

UNIVERSITY OF TORONTO MISSISSAUGA



Course Syllabus:

Buddhist Practices and Institutions:

Buddhism and Power (RLG 373H5F)

Course hours: 1-3 pm

Course venue: DV 2080 (Davis Building, former South Building)

Instructor: Christoph Emmrich

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Office hours: Wednesdays, 3-4 pm and on appointment

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1 Course description

The Buddha is said to have been able to stop mad elephants from running him over, have entire armies, out to kill him, be washed away by floods, or teleport himself across rivers and into heavens and hells. Indian Buddhist saints, Nepalese tantric priests and Burmese wizards supposedly had and still have the power to fly through the air, go through walls, or read minds. A mantra recited or written on a scrap of paper, icons and amulets representing the Buddha, or, most of all, the Buddha's conserved tooth have the power to protect you from danger and vanquish your enemies. Kings, generals, politicians and businessmen in South and Southeast Asia have sought to own these powerful objects and to be endorsed by powerful monks to run countries, wipe out competition or wage devastating wars. In the same way rebels, social reformers and pro-democracy activists have successfully stood up to repression and changed the balance of power by themselves plugging into the power the Buddha, his doctrine and his people have to offer. The ongoing civil war in Sri Lanka is both favored and opposed by monks. And the Thai king, who was once a monk, is the one to decide when the military or the civilians should run the country.

If Buddhism, as it is often believed, is all about peace, meditation, letting go and nirvana, how Buddhist is it to have all these kinds of powers, or how Buddhist is it to have power at all? Or could it be that the path to real power is to refuse to have any? What power can the knowledge about Buddhism confer not only on Buddhist monks and rulers, but on Western scholars and students? This is a course in which you will learn about Buddhism from a different perspective by studying how power makes Buddhism work.

2 Readings, in-class contributions and written assignments

Textbook and materials

There is no textbook. All sources required for reading in this course will be posted on Blackboard.

Requirements

This course will be conducted as a seminar. In order to be graded, students must prepare the reading assignments in due time, attend classes regularly, participate actively in the sessions, participate in one panel and submit one essay.

Readings

The weekly reading assignments consist of a series of sources covering a specific topic, which must be read ahead of the session in which this topic will be discussed. Please check the Course Calendar below to find out which book or articles should be prepared for each session. Your in-class participation (spontaneous questions, answers, comments referring to readings and to in-class remarks by fellow students as well as by the instructor) is part of the grade and the instructor will be taking notes on the frequency and quality of your spoken contributions.

Panel discussion

In addition to general in-class participation oral skills will be tested in individual panels consisting of student groups, which will be formed at the beginning of the course for each session, making sure that every student in class will take part in one panel discussion. The panellists will discuss the readings, point out what they found particularly interesting, strong or weak in a particular author or position and will have the opportunity to formulate questions which may be answered by the other panellists or course participants at large. The panellists will also each serve as main interlocutors for the instructor during in-class discussions. The panellists' contributions too will be graded on the basis of their frequency and quality.

Essay

The topic of the essay should focus on one of the aspects of power and Buddhism discussed during the individual sessions. Please get in touch with the course instructor, if you have any doubts about how to choose your research essay topic. The course instructor will be glad to offer assistance in deciding on the relevant topic, material or method and discuss your thoughts and writing. Always keep in mind the deadline, so that you are able to react and possibly incorporate advice in time. Guidelines for the writing of the essay will be posted on Blackboard. As a more comprehensive guide for essay writing you are encouraged, but not required, to purchase:

- Scott G. Brown. *A guide to writing academic essays in Religious Studies*. London & New York: Continuum, 2008.

Essay proposal

As a preparation for the final research essay students are expected to write an essay proposal (2-3 pages 1.5-spaced) consisting of (1) an abstract summarizing the topic chosen from among the readings and topics discussed in class or of related interest, the material to be covered, the question asked and the method and/or theory applied and/or discussed and (2) a detailed outline of the structure and contents of your projected essay including title, chapterization, section numbering and section titles, as well as a preliminary bibliography. **The deadline for the essay proposal is October 24.** It has to be handed in: (1) electronically by sending it to christoph.emmrich@utoronto including the word "buddhapower" and your surname in the subject line (do not use the electronic dropbox on Blackboard) AND (2) as hardcopy to the instructor in class on the day of the deadline. The essay proposal will be graded and students will receive feedback that is intended to help in writing a better essay.

