



NATIONAL
ENDOWMENT
FOR THE
HUMANITIES

DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously-funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the current Institutes guidelines, which reflect the most recent information and instructions, at <https://www.neh.gov/grants/education/institutes-higher-education-faculty>

Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: Women in Buddhism: Religion, Politics, and the Arts

Institution: East-West Center

Project Director: Peter Hershock

Grant Program: Institutes for Higher Education Faculty

WOMEN IN BUDDHISM: RELIGION, POLITICS, AND THE ARTS

I. PROJECT NARRATIVE

A. Nature of the Request

This 4-week, Level II residential institute program for college and university teachers is planned to take place June 6 to July 1, 2022. The Institute will be offered by the Asian Studies Development Program (ASDP), a national initiative of the East-West Center (see Attachment 2 for a History of ASDP), and is designed to meet the needs of twenty-five educators in community colleges, liberal arts colleges and universities. The Institute will draw on lessons learned from two previous NEH institutes on Buddhism: *Buddhist Asia: Traditions, Transmissions and Transformations* (2015) and *Buddhist East Asia: Religion, the Arts, and Politics* (2018) and responds to feedback from participants in those very successful programs. Through offering deep and context-rich engagement with key traditions, practices and primary texts, the program will enable participants to develop teaching materials for courses in religion, philosophy, history, art and literature, and to more effectively engage such themes as globalization and cultural pluralism.

B. Intellectual Rationale

There are a number of reasons why it is important for educators to explore the complexities of how women performed Buddhist repertoires of religious, political and artistic practice. Perhaps the most readily compelling of these is that any account of Asian histories and societies would be incomplete without accurately and comprehensively taking into account the place and agency of Buddhist women. While women's influences are seldom readily discernible in premodern authoritative texts, commentaries and treatises of the so-called "World Religions," more refined interpretations of archaeological, epigraphical, art historical and archival materials have revealed a heretofore obscured world of active female engagement in shaping religious identities and

communities. Including women's voices in conversations about Buddhist histories and adaptations is a much-needed academic corrective.

A second important reason for investigating the roles of women in Buddhism is the instructive light it may shed on such contemporary concerns as stereotyping and identity formation. A multidisciplinary paradigm shift is emerging that supports understanding agency and subjectivity in relational rather than individualist terms—a shift that opens prospects for going beyond non-exclusion and instead conceiving of equity in terms of enhancing qualities of inclusion. Humanities courses are often forums in which students question, understand and shape their own identities. Buddhist texts and narratives offer rich resources for exploring with students how gender narratives have been used historically both to enforce conformity and to disrupt it, but also to engage critically the ways in which positionality factors into humanistic, contemporary struggles with issues of exclusion and inclusivity.

As one of the world's great religions, Buddhism is regularly introduced in undergraduate humanities courses. The resources for doing so are now abundant, but are often not well-suited to undergraduate teaching and learning. Textbook introductions to Buddhism present simplified accounts of founding doctrines and the development of various "schools" of Buddhism, often on the basis of dated scholarship, and generally take contemporary national borders as organizational defaults. Such accounts gloss over the complexity of the intra- and inter-regional exchanges that characterized premodern Asia, granting the diversity of Buddhist traditions only cursory attention. The distinctive roles of women in Buddhist societies are seldom directly addressed.

In sharp contrast, there is also now a rapidly growing body of scholarship on various moments, movements and figures in Buddhist history—including women—that reflects recent research trends toward highly-detailed studies that trade historical and cultural breadth for investigative depth and thick description. Responding to the demands of scholarly advancement,

these studies often prioritize theories that speak to contemporary concerns and values but may not promote nuanced understanding of historically distant subjects. Such works written by and for specialists are difficult to use in undergraduate teaching. The multi-disciplinary program of *Women in Buddhism* strikes a pedagogically useful balance between the needs for both breadth and depth in undergraduate teaching and learning.

Presenting Buddhism holistically helps bring into focus the many tensions that have characterized the places assumed by women in Buddhism, including the recurrent tension between the textual/canonical ideal of the equal religious potential of women and men, and the de facto institutionalization of male-female hierarchy. Just as importantly, however, it provides a model for exploring comparable tensions in other religious traditions in which women have drawn on canonical texts to expand their social, economic and political agency without necessarily undermining traditional familial roles. Much can be gained from interdisciplinary and intersectional perspectives in studying gender in traditional cultures, as long as reductive oppositions of individual and communal agency are avoided.

The Challenge of Buddhist Diversity

Although Buddhism is customarily referred to as one of the great “world religions,” it is a religion without a defining creed, revelatory core text, or centralized authority structure. In fact, thinking about Buddhism as a single, pan-Asian religion is largely an artifact of early modern, trade-mediated, and politically-charged interactions among Euro-American and Asian cultures and societies. It was not until the 1893 World Parliament of Religions (held in Chicago) that “Buddhists” began identifying themselves as such. Prior to this, Buddhist practitioners across Asia thought of themselves as members of locally vibrant, family-like lineages of teachers, teachings and ritual practices that were as distinct from those in other parts of Asia as were their climates and cuisines.

In actuality, for much of its twenty-five hundred year history, Buddhism has not been a world religion in the modern sense, but something akin to what religious scholar Robert Campney has referred to as a “cultural repertoire”—one that proved remarkably open-ended, adaptive and appealing. Within a thousand years of the life of its nominal founder Siddhartha Gautama in the 5th century BCE, Buddhism was the most widely practiced religion in Asia, bridging cultures from the Swat valley of present-day Afghanistan to volcanic Java, from tropical Sri Lanka to Siberia, and from the bustling manufacturing and market centers of the Indo-Gangetic plain to the imperial capitals of what are now China, Korea and Japan.

The repertoires of women’s participation in Buddhist traditions have been and remain far from uniform. For instance, while it is possible for a woman to be fully ordained in Mahayana Buddhist East Asia, that is not the case today in Theravada Buddhist Southeast Asia. Given this, it is essential to refrain from universalizing the “female experience” in Buddhism. At the same time, it is essential to question the assumption that the theoretical default for viewing the place of women in Buddhism should be in terms of their roles as sovereign subjects. One of the tasks of the Institute will be to facilitate critical appreciation of how the agency of Buddhist women might most aptly be explored as an “agency of relations.” This mode of exploration has much in common with such contemporary approaches as Karen Barad’s agential realism and the “new materialism” that also situate agency in relational dynamics, rather than in the private “interiors” of ostensibly autonomous individuals. Especially with regard to Buddhism—a religion premised on the primacy of practice instead of doctrine—it is crucial to investigate how masculine and feminine agencies were differently invested in mastering social practices, rather than comparing the degrees of expressive individualism that males and females enjoyed.

This requires considerable care. The earliest Western studies of the place of women in Buddhism by the pioneering scholars Caroline Augusta Foley (later, Rhys Davids, 1857-1942), Mabel

Haynes Bode (1864-1922), and Isaline Blew Horner (1896-1981) determined that Buddhist women evidently enjoyed nearly equal status with men in terms of their potentials for religious, institutional and social agency. Seen from the standpoints of scholars in the late 20th and early 21st century, claims about the “near equal” status Buddhist women historically enjoyed appear less readily defensible. It is crucial to avoid anachronistic projections of contemporary gender concerns onto Buddhist women of the past.

Keeping in mind both the pedagogical aims of the institute and the dangers of overwriting the distinctive and diverse subjectivities of Buddhist women with contemporary conceptual defaults, the program will build on Judith Butler’s insights in the classic *Gender Trouble*, engaging gender as a matter of practices rather essential identities, while making clear that in Buddhist contexts this was never predominantly about performing individual personal identities, but rather interpersonal relationships. Especially in working with undergraduate students whose immersion in digital media can work against fully appreciating the significance of geographical and historical differences, taking into account the positions from which questions are asked about women—whether in relation with Buddhism or other religious and secular traditions—is critically important.

C. Project Development (Level II)

ASDP has hosted two NEH summer institutes on Buddhism, both directed by project Co-Director, Peter Hershock. The first (2015) focused on Buddhist traditions, their transcontinental transmission, and historical transformation and received 116 applications. The second (2018) responded to participant feedback and concentrated on the interplay of religion, politics and the arts in East Asian Buddhism and received 126 applications. *Women in Buddhism* restores the broader geographic compass of the 2015 program, retains the thematic focus on religion, politics and the arts, but addresses the dynamics of women’s inclusion and exclusion. Returning to a pan-Asian compass acknowledges the pedagogical appeal and merits of “Silk Roads” approaches that track

topics and themes across time and space—approaches that are well-suited both to discipline-specific introductory and survey courses, and to world and regional history courses.

Although each of the two previous institutes wove discussions of gender into the program, this was done less systematically than many participants wished. Additionally, discussions with participants revealed that much of the new scholarship on women in religion—and Buddhism in particular—is in equal measure intellectually exciting and pedagogically challenging. *Women in Buddhism* is a direct response to this participant feedback. Six of the most strongly evaluated presenters from the previous institutes will return, complemented now by six new scholars who specialize in the roles of women in the formation of Buddhist traditions, their transmission and transformation. New core texts—primary and background—have been selected, and presenters are providing readings for their individual sessions that meet undergraduate teachers’ needs.

D. Institute Format and Program of Study

As noted earlier, one of the most striking features of the “repertoires” of Buddhist thought and practice, and of the roles of women therein, is their diversity. The Institute program is designed to explore this diversity in ways that are readily applicable in the undergraduate classroom, taking a multidisciplinary and integrative approach that has proved effective for undergraduate teachers who want to develop modules and courses that excite students and help them to see connections across disciplinary boundaries. Throughout, the focus will be on generating an interactive intellectual environment, carefully combining readings of primary sources and secondary research with lectures by some of the best teacher-scholars in the field, enriched by film screenings, museum visits, group discussions, and curriculum development sessions.

Prior to the Institute, participants will be expected to read: Donald W. Mitchell and Sarah H. Jacoby’s *Buddhism: Introducing the Buddhist Experience*; Ellison Banks Findley’s edited volume, *Women’s Buddhism*, *Buddhism’s Women: Tradition, Revision, Renewal*; and Karma Lekshe’s edited volume, *Buddhist*

Feminisms and Femininities. The Mitchell/Jacoby text presents an overview of Buddhist history and traditions that includes primary source text selections, contemporary personal accounts, and pedagogically useful maps and visual materials. The Findley volume offers both depth and diversity through thematically-arranged essays by Buddhist scholars, activists and practitioners addressing issues of ordination and affiliation, teachings and lineages, political and social change, art and architecture, and body and health. Finally, the eleven contributors to the Lekshe volume take historical, textual, ethnographical, and linguistic approaches, engaging indigenous and adopted forms of feminism and femininity in Buddhist communities to both problematize what it means to be a woman in Buddhist contexts and expand appreciation of Buddhist women's relational agencies.

