

因此，本研究提出二個假設：

1. 慧炬一九九三年暑期佛法研習營活動會影響參與者的認知甚至行爲，但影響程度極有限，因為須要長期的努力。
2. 慧炬佛學會會員高度認同慧炬的宗旨，因為他們加入這個居士團體完全是出於自願。

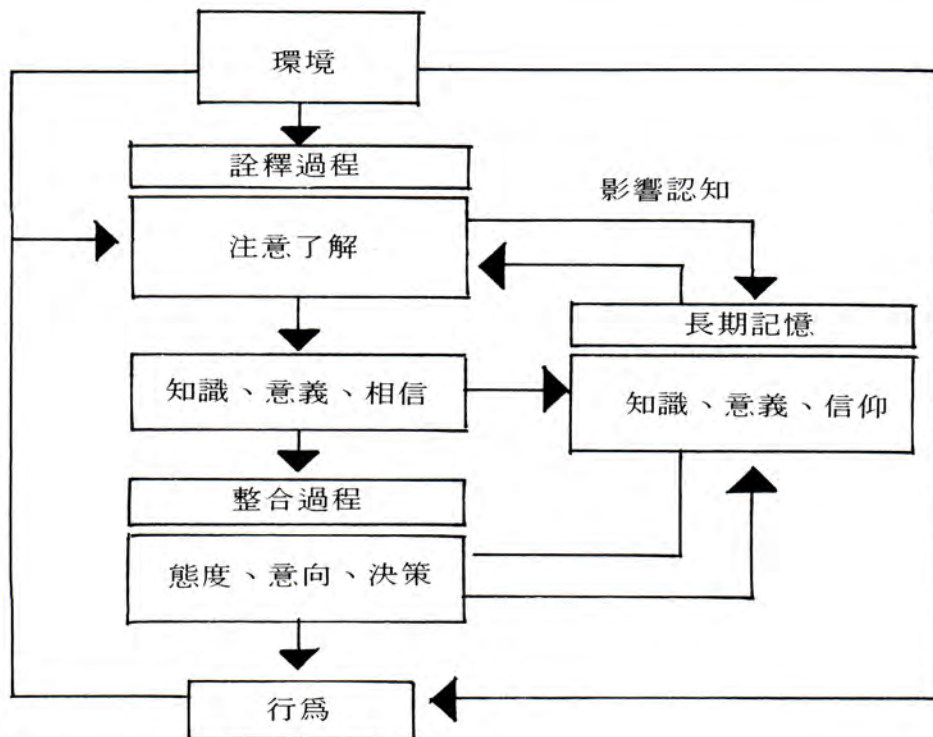
### 三、研究方法

本研究採用問卷調查法，以發現慧炬佛學會會員及一九九三年暑期研習營學員的認知和行爲。一九九三年九月有十二人先接受問卷試測，一九九三年十月正式將修正後的問卷寄發五百一十六份。

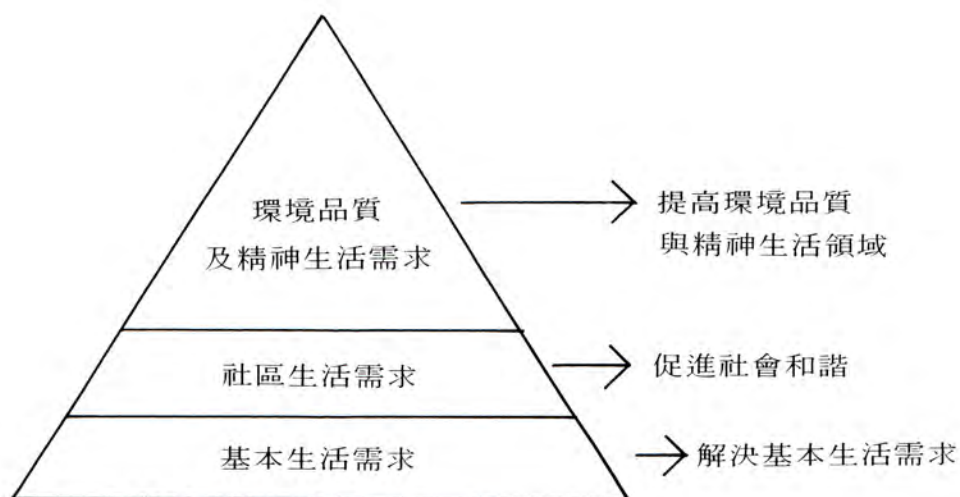
在樣本母體五百一十六人中，有一百五十六人曾經參加過慧炬一九九三年暑期研習營活動卻未加入慧炬佛學會爲會員，有三百六十人原是慧炬佛學會會員或參加一九九三年暑期研習營後成爲會員。

( 待續 )

## 消費者決策的認知處理模式



模式中的「環境」指慧炬的理念（或活動），「消費者」指慧炬佛學會會員或活動參與者，消費者的「詮釋過程」和「整合過程」則是互惠性的互動。在這一方面，我們願意提醒自己如果想改變「目標對象的行為」，絕對不可以停止宏法活動，庶幾影響閱聽人對佛陀聖教的認知和信仰。