Research essay

The research essay is to be based on the graded essay proposal. In case the topic should be radically changed, a second essay proposal is required in time for the instructor to give a second round of feedback. It must comprise 12-20 pages, excluding cover and contents pages and bibliography with the lines being 1.5-spaced. **The deadline for the research essay is November 28.** Just as the essay proposal, it has to be handed in: (1) electronically by sending it to christoph.emmrich@utoronto including the word "buddhapower" and your surname in the subject line (do not use the electronic dropbox on Blackboard) AND (2) as hardcopy to the instructor in class on the day of the deadline. The essay too will be graded and students will receive written feedback.

Plagiarism

It is crucial for written assignments that everything you produce has been either formulated by yourself or marked and referenced as a quotation if you use materials you have taken from a source (printed or electronic, textual or visual). The main objective hereby is to develop an understanding of the line, which runs between you and others, your own authorship and that of others and the respect for other people's work and intellectual property. It is important that you stand for what you yourself can produce and do not pretend to be someone else by appropriating his or her work. At the same time it is important to learn to intensely engage with, use and, to differing degrees, distance yourself from other people's work. This is only possible if you clearly separate your own contributions from those of others from which you draw and which you respect and which makes others respect your own work. Put other's words in quotation marks and note where you found them and others can find them too. And try to find a balance in your work of what you have formulated and of what you decide to quote. No assignment should be without a quote, but not more than 10% of your assignment should consist of quotes. Never leave a quote unconnected to your own work. Use quotes effectively: to prove, to stress, to condense your own statements. Finally, texts and bits of text (paragraphs, sentences, verses etc.) taken from sources, inserted in your work and not marked as quotes are called "plagiarisms" and have to be reported to university authorities by course instructors at UTM.

3 Dates, deadlines and evaluations

Assignment type:	Deadline:	Weight for Final Grade:
in-class participation	ongoing	15%
panel participation	ongoing	25%
essay proposal	Oct. 17	20%
research essay	Nov. 28	40%

Course grading scheme

A+	90-100%	B+	77-79%	C+	67-69%	D+	57-59%
A	85-89%	B	73-76%	C	63-66%	D	53-56%
A-	80-84%	B-	70-72%	C-	60-62%	D-	50-52%
						F	0-49%

Deadlines

All UTM students are required to declare their absence on ROSI in order to request academic consideration for any missed course work. Students who wish to receive consideration due to illness must email the instructor within a week of the deadline, and provide a UofT medical certificate: http://www.utm.utoronto.ca/registrar/sites/files/registrar/public/shared/pdfs/forms/medcert_web.pdf

Essay-related assignments are subject to a late penalty of 10% per day late. This penalty may be waived in the event of unforeseen emergencies such as illness or crisis. If your assignment is late and you believe that you should not be penalized, within a week of submitting the essay please send a written explanation to the instructor, along with appropriate supporting documentation. (Such documentation may include a UofT medical certificate, and/or a letter from a counsellor, police officer, religious leader, etc.) Based on your explanation and documentation we will overlook the late penalty, in whole or in part, as seems justified. Please note that this policy regarding late penalties means that no extensions for essays will be given in advance.

4 Interaction with the course instructor

Address all your requests and queries about the course to the course instructor. The mail header should start with “buddhapower” so that it can be quickly identified and to avoid dismissal due to an unclear header. Though incoming mails are viewed on a daily basis and though the course instructor will try to address your issues as swiftly as possible, it may take up to three days for him or her to reply to your mail, so do wait for that period before reacting and do mail in time if you have any urgent requests. Prearrange meetings by email so that they can be scheduled either during official office hours (Wednesday 3-4pm) or upon request.

5. Support and accommodation

The new UTM Service Directory (<http://www1.utm.utoronto.ca/~servicesdirectory/>) is a convenient gateway to a variety of campus services, such as the library, UTM Bookstore, Blackboard Help, AccessAbility, etc.

Students with diverse learning styles and needs are welcome in this course. If you have a disability/health consideration that may require accommodations, please contact the instructor and/or the AccessAbility Resource Centre as soon as possible (access@utm.utoronto.ca or <http://www.utm.utoronto.ca/access/>).

UTM students are also invited to use the resources of the Robert Gillespie Academic Skills Centre. For information regarding, e.g., individual appointments, writing workshops, and peer facilitated study groups, see <http://www.utm.utoronto.ca/asc/>.

