

„DHARMA GATE BUDDHIST UNIVERSITY”

Transformative Buddhist Path Strategy 2025–35



TARTALOM

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Executive Summary

With thirty years' history and educational experience, together with state recognition and strong accreditation results, Dharma Gate Buddhist College (DGBC) is an established, widely recognised European institution, delivering quality higher education as reflected in the European Quality Assurance Register for Higher Education (EQAR). The institution delivers specialised ecclesiastical programmes (programmes in religious studies), providing education in line with Hungary's standards for religious-study programmes and the Qualifications Framework. Dharma Gate Buddhist College's programme is unique in Europe: unlike its American and Asian counterparts, it combines a religious-cultural and linguistic transmission track with a meditation-driven, practice-centred teacher-training programme. In this respect, it stands alone in Europe, as other comparable programmes are confined to orientalist Buddhist Studies and do not prepare students for religious vocations.

DGBC's programme structure and its commitment to developing Buddhist religious culture make a transition to university status—and the launch of a third-cycle doctoral programme—essential, since faculty renewal cannot be secured from Buddhist PhD programmes shaped by external/orientalist perspectives, nor from Asian doctoral programmes that likewise prioritise orientalist, non-religious tracks. To this end, DGBC:

- has developed the complete set of programme-level learning outcome descriptors for the Buddhist ecclesiastical track,
- has developed the model for transformative, outcomes-based and student-centred education,
- the Buddhist learning model,
- Buddhist transformative pedagogy.

Grounded in a four-phase strategy-development framework

- and in PESTLE,
- Balanced Scorecard,
- and SWOT analyses,
- DGBC formulated its strategic objectives and specified them with the Blue Ocean toolkit.

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

Strategic Directions

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY



Strategic Pillars: internationalization, excellence orientation, sustainability

Strategic Actions: HR Strategy, Student Counselling Strategy, Digital Transformation

The Strategy-Development Framework

Four-Phase Perspective

In formulating the strategy, we grounded our work in the Domont Consulting Group’s Four-Phase Perspective.¹ Rather than generic business models, we focused on elements relevant to a small higher education institution.

The Toolkit includes a 4-phase approach that we have built and refined over the past 20 years through constant trial and error



1. Strategic Situation Analysis: Trend Analysis, Macro-environment Analysis, External Competitiveness Analysis, Internal Capability Analysis.

2. Strategic Tools and Framework:

- Traditional Toolkit: Balanced Scorecard, PESTLE analysis, SWOT analysis
- Blue Ocean Toolkit: value innovation, Buyer Utility Map, buyer-group development, Six Paths Framework, Value Migration Map, tuition price corridor analysis, nondisruptive creation.

3. Strategy Definition: Business model selection, redefining mission, vision, purpose, and values, Strategy Map, BSC indicators, Strategic Pillars.

4. Strategic Plan

4.1. Strategy governance and performance evaluation system (Why?): Strategic Objectives Data Table, Strategic Pillars Data Table, Strategic Initiatives Data Table, Stakeholder Outcomes, Key Results

4.2. Strategy Implementation (How?): Strategic Guidelines: Strategic planning for (1) the optimal scenario, (2) opportunity-driven planning (leveraging external opportunities), (3) strength-driven planning (leveraging internal strengths); Strategic Initiatives.

¹ <https://www.domontconsulting.com/products/strategic-plan-template?variant=12475735769170>

1. Strategic Situation Analysis

1.1. Trend Analysis

1.1.1. Trends in Buddhist Higher Education

Buddhist higher education aligns with the trends that have emerged from the higher-education renaissance of the past three decades. Previously, higher-level Buddhist education was provided by institutions known as ‘Buddhist institutes’; most later transitioned to the American bachelor’s–master’s model.

In Asia, Buddhist higher education largely operates within state higher-education systems as humanities programmes in Buddhist and Hindu studies, and these programmes also encompass the teaching of the history of civilisations. In the state higher-education system, Buddhist BA and MA programmes include Buddhist philosophy, the languages of Buddhism, and civilisation studies, supplemented by other practice-oriented subjects taught from a Buddhist perspective (e.g., Buddhist management). A large share of these programmes are offered in English—primarily to attract international students—and, within the liberal higher-education model, they provide discipline-based humanities training in language, culture, archaeology, and philosophy. In contrast to institute-based Buddhist programmes, these are not designed to train Buddhist religious professionals; rather, they prepare specialists for national public administration and public affairs, the country’s intellectual community, and, more broadly, the region’s professional class.

In U.S. higher education, bachelor’s and master’s programmes are likewise offered primarily by Buddhist institutes, though several Buddhist universities also operate. However, Buddhist higher education is often embedded within other universities’ offerings, providing bachelor’s, master’s, and Buddhist PhD courses under a liberal-arts model, typically with very small enrolment numbers. Courses at Buddhist institutes prioritise the practical dimensions of Buddhism; in particular, yoga and mindfulness programmes serve as secondary, elective options for students in higher education.

In Europe, institute-style Buddhist higher education is absent; DGBC is the first institution to offer higher-education programmes for Buddhist practitioners. With the introduction of the Bologna Process—particularly at the master’s and doctoral levels—Buddhist Studies programmes emerged. In Western Europe they drew on the tradition of Oriental Studies and, during the Cold War era, evolved out of area-studies programmes into Buddhist bachelor’s and master’s degrees. The number of such programmes is considerable, and universities have recently begun marketing to Buddhist ecclesiastical organizations—driven chiefly by the EU’s global development trends and the higher-education sector’s expansion into Asia. European programmes likewise follow the traditional humanities model—philosophy, linguistics, and related fields—but they incorporate substantial **geopolitical** and business components, preparing the West’s intercultural global elite for careers in business, diplomacy and international politics, as well as humanitarian aid and development.

Hungary has not offered area-studies programmes. ELTE’s Buddhist Studies programme—having moved beyond the former “boutique majors” (e.g., Altaic Studies, Indology)—now aims at training the global intercultural elite; however, since Hungary, despite its “Opening to the East” policy, still has weak international links, graduates’ employment prospects are largely confined to the cultural sector.

DGBC’s programmes more closely resemble those of Buddhist institutes, featuring yoga and mindfulness training, and focus on preparing Buddhist ecclesiastical professionals and the tradition’s intellectual elite.

DGBC is a long-standing, continuously accredited institution delivering quality higher education and operating the only degree-awarding programme of its kind in Europe. Beyond its current Buddhist teacher-education pathways, it is poised to develop additional English-language programmes covering further professional Buddhist specializations.

1.1.2. Buddhist Higher Education within the Structure of the Global Buddhist Ecclesiastical Community

From the vantage point of Europe's institutionalized religious culture, it is very difficult to make sense of Buddhism's organizational forms, modes of operation, and activities. Organizationally, Buddhism is structured around small communities that connect with one another through national or regional unions. The ecclesiastical community is organised as a religious order, whose rules are chiefly ethical and govern conduct. A Buddhist teacher-educator is someone who has already attained a high level of knowledge and practice in Buddhism, whose role is to transmit the Buddha's teaching. The monastic organisation, as such, at certain times resembled the economic organisation of European monastic orders; however, orders in Europe do not perform an analogous function. If we examine the member organisations of the European Buddhist Union (EBU), it is clear that these are practising communities, higher-education training centres, and pagoda- or temple-centres.

