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# Grantwriting 101

**It's not just about money.  
(Kidding: it kinda is.)**

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# Introduction

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## **education**

B.A. (history and religious studies), Macalester, 1995

M.A. (U.S. history), Northwestern, 1998

Ph.D. (U.S. history), Northwestern, 2003

## **experience**

Associate Director of CFR, 2008-present

Assistant Director of CFR, 2005-2008

# Grantwriting 101 Outline

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Grantwriting as a Genre

Grantseeking at Carleton

Grantwriting beyond Carleton

Grantwriting's First Law and its Corollary

Grant Proposal Basics and Details (parts I and II)

Common Grantwriting Problems and Solutions

A Real Example

# Grantwriting as a Genre

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closely related to familiar academic genres  
essays, research papers

relies on a similar process

*gather* information



*digest* info



*present* info

# Grantwriting as a Genre

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key difference: *persuading* is critical, rather than *informing* or *entertaining* a reader.

"Here are the excellent reasons why you should give me your money."

The Writing Center knows about this!

## Writing Personal Statements and Cover Letters

First off, take a deep breath. You can do this! Second, start thinking about the personal statement early. Check to be sure, but most grad school personal statements should be a combination of "personal statement" and "research statement." Take the time to reflect on why you are interested in and passionate about the field you are planning to devote a great deal of time to: what questions, concepts, or issues draw you in? Were there particular moments or projects that helped you know that you wanted to pursue this field? In general, think about connecting your personal story and passion with the specific areas and questions you think you might want to pursue, as well as how your academic and research experiences have prepared you to go forth and produce your own work.

It's also a good idea to research the program you're applying to- this will not only make you more confident that this is a program you'd actually be interested in committing to, but citing particular people in that department whose work is of interest to you shows that you know what you're getting into.

Remember that the Writing Center and your professors are great resources, and best of luck! You can do it! -- Annette Martin '14

No matter what you're applying for, there will always be lots of other very qualified applicants. Therefore, it's important to make your personal statement original so it will stand out. Tell your reader something about you that can't be read from your resume and that makes you different from all the other smart, capable people, applying for whatever you're applying for. Be sure to mention all of your accomplishments, but don't list them. Develop a story, include LOTS of details, and don't be afraid to be creative. Instead of stating "Ever since I can remember, I have been passionate about helping orphans," describe one particular orphan you helped when you were seven. Try and start with a memorable first sentence (something funny/quirky/jarring) to draw your reader in.

Writing a personal statement is hard so start early, don't plan on using your first or second draft, and ask as many people as possible for help. Good luck! -- Julia Greenwald ('14)

# Grantseeking at Carleton

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## CFR supports two kinds of grantseeking

**institutional:** awards of significant size and duration that advance major College priorities: financial aid, faculty development, curricular activity, facilities

**faculty:** awards of smaller dollar value and shorter duration that support individual faculty members' scholarly activity: research, writing, experimentation, travel

# Grantseeking at Carleton

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## CFR seeks funding from many sources

### **public**

federal government (Department of Education, National Science Foundation, National Endowment for the Humanities)

state and local governments

### **private**

corporate foundations

family foundations, often oriented to particular causes

# Grantseeking at Carleton, cont'd

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## faculty grant activity, 2006-2015

500 submissions (~56 per year)

\$57,184,852 requested (~\$6.3m per year)

177 awards (~20 per year or 35% of all submissions)

\$8,560,280 awarded (~\$950k per year or 15% of all requests\*)

\*equivalent of \$19,000,000 in endowment



# Grantwriting beyond Carleton

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**grant:** a sum of money given by an organization, especially a government, for a particular, measurable, time-limited purpose that might include some sort of reciprocal exchange but *not* ownership of a product, idea, etc.

**fellowship:** funding paid or allowed to an individual by an organization for time-limited study or research without any expectation of reciprocity or ownership

**gift:** money or another object of value given, often by an individual, to an institution for use at that institution's discretion over long periods of time (including perpetuity) and with no expectation of reciprocity or ownership

# Grantwriting beyond Carleton

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## **personal**

graduate school applications, fellowships, arts grants, etc.

## **professional**

non-profits: ubiquitous task/skill

for-profits: business plans, memoranda, budget reports, etc.