These texts will afford participants a shared foundation for engaging the readings selected by Institute presenting faculty for their individual sessions (Attachment 2). The daily readings include content- and method-focused scholarly works, primary text translations, and introductory material suitable for assignment to students. In making their selections and planning their lecture-presentations, presenters will craft sessions that combine context-building with in-depth explorations that illustrate key dimensions of Buddhist histories and cultures. They have been asked to keep in mind the multidisciplinary nature of the Institute community and to devote roughly a third of the session(s) to discussion.

As the Institute schedule makes clear (Attachment 2), lecture-discussions are generally held in the morning to allow participants ample time for library work, reading and project development. Experience has also shown that participants gain both substantive and pedagogical insights from small group discussions. Each of the first three weeks of the program culminates with a morning of concurrent, small group engagement with questions submitted in advance by participants, followed by plenary sharing. These sessions will include all participants, presenters from the week, and the Institute Co-Directors. In addition, a forum will be provided for participants to organize topical

sharing sessions on free afternoons and to meet with presenters informally, especially those also lodging in Lincoln Hall.

One of the great benefits of residential programs are the informal discussions that take place during meals and explorations of local environs. To facilitate community integration, informal evening “salons” will be hosted by the Institute Co-Directors in each of the first two weeks of the program to help participants get to know one another and to interact with the Co-Directors in a collegial and convivial setting. Dr. Hershock will also host small groups of participants and presenters for dinner at his home each week.

In their application materials, participants will be asked to describe their planned project—e.g., a detailed course module, a new course or research paper—and explain how the Institute content will factor into their work. Summaries of these descriptions will be provided to the presenters prior to the Institute. In addition, participants will be asked to identify concrete steps for enhancing Asian studies on their home campuses. The Co-Directors will host small group meetings in which participants share project plans and are offered feedback by their peers and the Co-Directors. These sessions have proven to be quite effective in fostering collaborative study and projects. The Co-Directors will also meet with individual participants on request.

Program Content

The Institute is structured both historically and thematically, working out from Buddhism’s South Asian origins in the first millennium BCE, through its transmission into Central and East Asia from the 2nd to 6th centuries, its flourishing in East and Southeast Asia from the 6th to 16th centuries, and its encounters with global modernity in the 19th and 20th centuries. This diachronic structure has a proven track record as a framework for curriculum development. The first three weeks explore: 1] women’s religious, spiritual and intellectual inclusion within Buddhism; 2] representations of women in Buddhist art, literature and film; and 3] women’s roles in monastic institutions and in the political

life of premodern Buddhist societies. Week Four addresses Buddhism as a “living tradition” evolving in response to global modernity.

Foundationally, investigating women’s inclusion in Buddhism involves understanding the complexity of the story of their formal admission into Buddhist religious life. In the standard narrative—found in various texts that likely date to well after the founding of the nuns’ order—women were admitted as renunciates (*bhikkhuni*) due to the repeated interventions of the Buddha’s male cousin, Ānanda, rather than in response to appeals by the Buddha’s aunt and foster-mother, Mahāprajāpatī. Moreover, the Buddha is also said to have stipulated eight special rules that formalized institutional and ritual imbalances between the male and female communities. Yet, in its historical context, it was truly remarkable that, against prevailing religious norms, women asked and were granted full membership in the very earliest Buddhist communities. This ancient “#MeToo” movement was successful enough that we have records of seventy-three women who, as students of the historical Buddha, attained *nibbāna* or release from the cycle of conflict, trouble and suffering.

As briefly introduced in the intellectual rationale, it is also important to grapple with the fact that, consistent with prevailing societal norms, formally-observed hierarchies between male and female Buddhist monastics were institutionalized, along with clear inequalities in the social roles of Buddhist laymen and laywomen. As will be examined in the Institute, scholars have charted an apparent increase of misogynist themes in Buddhist literature over time. For example, Alan Sponberg has identified four Buddhist “voices” regarding women: the earliest stressing soteriological inclusiveness (final liberation available to all); a somewhat later voice emphasizing the institutional privileging of male authority; a more negatively-toned voice of ascetic misogyny depicting women as objectifications of male desire; and a later a soteriological androgyny that positively valorized the feminine.

On the other hand, as will be explored especially in the second week, while Buddhist laywomen nominally occupied the lowest rung of the Buddhist social hierarchy, through their generous donations of labor and material resources they have been essential movers and shapers of Buddhist institutions, art, and popular literature. In this regard, multidisciplinary research on female agency in Buddhist cultures now constitutes an active academic subfield at the intersection of cultural and historical studies, sociology, art history, and literary criticism.

Excerpts from three canonical texts—the *Lion’s Roar of Queen Srimālā*, the *Lotus Sutra*, and the *Vimalakīrti Sutra*—have been selected for close reading and discussion early in the program, each of which raises and responds to questions about women’s inclusion and exclusion in Buddhist religious life. The *Vimalakīrti* features a particularly striking scene in which a goddess fluently debates one of the Buddha’s key male disciples, Śāriputra, arguing the merits of realizing the nonduality of all things, including gender—a point she illustrates by magically “switching bodies” with Śāriputra and asking him whether he experiences any spiritual shortcomings due to having a female body. Of course, scholars must exercise caution in interpreting this symbolic inversion. Guarding against superficially reading rhetorical manipulations of gender symbolism is now a key feature of academic discourse. Although canonical narratives offer evidence that Buddhism traditionally supported therapeutic—if not fully theorized—commitments to challenging fixed male/female or masculine/feminine binaries, the hierarchy of Buddhist monks and nuns make it evident that canonical precedents for gender equality regarding religious potential did not prevent institutional inequality. Providing educators with the roadmaps for negotiating this sensitive territory is an important feature of the Institute’s program of study.

Week One: Religious and Spiritual Prospects of Women in Buddhist Asia

The Institute will open with a program overview by the Co-Directors, a discussion of methodologies, and a presentation on the origin and core practices of Buddhism by Peter Herschok.

Tuesday's session with Pascale Engelmajer (Carroll University) will focus on the historical development of Buddhism in South Asia, with a focus on the evolving roles of women as revealed in Pali canonical texts and by archeological evidence. Wendi Adamek will chart the movement of Buddhism into China and the religious lives of Chinese Buddhist women on Wednesday morning, and Adamek and Herschok will jointly conduct two sessions on Thursday: a close reading of Indian Mahayana Buddhist texts, exploring affirmations of and tensions surrounding women's capacities for Buddhist liberation; and a dialogic workshop on a relational approach to understanding Buddhist women's agency. The week concludes (as do the 2nd and 3rd weeks) with a participant-facilitated panel discussion of the week's presenters.

Week Two: Representing Women: Art, Literature and Film

The second week of the program begins with presentations by University of Hawai'i art historians Paul Lavy (South and Southeast Asia), Kate Lingley (China), and John Szostak (Japan). Each session will feature detailed looks at women's roles as subjects, sponsors and creators of Buddhist art, and particular attention will be given to the social, economic and political contexts and aims of Buddhism revealed in visual arts, architecture, and ritual. Beata Grant (Washington University of St. Louis) will then join the program on Wednesday to explore how Chinese literary practices and imagination were transformed by Buddhism, as well as both commonalities and dissimilarities between men and women in the Chinese practice of Buddhism. Finally, Keller Kimbrough (Univ. of Colorado, Boulder) will explore how Buddhism shaped Japanese literary imagination and aesthetic ideals, focusing on the roles of playwrights, poets and women in expressing the meaning of the Buddhist path in premodern Japan.

Week Three: Roles of Women in the Institutional Spaces of Buddhist Asia

This week begins with meetings of participants and the Institute Co-Directors to discuss and share feedback on final projects. On Tuesday, Reiko Ohnuma (Dartmouth) will investigate the

“mothering” roles of women in the family as a Buddhist social institution. Stephanie Balkwill (University of Winnipeg) will, likewise, examine the role of women in Chinese Buddhist families, but also the political lives of Buddhist women, including that of Wu Zetian (624-705), the only woman ever to sit on the throne in China as Emperor. Jessica Starling’s (Lewis and Clark) Thursday morning presentation will bring into focus the profound interdependence of religion and politics, and the distinctive gender dynamics, of Japanese Buddhist institutions. She will be followed that afternoon by Lisa Battaglia (Samford University) who will address the institutional dimensions of Buddhist women in Theravada Southeast Asia, including the disappearance of the nuns order.

Week Four: Women and Buddhist Modernity

The final week turns to the modern era with presentations focused on the life histories of modern Buddhist women. Lisa Battaglia returns with a Monday presentation on women-led Buddhist lay movements in Thailand that link meditation with mundane attainments. Sarah Jacoby (Northwestern) will reveal the complex place of women in Tibetan Vajrayana through the life of a visionary 19th and early 20th century Tibetan woman, Sera Khandro, while Jin Park (American University) will similarly explore Korean Buddhism’s engagement with modernity through the remarkable religious and literary life of Kim Iryŏp. The program concludes with a discussion of key concepts and issues concerning women, Buddhism and modernity, followed by participant project presentations on Thursday afternoon and Friday morning. (For a block schedule, see Attachment 2)

E. Project Team

The Project Co-Directors will be Peter Hershock (East-West Center) and Wendi Adamek (University of Calgary). Each of the project Co-Directors is ready to assume full intellectual and administrative leadership of the project as a single director, if necessary. Dr. Adamek is a specialist on premodern East Asian Buddhism and has focused a significant part of her research on women in Chinese Buddhism. Dr. Hershock is a widely published scholar of Buddhism and comparative

philosophy who has designed and conducted dozens of faculty and curriculum development institutes and field seminars, including thirteen NEH summer institutes on non-Buddhist dimensions of Asia.

The Presenting Faculty have been selected to afford participants the richest possible range of intellectual and pedagogical approaches to understanding the history, culture and legacies of Buddhist traditions. In addition to UH faculty in art history who have worked extensively on Buddhism (Paul Lavy, Kate Lingley and John Szostak), scholars invited for their expertise on Buddhism, women and gender are: Stephanie Balkwill (China: religion and statecraft), Lisa Battaglia (Southeast Asia: religion and women's movements), Pascale Engelmajer (India: religion), Beata Grant (China: literature), Keller Kimbrough (Japan: literature), Reiko Ohnuma (South Asia: narrative literature), Jin Park (Korea: philosophy and gender), and Jessica Starling (Japan: family and politics).