The EBU—a European Buddhist religious civil-society organization—has no official national or regional ecclesiastical body behind it; in essence, it operates as an international non-profit association. The members of the European Buddhist Union (EBU) include both national unions and Buddhist religious communities, whether lay, practice-oriented, or monastic (order-based). At the European level, the structure is essentially a professional working community of national/local Buddhist community leaders—a *community of practice*. The EBU operates two academic networks:

The aim of the *Contemplative Sciences Network* is to bring the riches of Buddhist knowledge to Europe and—drawing on the model of the medieval Renaissance—to spark a Buddhist renaissance and a renewed humanism; to cultivate refined political-philosophical discourse and meditation techniques; to advance the subjective science of mind; to foster interfaith dialogue; to develop research methods for experiential knowledge; and to articulate a universal humanism capable of guiding Europe's diversity toward greater unity. The network's aims are to organise academic programmes, develop postgraduate programmes in contemplative studies, and secure their accreditation.

Alongside its thematic focus on “the role of the Buddhist tradition in building a new European culture,” the **Network of Academics** seeks to examine how far European Buddhism can engage society and offer new perspectives on questions of modernity. In relation to Buddhism, it examines how digital technologies are reshaping the interpretation of the teaching (Dharma), and what paradigm shifts in practice and identity are prompted by environmental changes. In education—particularly with respect to young people and schooling—it investigates the distinctive features of the Buddhist contribution. Additionally, it examines how human rights and gender are understood from a Buddhist standpoint, and what new approaches Buddhism can offer in these questions.

Overall, both organisations aim to achieve greater visibility and influence in European cultural and social life.

The EBU's European-level activities extend to: the European Green Deal; enhancing the protection and security of places of worship; promoting freedom of religion or belief; and issues concerning human rights, education, and animal welfare. The Council of Europe's policies include religion and

human rights, interfaith dialogue, civil society participation in decision-making, education, and gender-equality strategy programmes. The EBU pursues a three-tier programme of educational development: peace education within school communities, teaching Buddhism in schools, teacher and parent roles, and the development of a Buddhist family model. In the Buddhist religious-goods sector, the main points of purchase are Buddhist temples and meditation centres, with typical products including family Buddha shrines, home furnishings, and gift items. Online retail has surged everywhere, so this sector does not generate employment opportunities.

1.1.3. The international and Hungarian ecclesiastical context of Buddhist higher education

European Buddhist communities are either religious practice communities or communities organised into international networks built around transnational services; compared with Christian ecclesiastical organisations, they rely primarily on informal organisational structures and work. In Western Buddhism, with the passing of the 1970s generation, lay Buddhism has waned and overall religious activity has declined.

In Hungary, under Act CCVI of 2011 (on the Right to Freedom of Conscience and Religion and on the Legal Status of Churches, Denominations and Religious Communities), *“Buddhist religious communities” were recognised among the listed churches*, yet they were not enumerated by name. Under the 2011 Act, a recognised church is a legal person. The Act provides that religious communities with legal personality are free to determine the framework, rules, organisational form, and name of their religious and other public-benefit activities. 9. § * (1) The State and religious communities with legal personality may cooperate in promoting the common good. The State may conclude agreements with religious communities having legal personality for the performance of activities aimed at

- preserving historical and cultural values,
- education and training, higher education,
- healthcare, charitable and social services, family, child and youth protection,
- cultural or sports activities, as well as
- other public-benefit activities,

taking into account their historical and social role, social acceptance, embeddedness and level of organisation, the experience they have gained in the course of the public-benefit activities traditionally carried out by them and—aligned with the specific features of the public-benefit activities covered by the cooperation—whether the conditions necessary for their performance are in place. Furthermore, they may also engage in the following activities:

- a) political and advocacy activities;
- b) psychological or parapsychological activities;
- c) medical activities;
- d) economic/business activities;
- e) education;
- f) teaching;
- g) higher education;
- h) healthcare;
- i) charitable activities;
- j) family, child and youth protection;
- k) cultural activities;
- l) sports activities;
- m) animal, environmental and nature protection;
- n) data processing beyond what is necessary for religious activities; and
- o) social services.

Buddhist religious organisations:

- a. Under the Act on Churches (Etv.), Buddhist communities are listed among the recognised churches.
- b. According to the Dharma Gate Buddhist Church (TKBE) website, there are five registered Buddhist churches: the Dharma Gate Buddhist Church (TKBE), the Buddhist Mission of Hungary (BMM), Diamond Way, Karma Kagyu, and the Chinese Chan Buddhist Church.
- c. Communities of the Dharma Gate Buddhist Church (TKBE)
- d. Other communities.

Transnational organisations: e.g., Rime, Szakja Tashi Dkrupa Hungary, Ligmincha, Dharmeling community.

Organisations providing comprehensive services: Eredeti Fény.

Summary: based on their websites, roughly half of the organisations appear to conduct no substantive activity. Most dormant organisations have been unable to access funding due to amendments to the Act on Churches. Organisational characteristics:

1. One organisation had a secretary and an assistant.
2. Eredeti Fény is the only organisation to have established holistic services in Esztergom:
 - a. Zen practice retreats, Zen camps,
 - b. life-cycle ceremonies,
 - c. sangha ceremonies, koan interviews, formal four-bowl meals,
 - d. introductory sessions, sharing circles, readings, Dharma talks,
 - e. visiting groups, festivals, conferences,
 - f. education: language studies, Tibetan and Indian culture.

Overall, among alternative religious communities, Hungarian Buddhism is relatively well organised: beyond practice communities, there are also churches; however, as with European Buddhist organisations more broadly, they tend to be informal in character and largely lack social institutions.

1.1.4. Buddhist Higher Education in the Hungarian Higher-Education Environment

In Hungarian higher education, ecclesiastical programmes are offered across several institution types: at comprehensive, church-maintained universities with a religious commitment; at universities of applied sciences; and at institutes dedicated specifically to programmes in religious studies. Most colleges are Catholic, diocesan community colleges, where religious-education teacher-training and social-work programmes are linked to the ecclesiastical programmes. Among the alternative colleges, the Seventh-day Adventist institution is part of a global higher-education network; while other religious higher-education institutions do exist, there is no European counterpart to DGBC or to Krishna-conscious higher education. DGBC and the Adventist Theological College (ATF), like the Debrecen Reformed Theological University (DRHE) and the Lutheran Theological University (EHE), are institutions of religious higher education with international potential. In Catholic, Seventh-day Adventist, and Lutheran education, ****ministerial (clergy) training**** is well-developed and aligned with international standards.