# Grantwriting beyond Carleton

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## **project**

discrete, time-limited, usually oriented toward a specific activity (research) or a specific *product* (a book)

## **program**


diffuse, long-term or open-ended, often developing or refining a *process* (education)

# Grantwriting's First Law

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## "READ THE GUIDELINES!"<sup>1</sup>

**Start and end with official materials**, known as a  
request for proposals ("RFP")  
call for proposals  
solicitation  
program guidelines  
and many, many other names



**"Know  
your  
audience."**

<sup>1</sup> "RTFG."

# The First Law's Corollary

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**Follow the funder's rules for *everything*.**

- qualifications
- font type & size
- pagination
- margins
- headers/footers
- character/word limits  
(especially for titles  
and abstracts)
- structure and sections
- budget categories
- budget amounts
- project start/end dates
- project time limits
- digital file formats & sizes

# Grant Proposals: The Basics

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## words

project title

proposal narrative

## numbers

budget

timeline

***Both convey persuasive information.***

# Grant Proposals: The Details, pt. I

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## Proposal Narrative Goals

describe project as a *concept* and as an *activity*

connect theory and practice

provide an intellectual justification for *this* project

persuade a reviewer of the value of the investment

# Grant Proposals: The Details, cont'd

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## Proposal Narrative Components

### Research and Contribution

- describe project's *intellectual significance* and *broader impact*
  - what is the project's value to scholars, policymakers, interested laypeople, the general public, et cetera?
- explain basic ideas, problems, or questions examined by the study



# Grant Proposals: The Details, cont'd

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## Proposal Narrative Components, cont'd

### Methods and Work Plan

- describe methods
- provide work plan
- describe goals for award period
- align goals with overall project

# Grant Proposals: The Details, cont'd

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## Proposal Narrative Components, cont'd

### Competencies, Skills, and Resources

- explain personal competencies/skills
  - languages, methodological expertise
- necessary resources
  - documents, labs or facilities, tools, collaborators/staff

# Grant Proposals: The Details, cont'd

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## Proposal Narrative Components, cont'd

### Final Product and Dissemination

- describe the intended audience
- anticipate the results of the project
- explain how the results will be disseminated

# Grant Proposals: The Details, pt. II

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## Budget

- salary/wages (benefits)
- equipment & supplies
- travel
- consultants
- "overhead costs"

**Don't forget:  
RTRFP.**

## Budget Narrative ("Budget Justification")

written explanation of line items in budget

# Grant Proposals: The Details, pt. III

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## Other Materials

- proposal summary (a.k.a. abstract)
- timeline (a.k.a. workplan, schedule)
- bibliography
- resume or curriculum vitae
  - rarely: narrative biography or personal statement
- work sample
- supporting documents
  - letters of support/recommendation/reference

# Common Grantwriting Problems

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## And their solutions.

👎 Sending a proposal to the wrong funder.

👍 RTRFP. Know your audience.

👎 Submitting a proposal that's technically flawed.

👍 RTRFP. Proofread *everything* and double-check all numbers. *Errors destroy credibility.*

# Grantwriting Probs & Sols, con't

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- 👎 Burying the lede.
- 👍 Foreground your idea and your project.
- 👎 Describing a project that doesn't (seem to) need support.
- 👍 Connect the *work* to the *money*.
- 👎 Utilizing opaque verbiage.
- 👍 Write clearly.

# A Real Example...

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## **National Endowment for the Humanities**

Fellowship program

\$50,400 for 12 months of continuous work  
often taken in conjunction with a sabbatical

What's good about the draft? What needs improvement?

What's better about the final version?



*Buddhist Debate in Medieval Japan* (Tentative Outline)

Buddhist debate, which is a public and formal discussion of a doctrinal topic, has its origins in India. In medieval Japan, a scholar monk's expertise in debate was both an indispensable part of monastic education and an official requirement for his promotion (in fact, even today major Buddhist temples hold debates, which are a gateway to an elite monastic career). Most important, debate encouraged a vital intellectual conversation not only within a school but also across sectarian lines, contributing to the advancement of doctrinal studies. But at the same time, debate was then (and is still) dismissed as a dull show of pedantry, or mere tool of self-aggrandizement—a view shared by many modern scholars and even Buddhist monks themselves. This is mainly because in Buddhism the acquisition of doctrinal knowledge is merely a means to achieving the ultimate goal of awakening. The book thus explores a place of doctrine and debate in the Japanese Buddhist tradition, demonstrating that for the scholar monks of medieval Japan, studying doctrine and participating in debate were conducive to achieving awakening and a better rebirth in the next life, and that, in their minds, their academic achievements were inseparable from their religious goals. Out of six planned chapters, two will be based on my published articles with significant revisions: “Buddhist Debate and the Production and Transmission of *Shōgyō* in Medieval Japan” (2012), and “Buddhist Debate and Logic in Medieval Japan” (written in Japanese; forthcoming). This project is well underway, and I expect to complete it during my sabbatical year (2015-2016).