第一個層次的基本生活需求包含前六個社會福利項目，第二個層次的社區生活需求包含第七、八項社會福利，第三個層次的環境品質與精神生活需求包含休閒生活、文化活動等。（行政院研究發展考核委員會《臺灣社會福利定義與範圍研究》，一九九一，頁廿三～廿四）

我們很自豪地發現：慧炬四十年來所從事的工作，正是政府未來社會福利的發展方向。慧炬諸位創始人的遠見，已經贏得佛教界的一致讚揚，對於當前臺灣佛教的蓬勃發展貢獻良多。臺灣年平均國民生產毛額在一九九三年已經達到美金一萬一千元，人民的確迫切需求精神生活，這也是未來臺灣社會福利的發展重點。

下圖代表消費者的行為決策模式，包括詮釋、整合兩個認知過程，強調認知過程與人的記憶作用之間的互動關係。此外，亦可從此模式中了解到影響消費者的步驟。（J. Paul Peter & Jerry C. Olson，〈市場策略與消費者行為〉，一九八七及一九九三）

## 臺灣佛教社會福利之研究

### ——以慧炬機構為例 ( I )

鄭振煌 張振興

#### 一、背景

自從慧炬機構於一九五八年成立以來，一直以推廣知識分子（尤其是大專以上的青年）學佛為工作重點。一九九三年暑期，慧炬針對大專青年及中小學教師舉辦了七次的佛學研習營（每次六至八天）。本研究以慧炬佛學會會員及研習營學員為對象，希望了解慧炬機構推展的佛教四化對他們的影響，藉此作為慧炬未來設計活動的參考。

所謂慧炬機構，包括慧炬雜誌社、慧炬出版社、慧炬通訊社、慧炬佛學會及相關基金會。慧炬在設計活動時，以推動佛教的現代化、國際化、學術化、生活化為目標。對於活動所作的評估，將可改善它的服務，這是本研究的動機。

#### 二、理論基礎與假設

目前臺灣的社會福利可以分成八大項目：1.社會保險，2.社會救助，3.福利服務，4.就業輔導，5.醫療保健，6.國民住宅，7.社區發展，8.社區教育。將來可望包括環境品質、休閒生活、文化活動等項目。

這些社會福利項目可以分成三種需求，茲以圖示之。

Here, “environment” refers to the TOW’s ideals ( or activities ) , “consumers” are the TOW’s members or the participants of the TOW’s activities while the “interpretation processes” and “integration processes” of the “consumers” are reciprocal interactions. In this consequence, we would like to remind ourselves that if we want to change the “behavior of our targets,” we should never stop our dharma activities in order to affect our audience’s cognition and thus faith in Lord Buddha’s noble teachings. Based on above description, this research assumes following hypotheses:

(1) The TOW’s Buddhist summer camps may affect the participants’ cognition and even behavior but to a very negligible degree, because it needs long-term effort.

(2)The TOW’s objectives are highly visible by its members who joined this laity organization by their willingness.

### **Methodology**

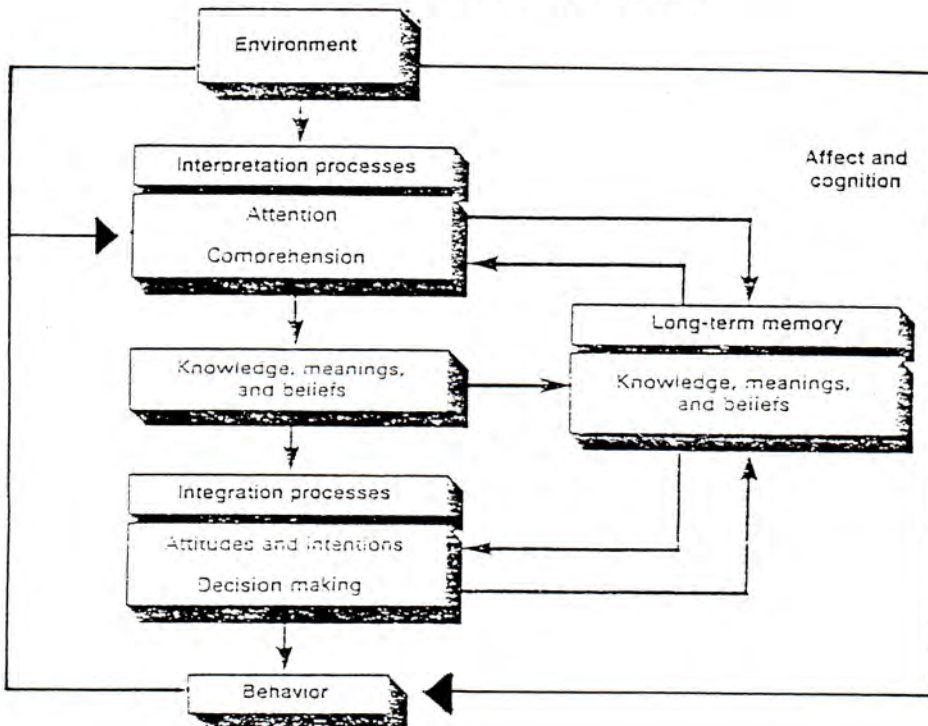
This research used questionnaire to find out the cognition and behavior of the TOW’s members or the participants of its Buddhist summer camps in 1993. A pre-test to dozens of respondents was made in September, 1993. The revised questionnaire was sent to the respondents in October, 1993. SPSS ( Statistical Package for Social Science ) was used to find out the frequency, the mean, and the result of the analysis of variance.