With decades of experience hosting faculty development residential institutes and field seminars, East-West Center administrative staff are well-prepared to handle budgets, presenter travel and honoraria, participant housing, and program logistics. The ASDP program assistant, Daralyn Yee, will be the primary point of contact for participants over the course of the project and fulltime commitment during the Institute. An EWC program officer and fiscal officer will also be assigned to the project. A graduate student assistant will work with the Project Co-Directors to compile Institute resources and will work with the UH libraries to arrange for displays of relevant primary and secondary resources, and will coordinate web-based dissemination of Institute results.

F. Institutional Resources

The Institute will be hosted on the adjacent campuses of the University of Hawai'i (UH) and the East-West Center which together include over 300 Asia specialists. The University offers more than 600 courses annually on Asia, and the UH School of Pacific and Asian Studies is home to several relevant Area Studies Centers: for South Asian Studies (49 faculty), for Southeast Asian

Studies (35 faculty), for Chinese Studies (57 faculty), for Japanese Studies (37 faculty), and for Korean Studies (31 faculty). The UH Hamilton Library collection of Asian materials is among the best in the country, including a substantial audiovisual collection. Participants will be placed in contact, as desired, with Asian area studies faculty and program directors, many of whom have served in various capacities in prior ASDP programs.

The East-West Center (EWC) is a non-profit institution established in 1960 with a U.S. Congressional mandate to enhance relations and understanding among Asian and Pacific nations and the United States through cooperative study, training and research. To date, more than 60,000 students and professionals have participated in EWC programs, including over 2,000 college and university participants in ASDP programs. With over thirty years of experience organizing higher education programs for faculty-, curriculum- and institutional-development, ASDP is well-prepared to offer a welcoming, smoothly-run, and academically-rigorous residential experience. ASDP has hosted 65 residential institutes, 27 field seminars in Asia, and 155 workshops and conferences.

Institute sessions will take place in the Center's Burns Hall. Participants will lodge in nearby Lincoln Hall—a 4-story faculty guest house designed around a courtyard garden that affords easy access to University and Center facilities, including libraries and sports facilities. Studios for the 4-week program will be approximately \$1200. A small number of one-bedroom kitchen units and ADA compliant rooms are also available. Participants will enjoy full WiFi connectivity at EWC buildings, full access to the UH library (including digital holdings), and access to participant-reserved computer, printing and copying facilities in Burns Hall.

G. Cultivating the Participant Group

It is expected that the applicant pool for *Women in Buddhism* will include faculty members with little or no graduate training in Asian or Buddhist studies, as well as applicants with Asian studies backgrounds whose teaching responsibilities extend beyond the scope of their training. The

ASDP network—comprising teachers from over 700 colleges and universities across the US—is a natural reservoir of interested faculty, as is ASIANetwork, an institutional association of over one-hundred liberal arts colleges with which ASDP has worked and for which the Co-Director Hershock currently serves as a Council of Advisors member. As with all ASDP activities, special efforts will be made to include a wide range of two-year and four-year colleges and universities, including minority-serving schools. In most ASDP summer institutes, 30-40% of participants are community college teachers and 15-20% work in institutions with significant minority student representation.

Twenty-five participants will be selected by a committee comprising the Co-Directors and Dr. Shana Brown, Associate Professor and Chair of History at UH, Mānoa. A historian of China, Dr. Brown has worked with ASDP on numerous occasions, including a 3-year Title VI faculty and program development project, and well understands ASDP's goals and the importance of participant diversity. Preference will be given to applicants committed to infusing Asian content into the undergraduate curriculum, who show evidence of innovation and teaching excellence, and who can demonstrate institutional support for introducing Asian content into their curricula.

Once participants have been confirmed, EWC staff will confirm their accommodations, provide detailed instructions regarding travel, institute logistics and meal plans, and will work to meet special needs. Participants will also be provided with the Institute bibliography and access to the password-protected domains on the Institute website. The website will contain all session readings, presenter PPTs, bibliographies, filmographies, online resource links, and a forum for sharing information and making inquiries prior to, during, and after the Institute program. Over the course of the institute, participants will be asked to contribute to the website by recommending resource links and uploading relevant teaching modules, syllabi and resources (including pictures, video clips, and music clips), and presentations of their final projects.

Experience has shown that readiness to improvise and add special sessions greatly adds to the participants sharing “ownership” of the program. In addition to direct requests, the Institute will include weekly evaluations that allow participants to reflect (anonymously, if desired) on lectures, discussions, readings and films, and to make recommendations regarding both content and process. The Co-Directors will use this weekly participant feedback to proactively feedforward insights for the remainder of the program. At the end of the four weeks, a summary evaluation form will be distributed covering overall Institute structure and pacing, facilities and logistics for use in planning future programs. The Co-Directors will contact the participants in Fall 2022 and Spring 2023 to elicit feedback on longer term program impacts and to offer further support as requested.

In addition, participants will be encouraged to attend and make both research and pedagogical presentations at the 2023 ASDP National Conference. They will also be invited to collaborate on an edited volume organized around the Institute’s themes. To date, the State University of New York Press series on Asian Studies Development has published six peer-reviewed books written by and for undergraduate educators that have evolved out of NEH-funded ASDP projects, most recently *Confucian Cultures of Authority* (2006); *Teaching the Silk Road: A Guide for College Teachers* (2010); and *Buddhisms in Asia* (2019).

H. Project Dissemination, Level II

The project dissemination will consist in: 1] online workshops; 2] edited book publication; 3] online teaching resources; and 4] conference panels. Two online workshops will be organized for October 2022 and February 2023, each of which will feature 3 presentations by Institute presenting faculty followed by a panel discussion. Under the rubric of teaching women and Buddhism in the undergraduate classroom the workshop session topics and themes will reflect Institute participant feedback and address the needs of undergraduate educators. The workshop lecture sessions will be open to all interested teachers and will be recorded for archive on the Institute site.

Institute participants will self-organize to edit an 8-10 chapter volume on Women in Buddhism for the Asian Studies Development Series published by the State University of New York Press. This series—edited by Peter Hershock and Roger Ames (Peking University, ASDP Co-Founder)—is aimed at undergraduate teachers. The purpose of the edited volume will be to develop content and best practices for bringing the Institute themes and topics into the undergraduate classroom. Contributors will be participants and perhaps a small number of presenters.

A collection of online teaching resources will be added to the Institute website and a YouTube channel. These will be 15-30 minutes audio-visual teaching modules produced by Institute participants in the 9 months following the Institute and intended for open-access classroom use. The Co-Directors will review and offer feedback on submitted recordings before posting to the site, which will also provide supplemental readings. We anticipate 10-12 participant-developed modules.

Finally, the Co-Directors will invite participants to submit panel proposals to present on the Institute experience and outcomes at either the ASDP National Conference (March 2023) or the ASIANetwork Conference (April 2023). Modest travel/registration support will be provided for up to 8 participant/panelists.

Dissemination evaluation will involve: individual evaluations submitted by participants in the 2 workshops and tracking subsequent access to recorded sessions; securing a contract for the edited volume; tracking access to the teaching module videos; and brief, written evaluations of panel presentations by members of their audiences.

WOMEN IN BUDDHISM: RELIGION, POLITICS, AND THE ARTS

Week One: Religious and Spiritual Prospects of Women in Buddhist Asia

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	June 6 Peter Hershock Wendi Adamek <i>Institute Introduction</i> Peter Hershock <i>Buddhist Origins and Core Teachings</i>	June 7 Pascale Engelmajer <i>Women in Early Pali Buddhism: Practices, Prospects</i> (confirmed)	June 8 Wendi Adamek <i>The Introduction of Buddhism to China and the Practices of Chinese Buddhist Women</i>	June 9 Peter Hershock Wendi Adamek <i>Women and Enlightenment: Mahayana Affirmations and Tensions</i> (close text reading)	June 10 Discussion Panel: P. Hershock W. Adamek P. Engelmajer
Noon Ø 1:30 pm	Lunch and Participant Self-Introductions				
1:30 pm Ø 4:30 pm	2pm ID picture taking UH Campus Center at ID and Ticket Services Window			Peter Hershock Wendi Adamek <i>Buddhist Women's Agency: A Relational Approach</i> (a dialogic workshop)	
6:30 pm Ø 8:30 pm			Film Series: <i>Bhikkhuni: Revival of the Women's Order</i>		

- Film Showing Location, TBA.

WOMEN IN BUDDHISM: RELIGION, POLITICS, AND THE ARTS

Week Two: Representing Women: Art, Literature and Film

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	<p>June 13</p> <p>Paul Lavy</p> <p><i>Women and Buddhist Art in South/Southeast Asia</i> (confirmed)</p>	<p>June 14</p> <p>Kate Lingley</p> <p><i>Women and Chinese Buddhist Art: Portrayals and Patronage</i> (confirmed)</p>	<p>June 15</p> <p>Beata Grant</p> <p><i>Buddhism, Women, and the Chinese Literary Imagination</i> (confirmed)</p>	<p>June 16</p> <p>Keller Kimbrough</p> <p><i>Women and the Way: Buddhism and Japanese Literature</i> (confirmed)</p>	<p>June 17</p> <p>Discussion Panel:</p> <p>P. Lavy K. Lingley B. Grant K. Kimbrough J. Szostak</p>
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm		<p>John Szostak</p> <p><i>Women in Japanese Buddhist Art</i> (confirmed)</p>		<p>Tour</p> <p>Honolulu Museum of Art (bus departs 1pm)</p>	
6:00 pm Ø 8:30 pm			<p>Film Series:</p> <p><i>Hiratsuka Raichō no shogai</i> (The Life of Raichō Hiratsuka) (Sumiko Haneda, 2003)</p>		

WOMEN IN BUDDHISM: RELIGION, POLITICS, AND THE ARTS

Week Three: Roles of Women in the Institutional Spaces of Buddhist Asia

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	June 20 Participant Project Meetings	June 21 Reiko Ohnuma <i>Ties that Bind: Family and Buddhism in South Asia</i> (confirmed)	June 22 Stephanie Balkwill <i>Chinese Buddhist Women and Politics</i> (confirmed)	June 23 Jessica Starling <i>Japanese Buddhist Institutions: Religion, Family, and Gender</i> (confirmed)	June 24 Discussion Panel: R. Ohnuma S. Balkwill J. Starling L. Battaglia
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm	Participant Project Meetings			Lisa Battaglia <i>Theravada Buddhist Women and the Loss of the Bhikkuni Lineages in Southeast Asia</i> (confirmed)	
6:00 pm Ø 8:30 pm			Film Series: <i>Fancy Dance</i>		