Although my first book included an examination of Buddhist debate rituals, I since have become dissatisfied with the socio-historical emphasis of my early work, and have instead begun paying closer attention to the actual issues discussed during debate rituals and their larger doctrinal implications. While I was unable to fully develop this aspect of my scholarship in my first book, I plan to do so in this proposed project.

Introduction

The book begins by describing my observation of the Jion-e, the Buddhist debate ritual, which was originally established in the tenth century and is still annually held today at Kōfukuji, Nara. Do they debate seeking academic achievement, social advancement, or the ultimate goal of Buddhism—enlightenment? These same questions were asked about medieval scholar monks by their critics. I have shown elsewhere that for them, preparing for and participating in Buddhist debate was conducive to achieving awakening and better rebirth in the next life, and that, in their minds, their academic achievements were inseparable from their religious goals. But exactly how was the relationship between doctrinal studies and enlightenment understood when one's doctrinal knowledge was institutionally defined as a requirement for upward social mobility? More broadly, it seems that throughout the history of Japanese Buddhism, there has always been a tension between the rational and the experiential dimensions of human religiosity. How can conditioned words and thoughts be transformed into unconditional spiritual realization? Were the former incompatible with or prerequisites for the latter? Can one's doctrinal study alone lead one to salvation? I intend to explore these questions by examining the ways in which scholar monks in medieval Japan understood the provisional nature of reading, writing about, and discussing Buddhist doctrines by reconciling a tension between these scholarly activities and the attainment of enlightenment.

Chapter 1: The History of Buddhist Debate in Ancient and Medieval Japan

This chapter first discusses the continental origin of Buddhist debate—how it was developed and practiced in India and China—and then traces its history in Japan. It compares a Confucian debate ritual called *sekiten* with a Buddhist one focusing on a possible Confucian influence on Buddhist debate. It also describes the establishment of state-sponsored debate rituals that were designated as requirements for monastic promotion. Finally, it compares these state-sponsored rituals with more informal and smaller-scale debate rituals held within temples as part of their curriculum.

Chapter 2: Buddhist Debate and Elite Scholar Monks

This chapter analyzes the biographies as well as the appointment records of individual scholar monks from the major Buddhist temples (Tōdaiji, Kōfukuji, Onjōji, and Enryakuji), and examines the role that debate played in their academic, social and personal lives. It explores how monks' participation in debate rituals contributed to their career advancement, and suggests that despite the political importance of these debate rituals, these elite scholar monks also sought academic and intellectual achievement as well as the spiritual goal of enlightenment.

Chapter 3: Was Buddhist Debate a Raft to Hell or Salvation?

As Buddhist debate became institutionalized as a means to advance the social positions of monks, some monks became extremely critical of those elite scholar monks who participated in debate solely to gain promotion. For example, in his *Sand and Pebbles* (*Shasekishū*), the monk Mujū (1226–1312) described “debate hell” (*jōron jigoku*), into which scholar monks fell because they had studied Buddhist teachings and practiced debate seeking fame and profit (*myōmon riyō*). This chapter focuses on several of these critics, and examines their critique of Buddhist debate as well as their own views on and practice of debate. It intends to illustrate how they understood the relationship between their doctrinal studies and enlightenment.

Chapter 4: Buddhist Logic in Japanese Buddhist Debate: Redefining “Hīnayāna” in the Final Dharma Age (*mappō*)

One of the most erudite and prolific Buddhologists in postwar Japan, Nakamura Hajime (1912–1999), once argued that Buddhist logic did not take root in Japan because Japanese thought and culture tends toward an “absence of systematic and logical thinking and logical operation.” This chapter challenges this view by investigating the history of the reception of Buddhist logic in Japan as well as the polemical disputes concerning Buddhist logic between the Tendai and Hossō schools. While my primary focus is the disputes that occurred during debate rituals, I will also include those expressed in the writings of Tendai and Hossō monks. I will argue that the dispute over Buddhist logic is part of a larger, long-standing discussion concerning the status of Hīnayāna scriptures in the Mahāyāna country of Japan, and that this debate took a new turn with the rise of belief in the Final Dharma Age in the latter half of the Heian period. I intend to add new material and extend my Japanese article “Buddhist Debate and Logic in Medieval Japan” to write this chapter.

