

Buddhism and Contemporary Society

佛教與現代社會

BUDS5008

Teacher: Dr. Xue Yu

Course description:

本課圍繞近現代世界佛教、特別是中國佛教的社會理論和實踐，以參與佛教—Engaged Buddhism 和人間佛教—Humanistic Buddhism 歷史發展為主線，以歷史人物，如 Dhammapala、Ambedkar、Thich Nhat Hanh，以及中國的太虛、虛雲、印光、圓瑛、印順、趙朴初、星雲、淨慧等高僧思想和實踐為中心，探討佛教在近現代的復興和發展，兼顧介紹中國禪、日本禪、內觀禪、正念、冥想等禪法的現代創新。我們將介紹佛教文化與近代科學文明的交流，現代佛學研究成果及其整個學術研究中的地位。本課旨在讓學生更深入瞭解近現代佛教文化及其與社會的互動，以及佛教在現代社會的存在方式和未來趨勢。

Learning outcomes:

熟悉近現代佛教的創新與發展的歷史，瞭解佛教界高僧大德的生平事蹟和佛學思想、特別是他們的佛教社會理論和實踐；研究佛教在當代社會轉型中的發展理念和功能定位；瞭解當代佛教文化，學會在海量資訊裡甄別有價值的研究資料，尋找有趣話題並組織討論。

Course syllabus

第一講：現代性與“新佛教”—亞洲佛教文化復興

第二講：從抗爭佛教至參與佛教--近代佛教政治和社會--Dhammapala

第三講：佛教在近代印度的復興及其社會運動—Dr.Ambedkar 及其追隨者

第四講：參與佛教在西方的傳播和發展—以一行禪師及其梅村為例

第五講：佛教與清末民初時的中國社會

第六講：現代佛教組織的建立及其社會功能—寺院、佛教會、佛學院、居士林等

第七講：太虛大師與近代中國佛教：佛教改革、人生佛教

第八講：太虛大師與近代中國佛教：佛教教育、學術研究、社會政治參與

第九講：近代高僧之社會理論和實踐—印光、虛雲、圓瑛等

第十講：人間佛教的興起及其在中國台灣的发展—印順、聖嚴、星雲

第十一講：人間佛教在中國大陸的發展—趙朴初、淨慧

第十二講：佛法西行—佛教文化與現代西方社會—佛學與科學

第十三講：佛教禪定的現代創新與實踐：內觀禪、正念、冥想

Course components:

On-Site Face-to-Face Lectures: 100%

Lecture	Discussion of case	Project discussion	Project presentation
In class: 2.5 hours	Out of class: 2 hours	Out of class: 2 hours	Out of class: 1 hours
Out of Class: 5.5 hours			

Assessment Types and Percentages:

Assessment Type	100%
Class Participation and Discussion	15%
Presentation and Report	25%
Term Paper	60%

Required readings:

- 陳兵、鄧子美《二十世紀中國佛教》，民族出版社 2000 年
- Fuller, Paul. *An introduction to engaged Buddhism*, London: Zed Books, 2021.
- Lopez, Donald S. Jr., ed. *Critical Terms for the Study of Buddhism: Buddhism and Modernity*, Chicago: Chicago University Press, 2005.
- . *Buddhism in Practice*. Princeton: Princeton University Press, 1995.
- Welch, Holmes. *The Practice of Chinese Buddhism: 1900-1950*. Cambridge: Harvard University Presse, 1967.
- , *Buddhist Revival in China*, Cambridge: Harvard University Presse, 1968.

Selected readings:

- 樓宇烈等編《中國佛教思想資料選編》第 3 卷第 4 冊
- 淨慧主編，《虛雲和尚全集》
- 太虛，《人生佛教》
- 印光，《印光法師文鈔全集》
- 圓瑛，《圓瑛法匯》
- 印順，《妙雲集》
- 星雲，《星雲大師全集》
- 趙朴初，《趙朴初文集》
- 淨慧，《淨慧長老全集》

Books for Reference:

- 李四龍《歐美佛教學術史》，北京大學出版社，2009 年
- 薩義德《東方學》，王宇根譯，三聯書店，1999 年
- 劉小楓《現代性社會理論緒論》，上海三聯書店，1998 年
- 盧曼《宗教教義與社會演化》，中國人民大學出版社，2003 年
- 何建明《近代中國宗教文化史研究》，北京師範大學出版社，2015 年
- 侯坤宏《浩劫與重生：1949 年以來的大陸佛教》，妙心出版社，2012 年
- 學愚《中國佛教的社會主義改造》，香港中文大學出版社 2015 年
- 阿部正雄：《禪與西方思想》，王雷泉、張汝倫譯，上海譯文出版社，1989 年
- 榮格《東洋冥想的心理學：從易經到禪》，楊儒賓譯，社會科學文獻出版社，2000 年
- 弗洛姆、鈴木大拙：《禪宗與精神分析》，王雷泉、馮川譯，貴州人民出版社 1998 年
- 程恭讓《星雲大師人間佛教思想研究》，佛光文化公司 2015 年
- 滿義《星雲模式的人間佛教》，天下遠見出版公司 2005 年