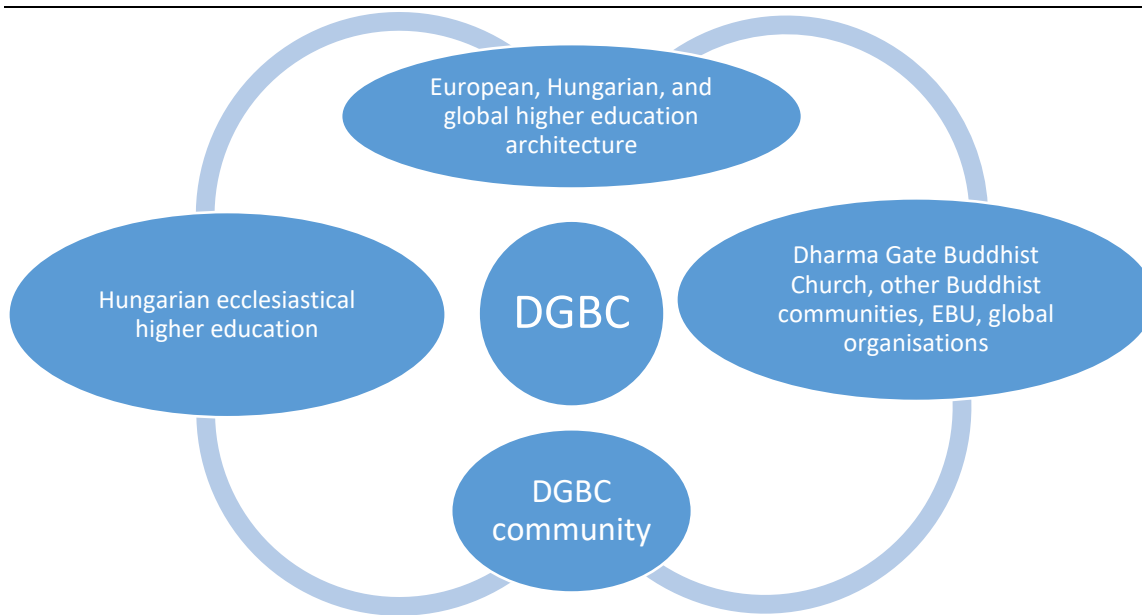
In the “Western world”—particularly in the United States — ecclesiastical higher education is in decline, and active religious participation is falling across Europe. The combined reach of Buddhist communities in Hungary is around 100,000 people, closely following the Catholic, Reformed, and Lutheran churches. Taken together—the recognised Buddhist church; the registered Buddhist com-

munities; foundation-run organisations and associations; and about thirty order-based or service-oriented religious communities/congregations—constitute a highly heterogeneous organisational landscape with markedly different levels of institutional development. At the same time, ***Buddhism plays a prominent role in strengthening peaceful religions of non-European origin***, as reflected in the European Union’s close ties with Union bodies and democratic institutions. Roughly half of Buddhist communities are part of transnational networks, and most lead their practice sessions in English; therefore, a pivot toward English-language programmes is essential. This international, European embeddedness, the diversity of traditions, and the status as recognised religious bodies require that ***Buddhist higher education not be merely a framework for religious instruction, but also prepare students for a broad range of services associated with Buddhist practice***, which the Act on Churches permits. Evidence of DGBC’s international embeddedness includes its English-language chaplaincy programme and its international Buddhist academic activities developed with Asian partners.

1.2. Macro-environment Analysis

Dharma Gate Buddhist College is part of European and Hungarian higher education—the European Higher Education Area (EHEA). Its qualifications system, qualification levels, and quality assurance system comply with the QF-EHEA, the European Qualifications Framework (EQF), the Hungarian Qualifications Framework (MKKR), and Hungary’s national qualification requirements. Its programmes fit within the ISCED 2011 and ISCED-F 2013 classification systems. Under the 2011 Higher Education Act (Ftv.), it is a church-maintained institution. Its accreditation is carried out by the Hungarian Accreditation Committee (MAB), and as a result DGBC has been entered into the EQAR Register—the only database of its kind worldwide. The Hungarian government has acceded to the global framework for the recognition of qualifications by signing the relevant UNESCO convention; accordingly, DGBC recognises qualifications that can be referenced to the European Qualifications Framework (EQF) and awards degrees that are internationally recognised. DGBC follows European and Hungarian regulations on the recognition of micro-credentials and has established the frameworks within which micro-credential programmes can be organised.

DGBC was founded and is maintained by the Dharma Gate Buddhist Church. Like other, Christian denominational colleges, DGBC works closely with the Church, sharing facilities and resources. In Hungary, about twenty Buddhist religious communities are active; together they form a network linked to DGBC and the Dharma Gate Buddhist Church (TKBE). It is particularly important that DGBC is, on the one hand, part of international Buddhist education networks with which it co-delivers programmes, and, on the other, an active member of the European Buddhist Union. DGBC’s internal groups are made up of its student, faculty, and staff communities. Networks of ecclesiastical experts within the Hungarian Rectors’ Conference (MRK) and the Hungarian Accreditation Committee (MAB) are of critical importance to DGBC’s operations.



1.3. External Competitiveness Analysis

Buddhist teacher-education is unique in Europe, and no higher-education programme in this field operates in other European countries; therefore, by launching an English-language programme, the institution could build a substantial student base. Within Hungary’s ecclesiastical programmes, it is unique for the meditation opportunities it offers; in practice, it competes with programmes that draw students from alternative fields. In Hungarian higher education, mapping the data proved impossible, since figures for ecclesiastical programmes are not public; however, according to current Education Office (OH) statistics, the institution’s attractiveness is significant. Most institutions seek to ensure their sustainability by offering religious-education teacher-training and other social-work programmes. Since the regime change, censuses have pointed to a sharp decline in religiosity—a trend that ecclesiastical colleges interpret as a strengthening of non-Christian spirituality. Alongside post-modern spirituality, the appeal of Buddhist spirituality continues to grow—driven chiefly by meditation and experiential spirituality. Buddhist teacher-education is a specialised segment of ecclesiastical education that draws on a non-European cultural tradition; however, its distinctions from the Krishna Consciousness tradition—especially the system of organisational and religious differences—are not sufficiently emphasised and should be highlighted more clearly.

1.4. Internal Capability Analysis

DGBC has an appropriate higher-education organisational structure, a clear governance system, and strong strategic and change-management capabilities. Its budget is sustainable, its faculty is stable, the instructors are recognised in the international Buddhist ecclesiastical sphere, and most are proficient in English. Most ecclesiastical training institutions seek to sustain their programmes beyond the strictly religious domain—turning to the social and education sectors; however, ministerial (clergy) training has declined sharply across the board.

DGBC’s current faculty and departments deliver the programmes’ specialist and core content; further development of departmental capacity is needed in the teaching of Buddhism, applied social–spiritual services, and community organising.

Distance education likewise requires development—in its delivery, technology, and resources.

2. Strategic Tools and Framework-analysis findings



2.1. PESTLE analysis: the institution's political (P), economic (E), social (S), technological (T), legal (L), and environmental (E) environment.

2.1.1. Political Environment(P)

The European higher-education environment is a complex, multi-level system of public governance in which the development of higher education has been placed at the level of the European Education Area. One of its pillars is the EHEA (European Higher Education Area), whose integration process is coordinated with the processes of the ERA (European Research Area). The BFUG (Bologna Follow-Up Group) Tirana Conference set out the EHEA's development programme along the following principles:

- **Academic integrity:** standards-based operations and fit-for-purpose tasks at the institutional and programme levels, embedded across education, research, administration, institutional governance, and quality assurance processes, while also addressing questions of artificial intelligence and data management. Renewing institutional codes of ethics.
- **Institutional autonomy:** it extends to the organisation's finances, staffing and human resources, academic research, and social responsibility. On the basis of this autonomy, institutions define their leadership and governance models and—engaging internal stakeholders—exercise their autonomous right to set institutional priorities and strategic guidelines. Funding aligned with the mission, budgetary autonomy, an independent employment policy, autonomy over programmes and admissions policy, and autonomy in research methods.
- **Participation of students and staff in governance:** this extends to both national-level regulation and institutional regulation.
- **Public responsibility for higher education:** the state authority is responsible for the regulatory framework, for ensuring the three missions can be fulfilled, and for creating a forum for consultation with stakeholders.
- **Public responsibility of the higher-education institution:** standards-based leadership; standards-compliant operations; broad information-disclosure obligations; upholding democratic, solidarity-based, and ethical values; responsibility for the SDGs in line with the Magna Charta Universitatum 2020.
- **Global higher education:** innovative education, student-centred learning, equitable access, environmental and climate education, education for migrants, mobility, transferable credits, artificial-intelligence governance, quality education, global recognition of qualifications.