Chapter 5: The Attainment of Buddhahood by Grasses and Trees (*sōmoku jōbutsu*)

“The attainment of Buddhahood by grasses and trees” is a topic that has gained wider recognition in the modern Buddhist environmentalist discourse. But it is less well known that it was also one of the standard debate topics in the Tendai school. While this doctrine has its origins in Chinese T'ien-t'ai discussion of the possibility of the realization of Buddhahood by insentient beings, in Japan it garnered greater interest, and showed a unique development in the medieval Tendai original enlightenment discourse. This chapter examines how Tendai scholar monks discussed this topic during

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debate rituals, how their discussion shaped or was shaped by the Tendai original enlightenment literature, and how the Tendai position on this topic, as discussed during debate rituals, may or may not have changed over time. It also compares the Tendai view on this topic with the views of the other schools (especially the Shingon school) in order to situate it in a larger philosophical context.

#### Chapter 6: Buddhist Debate in Japanese Literature

This chapter examines the influence of Buddhist debate on Japanese literature. First, it examines poetry debate (*waka rongi*) and the use of poetry in Buddhist debate. Buddhist debate (*rongi* or *mondō*) was also incorporated into the *Nō* drama. As of now, this chapter is the least developed, as it requires interdisciplinary research. However, I believe this chapter will be crucial for demonstrating the importance of Buddhist debate in a larger cultural milieu of medieval Japan. Also, it raises an interesting question regarding the tension between poetry and Buddhism. Buddhist tradition is generally rich in poetic expression. However, many Buddhists in China and Japan considered poetry as *kyōgen kigo*, or “wild words and specious phrases,” which can be an attachment detrimental to the path to enlightenment. How did monks understand the role of poetry in debate, and how did they justify it?

DRAFT

*Buddhist Debate in Medieval Japan: A Raft to Hell or to Enlightenment?***Research and Contribution**

The book project I propose seeks to illuminate a largely overlooked dimension of the intellectual and social history of medieval Japan: the role played by Buddhist debate (*rongi*) in shaping the intellectual, religious, and cultural contours of Japan from about the eleventh to sixteenth centuries. Originating in India, Buddhist debate was an oral exchange of questions and answers between two monks concerning issues of Buddhist doctrine. From the Samye Debate between Indian and Chinese Buddhist teachers in eighth-century Tibet to the Ōhara Debate between the Pure Land monk Hōnen and his opponents in twelfth-century Japan, heated disputations and intense disagreements between erudite monks of different schools were watershed moments that delineated victors from losers and changed the course of Buddhism's history.

Although the topic has received considerable attention among scholars of Indian and Tibetan Buddhism, with the notable exception of the pioneering work of Paul Groner, no previous study has systematically examined Buddhist debate in medieval Japan. Moreover, what have tended to catch the attention of authors of standard histories of Japanese Buddhism are the intellectual giants and their famous debates. My project instead focuses on the largely unnoticed “behind-the-stage” moments—the daily training of scholar monks in debate skills and doctrinal learning, their regular participation in state-sponsored debate rituals—and considers the impact of their activities on the larger cultural milieu. Participating in debates where issues of Buddhist doctrine were intensely deliberated was both indispensable to the education of scholar monks and an official requirement for promotion. The debate skills monks developed were not only a dynamic mode of internalizing and producing doctrinal knowledge and contesting its established interpretation, but also a means of social advancement. Examining their views and their practice of debate then is a key to understanding both the intellectual and social dimensions of medieval Japanese Buddhism.

