

## Title of the Article

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## Abstract

Journal of International Buddhist Studies (JIBS) uses an unstructured abstract format, presenting content in a continuous, single paragraph without subheadings, yet maintaining a logical flow. It typically begins with an introduction to the research topic or statement of the main research question, followed by the study's objectives and, if the abstract is for a research article, the methodology used, such as text analysis, ethnography, or a comparative study. The main part of the abstract highlights the key findings or arguments of the study. Finally, the last section should summarize the research's academic significance, emphasizing its contribution to existing literature and its role in advancing understanding of the field.

## Keywords (4–7 terms)

Highlight the main themes, concepts, or texts involved.

*Examples: “Śūnyatā,” “Theravāda,” “Pāli Canon,” “Tibetan Tantra,” “Mindfulness,” “Comparative religion.”*

## Introduction

The introduction of an article should present the subject and establish its relevance, clearly define the specific focus and scope of the analysis, articulate the research question or main argument, identify gaps in prior research, **and state the study's objectives or the paper's aim.**

## Explains the methodology and source materials (if it's a research article)

- Describes the approach used (e.g., textual analysis, ethnographic study, art historical interpretation).
- Identifies the types of primary and secondary sources used.

## Main Body/ Research result

This is the core of the paper, presenting findings, analysing sources, and demonstrating the argument through textual, historical, philosophical, or ethnographic

evidence. In JIBS, "results" are often interpretative rather than quantitative, so the paper should show insight, clarification, or reinterpretation of Buddhist concepts, texts, or practices.

## **1. Common Structure in Buddhist Studies Research Papers**

### **(1) Textual or Doctrinal Analysis**

If your article is based on scriptures or doctrines:

Identify the source texts (e.g., Pāli Canon, Sanskrit, Chinese, or Tibetan sources).

**Analyze** key terms or concepts — with attention to their philological, doctrinal, or philosophical meaning.

**Compare** interpretations among traditions (Theravāda, Mahāyāna, Vajrayāna).

**Show** your own interpretation or synthesis, supported by canonical passages or commentaries.

### **(2) Historical / Cultural Context**

If your article is historical or cultural:

Present your data or evidence (e.g., inscriptions, monastic records, biographies, ritual practices).

**Analyze** how Buddhist ideas evolved in response to social or political contexts.

Use comparative or chronological frameworks.

### **(3) Philosophical / Conceptual Argument**

If your article is philosophical:

**Clarify** the problem or question (e.g., causality, emptiness, consciousness).

**Analyze** how Buddhist thinkers addressed it.

**Compare** with Western philosophical frameworks, if relevant.

**Present** your critical evaluation or new perspective.

### **(4) Fieldwork / Contemporary Buddhism**

If your article involves ethnography or modern Buddhism:

Present your observations, interviews, or survey results.

Analyze how these reflect or reinterpret Buddhist teachings in modern contexts.

Discuss the tension or harmony between canonical ideals and lived realities.

## **2. Writing Style and Tone**

Maintain an objective, scholarly tone.

Use Pāli/Sanskrit terms accurately, italicized at first mention.

Integrate citations from scriptures, commentaries, and modern scholarship (Chicago author–date is standard).

Ensure logical flow: each subsection should support your central thesis.

## **Conclusion**

The Conclusion of an academic article serves to restate the main argument and key findings, reinforcing what the study has demonstrated. It then reflects on the broader implications of those findings, particularly how they contribute to ongoing conversations in Buddhist Studies or related disciplines such as philosophy, religious studies, or anthropology. Finally, the conclusion may suggest directions for future research, identifying questions that remain unresolved or areas that merit deeper exploration, thereby encouraging continued scholarly engagement with the topic.

## **Acknowledgements (if applicable)**

Thank anyone who contributed to the research or paper but is not listed as an author.

## **Notes**

Footnotes should be used exclusively for longer citations or additional information.

## **References**

Coe, Michael D. 2003. *Angkor and the Khmer Civilization*. New York: Thames & Hudson.

Smith, John. 2018. “Buddhist Ethics in a Global Context.” *Journal of Buddhist Studies* 25 (2): 145–160. <https://doi.org/10.1080/xxxx>.

United Nations. “Climate Change and Buddhism.” Last modified March 15, 2021. <https://www.un.org/buddhism-climate>.

**Formatting Notes**

- Font: Times New Roman, 12 pt
- Spacing: Double-spaced throughout (except footnotes, which should be single-spaced with a space between notes)
- Margins: 1 inch on all sides
- File Format: Microsoft Word (.docx)
- Submission Files:
  1. Cover Letter
  2. Main Manuscript (This file)
  3. Ethical Approval Letter (if applicable)
  4. English Approval Letter (if applicable)
  5. Supplementary Data (if any)