Based on the above, the following should be developed: the documentation of academic integrity and staff autonomy, the representation system, and institutional social responsibility.

In aligning with the European higher education system, the national policy environment has adopted the credit system, the recognition of degrees, learning-outcomes-based education, the international mobility system, digital education and micro-credential programmes, and the four-tier programme

structure. Act CCIV of 2011 on National Higher Education aligned the design of programme structures with the European model, and adopted the ESG-centred quality evaluation system and the institutional categories. To be developed:

- removing barriers to credit recognition,
- recognition of degrees: alignment with Asian and African qualification frameworks,
- definition of learning-outcomes-based education at the institutional level,
- further developing the range of international mobility opportunities,
- digital education strategy,
- institutionalization of micro-credential programmes,
- four-tier programme system: FOKSZ – short cycle, first cycle, second cycle, third cycle,
- the transition of DGBC to university status.

Political polarization has had a powerful impact on universities; the Israel–Hamas war, the U.S. election campaign, and radical left-wing movements have upended university life. Financing and governance have changed, campuses have ceased to be safe spaces, and political party organization has emerged within the university sector. As a result, actions against faculty, dismissals, book bans, and the questioning of academic traditions under the influence of critical race theory have all become everyday occurrences. Overall, however, despite all this, the European and national public policy environment supports the institutional objectives.

2.1.2. Economic environment (E)

DGBC operates within the Hungarian and European Union economic environment and aligns its work with the labour-market demands and needs shaped by this context. After graduation, DGBC students work primarily in the service and knowledge sectors; based on the above analysis, religious organisations have limited capacity as employers. If we analyse the economic trends, Buddhist perspectives intersect with the new trends at several points:

1. Stakeholder capitalism and multi-stakeholder governance: In 2020, the World Economic Forum in Davos adopted the stakeholder-capitalism perspective, together with its metrics and criteria (the ESG data framework). As of January 2024, the Hungarian Government has introduced this and is gradually extending it to companies and organisations. The 2024 conference of the World Economic Forum (WEF), the G7 report, and the Faith in Action programme—based on a multi-stakeholder perspective—set out for the world’s business leaders how to involve religious organisations in a world afflicted by polycrisis². Management elements highlighted by the Davos Forum:

- a high level of religious literacy among corporate leaders, and religion’s role as culture in businesses,
- establishing ERG groups: interfaith workshops, religion-integrated talent development, incorporating spiritual elements into training, cultural competence, and developing religious-cultural branding within customer brands,
- religion-friendly corporate culture,
- CSR programmes concerning religious communities,
- workplace policy on religious holidays,
- REDI Index: religious organisational standard, programmes for religious groups, etc.

2. Economics of religion:

² Polycrisis: a condition of concurrent economic, environmental, geopolitical, and technological crises, where effective crisis response is impossible without the involvement of religious organisations.

- religious legal entities, religious civil associations (NGOs), religious business organisations, religious social enterprises—the sector is significant.
- Religious sovereign wealth funds, religious investment activities, and religion-linked consumer activities—the emergence of new globalised industries.

3. Buddhist economy and businesses:

- Basic thesis: the Buddhist economy as a complement to the Buddhist way of life—village self-sufficiency, local economy, enterprises, urban religious services, and a decent quality of life.
- Embedding Buddhist principles in businesses—for example, the Japanese economic model and Zen culture, and a culture of quality.
- Teaching Buddhist economics.
- “Middle Way” — solidarity-based economic development.

4. Buddhist IT sector: integrating Buddhist perspectives and training for IT professionals, linking Buddhism with research in quantum computing, artificial intelligence, and the Internet of Things, and establishing complementary training programmes.

5. Local Buddhist environmental sector: restorative economy.

Overall, Dharma Gate Buddhist College (DGBC) and the Dharma Gate Buddhist Church have not yet begun to develop the economic potential of Buddhism as a religious–spiritual tradition. The way forward: a shift towards training in intercultural religious management for leaders, Buddhist service development, and Buddhist enterprise development.

2.1.3. Social environment (S)

In its Society 5.0 programme, the Japanese government adopted a human-centred vision of society and an economic development agenda aimed at solving social problems, built on the integration of cyberspace and the physical world. The EU and several other actors challenged the Society 5.0 programme; the EU, however, narrowed its focus to **Industry 5.0** and smart urban planning.

One element of this is the Moonshot R&D programme: **GOAL 1**—the cyber-avatar programme, a tele-services system. **GOAL 2**: precision medicine—new predictive systems for cancer, heart disease, diabetes, dementia, and virus–human interaction. **GOAL 7**: achieving a healthy lifespan of 100 years. **GOAL 9**: vitality of thought—linking Asian humanities and brain informatics, comprising at least 20 projects. The concept of a *super smart society* has been the subject of global debate since 2016.

China’s Civilization 5.0 programme is built on the triad of ecological transformation, intellectualisation, and multilateral decision-making—that is, ecology is treated as part of the internet and information space, and it also encompasses the principles of an inclusive economy. Malaysia and Singapore have opted for the **Industry 5.0** programme.

The decline of religious vocations. The crisis of church-maintained universities and colleges: the lack of renewal in monastic orders. Religious orders have withdrawn as sponsors from nearly 160 U.S. Catholic colleges, which have essentially become secular institutions. Catholic institutions have ceased employing theologians, while the decline of Protestant colleges and universities has been even more pronounced. Postmodern thought and values have led to the consolidation of colleges and universities; this also holds for U.S. Buddhist religious institutions, which are unable to recruit sufficient cohorts to launch their master’s and doctoral programmes. Postmodern thought and values have led

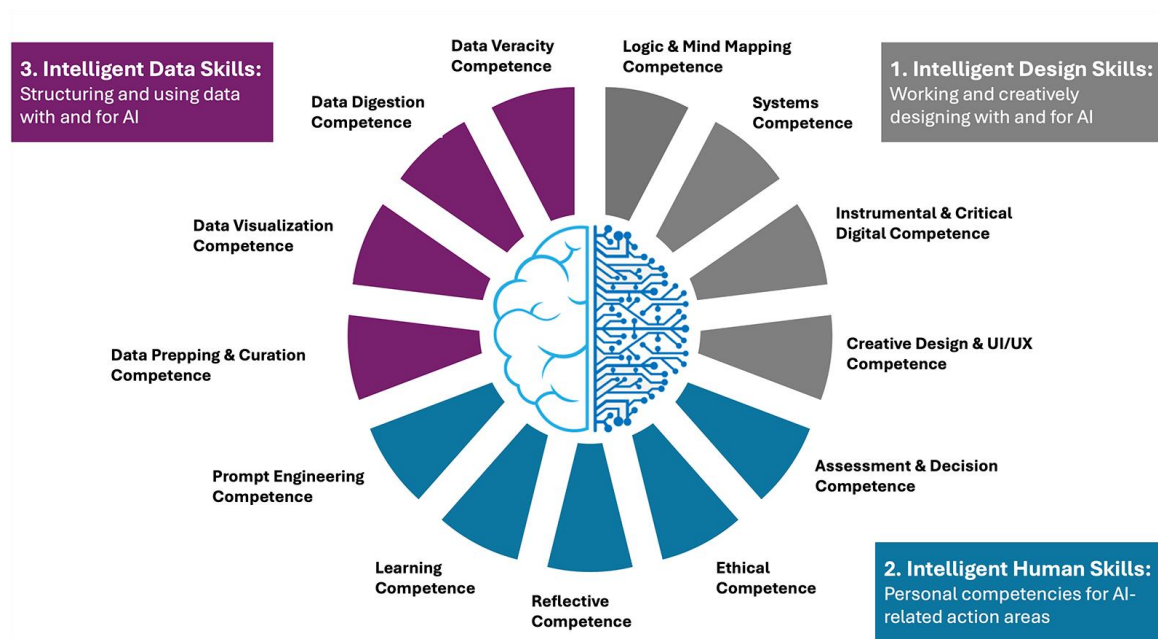
to the consolidation of colleges and universities; this also holds for U.S. Buddhist religious institutions, which are unable to enrol enough students to launch their master’s and doctoral programmes. a lifestyle with popular appeal; however, its service infrastructure remains underdeveloped and insufficiently elaborated.