At the same time, the debates' politicized and highly technical nature and heavy doctrinal orientation led many medieval critics to dismiss them as either a mere tool of self-aggrandizement or a dull show of pedantry—a view shared by many modern scholars and even some Buddhist monks. In fact, this is one reason why Japanese Buddhist debate has only recently begun to attract serious scholarly attention. Behind the general reluctance to take Buddhist debate seriously also lies a question fundamental to the Buddhist religious life: do debate participants seek academic achievement, social advancement, or the ultimate goal of Buddhism, namely, enlightenment? In Heian Japan (794–1192) in particular, criticism of doctrinal knowledge began to intensify as Buddhist debate was increasingly institutionalized as a way for monks to achieve social gain. For example, in the later work *Sand and Pebbles* (*Shasekishū*), the monk Mujū (1226–1312) painted a vivid description of “debate hell” (*jōron jigoku*), into which scholar monks were thrown for studying Buddhist teachings and practicing debate. His clear implication was that doctrinal study and debate practice were aimed at prestige and power in this life, but did nothing to promote either salvation after death or the attainment of enlightenment. Yet as José Cabezón has demonstrated in his study of Indo-Tibetan Buddhist scholasticism, in Buddhism, doctrine is considered provisional; the acquisition of doctrinal knowledge is merely a means to achieving the transformative experience of awakening. As my book will similarly show, despite the political importance of the Japanese debate rituals, these monks regarded debate practice as contributing not only to their academic and intellectual achievement, but also to a better rebirth or else the spiritual goal of enlightenment.

Modern critics of Buddhist debate often raise another question as well. Observing debates held at major Buddhist temples today, where participants are required to memorize their questions and responses in advance, these critics tend to assume that debates in medieval Japan were also extremely formalized and scripted with no room for spontaneity or innovation. Yet as my book will demonstrate, in the late Heian and Kamakura periods (twelfth to fourteenth centuries), unrehearsed debates often arose unexpectedly during state-sponsored debate rituals. While the participants in these rituals were expected to follow fixed procedures, disputes repeatedly ensued when, for instance, an assigned topic of discussion

was deemed inappropriate (for example, a topic pertaining to Hīmayāna texts was often dismissed as inappropriate).

In examining these issues and controversies, my project also shows that in medieval monastic society, the official promotion of monks continued to be determined by academic achievements that, in their minds, were inseparable from their spiritual goals. This interpretation challenges two dominant historical paradigms. First, I contest the supposition that the importance of doctrinal learning during the Heian period (and of debate practice associated with elite state-supported schools of Buddhism) declined as esoteric Buddhist schools and private thaumaturgic rituals grew popular. Second, I counter the conclusion that elite Buddhism in the following, Kamakura period was replaced by a popular Buddhism that emphasized personal devotional practices. My analysis questions both presumed shifts.

In addition to revising these historiographical paradigms, my project also scrutinizes important issues of ritual practice. Recently scholars in religious studies have sought to emphasize the dimension of practice over that of belief and knowledge, the result being to reify the dichotomous understanding of religious ideas and practices as distinct, oppositional categories, where rituals are regarded as primarily behavioral and lacking conceptual or cognitive dimensions. My analysis of Buddhist debate, however, suggests that doctrinal learning and ritual practice are indissolubly linked. Debate was performed as a ritual combining both behavioral and conceptual activities, while debate practice was an important mode of studying Buddhist philosophy. Furthermore, in preparing to participate in debate rituals, scholar monks produced a large body of texts such as debate scripts (*rongisō*) and debate records (*mondōki*), to which they added their own notes that would later be used by their disciples in preparation for their own debates. Thus, doctrinal knowledge and ritual performance were intimately connected, each helping to produce the other through the mediation of texts.

Yet despite the large body of these texts preserved in archives and Buddhist temples in Japan, most have never been published or even transcribed, let alone translated into English. They remain largely in their original format of handwritten manuscripts composed in a peculiar shorthand style unintelligible to the untrained eye. Indeed, this has been another major obstacle for the study of Buddhist debate, since even in Japan only a small handful of scholars are able to transcribe these texts and understand the philosophical issues they discuss, while identifying all quotations from the canonical Buddhist texts. My project thus breaks new ground, as I can read and analyze these rarely consulted primary sources. At the same time, it depends on additional primary sources—including official annals and decrees, ritual manuals and diaries written by courtiers and monks, ecclesiastical appointment records, and Buddhist canonical texts—that have also received scant scholarly attention so far.

**Methods and Work Plan**

To do justice to the multifarious nature of textual production and usage, my project proceeds on the premise that one must bring together and balance what Fabio Rambelli has called the “hermeneutic” and “non-hermeneutic” approaches to texts. For example, a debate record not only contains linguistic information, but is also a material object that was circulated, copied, and revered as sacred. Comprising both reading and teaching material, it became an object for creating, transmitting, and maintaining a scholarly lineage. Thus, methodologically my project puts equal weight on textual content and the context of its production, while approaching Buddhist debate from both sociohistorical and philosophical angles.

