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Review of Buddhist Behavioral Codes and the Modern World : An International Symposium, by C.W.H. Fu and S.A. Wawrytko

Paul K. Nietupski

John Carroll University, pnietupski@jcu.edu

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provide a systematic study of the two-step process of democratization in South Korea: first, a democratic breakthrough and, second, democratic consolidation. However, Heng Lee is skeptical about the degree of democratic consolidation in South Korea, as he thinks that the ruling Democratic Liberal Party (DLP) lacks legitimacy. Concerning Hong Kong, Ming K. Chan has given us a comprehensive account of the rise of Hong Kong democrats as a reaction to the Sino-British negotiations over the city's reversion to China in 1997. The case of Hong Kong gives a relief to the saliency of external environment for democratization. Democracy in Hong Kong is nipped in the bud by hostile external forces: Beijing and London. It is surprising and disappointing that neither of the two chapters on Taiwan deals with the democratic breakthrough and consolidation in Taiwan. Hung-mao Tien describes the relations between Taiwan and China. Michael Hsin-Huang Hsiao gives an account of the rise of the farmers' movement in Taiwan. What about the transformation of the Kuomintang? What about the rise of the opposition movement which culminated in the formation of the Democratic Progressive Party? The Chinese political dissident Su Shaozhi contributes a chapter on the prospect of democratic reform in China. Despite Friedman's rejection of a cultural interpretation of democracy, Su's analysis is premised on culture. He sees the Chinese tradition of "feudal-despotism" and the Communist Party's Stalinism as the major obstacles to democratization in China. Stephen Manning's discussion on the social and cultural prerequisites of democratization is not really focused on China. Like Friedman, Manning rejects the cultural theory of democracy, but his emphasis on social conditions for democracy seem to bring him very close to the cultural explanation.

Overall, the contributors of this volume, especially its editor, Friedman, should be praised for their effort to highlight the democratic experience in East Asia. Hitherto, scholarly works on the NICs tend to be skewed toward economics. But, as Friedman points out, there are valuable political lessons in these so-called miracle economies. It is regrettable that the chapters on Taiwan and China fail to deal with the core of democratization. For a really systematic analysis and comparison of the democratic experience in East Asia, there must be a common analytical framework. Friedman's general discussion mentions a number of variables that might have constituted such a framework, such as political skills (constructing a consensus and marginalizing the extremists), performance (economic equity and rise of patriotism), and acquiring political legitimacy. But the contributors do not address these points systematically. Hopefully, this book will stimulate future scholars to study the hard-won democracy in the NICs, as well as their political economy.

ALAN P. L. LIU

University of California, Santa Barbara

Buddhist Behavioral Codes and the Modern World: An International Symposium. Edited by CHARLES WEI-HSUN FU and SANDRA A. WAWRYTKO. Westport, Conn.: Greenwood Press, 1994. xvi, 333 pp.

This book includes seventeen studies originally presented at the second of a series of conferences "devoted to the contemporary evolution of Buddhism" (p. xi), and more specifically, "to questions of conflict and adaptations concerning the precepts" (p. xi). The editors write further that the studies are concerned with "the significance of the precepts, how they are best applied, and creatively adapted, to changing

social conditions, and how modern Buddhists are to live in the modern world while maintaining Buddhist ethical precepts" (p. xi). The book includes an Introduction by the editors, a Prologue by Teacher Sheng-yen (coordinator of the conference series), a Glossary, and an Index.

Given the extent of the histories, cultural contexts, and doctrines included in the study of Buddhist monastic and lay ethical institutions, this volume is an ambitious undertaking. The essays do not always focus on the application, conflict, and adaptation of Buddhist precepts; there is rather much description of the place of ethical precepts in the Buddhist system. However, though including many strictly Buddhist systematic definitions and mostly reliant on texts, the identifications and descriptions of primary literary sources and Buddhist precepts are valuable materials for further study.

Authoritative essays by leading scholars highlight the volume, but readers must be aware that the data and conclusions presented in this volume are not necessarily valid in all manifestations of Buddhism. For example, the unique synthesis of Buddhist precepts and practices in Tibet is not well represented. Further, the diversity of time periods and interpretations leaves significant historical, philosophical, and Buddhist doctrinal gaps. Therefore, though the individual pieces of scholarship are solid, the book as a whole is of greatest use to advanced scholars of Buddhist studies.