There were 156 persons who attended the TOW’s Buddhist summer camps in 1993 but didn’t become the TOW members later and 360 persons who were the TOW members but didn’t attend the TOW’s Buddhist summer camps in 1993, or who attended the camps and then became the TOW members. It was taken as the entire population and the sample of the research. ( To be continued )

Buddhist circle and undoubtedly contributed a share to the prosperity of Buddhism in contemporary Taiwan. In a country where GNP per capita exceeds US\$11,000 ( 1993 ), spiritual life is indeed badly required.

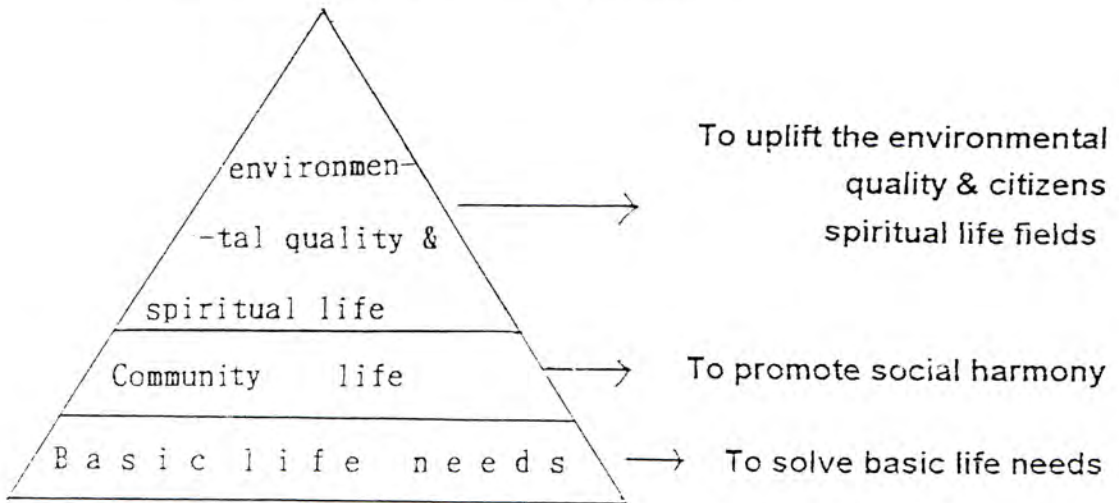
The figure below presents a model of consumer decision making which includes two broad cognitive processes — interpretation and integration. This model emphasizes the interaction among the two processes and stored knowledge. Moreover, it can also account for the influence of the affecting system. ( see J. Paul Peter & Jerry C. Olson, "Consumer Behavior and Marketing Strategy," Richard D. Irwin, Inc. 1987 and 1993, pp. 51–53 )

### **A Cognitive Processing Model of Consumer Decision Making**



vice, (4) citizen employment, (5) sanitation and health, (6) public housing, (7) community development, and (8) social education. The following are expected to be included in the future: environmental quality, recreation and cultural life, and so on.

These welfare practices can be classified into three levels and symbolized by following pyramid:



The first level is “basic life needs,” including items 1–6. The second level is “community life,” including items 7–8. The third level is “environmental quality & spiritual life,” including the items to be adopted. ( See Research, Development and Evaluation Committee, Executive Yuan, *A study of the definition and scope of social welfare in Taiwan*, 1991, pp. 23–34 )

We are proud to find that what the TOW has been doing in the last four decades are listed to be adopted by the ROC government in the future. The far-sightedness of the TOW’s founders had won the unanimous applause from

# **Research on Buddhist Social Welfare in Taiwan —The TOW as an Example ( I )**

by Cheng Chen-huang & Frank Chang

## **Background**

Since its inception in 1958, the TOW group has been concentrating its efforts on promoting Buddha dharma among intellectuals, especially the university students and graduates. In the summer of 1993, the TOW sponsored seven Buddhist camps ( 6 to 8 days each ) for college students and primary and middle school faculty. This paper tries to find out the composition of the TOW membership as well as the effect of its activities in order to improve the quality of its future programs.

The so-called the TOW group consists of the Torch of Wisdom Monthly, the Torch of Wisdom Publishing House, the Torch of Wisdom News Weekly, the Torch of Wisdom Buddhist Association and affiliated foundations.

Basically, the TOW sets four objectives in designing its program: (1) to modernize Buddhism, (2) to internationalize Buddhism, (3) to academicize Buddhism, and (4) to livingize Buddhism. Constant evaluation of its activities is essential for the TOW in order to offer better services for the dharma cause. Thus, this research was made.

## **Theory & Hypotheses**

The current social welfare practices in Taiwan cover eight fields: (1) social insurance, (2) social aid, (3) welfare ser-