Overall, alongside the *supersmart* social perspectives, social trends in Central Europe are marked by a delayed postmodernism with its ethnic and religious elements, while Buddhism—under the banner of religious freedom—exerts an important democratising influence on societies undergoing nationalisation. This is underpinned by the region’s expanding employment of Eastern guest workers and by the absence of radicalisation, which reflects both the small size of local Muslim communities and Islam’s limited regional influence.

2.1.4. Technological environment (T)

In higher education, the primacy of online education precludes a return to pre-COVID systems. The pervasive presence of artificial intelligence is profoundly reshaping higher education systems, affecting everyday workplaces as well as student activities.

For student projects, new requirements include smart design competencies, enhanced human capabilities, and the ability to work with intelligent data systems.



Intelligent competencies call for the transformation of traditional programmes, greater standardisation of career opportunities, a demand for defined skills, and the strengthening of transferable abilities.

Artificial intelligence is changing students’ communication styles; therefore, socio-emotional skills development must be integrated into the curricula. Expected impacts: amplifying negative perceptions of instructors, reshaping conversational norms, and diminishing self-esteem and regard for others. Further consequences: the spread of mechanical behaviours, the deterioration of social skills, although weak communication can be improved. It may also eliminate motivation for language learning and intensify feelings of loneliness.

AI is fundamentally transforming the labour market: hundreds or thousands of jobs are disappearing, while digital competencies are creating new employment opportunities that require new kinds of skills. As a result, competency-based recruitment and employment are becoming more prevalent.

All these effects may require instructors to adopt AI-supported methodologies and develop new research competencies that also take student needs into account: the emergence of AI-assisted textbooks, curriculum and practical design, AI-intensive writing, ChatGPT-4 memberships, and the regulation of subject areas. Instructors’ continuing professional development is conducted in collaboration with industry partners and entails AI literacy for instructors and students alike. As a result, platforms similar to Neptun are emerging: Papyrus AI at UCLA (EDUCAUSE AI trend analysis). Technological summary: ****BuddhaBot****—a specialised religious platform, with Naropa University (USA) leading the way in its use.

2.1.5. Environmental (E)

Integrating sustainability into training programmes, and a Buddhist concept of sustainable development.

Based on the PESTLE perspectives, it can be concluded that

- the global, European, and Hungarian higher education policy environment is conducive to becoming an international university,
- Buddhist higher education in Europe is creating a new environment in which network-based Buddhist practice communities could hold significant potential,
- European and Hungarian societies are increasingly open to Buddhist social services; here too, there is strong demand for individual and collective mindfulness meditation and for Buddhist practice.
- ICT and AI technologies open new horizons in the development of educational modalities.
- The global recognition of degrees has created new legal opportunities.
- International and European perspectives on responsible Buddhism articulate new demands for applied Buddhism across international and regional spheres, within the opportunity ecosystems of international engagement.

Based on the PESTLE analysis, the trends for developing into an international Buddhist university are favourable.

2.2. SWOT analysis

2.2.1. Strengths and weaknesses

Viewpoint	Strength	Weakness
Needs	A well-developed methodology for assessing student needs	The needs of churches outside the Dharma Gate Buddhist Church are not sufficiently researched.
Aspirations	Both the Church and the institution have moved towards university status	There is no sense of urgency, and the strategy lacks concreteness
Continuous improvements	A sound ESG-based methodology	The system lacks a systematic approach
Results	Effectiveness is an important element.	Not linked to strategic objectives

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

Challenges	Expansion of training at global, regional, and national levels	The definition of programme-development directions is overly amorphous
Threats	The institution remains at the level of contemplation	Unable to overcome the centrifugal forces of divergent faculty cultures
Competitiveness	Buddhism on its own is insufficient; the transformative model is not sufficiently effective	Inability to augment the programme offering, failure to achieve a European breakthrough
New entrants	Buddhist studies appear at other universities, and adult education draws away applicants	The value proposition for Buddhist studies is insufficient
Purchasing power	Despite state funding, purchasing power is weak	Adequate scholarship programmes are lacking
Economic threats	Failure to enter the business world with new programmes	There is no entrepreneurial infrastructure to accompany the business/economics programmes
Technological weakness	Online programmes and services do not attain a professional standard	The institution falls behind due to the rapid pace of technological development

- The transformation of Hungarian higher education and the shift toward global competitiveness models also pose a challenge for DGBC, which could broaden its portfolio by developing occupational profiles for its religious training programmes, opening across the full range of Bologna cycles, and incorporating ESCO occupations.
- Among its internal opportunities, DGBC has particular strengths in developing the qualifications framework, outcomes-based education, and transformative methodology, as well as in advancing practical theology—all of which, supported by the appropriately restructured Vice-Rector posts for education, quality, and international affairs, have transformed governance into a strategic endeavour.
- The institution has completed the 2021–24 development cycle, which included the implementation of the 2021–24 IFT, and the ESG-based quality enhancement cycle has concluded. As a result, community engagement has begun; the development of the **third mission** has been explored; programme methodologies have been improved; and the distance education system has been further developed.
- Within its international networked operations, the institution has begun to organise English-taught programmes. Appendix: website
- The institution has carried out a trend analysis of global Buddhist higher education, research, and the third mission, comparing Buddhist programmes with other European religious and theological education trends, as well as with Asian and American theological training. It has reaffirmed its commitment to transmitting religious, cultural, and classical linguistic heritage, and—within the practical-theological perspective of training ministers and Buddhist teachers—to a master–student approach rooted in both religious and academic community. (as opposed to programmes oriented toward public-policy engagement and critical theology)
- Result: DGBC has become an established, leading European Buddhist institution within global higher education, with the developmental goal of attaining university status in international Buddhist religious training. Its strengths include a qualifications framework aligned at the

global level, a high standard of theological research, and practical-theology education elevated to a theoretical and systematic level in the areas of mindfulness, meditation, movement meditation, and applied Buddhism. Furthermore, it has achieved religion-philosophical theological training at a European level, carried out successful cultural translation through its efforts in developing concepts, texts, and classical linguistic culture, and raised meditation-counselling competence onto a systematic theoretical foundation. The master's programme is globally unique in its disciplinary scholarship: its capacity for transmitting teachings in Pali and Tibetan, together with a relatively high student intake, underpins progression to doctoral studies.

