<http://www.chibs.edu.tw/publication/chbj/13/chbj1323.htm>>

About Simple Citations (MLA)

Since the author's last name is usually the first thing listed in a bibliographic entry, you usually begin your citation with that information so that readers can find the correct item in your works cited list. Most texts you cite will include page numbers, so you indicate the page or pages on which the material you have quote, paraphrased, or summarized appears.

(Cheng 225) (Jan 15-17)

If you think your readers will know which item in your works cited list is being referenced because you just mentioned the author, you can omit that information from your citation.

Jan Yunhua says, "The core of Chinese Buddhism surpass the boundary of religions, it represents the profundity of the Chinese Buddhism." (419).

If you are referencing the same source more than once in the same sentence or within a paragraph, you can leave out the author's name after the first citation.

The interaction of *yin* and *yang* produces all things and all kinds of movement (Cheng 245). Based on this inclusive idea, Chinese Buddhism stresses on "one mind" (247).

Web page for more information on Style:

http://elibrary.ibc.ac.th/Research_Methodology_Workshop2019

Thesis Guide: <http://elibrary.ibc.ac.th/Thesis-Guide>

Thesis Template: <http://elibrary.ibc.ac.th/Thesis-Template>

MLA Style Book: <http://elibrary.ibc.ac.th/MLA2009>

“Interpreting the Buddhist Teachings for the West: Methodology”

Ven. Dr. Gangodawila Chandima
Resident Buddhist Monk
Ottawa Theravada Buddhist Vihara
Canada

Biodata

Venerable Dr. Gangodawila Chandima, a Canadian Buddhist monk, is Resident Buddhist Monk at Ottawa Theravada Buddhist Vihara in Ottawa, Canada.

In 2015 he earned a Ph.D. in Sanskrit from the University of Sri Jayewardenepura in Sri Lanka with his work, “An Annotated Translation Into English Of *Ratnamālāvadāna* With A Critical Introduction”. Majoring in Sanskrit and minoring in both Pali and Buddhist Philosophy, he earned a BA with First-Class Honours in 2008, receiving the *Sri Soratha* Gold Medal as the student with the highest marks in the Faculty of Humanities and Social Sciences at the University of Sri Jayewardenepura.

Recipient of the University of British Columbia Faculty of Arts Research Grant (2016-2017), Ven. Dr. Chandima has lectured in Sanskrit at the University of Victoria, British Columbia (BC); the University of Sri Jayewardenepura; and the Buddhist and Pali University of Sri Lanka. He served as Resident Buddhist monk at the Alberta Buddhist Vihara Association (2016-2017) and at the Buddhist Vihara Society in BC (2011-2016), where he was also a Principal of the Dhamma School. From 2012 to 2016, he served as Theravada Buddhist Chaplain at the University of British Columbia, Vancouver, and in 2016 was a Research Fellow at the Centre for Studies in Religion and Society of the University of Victoria, BC. He also collaborated at the Nagaoka National College of Technology in Nagaoka, Japan.

At his YouTube channel, “Authentic Buddhism”, he presents a fluent and articulate rendition of the original Pali Suttas, carefully striving to avoid anything that would blur or distort the words of the Buddha.

Abstract

Buddhist teachings have been rapidly spreading across the western nations for centuries. Scholars and non-scholars have also been interpreting it from different perspectives. The sine qua non of these attempts to understand Buddhism at the different perspectives have caused huge confusions among many. Some of the internet information have also caused a lot of perplexities. So are some self-claimed Buddhist teachers from both the East and West.

In this presentation, what I am going to discuss is the methodology on how to interpret the Buddhist teachings to the west.

The discussion will also include methods of understanding the western audience, coining relevant Buddhist concepts, presenting secular and hardcore Buddhist teachings, intersection between Theravada and Mahayana, and hands-on-experiences with the western individuals and communities, challenges and opportunities.

“Online Materials for Pāli and Sanskrit Studies”

Ven. Anandajoti
Advisor
International Buddhist College

Biodata

Ven Ānandajoti is an independent scholar who has published over 150 editions, translations and studies in Pāli and Sanskrit. These have mainly been published on his website <https://www.ancient-buddhist-texts.net>, where many other resources for students can also be found. He has done extensive research in comparative studies as well as Pāli prosody (chandas). He has recently been working on a series of six books about the narrative reliefs at Borobudur in Indonesia.

Abstract

The main resource for the following talk can be found at [http:// bit.ly/ABT-Online-Materials](http://bit.ly/ABT-Online-Materials)

This is a list of materials which feature in this talk and which I will add to when I have feedback from students on what is useful and interesting for them.

Introduction

For most students one of the greatest challenges they face is accessing the materials they need for their studies, especially when they are coming from other cultures, and are unfamiliar with the resources available in English, or where to find them.

Although Buddhism has lagged behind nearly every other cultural endeavour in getting materials onto the Internet, there is by now a very useful amount available, if only the students know where to find it.

The present talk will be a practical focus on introducing students to some of the most valuable resources for Pāli and Sanskrit studies that are available online at present, although it should be emphasised that there are many more resources available, and this is only a selection.

I am working with the idea that once the student understands how to find and access basic materials it should be possible for them to follow up and find their way around an ever expanding circle of resources, increasing their ability to self-study.

The talk is premised on the fact that any hard copy library is necessarily limited by the books and journals, etc. that are collected in it, and the growing costs of acquiring more. This leaves students with access to only old and outdated materials, while the larger and richer universities and their students have access to newer scholarship, giving them an unfair headstart.

We must also remember that the texts and their meaning were passed down for thousands of years, mainly by the Sangha, as a way of disseminating the teaching to the people, in line with the Buddha's own instructions to teach for the good and welfare of the many. It is only with a new economic model that access to the Dhamma became restricted and people started claiming copyright on what is essentially the Buddha's words and teaching. The internet allows us to disrupt that model and freely distribute the teachings once again as originally intended.

When books are published in hard copy then the audience they can reach is severely limited as academic books are typically published in quantities of around 1,000-5,000, and in many cases they are unavailable to large sections of the student population, either because of being published in foreign countries, or because the costs involved in purchasing and shipping are beyond their ability to meet.

The internet can be seen as a giant library and repository of information that anyone with a laptop or smart phone can access, and it is becoming more and more the ideal now for academics as well as popular writers on Buddhism, and indeed in other fields, to make their work available for free online, sometimes after a short period of time to enable hard copy publishers to regain their outlay.

We will look first at some of the resources that can and should be downloaded by students to enable their work to progress, including input programmes and dictionaries, and an offline edition of the complete Pāli texts: canonical, commentarial and auxiliary (such as grammars, etc.)

We will then look at some of the best sites available for Pāli and Sanskrit studies, and how to set them up so you can read along in original and translated languages, effectively making the learning of Pāli and Sanskrit easier.

We will then look at some of the online dictionaries and the few grammatical works that are available, and discuss how to use them effectively. As there is no standard way of working with these materials it is usually a matter of finding out how each site is organised, and what facilities it contains.

We will also look at large scale repositories of canonical and commentarial materials that are available, and learn how to use these also. And then we will briefly look at other sites which contain auxiliary materials such as audio readings, and forums where Dhamma questions can be discussed with other peers.

There will be plenty of time for discussion at the end where students can get clarification, and ask for other resources they may need.