WOMEN IN BUDDHISM: RELIGION, POLITICS, AND THE ARTS

Week Four: Women and Buddhist Modernity

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	June 27 Lisa Battaglia <i>Women, Buddhism and Modernity in Southeast Asia</i> (confirmed)	June 28 Sarah Jacoby <i>Love and Liberation: A Tibetan Woman's Story</i> (confirmed)	June 29 Jin Y. Park <i>Modern Korean Buddhism: The Zen Way of Kim Iryŏp</i> (confirmed)	June 30 Panel Discussion S. Jacoby J. Park W. Adamek	July 1 Participant Presentations ASDP: Where Do We Go From Here?
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm				Participant Presentations	
6:00 pm Ø 8:30 pm		Film Series: <i>Cave in the Snow</i>			Final Dinner: Hale Halewai

http://www.buddhasutra.com/files/lions_roar_of_queen_srimala_sutra.htm

WOMEN IN BUDDHISM: RELIGION, POLITICS, AND THE ARTS
Required and Suggested Readings

Week One: Religious and Spiritual Prospects of Women in Buddhist Asia

The Institute will open with a program overview by the Co-Directors, a discussion of methodologies, and a presentation on the origin and core practices of Buddhism by Peter Hershock. Tuesday's session with Pascale Engelmajer (Carroll University) will focus on the historical development of Buddhism in South Asia, with a focus on the evolving roles of women as revealed in Pali canonical texts and by archeological evidence. Wendi Adamek will chart the movement of Buddhism into China and the religious lives of Chinese Buddhist women on Wednesday morning, and Adamek and Hershock will jointly conduct two sessions on Thursday: a close reading of Indian Mahayana Buddhist texts, exploring affirmations of and tensions surrounding women's capacities for Buddhist liberation; and a dialogic workshop on a relational approach to understanding Buddhist women's agency. The week concludes (as do the 2nd and 3rd weeks) with a participant-facilitated panel discussion of the week's presenters.

June 6

Peter Hershock and Wendi Adamek: Institute Introduction

Peter Hershock: Buddhist Origins and Core Teachings

Bailey, Greg and Mabbett, Ian (2003). Introduction. In *The Sociology of Early Buddhism*, pp. 1-12. G. Bailey & I. Mabbett. Cambridge: Cambridge University Press.

Clarke, Shayne (2014). Reconsidering Renunciation: Family-Friendly Monasticisms. In Shayne Clark. *Family Matters in Indian Buddhist Monasticisms*, pp. 150-170. . Honolulu: University of Hawai'i Press.

Hershock, Peter D. (2003). Buddhist Philosophy as a Buddhist Practice. In R. Solomon & K. Higgins (Eds.). *From Africa to Zen: An Invitation to World Philosophy*. (2nd ed), pp. 239-254. Lanham, Boulder, New York, Oxford: Rowman & Littlefield Publishers, Inc.

June 7

Pascale Engelmajer: Women in Early Pali Buddhism: Practices, Prospects

Findly, Alison Banks (2003). *Dana: Giving and Getting in Pali Buddhism*. Delhi: Motilal Banarsidass. Chapter Ten.

Collett, Alice (2016). *Lives of Early Buddhist Nuns: Biographies as History*. New York: Oxford University Press. 49-86.

Engelmajer, Pascale (2020). “Like a Mother Her Only Child: Mothering in the Pāli Canon”, *Open Theology*; 6: 88–103.

June 8

Wendi Adamek: The Introduction of Buddhism to China and the Practices of Chinese Buddhist Women

Yu, Chun-fang (2020). *Chinese Buddhism: a Thematic History*. Honolulu: University of Hawai‘i Press. 29-69, 218-239.

June 9

Peter Hershock and Wendi Adamek: Women and Enlightenment: Mahayana Affirmations and Tensions

Peter Hershock and Wendi Adamek: Buddhist Women’s Agency: A Relational Approach

Excerpts: Lion’s Roar of Queen Sṛīmālā, the Lotus Sutra, and the Vimalakīrti Sutra.

Week Two: Representing Women: Art, Literature and Film

The second week of the program begins with presentations by University of Hawai'i art historians Paul Lavy (South and Southeast Asia), Kate Lingley (China), and John Szostak (Japan). Each session will feature detailed looks at women's roles as subjects, sponsors and creators of Buddhist art, and particular attention will be given to the social, economic and political contexts and aims of Buddhism revealed in visual arts, architecture, and ritual. Beata Grant (Washington University of St. Louis) will then join the program on Wednesday to explore how Chinese literary practices and imagination were transformed by Buddhism, as well as both commonalities and dissimilarities between men and women in the Chinese practice of Buddhism. Finally, Keller Kimbrough (Univ. of Colorado, Boulder) will explore how Buddhism shaped Japanese literary imagination and aesthetic ideals, focusing on the roles of playwrights, poets and women in expressing the meaning of the Buddhist path in premodern Japan.

June 13

Paul Lavy: Women and Buddhist Art in South/Southeast Asia

- Karetzky, Patricia Eichenbaum (1999). "Women in the Life of the Buddha: Ancient Literary and Indian Pictorial Sources." *Oriental Art* 44, 4 (Winter 1998/99): 30–38.
- Schopen, Gregory (1988). "On Monks, Nuns, and 'Vulgar' Practices: The Introduction of the Image Cult into Indian Buddhism." *Artibus Asiae* 49, 1–2 (1988/89): 153–168.
- Gordon, Alec and Napat Sirisambhand (2002). "Evidence for Thailand's Missing Social History: Thai Women in Old Mural Paintings." *International Review of Social History* 47, 2 (Aug. 2002): 261–275.
- McGill, Forrest (1997). "Painting the Great Life." In *Sacred Biography in the Buddhist Traditions of South and Southeast Asia*, edited by Juliane Schober, 195–217. Honolulu: University of Hawai'i Press.

Highly Recommended:

- Andaya, Barbara Watson (2002). "Localising the Universal: Women, Motherhood and the Appeal of Early Theravada Buddhism." *Journal of Southeast Asian Studies* 33, no.1 (February 2002): 1–30.

June 14

Kate Lingley: Women and Chinese Buddhist Art: Portrayals and Patronage

Required:

Lingley, Kate (2006). "The Multivalent Donor: Zhang Yuanfei at Shuiyusi." *Archives of Asian Art* 56 (2006): 11-30.

Wong, Dorothy (2000). "Women as Buddhist Art Patrons During the Northern and Southern Dynasties." In Wu Hung, ed., *Between Han and Tang: Religious Art and Archaeology of a Transformative Period*. Beijing: Wenwu Press (2000), 535–566.

Optional Readings:

McNair, Amy (2000). "On the Patronage by Tang-Dynasty Nuns at Wanfo Grotto, Longmen." *Artibus Asiae* 59: 3-4 (2000), 161-188.

Lingley, Kate (2012). "Lady Yuchi in the First Person: Patronage, History, and Voice in the Guyang Cave." *Early Medieval China* 18 (2012), 25-47.

John Szostak: Women in Japanese Buddhist Art

Fister, Patricia (1990). "Women Artists in Traditional Japan," in *Flowering in the Shadows: Women in the History of Chinese and Japanese Painting* (Honolulu: UH Press.), pp. 219-240

Dix, Monika (2009). "Saint or Demon? Engendering the Female Body in Medieval Japanese Buddhist Narratives," in *The Body in Asia* (Oxford: Berghahn Books), pp.43-58

June 15

Beata Grant: Buddhism, Women, and the Chinese Literary Imagination

Grant, Beata (2001). "Behind the Empty Gate: Buddhist Nun-Poets in Late-Ming and Qing China" in Marsha Weidner, ed., *Cultural Intersections in Later Chinese Buddhism*. Honolulu: University of Hawaii Press.

Grant, Beata (2012). "Patterns of Female Religious Experience in Qing Dynasty Popular Literature," *Journal of Chinese Religions* 23 (1995), pp. 29-58. Reprinted in Vincent Groosaert, ed., *Critical Readings on Religions of China*, (Leiden: Brill), Vol. 4, pp. 1313-1345.

June 16

Keller Kimbrough: Women and the Way: Buddhism and Japanese Literature

Required Readings (all primary sources):

Kimbrough, Keller trans. (2008). *A History of Seiganji in the Capital* (excerpt from the ca. 1565-1595 *Rakuyō Seiganji engi*), in *Preachers, Poets, Women, and the Way: Izumi Shikibu and the Buddhist Literature of Medieval Japan*, 245-66 (Ann Arbor: University of Michigan Center for Japanese Studies).

Kimbrough, Keller trans. (2008). "Izumi Shikibu's Vow" (excerpt from the sixteenth-century Akagi Bunko manuscript of *The Tale of Jōruri*), in *Preachers, Poets, Women, and the Way: Izumi Shikibu and the Buddhist Literature of Medieval Japan*, 277-80 (Ann Arbor: University of Michigan Center for Japanese Studies).

Kimbrough, Keller trans. (2013). *Sayohime* (seventeenth-century Kyoto University manuscript), in *Wondrous Brutal Fictions: Eight Buddhist Tales from the Early Japanese Puppet Theater*, 161-90 (New York: Columbia University Press).

Optional Readings (more primary sources):

Kimbrough, Keller trans. (2018). *The Tale of the Fuji Cave* (Akagi Bunko manuscript of 1603), in *Monsters, Animals, and Other Worlds: A Collection of Short Medieval Japanese Tales*, ed. Keller Kimbrough and Haruo Shirane (New York: Columbia University Press), 197-216.

Kimbrough, Keller trans. (2018). *Isozaki* (seventeenth-century Keiō University Library manuscript), in *Monsters, Animals, and Other Worlds: A Collection of Short Medieval Japanese Tales*, ed. Keller Kimbrough and Haruo Shirane (New York: Columbia University Press), 217-32.

Kimbrough, Keller trans. (2007). *Chūjōhime* (woodblock-printed text of 1651), in *Traditional Japanese Literature: An Anthology, Beginnings to 1600*, ed. Haruo Shirane (New York: Columbia University Press), 1138-50

Further Supplementary Readings (secondary sources):

Faure, Bernard (2003). *The Power of Denial: Buddhism, Purity, and Gender* (Princeton: Princeton University Press).

Kimbrough, R. Keller (2008). *Preachers, Poets, Women, and the Way: Izumi Shikibu and the Buddhist Literature of Medieval Japan* (Ann Arbor: University of Michigan Center for Japanese Studies).