- 宋立道《傳統與現代：變化中的南傳佛教世界》，中國社會科學出版社 2002 年
——《神聖與世俗：南傳佛教國家的宗教與政治》，宗教文化出版社 2000 年
- 楊曾文《日本佛教史》，浙江人民出版社 1995 年
- 淨海《南傳佛教史》，宗教文化出版社 2002 年
- Arnold, Sir Edwin. *The Light of Asia*. New York & Boston: H.M. Caldwell co., 1879.
- Bechert, Heinz, and Richard Gombrich, eds. *The World of Buddhism: Buddhist Monks and Nuns in Society and Culture*. London: Thames and Hudson Ltd., 1984.
- Chan, Wing-tsit. *Religious Trends in Modern China*, New York: Columbia University Press, 1953。(漢譯本：《現代中國的宗教趨勢》，廖世德譯，臺北：文殊出版社，1987 年。)
- Coleman, James William. *The New Buddhism: The Western Transformation of an Ancient Tradition*. Oxford: Oxford University Press, 2001.
- Dumoulin, Heinrich, ed. *Buddhism in the Modern World*, New York: Collier Macmillan Publishers, 1976.
- Gombrich, Richard F. *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo*. London: Routledge & Kegan Paul, 1988.
- , and Gananath Obeyesekere. *Buddhism Transformed: Religious Changes in Sri Lanka*, Princeton: Princeton University Press, 1988.
- Hubbard, Jamie, and Paul L. Swanson, eds. *Pruning the Bodhi Tree: the storm over critical Buddhism*, Honolulu: University of Hawaii Press, 1997.
- Johnston, William. *Christian Zen: A Way of Meditation*, New York: Harper and Row, 1971.
- Masuzawa, Tomoko. *The Invention of World Religions: or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago: University of Chicago Press, 2005.
- Prebish, Charles S., ed. *Buddhism: A Modern Perspective*, University Park and London: Pennsylvania State University Press, 1975.
- Prothero, Stephen. *The White Buddhist: The Asian Odyssey of Henry Steel Olcott*. Bloomington: Indiana University Press, 1996.
- Queen, Christopher ed. *Engaged Buddhism in the West*. Boston: Wisdom, 1999.
- & Sallie King eds. *Engage Buddhism: Buddhist Liberation Movements in Asia*. Albany: SUNY, 1996.
- Sangharakshita. *New Currents in Western Buddhism: The Inner Meaning of the Friends of the Western Buddhist Order*. Glasgow: Windhorse, 1990.
- Seager, Richard Hughes. *The World's Parliament of Religions: The East-West Encounter*, Chicago, 1893. Bloomington: Indiana University Press, 1995.
- Snodgrass, Judith. *Presenting Japanese Buddhism to the West: Orientalism, Occidentalism, and the Columbian Exposition*, Chapel Hill: University of North Carolina Press, 2003.
- Spiro, Melford. *Buddhism and Society: A Great Tradition and its Burmese Vicissitudes*. New York: Harper and Row, 1970.
- Waldenfels, Hans. *Absolute Nothingness: Foundations for a Buddhist-Christian Dialogue*, trans. By J.W. Heisig, Paulist Press, 1980.
- Welch, Holmes. *Buddhism Under Mao*. Cambridge: Harvard University Press, 1972.

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.

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.

Guideline on sharing lecture recordings

Attention is drawn to the following:

- The copyright of any lecture recordings shared in the course, whether they are produced by teachers, students, or peer note-takers, belongs to the University.
- Students should not share these recordings with others without obtaining prior written consent from the teacher(s).

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, resulting in overall substantial performance.
B	Performance on some learning outcomes which compensates for less satisfactory performance on others.
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.

Use of Generative Artificial Intelligence (AI) Tools in Teaching, Learning and Assessment

Approach 3 - Use only with explicit acknowledgement

In courses where students are allowed or expected to collaborate with or use AI tools for learning activities and / or assessments, students should be reminded to make explicit acknowledgement of the use of these tools. Teachers may show students examples regarding how to acknowledge and make citations. Students should also be helped to understand the appropriate uses of these tools and the limits of such usage.

Use of AI tools is allowed with explicit acknowledgement and proper citation

Students may use some AI tools in some learning activities and/or assessments on the condition that they make explicit acknowledgement and proper citations of the input from AI tools.

Acknowledging support from AI tools

Students are required to acknowledge all functional uses of an AI tool and cite it when they paraphrase, quote, or incorporate into their own work any content (whether it is text, image, data, or other format) that was created by it.

- i. An example of acknowledgement

I acknowledge the use of (name of AI tool – e.g. ChatGPT (<https://chat.openai.com/>) to (specify the support, e.g. plan my essay, generate some ideas for the content, ask for examples of data collection instruments, get the dates of historical events, etc.).

- ii. An example of citation

OpenAI. (2023). *ChatGPT* (Mar 20 version). <https://chat.openai.com/chat>

(Students are reminded that due to the rapid developments of AI tools, some citation formats may be updated regularly.)

- iii. An example of including texts generated by an AI tool in their work

"The following text was generated by an AI tool/language model (ChatGPT):"
[Insert the text generated by ChatGPT here.]

- iv. An example of including texts generated by an AI tool and the prompts that were used to elicit the text from the AI tool

"[The prompt], as generated by an AI language model (ChatGPT):"
[Insert the text generated by ChatGPT in response to the prompt.]

Students are reminded to learn and use the AI tools responsibly and ethically and be aware of the limitations.

Improper/unauthorized use of AI tools in learning activities and assessments will constitute acts of academic dishonesty which will be handled in accordance with the University's *Procedures for Handling Cases of Academic Dishonesty*.

Students are reminded to clarify with the course teacher and obtain permission if necessary when in doubt.