- The institution's quality objectives for 2025–2030 are as follows:
 - In line with growing social, economic, and environmental needs, the institution's primary goal is to serve the long-term sustainability of local and global Buddhist communities and their environment—through the development of the so-called third mission, the advancement of socially engaged and responsible Buddhism, and the creation of a flexible higher education model aligned with the goals of SDG 4.
 - Organising innovative programmes to enhance the global recognition of qualifications—through flexible programme offerings and delivery modalities—together with the corresponding elements of the quality assurance system.
 - Development of international and domestic partnerships: within the framework of global qualification recognition, enabling credit transfer for Buddhist ministry and other religious professions, studies, and training, and facilitating easier access to mobility.

2.2.2. Scenarios based on the SWOT analysis

- **Optimistic scenario:** according to external opportunities and internal strengths, by 2030 DGBC will attain university status, with a full-spectrum programme portfolio, in close cooperation with the Dharma Gate Buddhist Church and other Buddhist communities. As Buddhism spreads in Europe in its peaceful religious quality, having a sufficient number of graduates with religious qualifications—together with its community-building impact and research activity—may bring it closer to becoming not only a legally recognised and established church, but also a socially perceptible institution offering a genuine option. The main driving force behind this would be the opportunities provided by a university-level education system.
- **Realistic scenario:** given adverse external factors but internal strengths, profile development—driven by deliberate organisational development—faces difficulties due to limited resources. Under this scenario, the institution does step beyond the narrow confines of a college; however, no significant expansion or growth follows.
- **Danger-zone scenario:** as a result of the convergence of external opportunities and internal weaknesses, time passes DGBC by. Although it weathers the natural decline in student numbers relatively well and meets the limited needs of the Hungarian church and occasional interested applicants, it is unable to sustain university-level education in the long term.
- **Closure scenario:** due to the mutually reinforcing effects of external threats and internal weaknesses, DGBC withdraws from the higher education market and becomes a faculty under another university, thereby losing its independent capacity to provide training for religious professions.

2.3. Tasks of strategy formulation (McKinsey 7S analysis)

Strategy	The strategy is formulated on the basis of traditional and Blue Ocean methodologies
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TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

Structure	– Integrated development model: research, education, and community engagement
Systems	– Qualifications framework – BMIR system – Central education with transformative outcomes – Mission-oriented research – Community engagement centred on service quality – Development of the distance education system
Capabilities Skills	– Capacity for programme development – Curriculum Development Capability – International Training Capability – Research and Development Capability – Community Engagement Development Capability – BMIR development capability
Employees Staff	– Conscious development of existing skills into a structured system – Teaching of new subjects
Style Style	– Excellence Models and Perspectives – Strategic, performance-oriented culture – Change Management: breakthrough management with new capabilities – Path-Dependent Model in the Renewal of Programs
Shared values Shared values	– Integration of Buddhist excellence perspectives into every element

2.4. Development according to the Blue Ocean Toolkit

2.4.1. – Value Proposition, Value Innovation

- Students can get acquainted with a new culture that has the potential to open up new perspectives in their personal life path.
- They can access programmes that not only foster the transformation of thinking, knowledge, skills, and attitudes, but also open up perspectives on physical and mental well-being and health.
- Students can gain a grounding in European and Buddhist philosophy, along with religious expertise and religious literacy, equipping them to bring faith-based and religious perspectives to bear in modern leadership.
- They can develop competencies in theology, the cultural humanities, and meditation instruction, enabling them to thrive with high emotional intelligence in any administrative, civil-society, or business organization.
- DGBC’s programmes are high-prestige, accredited by the Hungarian Accreditation Committee (MAB), supported by the ministry responsible for education, and internationally recognised, as verified in the EQAR database.
- The programmes are practice-oriented, built on the practical theology model, and include hands-on practice, community programmes, career counselling, and one-to-one master–student mentoring.
- DGBC’s programmes are free from rigid theological thinking; they do not take a narrow view of any denominational tradition, and they prioritise cultivating meditative experience over mysticism.
- In contrast to the traditional Christian model with its highly fragmented subject structure, DGBC’s programmes are coherent and completable, with a student-centred credit system.

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

- DGBC’s programmes stand out because the Buddhist teacher-training pathway—unlike Christian pastoral training—not only prepares graduates for secular careers but also cultivates a strong grounding in the humanities and robust intercultural competence.
- A distinctive feature of DGBC’s programmes is meditation instruction, which—by fostering personal, family, group, and community awareness—can complement any profession and provides graduates with the opportunity to acquire unique, highly valued skills.

2.4.2. Value strategy development (with value migration analysis)

Value change	Currently	In 10 years
Pioneers: with clear religious career paths and a strong primary and secondary educational background Buddhism, urbanism, and commerce have become interconnected. Multistakeholder projects and programmes – religious research universities	<ul style="list-style-type: none"> - Pentecostal and Seventh-day Adventist churches in Africa and Latin America - Global missions, global theology - Multinational companies rooted in religious culture - Faith in Action Theology https://www.dai-sakuikedo.org/main/philos/buddhist/buddh-01.html 	<ul style="list-style-type: none"> – High accreditation standards, internationally recognised degrees – Urban Africa, urban theology, theologian city leaders – Urban studies – Symbiosis of local politics and religion
Those who made improvements: Asian institutions	<ul style="list-style-type: none"> – Institutions for religious formation in the Global South (Christian), in Asia (Buddhist, Hindu, etc.), and in the Islamic world – Strategy: applied theology, societal and social-service roles 	<ul style="list-style-type: none"> – The strengthening of civilizational policies, the growing national-civilizational role of world religions, and churches taking on functions for which modernized states no longer allocate resources
Those in a weak position: faith-formation institutions built their programmes on tradition and seminary-style training, anchored to a single generic set of learning outcomes.	<ul style="list-style-type: none"> – They developed programmes on traditional or international models; meanwhile, positions for theologians and pastors keep contracting, and the number of sponsoring/maintaining bodies is dwindling. 	<ul style="list-style-type: none"> – The secularization of European society – No programmes addressing postmodern identities – The social and educational roles of Christian churches hark back to the era before the separation of church and state.