The project itself is already well underway, and I expect to complete a book-length manuscript during the award period. I have already published three closely related articles that have appeared in prominent journals and an edited volume; these deal with the establishment of state-sponsored debate rituals as requirements for monastic promotion in the Heian period (*History of Religions*), the production and transmission of debate records by the medieval scholar monk Sōshō (1202–1278; *Japanese Journal of Religious Studies*), and cases of unrehearsed debates that arose during debate rituals in the late Heian and Kamakura periods (a chapter in *Higashi Ajia no Bukkyō o meguru kōryū to henyō*, written in Japanese). Out of six planned chapters, three will be based on my published articles with significant revisions. Four topics in particular remain in need of further research, which the fellowship would support. These are (a) the medieval critics of Buddhist debate, (b) case studies of individual scholar

monks and their contrasting views on and practices of debate, (c) debates over the “attainment of Buddhahood by grasses and trees” (*sōmoku jōbutsu*; the idea that not only humans, even plants possess innate Buddhahood), and (d) the influence of Buddhist debate on Japanese literature. Below is the proposed timetable for my activities during the award year:

- Sep–Oct 2015: Complete research on the first two of these topics using the libraries at my home institution of Carleton College as well as the major research institutions of the University of Minnesota, the University of Wisconsin–Madison, and Princeton University.
- Nov–Dec 2015: Complete research on the last two topics by spending two months in Japan using the archives at the Historiographical Institute of Tokyo University and the Tōdaiji Library at Tōdaiji Temple in Nara, as well as personally observe in early November the Jion-e, an annual debate ritual dating back to the tenth century held at Kōfukuji Temple, also in Nara.
- Jan–Aug 2016: Finish final preparations of the manuscript for publication.

The manuscript is organized as follows. Chapter 1 sets the stage for my analysis by describing the continental origin of Buddhist debate in India and China and tracing its history in Japan, with a focus on the education of scholar monks. Focusing on several critics like Mujū, Chapter 2 examines their critiques of Buddhist debate. Chapter 3 turns to those whom Mujū condemned to debate hell: elite scholar monks highly skilled in debate. Here I analyze both the biographies and the appointment records of select individual scholar monks from four major Buddhist temples, and examine the role played by debate in their academic, social, and personal lives. Chapter 4 examines the disputes that often arose spontaneously during the debate rituals. Chapter 5 further challenges the view that Buddhist debate was nothing more than dull pedantry by turning to another philosophical issue that preoccupied scholar monks of the time (as well as environmentally-aware Buddhists of today), namely, “the attainment of Buddhahood by grasses and trees.” Although this topic has gained wider recognition in modern Buddhist environmentalist discourse, few are aware that it was also a standard debate topic in the Japanese Tendai school of Buddhism. Finally, Chapter 6 demonstrates the importance of Buddhist debate in the larger cultural milieu of medieval Japan, in particular by examining so-called poetry debate (*waka rongi*) and the use of poetry in Buddhist debate, as well as the tensions between poetry and Buddhism. Although Buddhist tradition is generally rich in poetic expression, many Buddhists in China and Japan considered poetry to be *kyōgen kigo*, or “wild words and specious phrases,” attachment to which could be detrimental to the path to enlightenment. Together, these six planned chapters illustrate the continued richness and vitality of Buddhist debate in medieval Japan.

#### **Competencies, Skills, and Access**

My language skills in modern Japanese (my native language), classical Japanese, and classical Chinese will allow me to examine the secondary scholarship in Japanese as well as the wide range of primary sources on which the project depends. In particular, to learn how to read the genre of debate texts, I studied under the tutelage of Japanese scholar Minowa Kenryō, a pioneer in the study of Buddhist debate, in the Indian Philosophy Department at Tōkyō University from 2010 to 2011; this yielded a translation of a debate text published as part of my article in the *Japanese Journal of Religious Studies*.

With respect to access, I will obtain permission to use the archives at the Historiographical Institute of Tokyo University and the Tōdaiji Library at Tōdaiji Temple in Nara, which possess the originals or copies of the debate scripts and debate records.

#### **Final Product and Dissemination**

The intended audience for the completed book is scholars of religion, especially Buddhism, as well as of Japanese history and literature. Beyond the book’s publication by a reputable academic press, I also expect to communicate the results of my research at various conferences in the U.S. and Japan, including the annual meeting of the American Academy of Religion.