Meeks, Lori (2010). *Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan* (Honolulu: University of Hawaii Press).

Ruch, Barbara ed. (2002). *Engendering Faith: Women and Buddhism in Premodern Japan* (Ann Arbor: University of Michigan Center for Japanese Studies).

Week Three: Roles of Women in the Institutional Spaces of Buddhist Asia

This week begins with meetings of participants and the Institute Co-Directors to discuss and share feedback on final projects. On Tuesday, Reiko Ohnuma (Dartmouth) will investigate the “mothering” roles of women in the family as a Buddhist social institution. Stephanie Balkwill (University of Winnipeg) will, likewise, examine the role of women in Chinese Buddhist families, but also the political lives of Buddhist women, including that of Wu Zetian (624-705), the only woman ever to sit on the throne in China as Emperor. Jessica Starling’s (Lewis and Clark) Thursday morning presentation will bring into focus the profound interdependence of religion and politics, and the distinctive gender dynamics, of Japanese Buddhist institutions. She will be followed that afternoon by Lisa Battaglia (Samford University) who will address the institutional dimensions of Buddhist women in Theravada Southeast Asia, including the disappearance of the nuns order.

June 21

Reiko Ohnuma: Ties that Bind: Family and Buddhism in South Asia

Required Readings

- Cole, Alan (2006). “Buddhism,” in *Sex, Marriage, and Family in World Religions*, ed. by D. S. Browning, M. C. Green, and J. Witte, Jr. (New York: Columbia University Press), pp. 299-366 [including only pp. 299-351].
- Ohnuma, Reiko (2012). “‘What Here is the Merit, May That Be For My Parents’: Motherhood on the Ground,” Chapter 8 of *Ties That Bind: Maternal Imagery and Discourse in Indian Buddhism* (Oxford University Press), pp. 180-203.

Optional Reading

- Scheible, Kristin (2014). Review of Reiko Ohnuma, *Ties That Bind: Maternal Imagery and Discourse in Indian Buddhism* (Oxford University Press, 2012), published on *H-Buddhism* (January 2014), pp. 1-3.

June 22

Stephanie Balkwill: Chinese Buddhist Women and Politics

- Balkwill, Stephanie (2020). “A Virtuoso Nun in the North: Situating the Earliest-known dated biography of a Buddhist nun in East Asia.” *Hualin International Journal of Buddhist Studies* 3, no. 2 (2020).

Chen, Jinhua (2002). "Śarīra and Scepter. Empress Wu's Political Use of Buddhist Relics." *Journal of the International Association of Buddhist Studies* 25, no. 1–2 (2002): 33–150.

Strong, John (2003). "Toward a Theory of Buddhist Queenship: The Legend of Asandhimittā." In *Constituting Communities: Theravada Buddhism and the Religious Cultures of South and Southeast Asia*, edited by John Clifford Holt, Jacob N. Kinnard, and Jonathan Walters, 41–56. Albany: State University of New York Press.

June 23

Jessica Starling: Japanese Buddhist Institutions: Religion, Family, and Gender

Starling, Jessica (2015). "Family Temples and Religious Learning in Japanese Temple Buddhism." *Journal of Global Buddhism* 16 (2015): 144-156.

Rowe, Mark (2017). "Charting Known Territory: Female Buddhist Priests." *Japanese Journal of Religious Studies* 44/1: 75–101

Lisa Battaglia: Theravada Buddhist Women and the Loss of the Bhikkuni Lineages in Southeast Asia

Required:

Seeger, Martin (2006). "The Bhikkhuni-Ordination Controversy in Thailand," *The Journal of the International Association of Buddhist Studies*, 29 no. 1, pp. 155-183.

Kawanami, Hiroko (2007). "The Bhikkhuni Ordination Debate: Global Aspirations, Local Concerns, with special emphasis on the views of the monastic community in Burma," *Buddhist Studies Review*, 24 no. 2, pp. 226-244.

Lehrer, Tyler A. (2019). "Mobilizing Gendered Piety in Sri Lanka's Contemporary Bhikkhuni Ordination Dispute," *Buddhist Studies Review*, 36 no. 1 pp. 99-121.

Optional:

De Silva, Ranjani (2002). "Reclaiming the Robe: Reviving the Bhikkhuni Order in Sri Lanka," in *Buddhist Women and Social Justice: Ideals, Challenges and Achievements*, Albany, NY: State Univ. of New York Pr., pp. 119-135.

(Since Findly's *Women's Buddhism, Buddhism's Women* is on the assigned reading list for the Institute, I would point participants to the following two chapters: "Voramai Kabilsingh: the first Thai bhikkhuni," by M Batchelor; and "Chatsumarn Kabilsingh: advocate for a bhikkhuni sangha in Thailand," by M Batchelor.)

Week Four: Women and Buddhist Modernity

The final week turns to the modern era with presentations focused on the life histories of modern Buddhist women. Lisa Battaglia returns with a Monday presentation on women-led Buddhist lay movements in Thailand that link meditation with mundane attainments. Sarah Jacoby (Northwestern) will reveal the complex place of women in Tibetan Vajrayana through the life of a visionary 19th and early 20th century Tibetan woman, Sera Khandro, while Jin Park (American University) will similarly explore Korean Buddhism's engagement with modernity through the remarkable religious and literary life of Kim Iryŏp. The program concludes with a discussion of key concepts and issues concerning women, Buddhism and modernity, followed by participant project presentations on Thursday afternoon and Friday morning. (For a block schedule, see Attachment 2)

June 27

Lisa Battaglia: Women, Buddhism and Modernity in Southeast Asia

Required:

Yu-Sheng, Lin (2019). "The Practices and Networks of Female Yiguan Dao Members in Buddhist Thailand," *Nova religio*, 22 no. 3, Feb. 2019, pp. 84-107.

Optional:

Battaglia, Lisa (2015). "Becoming Bhikkhuni?: Mae Chis and the Global Women's Ordination Movement," *Journal of Buddhist Ethics*, 22, 2015, pp. 25-62.

(Since Findly's *Women's Buddhism, Buddhism's Women* is on the assigned reading list for the Institute, I would point participants to the following chapter: "Women in between: Becoming religious persons in Thailand," by M L Falk.)

June 28

Sarah Jacoby: Love and Liberation: A Tibetan Woman's Story

Mitchell, Donald W., and Sarah H. Jacoby (2014). *Buddhism: Introducing the Buddhist Experience*, Oxford University Press, ch. 6

Gyatso, Janet and Hanna Havnevik (2005). *Women in Tibet* (New York: Columbia University Press), introduction

Jacoby, Sarah (2014). *Love and Liberation: Autobiographical Writings of the Tibetan Buddhist Visionary Sera Khandro* (New York: Columbia University Press), ch. 3 "Dakini Dialogues"

June 29

Jin Y. Park: Modern Korean Buddhism: The Zen Way of Kim Iryŏp

Required Reading:

Park, Jin Y. (2014). "Introduction." *Reflections of a Zen Buddhist Nun: Essay by Zen Master Kim Iryŏp*. Honolulu, HI: University of Hawaii Press.

Optional Readings:

Baker, Don (2008). *Korean Spirituality*. Honolulu: University of Hawaii Press.

Batchelor, Martine (2006). *Women in Korean Zen: Lives and Practices*. Syracuse: Syracuse University Press.

Cho, Eunsu, ed. (2011). *Korean Buddhist Nuns and Laywomen: Hidden Histories, Enduring Vitality*. Albany: State University of New York Press.

Park, Jin Y. ed. (2010). *Makers of Modern Korean Buddhism*. Albany, N.Y: State University of New York Press.

Park, Jin Y. (2018). *Women and Buddhist Philosophy: Engaging Zen Master Kim Iryŏp*. Honolulu, HI: University of Hawaii Press.

Park, Jin Y. trans. (2014). *Reflections of a Zen Buddhist Nun: Essay by Zen Master Kim Iryŏp*. Honolulu, HI: University of Hawaii Press.

WOMEN IN BUDDHISM INSTITUTE BIBLIOGRAPHY

This bibliography is divided into two parts: Women in Buddhism and Buddhist Asia General Background. Each part includes a section on more broad-based, regionally-focused works followed by more tightly-focused topical and geographical sections.

I. Women in Buddhism

Foundations

- Blackstone, Kathryn R. (1998). *Women in the Footsteps of the Buddha: Struggles for Liberation in the Igatha*. Curzon.
- Engelmajer, Pascale. *Women in Pāli Buddhism : Walking the Spiritual Paths in Mutual Dependence*. London ; New York : Routledge, 2015
- Hallisey, Charles (2015). *Igatha: Poems of the First Buddhist Women*. Harvard: Harvard University Press.
- Horner, I. B. [1930] (1975). *Women under Primitive Buddhism*. London: Routledge & Kegan Paul.
- Murcott, Susan (1991). *The First Buddhist Women: Translations and Commentary on the Igatha*. Berkeley: Parallax Press.
- Paul, Diana (1985). *Women in Buddhism: Images of the Feminine in Mahayana Buddhism*. Berkeley: University of California Press.
- Skilling, Peter (2001). "Nuns, Laywomen, Donors, Goddesses: Female Roles in Early Indian Buddhism." *Journal of the International Association of Buddhist Studies* 24.2: 241-274.
- Tsomo, Karma Lekshe (1996). *Sisters in Solitude: Two Traditions of Buddhist Monastic Ethics for Women*. New York: SUNY.

Gender Studies

- Barnes, Nancy (1987). "Women in Buddhism." In Arvina Sharma, ed., *Women in World Religions*. New York: SUNY Press.
- Cabezón, Jose, ed. (1992). *Buddhism, Sexuality, and Gender*. Albany: SUNY Press.
- Falk, Nancy A. and Rita M. Gross, ed. (1980). *Unspoken Worlds: Women's Religious Lives in Non-Western Cultures*. San Francisco: Harper & Row
- Gross, Rita (1993). *Buddhism after Patriarchy: A Feminist History, Analysis and Reconstruction of Buddhism*.

Albany: SUNY Press.

King, Ursula, ed. (1987). *Women in the World's Religions, Past and Present*. New York: Paragon House.

Klein, Anne C. (1995). *Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of Self*. Boston: Beacon.

Shaw, Miranda (1994). *Passionate Enlightenment: Women in Tantric Buddhism*. Princeton, Princeton University Press.

Tsomo, Karma Lekshe (2019). *Buddhist Femininisms and Femininities*. Albany: SUNY.