For information on other forms of available support, please see the following sites or speak with a UTM instructor or staff member:

- Campus Police: <http://www.utm.utoronto.ca/campus-police/>
- Computing Services: <http://www.utm.utoronto.ca/computing-services/>
- Registrar & Registration Services (including course information, tuition and scholarship information, and academic advising): <http://www.utm.utoronto.ca/registrar/>
- Student Affairs & Services (including first year programs, health & counselling, housing, international student resources, multi-faith programs, study abroad, etc.): <http://www.utm.utoronto.ca/sas/>

6 Course Calendar

(may be subject to change)

I Introduction

Session 1: Sept. 12, General Introduction 1: Buddhist Institutions and Power as Practice

II Power Theory

Session 2, Sep. 19, The Subject of Power

Required readings:

- Gramsci, Antonio. Selection from the Prison Notebooks. 365-6 (Q10, IIS12). *The Antonio Gramsci Reader. Selected Writings 1916-1935*. David Forgacs (ed.). New York: New York University Press 1988 (2000); 192.
- Foucault, Michel. The Subject and Power. In *Michel Foucault. Power*. James D. Faubion (ed.). New York: The New Press, 2000 (original edition Paris; Editions Gallimard, 1994); 326-348.

Further readings:

- Gutting, Gary. *Foucault. A Very Short Introduction*. Oxford & New York: Oxford University Press 2005.
- Dowding, Keith D. *Power*. Minneapolis: University of Minnesota Press, 1996.
- Lukes, Steven. *Power. A Radical View*. 2nd ed. Houndmills, Basingstoke, Hampshire: New York: Palgrave Macmillan, 2004.
- Toffler, Alvin. *Powershift. Knowledge, Wealth, and Violence at the Edge of the 21st Century*. New York : Bantam Books, 1990.

Session 3, Sep. 26, Theories of Power and Buddhism

Required readings:

- Bell, Catherine. The Power of Ritualization. In Catherine Bell, *Ritual Theory, Ritual Practice*. 197-204.
- Reynolds, Craig J. Power. In *Critical Terms in the Study of Buddhism*. Donald S. Lopez, Jr. (ed.). Chicago: University of Chicago Press, 2005; 211-228.

Further readings:

- Baudrillard, Jean. *Forget Foucault*. Nicole Dufresne (transl.). Los Angeles: semiotext(e), 2007; 27-67.
- Forget Baudrillard. An Interview with Sylvère Lotringer. In *Foucault*. Nicole Dufresne (transl.). Los Angeles: semiotext(e), 2007.

III Buddhist Forms of Power

Session 4, Oct. 3, The Powers of the Buddha

Required readings:

- Māra's Interventions. In *The Experience of Buddhism. Sources and Interpretations*. John Strong (ed.). 3rd ed. Belmont, CA: Wadsworth, 2008, 21-22
- The Buddha's Visit to Sri Lanka. In *The Experience of Buddhism. Sources and Interpretations*. John Strong (ed.). 3rd ed. Belmont, CA: Wadsworth, 2008; 222-225.
- Davidson, Ronald M. The Bodhisattva Vajrapāṇi's Subjugation of Śiva. *Religions of India in Practice*. Donald S. Lopez, Jr. (ed.). Princeton: Princeton University Press, 1995; 547-555.

Further readings, secondary sources:

- Granoff, Phyllis. The Ambiguity of Miracles. Buddhist Understandings of Supernatural Power. *East and West* 46 (1996), 79-96.
- Davidson, Ronald M. *Indian Esoteric Buddhism. A Social History of the Tantric Movement*. New York: Columbia University Press 2002; 1-168.

Session 5, Oct. 10, Ritual Power

Required readings:

- Lewis, Todd T. The Power of Mantra. A Story of the Five Protectors. *Religions of India in Practice*. Donald S. Lopez, Jr. (ed.). Princeton: Princeton University Press, 1995; 227-234.
- Terwiel, Bas. *Monks and Magic. An Analysis of Religious Ceremonies in Central Thailand*. London: Curzon Press, 1975; Chapter 4: Adolescents, Amulets and Tattooing, 59-80.

Further reading, primary sources:

- Casting Spells. In *The Experience of Buddhism. Sources and Interpretations*. John Strong (ed.). 3rd ed. Belmont, CA: Wadsworth, 2008; 269-270.
- Magical Rites: The Chanting of Pirit and The Victor's Cage. In John Strong. *The Experience of Buddhism. Sources and Interpretations*. 3rd ed. Belmont, CA: Wadsworth, 2008; 241-244.
- The Story of a Buddha Image. In *The Experience of Buddhism. Sources and Interpretations*. John Strong (ed.). 3rd ed. Belmont, CA: Wadsworth, 2008; 50-52.