The book begins with a Prologue by the Buddhist Dharma Teacher Sheng-yen, who provides the Chinese Mahāyāna Buddhist position on precepts, complete with extensive textual references. The first major section, titled "The Historical Context," begins with John C. Holt's insightful but brief description of early Indian Buddhist monastic precepts. The first section continues with five essays on the development of precepts and institutions in China. These include Tatsugen Sato's work on Daoxuan, a Tang Dynasty Buddhist scholar, with excellent assessments of the Chinese applications of Buddhist precepts, Koichi Shinohara's essay on the interpretation of precepts in the biographical literature on Chinese monks, Charles Willemen's brief article on the use of Indian monastic principles and practices in China, Nobuyuki Yamagiwa's excellent description of collections of monastic literature in the Chinese Buddhist Canon, and Tso Sze-bong's citation of reasons why Buddhist monasticism was radically modified in China. The first section ends with an essay by Karma Lekshe Tsomo on the developments of Buddhist precepts in seventh-century Japan and Tibet. All of these studies are excellent, but leave much of Buddhist history and ethical development untouched. The last essay in the volume, in the third section, by coeditor Sandra A. Wawrytko, is concerned with historical gender issues and would be better included in the historical section.

The second section in the book is titled "Rethinking Buddhist Practice in the Modern World," with Robert E. Buswell's excellent essay on the development of the precepts in Korea, another authoritative essay by Chatsumarn Kabilsingh on women in Buddhism, and essays by Roongraung Boonyoros, Chaiyong Brahmawong, and Ven. Mettānando Bhikkhu that study practical applications of Buddhist precepts to householders, government administrators, and bioethics. The last section, "Revisionings of Buddhist Theory," has four essays, including an excellent piece on Buddhist psychology by John H. Crook, a theoretical description of Buddhist precepts by Kenneth K. Inada, a comparative study of Chinese and Japanese precepts by Charles Wei-hsun Fu, and the coeditor's essay on women in early Buddhism.

The variety of the methods used in this text as a whole is rather bewildering, and the jargon of many of the essays restricts the accessibility of the data to specialists. The book does not include comprehensive theories of historical, sociological, anthropological, or philosophical approaches to the study of religion, though it is

concerned with history, social questions, and philosophy of religion. The strong Buddhist orientation in the Prologue predicts the presuppositions of many of the essays in the book. There are some typographical, romanization, and diacritical errors, which will be evident to specialists; there is unfortunately no glossary of Chinese or Japanese characters to identify the copious references to persons, places, and texts in those languages. Still, the data presented is extensive and accurate. In sum, this is an excellent reference for scholars of Indian, Chinese and east Asian Buddhism, and for the study of Buddhist ethics in general. As a whole, it is a starting point and a significant contribution to the objectives stated by the editors. The problems listed here are perhaps unavoidable in the format of a proceedings from a conference, and do not detract from the quality of the individual studies.

PAUL NIETUPSKI
John Carroll University

Knowledge Across Cultures, Universities East and West. By RUTH HAYHOE. Wuhan, Hubei and Toronto, Ontario: Hubei Education and Ontario Institute for Studies in Education Presses, 1993. i–xxiii, 383 pp. \$10.95.

It won't be long before scholarship of the 1990s is evaluated for its contribution to the vocabulary and vision of post-Cold War global relations. By this criterion, Ruth Hayhoe's latest volume will be judged exemplary. Based on papers from an international conference of the same name, *Knowledge Across Cultures* represents international collaboration at its best. From conceptualization to bilingual publication, this book embodies a genuinely cosmopolitan "cooperation that focuses on critical cultural issues in development" (p. ix).

The result is a remarkable conversation about knowledge and power among twenty-seven African, Arabian, Chinese, European, Indian, and North American scholars. As one would expect in a collection with so many contributors, the book's goal of promoting a "systematic way of thinking about universities and knowledge in the world order" (p. xviii) is unevenly achieved across individual chapters. Together, however, the authors deliver an impressive examination, as well as a compelling indictment, of contemporary international knowledge relations. In fact, their uncompromising and diverse portrayals of "indigenous knowledge in development, new ways of knowing specific to gender, and the democratic nature of the demands of pluralism" (p. 1) provide a welcome antidote to "culture wars" rhetoric.

The book's key questions are introduced in four chapters on the evolving concepts of knowledge and higher education. Hans Weiler charts this evolution through the discourses of development, gender, and democracy, singling out the increasingly transnational and commercialized nature of knowledge as key ingredients in its production. In turn, Ali Mazrui analyzes these processes as the "challenge of cultural dependency," a challenge to transform "post-colonial universities from their role as factories of cultural dependency into a new role as fortresses of cultural self-defence" (31). Majid Rahnema and Zahra Al Zeera follow with thought-provoking examinations of the likelihood of such a transformation in the natural and social sciences.

The authors of the book's subsequent five sections raise related questions regarding the cultural contexts of science; the history of science and its relationship to cultural change; the role of international organizations in knowledge transfer; the influence