_____, ed. (1999). *Buddhist Women across Cultures: Realizations*. Albany: SUNY Press.

_____. (1989). *Sakyadhita: Daughters of the Buddha*. New York: Snow Lion Publications.

India and Southeast Asia

Anālayo (2009). "The *Babudhātuka-sutta* and Its Parallels on Women's Inabilities." *Journal of Buddhist Ethics* 16: 136-190.

Barholomeusz, Tessa (1994). *Women under the Bo Tree*. Cambridge: Cambridge University Press.

Deshpande, Gauri (1988). *Pan on Fire: Eight Dalit Women Tell Their Story*. Trans. Sumitra Bhav. New Delhi: Indian Social Institute.

Kabilsingh, Chatsumarn (1991). *Thai Women in Buddhism*. Berkeley: Parallax Press.

Không, Chân (1991). *Learning True Love: Practicing Buddhism in a Time of War*. Berkeley: Parallax Press. (Autobiography by a Vietnamese nun.)

Ohnuma, Reiko (2012). *Ties that Bind: Maternal Imagery and Discourse in Indian Buddhism*. Oxford: Oxford University Press.

Richman, Paula (1988). *Women, Branch Stories, and Religious Rhetoric in a Tamil Buddhist Text*. Syracuse: Syracuse University Press.

Wilson, Liz (1996). *Charming Cadavers: Horrific Figuration of the Feminine in Indian Buddhist Hagiographic Literature*. Chicago: University of Chicago Press.

Tibet, Nepal, and Mongolia

Allione, Tsultrim (1986). *Women of Wisdom*. New York: Arkana.

Campbell, June (1996). *Traveller in Space: In Search of Female Identity in Tibetan Buddhism*. New York: George Braziller.

Grimshaw, Anna (1994). *Servants of the Buddha: Winter in a Himalayan Convent*. Cleveland: Pilgrim Press.

Havnevik, Hanna (1990). *Tibetan Buddhist Nuns: History, Cultural Norms and Social Reality*. Oxford: Oxford University Press.

Jacoby, Sarah (2015). *Love and Liberation: Autobiographical Writings of the Tibetan Buddhist Visionary Sera Khandro*. New York: Columbia University Press.

Taring, [Mary] Dolma (1987). *Daughter of Tibet*. Boston: Wisdom.

Willis, Janice D., ed. (1989). *Feminine Ground: Essays on Women and Tibet*. New York: Snow Lion Publications.

China

Adamek, Wendi L. (2009). "The Literary Lives of Nuns: Poems Inscribed on a Memorial Niche for the Tang Nun Benxing." *T'ang Studies*, 27: 40-65.

Cheng, Wei-yi (2007). *Budhist Nuns in Taiwan and Sri Lanka: a Critique of the Feminist Perspective*. New York: Routledge.

Cole, Alan (1998). *Mothers and Sons in Chinese Buddhism*. Stanford: Stanford University Press.

Dudbridge, Glen (2004). *The Legend of Miaoshan*. Oxford: Oxford University Press.

Ebrey, Patricia Buckley (1993). *The Inner Quarters: Marriage and the Lives of Chinese Women in the Sung Period*. Berkeley: University of California Press.

Faure, Bernard (1998). *The Red Thread: Buddhist Approaches to Sexuality*. Princeton: Princeton University Press.

_____. (2003). *The Power of Denial: Buddhism, Purity and Gender*. Princeton: Princeton University Press.

Grant, Beata (2008). *Eminent Nuns: Women Chan Masters of Seventeenth-Century China*. Honolulu: University of Hawai'i Press.

_____. (2003). *Daughters of Emptiness: Poems by Buddhist Nuns of China*. Wisdom Publications

Heirman, Ann (2011). "Buddhist Nuns: Between Past and Present." *Numen* 58: 603-631.

_____. (2010). "Fifth Century Chinese Nuns: An Exemplary Case." *Buddhist Studies Review* 27.1: 61-76.

_____. (2008). "Becoming a Nun in the Dharmaguptaka Tradition." *Buddhist Studies Review* 25.2: 174-193.

Mann, Susan (1997). *Precious Records: Women in China's Long Eighteenth Century*. Stanford: Stanford University Press.

Tsai, Kathryn Ann, trans. (1991). *Lives of Nuns*. Honolulu: University of Hawai'i Press

Wilt, L. Idema (2008). *Personal Salvation and Filial Piety: Two Precious Scroll Narratives of Guanyin and Her Acolytes*. Honolulu: University of Hawai'i Press.

Wolf, Margery and Roxane Witke, eds (1975). *Women in Chinese Society*. Stanford: Stanford University Press.

Yü, Chün-fang (2001). *Kuan-yin: The Chinese Transformation of Avalokitesvara*. New York: Columbia University Press.

Levering, Miriam L. (1982). "The Dragon Girl and the Abbess of Mo-shan: Gender and Status in the Ch'an Buddhist Tradition." *Journal of the International Association of Buddhist Studies* 5.1:19-35.

_____. (1999). "Miao-tao and Her Teacher Ta-hui." In Peter N. Gregory and Daniel A. Getz, Jr., eds. *Buddhism in the Sung*, 188-219.

Korea

Samu Sunim (1986). "Eunyeong Sunim and the Founding of Pomun-jong, the First Independent Bhikshuni Order." *Spring Wind Buddhist Cultural Forum* (Special issue on Women and Buddhism) 6.1, 2, 3: 129-62.

_____. "Manseong Sunim, A Woman Zen Master of Modern Korea." *Spring Wind Buddhist Cultural Forum* (Special issue on Women and Buddhism) 6.1, 2, 3: 188-93.

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Japan

Aoyama, Shundo (1990). *Zen Seeds: Reflections of a Female Priest*. Tokyo: Kosei.

Arai, Paula (2011). *Bringing Zen Home: The Healing Heart of Japanese Women's Rituals*. Honolulu: University of Hawai'i Press.

_____. (1999). *Women Living Zen: Japanese Soto Buddhist Nuns*. Oxford: Oxford University Press.

Bernstein, Gail Lee, ed. (1991). *Recreating Japanese Women, 1600-1945*. Berkeley: University of California Press.

Blacker, Carmen (1975). *The Catalpa Bow: A Study of Shamanistic Practices in Japan*.

Kajiyama Yuichi (1982). "Women in Buddhism." *The Eastern Buddhist* 15.2: 53-70.

King, Sallie B, trans. (1992). *Journey in Search of the Way: The Spiritual Autobiography of Satomi Myodo*. Ithaca: SUNY Press.

Meeks, Lori (2010). *Hokeiji and the Reemergence of Female Monastic Orders in Premodern Japan*. Honolulu: University of Hawai'i Press.

Starling, Jessica (2019) *Guardians of the Buddha's Home: Domestic Religion in the Contemporary Jōdo Shinshū*. Honolulu: University of Hawai'i Press.

North America and Contemporary

Batchelor, Martine (1996). *Walking on Lotus Flowers: Buddhist Women Working, Loving, and Meditating*. London: Harper Collins.

Boucher, Sandy [1988] (1994). *Turning the Wheel: American Women Creating the New Buddhism*. 1988. New York: Beacon.

Dresser, Marianne, ed. (1996). *Buddhist Women in the Edge: Contemporary Perspectives from the Western Frontier*. New York, North Atlantic Books.

Friedman, Lenore (1987). *Meetings with Remarkable Women: Buddhist Teachers in America*. Boston: Shambhala.

Hopkinson, Deborah, et al. (1986). *Not Mixing Up Buddhism: Essays on Women and Buddhist Practice*. New York: White Pine Press, 1986.

Sidor, Ellen S. (1987). *A Gathering of Spirit: Women Teaching in American Buddhism*. Cumberland, Rhode Island: Primary Point Press.

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- Edelglass, William and Jay Garfield, edited. *Buddhist Philosophy: Essential Readings* (Oxford, 2009)
- Elverskog, Johan. *Buddhism and Islam on the Silk Road* (University of Pennsylvania, 2010)
- Emmanuel, Steven. *A Companion to Buddhist Philosophy*, (Blackwell, 2013)
- Garfield, Jay. *Engaging Buddhism: Why It Matters to Philosophy* (Oxford, 2014)
- Gethin, Rupert. *The Foundations of Buddhism*, Rupert Gethin (Oxford University Press, 1998)
- Harris, Ian edited. *Buddhism, Power and Political Order* (Routledge, 2007)
- Harvey, Peter. *An Introduction to Buddhism: Teachings, History, and Practices* (Cambridge, 2012)
- Heirman, Ann and Stephan Peter Brumbacher, edited. *The Spread of Buddhism* (Brill, 2007)
- Juergensmeyer, Mark and Michael Jerryson, edited. *Buddhist Warfare* (Oxford, 2010)
- Lopez, Donald Jr., edited. *Buddhism in Practice* (Princeton Univ. Press, 1995)
- McMahan, David L., edited. *Buddhism in the Modern World* (Routledge, 2012)
- Mitchell, Donald W., and Sarah Jacoby. *Buddhism: Introducing the Buddhist Experience*. (Oxford, 2014)
- Poceski, Mario. *The Wiley Blackwell Companion to East and Inner Asian Buddhism*. (Blackwell, 2014)
- Proser, Adrianna, edited. *Pilgrimage and Buddhist Art* (Yale, 2010)
- Rambelli, Fabio and Eric Reinders. *Buddhism and Iconoclasm in East Asia A History* (Bloomsbury, 2012)
- Sen, Tansen, ed., *Buddhism across Asia: Networks of Material, Intellectual and Cultural Exchange, Vol. 1*. (Institute of Southeast Asian Studies and Manohar Publishers, 2014)
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Wilson, Liz. *Family in Buddhism* (State University of New York Press, 2013)

India:

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Asian Studies Development Program



Enhancing Undergraduate Asian Studies since 1991

EAST-WEST CENTER



A JOINT INITIATIVE OF THE EAST-WEST CENTER
AND THE UNIVERSITY OF HAWAI‘I



HISTORY

The need to infuse Asian studies into the undergraduate curriculum is now well-recognized, but resources for such initiatives remain scarce, particularly for the majority of two-year and four-year colleges and minority-serving colleges. In order to address this challenge, the Asian Studies Development Program (ASDP) was established in 1990 with the mission of enhancing undergraduate teaching and learning about Asian cultures and societies throughout the undergraduate core curriculum. The ASDP model of curriculum-development-through-faculty-development, with an emphasis on pedagogically-inspiring, content-rich programs rather than curricular master plans emerged out of conversations hosted by the East-West Center and the University of Hawai‘i that included representatives from the American Association of State Colleges and Universities (AASCU), the American Association of Community Colleges (AACC), the National Association for Equal Opportunity in Higher Education (NAFEO) and the Hispanic Association of Colleges and Universities (HACU).