Further reading, secondary sources:

- Ryūichi Abé. *The Weaving of Mantra : Kūkai and the Construction of Esoteric Buddhist Discourse*. New York: Columbia University Press, 1999.
- Pranke, Patrick. On Becoming a Buddhist Wizard. In *Buddhism in Practice*. Donald S. Lopez, Jr. (ed.). Princeton: Princeton University Press, 1995; 343-358.
- Reynolds, Frank E. The Holy Emerald Jewel. Some Aspects of Buddhism, Symbolism and Political Legitimation in Thailand and Laos. In *Religion and Legitimation in Thailand, Laos and Burma*. Bardwell L. Smith (ed.). Chambersburg: Anima Books, 1978; 175-193.
- Tambiah, Stanley J. *The Buddhist Saints of the Forest and the Cult of Amulets. A Study in Charisma, Hagiography, Sectarianism and Millennial Buddhism*. Cambridge: Cambridge University Press 1984.
- Tambiah, Stanley J. *Buddhism and the Sprit Cults in Northeast Thailand*. Cambridge: Cambridge University Press 1970.
- Tambiah, Stanley J. Famous Buddha Images and the Legitimation of Kings. The Case of the Sinhala Buddha (Phra Sihing) in Thailand. *Res* 4 (Autumn 1982); 5-19.

Session 6, Oct. 17, Power and Knowledge

Required readings:

- Mahāparinibbāna Sutta: The Great Passing. The Buddha's Last Days. In *The Long Discourses of the Buddha. A Translation of the Dīgha Nikāya*. Maurice Walshe (transl.). Boston: Wisdom Publications, 1987; 231-239.
- Schober, Julianne. Colonial Knowledge and Buddhist Education in Burma. In *Buddhism, Power and Political Order*. Ian Harris (ed.). London & New York: Routledge 2007; 52-70.

Further reading:

- Blackburn, Anne M. *Buddhist Learning and Textual Practice in Eighteenth Century Lankan Monastic Culture*. Princeton: Princeton University Press, 2001.
- Charney, Michael. *Powerful Learning. Buddhist Literati and the Throne in Burma's Last Dynasty, 1752-1885*. Ann Arbor: Centers for South and Southeast Asian Studies: 2006; 18-49.

Session 7, Oct. 24, Gender Power

Required readings:

- The Meditator Becomes a God. In John Strong. *The Experience of Buddhism. Sources and Interpretations*. 3rd ed. Belmont, CA: Wadsworth, 2008; 212-216.
- Women and the Sangha: A Twentieth-Century Case. In *The Experience of Buddhism. Sources and Interpretations*. John Strong (ed.). 3rd ed. Belmont, CA: Wadsworth, 2008; 246-248.

Further reading:

- Allen, Michael. *The Cult of Kumari, Virgin Worship in Nepal*. Centre of Nepal and Asian Studies, Tribhuvan University, Kirtipur, Kathmandu, 1975.
- Barnes, Nancy J. Buddhist Women and the Nun's Order in Asia. In *Engaged Buddhism. Buddhist Liberation Movements in Asia*. Christopher S. Queen & Sallie B. King (eds.). Albany: State University of New York Press, 1996; 259-294.
- Bartholomeusz, Tessa. *Women under the Bō Tree. Buddhist Nuns in Sri Lanka*. New York: Cambridge University Press, 1994.
- Keyes, Charles F. Mother or Mistress but Never a Monk: Buddhist Notions of Female Gender in Rural Thailand. *American Ethnologist* 11 (2) May, 1984; 223-241.
- Shaw, Miranda. *Passionate Enlightenment. Women in Tantric Buddhism*. Princeton, NJ: Princeton University Press, 1994.

Session 8, Oct. 31, Power and Economies

Required readings:

- Goldstein, Melvyn C. The Circulation of Estates in Tibet. Reincarnation, Land and Politics. *Journal of Asian Studies* 32 (1973), 445-455.
- Tannenbaum, Nicola. Power and its Shan Transformations. In *Ritual, Power and Economy. Upland-Lowland Contrasts in Mainland Southeast Asia*. Susan D. Russell (ed.).

Center for Southeast Asian Studies Occasional Paper 14. DeKalb: Northern Illinois University 1989, 68-88.