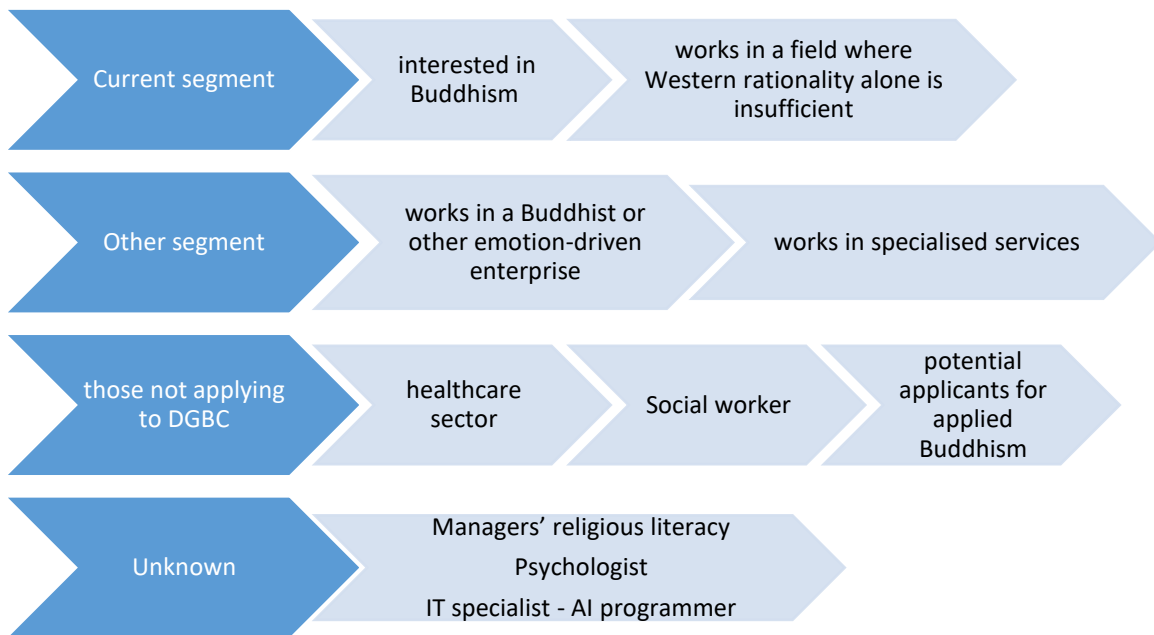
On this basis, the fundamental crisis of religious higher education in Europe and North America is linked to the value system of postmodernity, the consequences of turning away from religious thought, and the ageing of the institutional structures of the Catholic and Reformed churches, their congregational communities, and monastic orders. In addition, a theological approach that does not align with the needs of urbanized societies also poses a problem. Like Christianity (in Hellenized societies), Buddhism was closely connected to urban populations, commerce, and to faith and religious instruction. The rise of Islam is likewise clearly tied to commercial activity. Buddhism’s spread would have been impossible without the Silk Road, urban economies, and theological movements rooted in cities. For commerce to function, religious freedom, legal certainty, and guarantees of personal and physical security are indispensable. The renewal of theological education in Europe is likewise tied to reclaiming the cities—something that need not go hand in hand with traditional, closed pastoral vocations.

DGBC relies on Buddhist religious communities that so far have not developed urban connections and are not yet organically integrated into local communities. DGBC can rise out of this “non-dependent existence” by developing a Buddhist urban theology. A good example is the further development of the Thai urban Buddhist model.

2.4.3. Student-adapted Buyer Utility Map

- DGBC’s programmes and model curricula are transparent and straightforward, enabling students to complete their semesters successfully. Modularity, simplicity, and convenience are major strengths: the methodology for four to five course types is easy to master. Once a student completes one module, the learning methodology already becomes familiar.
- With broad, multi-semester specialisations, the risk of non-completion drops, since students can work toward their thesis each semester.
- The programmes come with rich community experiences: Buddhist ceremonies, programmes, and activities are diverse, complemented by regular retreats for which students earn credits.
- Block scheduling enables students already in full-time employment to study during the day, and with online components the courses can be delivered in an environmentally friendly way.

2.4.4. Student–customer segment development



2.4.5. Value analysis: based on the Six Paths Framework



Path	Seeking solutions
Alternative industries	<ul style="list-style-type: none"> – Graduates of faith-based programmes find employment in the humanities, social and health professions, as well as in church service. – Applicants to Buddhist programmes should have transversal skills that enable them to secure positions in emerging professions.
Strategic groups	<p>Catholic, Reformed, Baptist, Lutheran, and Pentecostal training institutions:</p> <ul style="list-style-type: none"> – they teach everything – pastoral formation and teacher education; social work training – solely pastoral training with a modernist outlook—incorporating social and health content – monastic formation <p>DGBC: leadership training, religious literacy, development of a Buddhist-informed economic perspective, and programmes for IT specialists combining mental well-being with programming and Buddhist mindfulness.</p>
New customer segments	Buddhist social enterprise developers
Complementary product and service	<ul style="list-style-type: none"> – Buddhist Social Enterprise and Innovation Centre – Religious association development – Individual social care: enterprise development – Buddhist event management

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

New orientation, functional and emotional	<ul style="list-style-type: none"> – Environmental sustainability and the IT field: emotional skills development – Translating postmodern spiritualism and internet spiritualism into a Buddhist perspective
Trend shaping	<p>Linking Buddhism with new social, economic, political, informational, cultural, and environmental trends:</p> <ul style="list-style-type: none"> • Society 5.0. Buddhism and the super-smart society • Multistakeholder economy: Faith in Action • Democratic models, right politics – student engagement at the local level • Artificial intelligence and the development of higher education • Cultural translatability: the values of Buddhist religious culture in a postmodern environment • Environmental trends and actions; developing students’ local engagement and lifeworld

2.4.6. Enhancing institutional competitiveness: the Four Actions Framework

1. Eliminating barriers

Eliminating factors blocking progress – lack of motivation, perfectionism, limited time and energy, breakdown of family relationships, understanding of the curriculum

2. Reducing problems

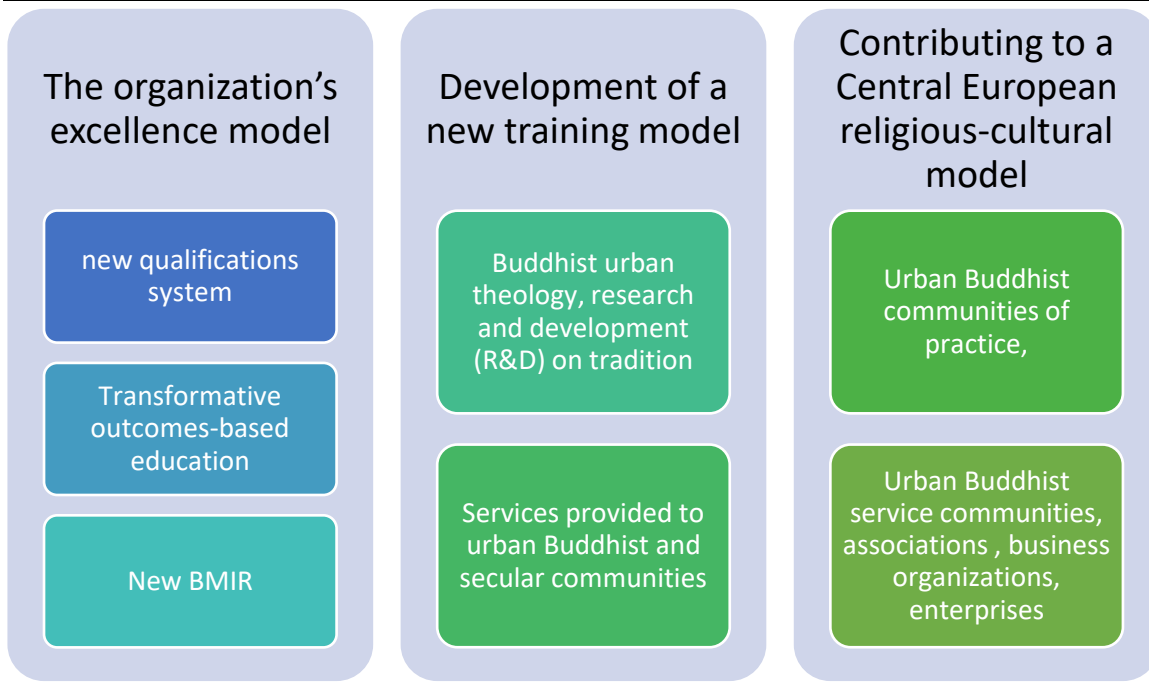
Depression, financial problems, task selection, sleep deprivation, memorization, lack of interest, technology, loneliness, alcohol, mental health

3. Fostering creativity; education above the sector standard

4. Transformative education – technology, innovation, and creativity: methodology appropriate to the level of study, flexible learning pathways

2.4.7. Nondisruptive creation

DGBC can achieve its development programmes not through nondisruptive creation, but with a transformative management approach:



3. Defining the strategy: Why does the institution exist?

DHARMA GATE BUDDHIST UNIVERSITY: TO BE EUROPE'S FULL-SPECTRUM BUDDHIST RELIGIOUS HIGHER EDUCATION INSTITUTION.