A core ASDP conviction is that while establishing Asian studies certificate, minor and major programs are important institutional aims, it is crucial to avoid relegating Asian studies to the status of an elective field of studies for a self-selecting few. In keeping with this conviction, ASDP offers faculty and institutional development programs that aim to make familiarity with Asian cultures and societies an integral part of global cultural literacy, pointing beyond the possibility of simply learning-about Asian cultures and peoples, to learning-with and learning-from them. Making use of the extensive Asian studies resources and expertise at the East-West Center and the University of Hawai‘i—which, together, have more than 300 faculty members whose primary scholarly expertise centers on Asia—ASDP offers a variety of multi-disciplinary programs, including summer residential institutes in Honolulu, field seminars in Asia, and workshops and conferences on the US mainland. To date, over 3,000 faculty from over 500 colleges and universities in 49 states have participated in ASDP programs, as well as over 150 faculty from some 50 universities in Asia and 12 in Latin America.

ACTIVITIES

Through its three components--summer institutes, field seminars and mainland workshops--ASDP is designed to build faculty teaching capacity on Asian studies in ways sensitive to diverse student, community and institutional needs. One guiding premise of all ASDP activities is that there are no “one size fits all” approaches to enhancing undergraduate Asian studies. A second premise is that while top-down, administrative drivers are important, so are the bottom-up efforts of individual faculty members, and the horizontal peer-to-peer relationships among students who are at once the proximate beneficiaries of improved teaching about Asia and the most effective promoters of Asian studies enrollment on any campus. A final premise is that content matters. Although *how* to teach Asian studies is a primary concern of faculty members adding a new dimension to their curricular offerings, answering this question is inseparable from answering questions about *what* kind of knowledge about Asian cultures and societies will both fire student interests and imaginations, and broaden and deepen their capacities for responding to an increasingly globalized future.

Since its inception, ASDP has hosted 62 residential institutes in Hawai‘i (3 to 5 weeks in duration), 26 field seminars in East and Southeast Asia (2 to 5 weeks), and 146 workshops and conferences (2 to 3 days).

SUMMER INSTITUTES

ASDP summer, residential institutes are conducted on the East-West Center campus in Honolulu, and feature content-rich programs of lectures, discussions, films and site visits. Summer institutes are open to university or college humanities and social science faculty who teach primarily at the undergraduate level. In keeping with ASDP’s objective to expand the pool of faculty and academic leaders sensitive to and informed about Asia, selection criteria for the applicants include an assessment of:

- the level of commitment at the applicant’s home institution for infusing Asian studies into the undergraduate curriculum;
- the detail and scope of the applicant’s commitment to integrating institute topics into their courses, and their expressed interest in continuing work on the development of Asian studies curriculum components;
- the applicant’s ability and desire to work on Asian studies activities with other faculty from their own and nearby campuses.

Information about upcoming institutes and application procedures can be found at the East-West Center web site (www.eastwestcenter.org/asdp) or by contacting the ASDP secretariat (808-944-7337). Announcements of ASDP activities are all disseminated through the ASDP listserv.

Infusing Asian Studies into the Undergraduate Curriculum

The flagship ASDP residential institute is the annual program on *Infusing Asian Studies into the Undergraduate Curriculum*. This three-week program was first held in 1991 for forty humanities and social science faculty members. In the interest of creating a “critical mass” of energy and commitment on campus, a decision was made to seek institutional applications of two- the three-member teams, and teams from 15 mainland U.S. colleges and universities were selected for participation. On the basis of a detailed review, it was judged by Institute participants and presenters to have been an enormous success. In subsequent years, the Infusing Institute, as alumni have come to refer to it, opened up to both team and individual participant applications. The twenty-ninth annual Infusing Institute was held in the summer of 2019.

These multi-week institutes typically focus on East Asia or Southeast Asia, emphasizing culture and the relationships between culture and contemporary social phenomena. The institutes are multi-disciplinary in content, including presentations and discussion on the geography, religion, philosophy, history, literature, arts, political economy, and social practices of the region. Institute activities include screenings of selected Asian films, group discussions, and field trips to the Honolulu Museum of Art and local cultural and historical sites related to Asia. With funding from the Academy for Korean Studies, the 2018 and 2019 institutes focused on Korea.

In keeping with the aim of ASDP, participants and participant teams are responsible for developing a written prospectus for developing Asian studies content at their home institutions, and/or to developing a course syllabi or modules with significant Asian content. Since 2017, the Infusing Institutes have been hosted as two-week programs.

NEH-FUNDED INSTITUTES ON ASIAN CULTURES AND CIVILIZATIONS

On the basis of feedback from participants in the three-week institutes, ASDP recognized the need for longer institutes that could focus more intensely on the basic philosophical and religious underpinnings of major cultural areas of Asia, their traditional arts and literatures, contemporary issues as well as modern forms of representation such as film. With NEH funding, this need is being met with a series of four- and five-week Institutes: *Chinese Culture and Civilization* (1993); *South Asian Culture and Civilization Institute* (1994); *Japanese Culture and Civilization Institute* (1995); *Southeast Asian Cultures* (1997); *Religion and Philosophy in China: Texts and Contexts* (1998); *Religions, Philosophies, and Culture in India: Conflicts and Negotiations* (2000); *Continuities and Crises: The Interplay of Religion and Politics in China* (2001); *Empowering Relationships: Ways of Authority in Japanese Culture* (2002); *Religion and Politics in India: Culture, History and the Contemporary Experience* (2004); *Southeast Asia: The Interplay of Indigenous Cultures and Outside Influences* (2005). *The Silk Road: Early Globalization and Chinese Cultural Identity* (2006); *The Ideal and the Real: Arcs of Change in Chinese Culture* (2007); *The Silk Roads: Early Globalization and Chinese Cultural Identities* (2010); *The*

Dynamics of Cultural Unity and Diversity in Southeast Asia (2011); *The Mongols and the Eurasian Nexus of Global History* (2014); *Buddhist Asia: Traditions, Transmissions and Transformations* (2015); *Confucian East Asia: Traditions and Transformations* (2016); *Islam in Asia: Traditions and Transformations* (2017); *Buddhist East Asia: Religion, Politics and the Arts* (2018); and *The Colonial Experience and Its Legacies in Southeast Asia* (2019).

Like the Infusing institutes, these multi-week programs are multidisciplinary in content. However, the longer institute allows a more detailed exploration of culture and history of the region and a more substantial engagement of contemporary issues. Each institute includes a four-film cinema series, music and dance performances, and visits to local museums and appropriate cultural and historical sites.

Participants in the institutes are expected to develop individual curriculum projects, to produce a course syllabus or course module with significant Asian content related to the focus of the particular institute, and/or to develop a plan for institutional development regarding Asian Studies.

Korea Foundation-Funded Institutes on Korean Culture and Society

This series of workshops, hosted from 1997 to 2007 combined the residential institute experience with experiential learning in Korea. Funded by the Korea Foundation funding, the first Korean Culture and Society Summer Institute was hosted in 1997. The program included two weeks of lectures in Honolulu on Korean history, literature, religion, politics and film, and two weeks of field study in Seoul and other cultural sites in South Korea. Throughout the institute, particular attention was given to placing Korea in dynamic interaction with its neighbors in East Asia. Subsequent institutes in this series were hosted in the summers of 2000, 2002, 2004 and 2007. Funding has been received from the Academy for Korean Studies to host a 2-week program in summer 2018.

FIELD SEMINARS

While faculty development institutes can go a long way toward preparing college and university teachers for infusing Asian content into their courses, ASDP believes that field seminars in Asia are instrumental in the success and longevity of these efforts. Field seminars not only afford opportunities for experiential learning for participating faculty members, they provide opportunities for making personal and institutional contacts of the sort that are instrumental in developing successful student study abroad programs, faculty exchanges, and institutional partnerships.

Beginning in 1993, ASDP has offered one or two field seminars in most summers to selected Asian countries. Fulbright grants have enabled us to take groups of 14-16 participants on five-week long field seminars to China (1993 and 1994), India (1995), and Southeast Asia (1997 and 2004). Two

and three week-long seminars have also been held in China (1995 and 1996) and Japan (1994 and 1995). The Freeman Foundation supported 3-week ASDP field seminars to China, Korea and Southeast Asia from 1998 through 2012, with many of the China-focused seminars being generously co-supported by the Chinese Ministry of Education. Other funding sources, including an Undergraduate International Studies and Foreign Language grant from the US Department of Education, have enabled ASDP to host, shorter 2-week programs focused on the cities of Hong Kong and Shanghai. The most recent of these was in 2019.

All ASDP field study seminars include lectures and panel discussions at leading Asian colleges and universities; visits to scenic locales, cultural sites and museums; and tours of socially important sites, factories, rural villages, and urban centers.

ASDP FACULTY AND CURRICULUM DEVELOPMENT WORKSHOPS

Regional workshops hosted on the campuses of ASDP-affiliated colleges and universities are an important part of ASDP's outreach and play a crucial role in advancing and sustaining Asian studies development. Workshops have been funded by NEH, The Freeman Foundation, the Japan Foundation, and the East-West Center. ASDP's two- to three-day, intensive faculty development workshops are interdisciplinary in nature and stress the relevance of Asian content in the undergraduate classroom. While culture and the humanities are the focus of the regional workshop series, each workshop's specific Asian culture content is tailored to meet the particular needs and interests of the host campus and other colleges in the region, as well as the local community. Presentations, panels and discussions during the day focus on curriculum development and evening programs are open to all faculty members, students, and the general public.

REGIONAL CENTER PROGRAMS

Realizing that resources for curricular changes and faculty development are often limited in American colleges and universities, ASDP has from the outset stressed the development of consortia of alumni institutions. In order to facilitate the networking process, ASDP has established formal relationships with a number of two-year and four-year colleges and universities as regional centers that serve as model mentor institutions for their geographical areas. A current list of these centers can be found on the ASDP website.

THE EAST-WEST CENTER ASDP ALUMNI CHAPTER

The ASDP Alumni Chapter was established in 2001 as the first non-geographic alumni chapter of the East-West Center. The Alumni Chapter assists in planning and hosting the ASDP Annual National Conference, which is typically attended by more than 150 ASDP alumni and other interested faculty. The ASDP Alumni Chapter will host the 27th ASDP National Conference in Atlanta, GA in March 2020.

SPECIAL MULTI-YEAR CONSORTIUM PROJECTS

Long-term relationships have been crucial to ASDP's development, as have the "economies of scale" associated with group activities like the ASDP institute, field seminar and workshop series. Since 2010, ASDP has been exploring the benefits of multi-year, consortium projects, developing close working partnerships with a number of schools in the ASDP network.