Further reading:

- Benavides, Gustavo. Economy. In *Critical Terms in the Study of Buddhism*. Donald S. Lopez, Jr. (ed.). Chicago: University of Chicago Press, 2005; 77-102.
- Darian, Jean C. Social and Economic Factors in the Rise of Buddhism. *Sociological Analysis*, 38 (3), 1977; 226-238.
- Evers, Hans-Dieter. 'Monastic Landlordism' in Ceylon. A Traditional System in a Modern Setting. *Journal of Asian Studies*. 28 (1969), 685-692.
- Gunawardana, R.A.L.H. *Robe and Plough. Monasticism and Economic Interest in Early Medieval Buddhism*. Tucson: University of Arizona Press, 1978.
- Lieberman, Victor B. The Political Significance of Religious Wealth in Burmese History. Some Further Thoughts. *Journal of Asian Studies* 39 (1980), 753-769.
- Reynolds, Craig J. Monastery Lands and Labour Endowments in Thailand: Some Effects of Social and Economic Change, 1868-1910. *Journal of the Economic and Social History of the Orient* 22, 2 (1979); 190-227.
- Russell, Susan D. (ed.). *Ritual, Power, and Economy. Upland-Lowland Contrasts in Mainland Southeast Asia* Center for Southeast Asian Studies Occasional Paper 14. DeKalb: Northern Illinois University 1989.

Session 9, Nov. 7, Royal Power

Required readings:

- Mahāsudassana Sutta. The Great Splendour. A King's Renunciation. In *The Long Discourses of the Buddha. A Translation of the Dīgha Nikāya*. Maurice Walshe (transl.). Boston: Wisdom Publications, 1987; 279-290
- Smith, Bardwell L. Kingship, the Sangha, and the Process of Legitimation in Anurādhapura Ceylon. An Interpretive Essay. *Religion and Legitimation of Power in Sri Lanka*. Bardwell L. Smith (ed.). Chambersburg: Anima Books 1978, 73-95.

Further readings, primary sources:

- Buddhism and the State: the King and the Community. In John Strong. *The Experience of Buddhism. Sources and Interpretations*. 3rd ed. Belmont, CA: Wadsworth, 2008; 91-96.
- Regulation and Reform. The Efforts of King Parākrāmabāhu. In John Strong. *The Experience of Buddhism. Sources and Interpretations*. 3rd ed. Belmont, CA: Wadsworth, 2008; 233-235

Further readings, secondary sources:

- Handley, Paul M. *The King Never Smiles. A Biography of Thailand's Bhumibol Adulyadej*. New Haven: Yale University Press, 2006; 427-470.
- Sanderson, Alexis. *Religion and the State. Initiating the Monarch in Śaivism and the Buddhist Way of Mantras*. Unpublished Paper. Oxford 2003.
- Seneviratne, H.L. Religion and the Legitimacy of Power in the Kandyan Kingdom. In *Religion and the Legitimation of Power in Sri Lanka*. Bardwell L. Smith (ed.). Chambersburg: Anima Books, 1978; 177-187.
- Skilling, Peter. King, Sangha and Brahmins. Ideology, Ritual and Power in Pre-Modern Siam. In *Buddhism, Power and Political Order*. Ian Harris (ed.). London & New York: Routledge 2007; 182-215.
- Swearer, Donald K. *The Buddhist World of Southeast Asia*. Albany: State University of New York Press, 1995; Chapter 2, Buddhism as Civil Religion. Political Legitimation and National Integration, 63-105.
- Tambiah, Stanley J. *World Conqueror and World Renouncer. A Study of Buddhism and Polity in Thailand against a Historical Background*. Cambridge: Cambridge University Press, 1976.

Session 11, Nov. 14, Military Power and Dictatorship

Required readings:

- Jerryson, Michael. Militarizing Buddhism. Violence in Southern Thailand. In *Buddhist Warfare*. Michael K. Jerryson and Mark Juergensmeyer (eds.). Oxford: Oxford University Press, 2001; 179-209.
- Matthews, Bruce. Buddhism under a Military Regime. The Iron Heel in Burma. *Asian Survey* 33 (4), Apr., 1993; 408-423.

Further reading, primary sources:

- Sangha and Society: the Dalai Lama, Regents, China and Tibet. In John Strong. *The Experience of Buddhism. Sources and Interpretations*. 3rd ed. Belmont, CA: Wadsworth, 2008; 280-285.

Further reading, secondary sources:

- Abeysekara, Ananda. The Saffron Army, Violence, Terror(ism): Buddhism, Identity, and Difference in Sri Lanka. *Numen* 48, (1), 2001; 1-46.
- Bartholomeusz, Tessa. In *Defense of Dharma : Just-War Ideology in Buddhist Sri Lanka*. London; New York: RoutledgeCurzon, 2002.
- Goldstein, Melvyn. *A History of Modern Tibet, 1913-1951*. Berkeley: University of California Press, 1989; 464-521
- Greenwald, Alice. The Relic on the Spear. Historiography and the Saga of Duṭṭagāmaṇī. *Religion and Legitimation of Power in Sri Lanka*. Bardwell L. Smith (ed.). Chambersburg: Anima Books 1978, 13-35.
- Seneviratne, H.L. *The Work of Kings. The New Buddhism in Sri Lanka*. Chicago: University of Chicago Press, 1999.
- Stuart-Fox, Martin. Marxism and Theravada Buddhism. The Legitimation of Political Authority in Laos. *Pacific Affairs* 56 (3), Autumn, 1983; 428-454.
- Stuart-Fox, Martin & Rod Bucknell. The Politicization of the Buddhist Sangha in Laos. *Journal of Southeast Asian Studies*, 12, 1 (1982), 60-80.
- Sarkisyanz, Emanuel. *The Buddhist Background of the Burmese Revolution*. The Hague: Martinus Nijhoff 1965.
- Schechter, Jerrold. The Noblest Deed Undone. In *The New Face of the Buddha. Buddhism and Political Power in Southeast Asia*. New York: Coward-Mccann, 1967, 104-129.
- Tambiah, Stanley T. *Buddhism Betrayed? Religion, Politics, and Violence in Sri Lanka*. Chicago: University of Chicago Press, 1992.

Session 11, Nov. 21, Powers of Subversion

Required readings:

- Aung San Suu Kyi. *Freedom from Fear*. New York: Penguin Books, 1995; 180-185.
Available at <http://www.thirdworldtraveler.com/Burma/FreedomFromFearSpeech.html>
- Thich Nhat Hanh. *The Art of Power*. New York: Harper 2007;15-40.

Further reading, secondary sources:

- Ambedkar, B.R. Buddha or Karl Marx? In *The Essential Writings of B.R. Ambedkar*. Valerian Rodrigues (ed.). Oxford & New York: Oxford University Press, 2002; 173-189.
- Aung San Suu Kyi. *Freedom from Fear*. New York: Penguin Books, 1995.
- Darlington, Susan M. The Ordination of a Tree: The Buddhist Ecology Movement in Thailand. *Ethnology*, Vol. 37 (1) Winter, 1998, 1-15.

- Cabezón, José Ignacio. Buddhist Principles in the Tibetan Liberation Movement. In *Engaged Buddhism. Buddhist Liberation Movements in Asia*. Christopher S. Queen & Sallie B. King (eds.). Albany: State University of New York Press, 1996; 295-320.
- King, Sallie B. Thich Nhat Hanh and the Unified Church of Vietnam: Nondualism in Action. In *Engaged Buddhism. Buddhist Liberation Movements in Asia*. Christopher S. Queen & Sallie B. King (eds.). Albany: State University of New York Press, 1996; 321-363.
- Queen, Christopher S. Dr. Ambedkar and the Hermeneutics of Buddhist Liberation. In *Engaged Buddhism. Buddhist Liberation Movements in Asia*. Christopher S. Queen & Sallie B. King (eds.). Albany: State University of New York Press, 1996; 45-71.
- McCargo, Duncan. *Chamlong Srimuang and the New Thai Politics*. London: Hurst & Company, 1997.
- Schechter, Jerrold. Vietnam. Buddhist to the Barricades. In *The New Face of the Buddha. Buddhism and Political Power in Southeast Asia*. New York: Coward-McCann, 1967, 165-190.

IV Conclusions

Session 12, Nov. 28, Power and Study of Buddhism

Required reading:

- Lopez, Jr., Donald S. Introduction. In *Curators of the Buddha. The Study of Buddhism under Colonialism*. Donald S. Lopez, Jr. (ed.). Chicago & London: The University of Chicago Press 1995; 1-29.

Further reading:

- Almond, Philip C. *The British Discovery of Buddhism*. Cambridge: New York: Cambridge University Press, 1988.
- Hori, Victor Sōgen, Richard P. Hayes, James Mark Shields (eds.). *Teaching Buddhism in the West. From the Wheel to the Web*. London: Routledge Curzon, 2002.
- Lopez, Jr., Donald S. *Curators of the Buddha. The Study of Buddhism under Colonialism*. (ed.). Chicago & London: The University of Chicago Press 1995.