Thinking through Cultural Diversity: Bridging Cultural Differences in Asian Traditions is a three-year project funded by the National Endowment for the Humanities. This project involves forty-five core faculty members from fifteen community colleges organized in five geographic clusters, and will place different understandings of culture and plurality in dialogue with the aim of deepening engagement with issues of cultural interaction, civility, and diversity in a global context. Focusing on China and Southeast Asia, the project will include a summer residential workshop in Honolulu; distinguished scholar lectures, mentoring visits and workshops hosted by school clusters; an online research conference; and a final lessons learned conference. The five consortium cluster leaders and their partner schools: Middlesex Community College (MCC) in Lowell, MA with Quinsigamond Community College (Worcester, MA) and Bristol Community College (New Bedford, MA); the Community College of Philadelphia (CCP) in Philadelphia, PA with Camden County College (Camden, NJ) and Harrisburg Area Community College (Harrisburg, PA); Johnson County Community College (JCCC) in Overland Park, KS with Dodge City Community College (Dodge City, KS) and Butler Community College (Eldorado, KS); City College of San Francisco (CCSF) in San Francisco, CA with Mission College (Santa Clara, CA) and Alameda Community College (Alameda, CA); and the Community College of Baltimore County (CCBC) in Catonsville, MD with Howard Community College (Columbia, MD) and Frederick Community College (Frederick, MD).

Enhancing Undergraduate Chinese Language and Culture Studies: Integrating Faculty and Curriculum Development is a three-year consortium project that aims to demonstrate a nationally-applicable model for "fast-tracking" the integrated development of undergraduate Chinese language and culture studies.

The first iteration of this project was conducted from 2011-2014 with funding from the U.S. Department of Education Undergraduate International Studies and Foreign Language program. The consortium, headed by the East-West Center, included three community colleges and three universities. The primary outcome of the project was the development of a Chinese studies certificate (for community colleges) or minor degree program (for state universities) on each of the collaborating campuses, organized around three interdisciplinary core courses in Chinese studies, improved Chinese language instruction, and significantly expanded post-introductory and upper division language and cultural studies enrollments. Consortium members: Middlesex Community College, Lowell, MA; Portland Community College, Portland, OR; Johnson County

Community College, Kansas City, KS; University of Texas, El Paso; Mercer University, Macon, GA; and University of North Carolina, Asheville.

A second iteration of this project was funded for 2016-2019 and built on lessons learned from the 2011-2104 project. The schools included in the current consortium are: Berea College (Berea, KY), Kirkwood Community College (Cedar Rapids, IO); Mount San Antonio College (Walnut, CA) and the University of Central Oklahoma (Oklahoma City, OK).

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Work Plan

Phase 1: Program Design (October 2021-February 2022)

East-West Center (EWC) staff will reserve meeting and housing facilities at the Imin International Conference Center, John A. Burns Hall, and Lincoln Hall upon notification of grant award.

The Project Director, Dr. Peter Hershock (East-West Center), and the Co-Director, Dr. Wendi Adamek (University of Calgary) will reconfirm the participation of the Buddhist studies specialists who will serve as presenting faculty for the program. In doing so, the Co-Directors will stress that the primary aim of the project is to provide undergraduate teaching faculty with content and resources for developing their own teaching materials on project themes. Presenters will also be asked to consider where their session(s) fall within the institute program and to shape their presentations accordingly, keeping in mind that program sessions will be three hours in length to allow them to establish a seminar-like learning environment, devoting roughly two-thirds of the session to lecture and one-third to discussion.

The institute website will be constructed upon confirmation of grant funding. This will include descriptions of the project aims; application instructions, bios of the Summer Institute directors and presenting faculty; the program schedule; resources for developing curricular materials, including an Institute Bibliographies of works on Buddhism and on Women in Buddhism; as well as information about housing and local arrangements. The website will be developed using an effective template developed for other ASDP programs (see, for example, <http://www.asdp-infusinginstitute.org/>) and will include application materials and submission information. The URL will be sent to NEH by October 15, 2021, and the website will be launched by November 15, 2021.

In January 2022, EWC staff will develop contracts for services with each speaker and will begin making travel arrangements for specialists from the U.S. mainland, including booking air travel, arranging ground transportation as needed, and confirming lodging.

Phase II: Program Promotion (November 2021–February 2022)

EWC staff will create fliers and graphics to advertise the program. Use will be made of several avenues for program promotion that have proven to be effective in previous ASDP programs. These include the ASDP network of program alumni and regional centers for Asian studies with a listserv membership of roughly 1,000; the US national network initiative, H-Asia network; the liberal arts college association, ASIANetwork; and a number of discipline-focused associations in the humanities and social sciences. These promotional efforts will specify the Institute goals and benefits, as well as the responsibilities of participating institutional teams. Promotional materials will also be developed for publication in *Educating about Asia* (a print journal of the Association for Asian Studies) and the *Chronicle of Higher Education*.

Phase III: Participant Selection (March-April 2022)

The application deadline for the Summer Institute will be March 1, 2022. The applications will be reviewed and ranked independently by the Project Co-Directors (Dr. Peter Hershock and Dr. Wendi Adamek), and Dr. Shana Brown (Associate Professor and History Department Chair at the University of Hawai'i at Mānoa).

The team subsequently will meet to discuss the applications and select a group of 25 participant scholars that is diverse in terms of discipline, career stage, and institutional home. Efforts will be made to include adjunct and community college faculty, as well as faculty from minority-serving colleges and universities. As in all ASDP programs, the selection process will be guided by the overarching aim of creating a vibrant community of inquiry, considering both synergetic connections and the value of differences in perspective. The committee will also develop a ranked list of 5 alternates. Acceptance letters will be sent by March 25, 2022 with a request for participant confirmation by April 1. Participation Selection Reports will be submitted to NEH by June 1, 2022.

Phase IV: Resource Development and Participant Preparation (April–May 2022)

Participants will be asked to sign agreement forms regarding their involvement in the project and their commitments to its goals. EWC Staff will prepare stipends for participants after all forms are submitted. Participants will be asked to submit short bios and one-paragraph descriptions of their institute goals. These will be added to the institute website, along with links to information about each of the colleges and universities involved in the program. An EWC Program Officer (TBA) will make arrangements for program field trips, refreshments, and meals, and will provide participants with detailed information about travel, housing, meal plans and project deadlines. The Institute Co-Directors will also send participants a welcome letter that will include information about how to prepare academically for the program in late April.

A graduate student assistant will be hired for the period of April 2022 – July 2022 to confirm presenter reading assignments (including recommended readings); request sample syllabi and course bibliographies from presenters to add to the Institute website; research and upload relevant teaching resources to the website; assist with audio-visual support; and coordinate the submission of participant projects for sharing on the final day(s) of the Institute.

Institute presenters will be asked to finalize the background readings for their individual sessions by the end of April 2022. These readings will be made available to institute participants through a password-protected portal on the institute website at the end of the first week of May 2022. Arrangements will also be made to provide Institute participants with full access to the material and electronic resources of the University of Hawai'i Hamilton Library, with its extensive collections on Asia, as well as other EWC and UH campus facilities.

Phase V: The Institute (June 6- July 1, 2022)

Phase VI: Dissemination and Post-Institute Reporting (July 2022-)

After the Institute has concluded, the program co-directors will complete dissemination activities and submit reports on an annual basis, as required in the Notice of Action received upon award of the grant. The Program co-directors and EWC Fiscal Officer (Melvic Reyes) will collaborate to submit a Performance Progress Report and Federal Financial Report to NEH on an annual basis.

Dissemination Project I: Online Speaker Series (July 2022-February 2023)

Two online workshops will be held (October 2022 and February 2023). The Institute Co-Directors will review the weekly evaluations filled out by participants, and in particular the final overall program evaluation, one question of which will describe the planned follow-up workshops and

solicit recommendations for both presenters and topic/themes. On the basis of participant feedback and their own reflections on the program, the Co-Directors will invite 4-6 of the invited presenters to take part in the one-day workshops. Each workshop will feature three speakers, one of whom may be one of the Co-Directors. The speakers will be contacted in August to confirm their interest and participation. EWC Staff will create consultant agreements for each speaker and request tax documents to prepare an honorarium of \$500 each.

EWC staff will promote the workshops and will develop an online forum for registering participants and hosting each of the 1-day events. The workshop lecture sessions will be open to all interested teachers and will be recorded for archive on the Institute site. The workshops will also include a final panel discussion with the three presenters. A chatroom will be set up for the panel and to facilitate dialogue, will be restricted to 25 participants, selected on a first come-first serve basis.

Dissemination Project II: Publication (July 2022-September 2023)

During the Institute, the Co-Directors will work with participants as they self-organize editing a volume on Women and Buddhism, for the Asian Studies Development Series published by the State University of New York Press. The ASD Series is edited by Peter Herschok and Roger Ames (Peking University, ASDP Co-Founder). Works in the series are intended for teaching faculty and the aim of the edited volume would be to develop content and best practices for bringing the Institute themes and topics into the undergraduate classroom. The Co-Directors will provide the participant co-editors of the prospective volume with detailed proposal assistance and will ensure that the volume proposal is sent out for peer review by SUNY.

Dissemination Project III: Web Accessible Teaching Resources (August 2022- November 2023)

Program Co-Directors will ask participants to develop and record short audio-visual teaching modules that will be posted to the Institute website and made accessible to the public over the first 9 months following the Institute. These participant-generated teaching resources will be 15-30 minutes in length and aimed at undergraduate students. The Co-Directors will review and offer feedback submitted recordings. Participants whose videos are approved for posting will be asked to provide supplemental readings and useful weblinks that will be attached to the site.

Dissemination Project IV: Forming Conference Panels on Institute (November 2022- April 2023)

Program participants will be encouraged to collaborate and form panels to present at the Asian Studies Development Program National Conference (March 2023) and ASIANetwork Conference (April 2023). They will submit a panel application and proposal to present at each conference, and will prepare presentation content upon acceptance. In recognition that college and university travel budgets will be affected by the pandemic, accepted panelists will be offered a \$200 travel support stipend to help defray the costs of in-person conference presentation.

Final Phase: Self-evaluation and Final Report

The Co-directors will survey participants of the Institute to inquire about the long-term benefits of the Institute, and a list of new and/or revised courses. A list of courses will be added to the Institute website. A white paper which will reflect on lessons learned, and report results of outreach and dissemination; and a final financial report will be submitted by January 28, 2024.