3.1. Defining the business model

Perspective	Profile development	Education	Research	Services
Long-term sustainability, finance (Master Plan)	Business model	Experiential learning	Research projects	Value for stakeholders
Student and Community Perspective (Student and Community Master Plan)	Collaborative learning	Flexible education	Contemplative research	Service quality and satisfaction
Internal processes: needs and requirements (IQA (BMIR) cycle plan)	University leadership Buddhist qualifications framework	Transformative, outcomes-based education Transformative, outcomes-based education	Doctoral programme	Service concept

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

Organisational capacity development (IFT)	Excellent management system	Competitive educational model	Buddhist theology in the European context	Service innovation model
Strategic pillar	Transformative leadership	Transformative education	Transformative research	Transformative services

1. The main goal is to strengthen self-financing capacity and to ensure effective and efficient programme organisation. The aim is to obtain network-development funding for research resources (e.g., the Kőrösi Csoma legacy). To bolster the third mission, the strategy taps the resources and opportunities of Buddhist communities and networks, aiming for close collaboration. In this, the quality perspective is shaped by Asian principles of frugal use of scarce resources, modest living, and minimising student costs.

2. The direction for developing the range of programmes and services is an opening toward Responsible Buddhism—covering Buddhist community and social enterprise organisation, spiritual counselling (chaplaincy, education, social services), and urban spiritual services (urban theology: education, development of urban spiritual services). This approach is grounded in expanding church congregations, Buddhist centres, sacred sites, and places of social and spiritual care. This is reinforced by trends in the popularity of Buddhist religious communities. Its international appeal is supported by the availability of Buddhist PhD programmes and the developmental needs of Buddhist theology, with the aim of establishing a European Buddhist academic school through networking with the EBU.

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4. The further development of a learning organisational model is aimed at enhancing the current qualifications framework and outcomes, advancing teacher training for elements of religious professions, strengthening the capacity of Buddhist DI instructors and researchers in research management, and building systematic service capacities for local, European, and global community development.

3.2. Strategic guidelines: MAXI–MAXI strategy

- **Internationalisation: Quality-Innovation Model (grant proposal)**
- **Excellence orientation (excellence-based integrated quality concept: QMS)**
- **Sustainability (Digital transformation)**

3.3. Strategic pillars

- Transformative leadership
- Transformative education
- Transformative research
- Transformative community development
- Transformative services

3.4. Strategic actions

- HR Strategy
- Student Advisory Strategy
- Digital Transformation Strategy

3.5. Excellence and sustainability actions:

- QMS, internal pro forma evaluations, external quality consulting and assessment, Artificial Intelligence Policy,

- Research and community development system and regulations
- Information security system and information and intellectual property regulations

Strategic Pillar 1: Transformative Leadership



The development of DGBC into a university: Dharma Gate Buddhist University

A higher education institution providing religious education – by way of derogation from § 6 (2) and § 9 (3) – may use the designation “university” even if it is authorised to offer a master’s programme in one field of study, and is authorised to provide doctoral training and award the doctoral degree in at least one field of science or art.

New Deed of Foundation

NEW Organizational and Operational Regulations, new organogram: Doctoral Council, Doctoral School, new departments, Doctoral Student Government

NEW IQA (BMIR) – Integrated model, ESG extended to the doctoral level

- Strategic level: leadership, profile development, performance measurement system
- Functional level: education, research, community engagement, services
- Quality Assurance and Quality Improvement, Quality Enhancement

New Buddhist religious qualifications framework:

- Short cycle
- First cycle
- Second cycle
- Third cycle

IFT – linked to the ministerial planning cycle

Excellence-centred quality cycle

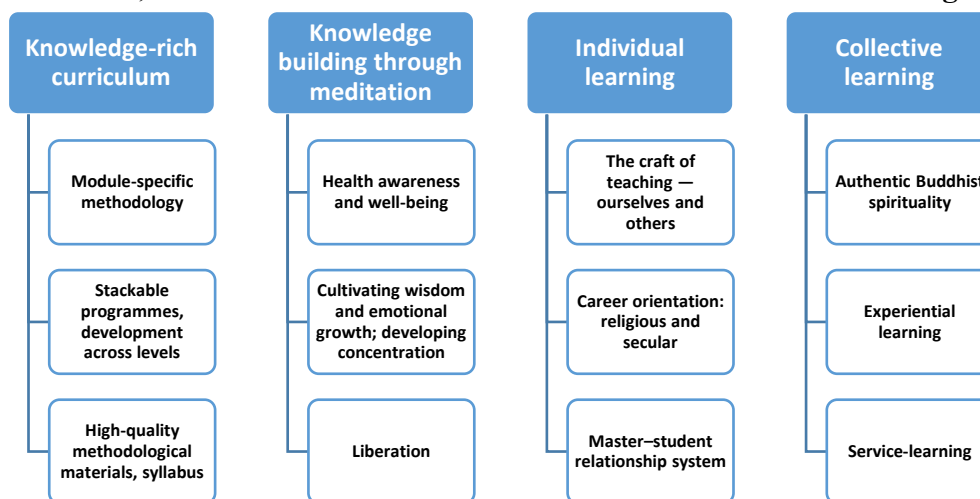
- **Holistic perspective**
- **Student-centred excellence**
- **HR strategy, learning organisational culture**
- **Innovation-centred international management**
- **Building an international quality brand**

International networking

- **International Buddhist Churches**
- **International Buddhist Higher Education**
- **Erasmus linked to European programmes in Oriental Studies**
- **Direct contact with the European Communities**

Strategic Pillar 2: Transformative Education

Transformative, outcomes-based education: The Buddhist Path of Learning



Transformative pedagogy

Core principle: pragmatic philosophy, practice-oriented approach, consideration of socio-economic realities, a more just society, collaborative education, beings in-becoming, beings in-relations, self-directed learning (planning–implementation, monitoring and evaluation)

- Concept of knowledge: shared understanding, Buddhist worldview, professional knowledge (religious studies), procedural knowledge (social and moral growth), and personal knowledge (what students need and what can be communicated)
- Identity: intercultural perspective, Buddhist identity, motivations
- Attitude: respect, care, and trust-building
- Goals, expectations, concepts of competence, motivational orientation, assessment of progress
- Transformative experience: motivated application of the teachings, motivated participation in ceremonies, motivation to extend experiential perception, interpretation of experiential value.

Digital and international teaching and learning

- The international, intercultural, and global dimension of the programmes
- International alignment of qualifications and the recognition of prior learning (RPL)
- Internationalisation of the curriculum
- Global outcomes
- Socially appropriate services
- The curriculum is capable of addressing diversity
- Development of online course materials
- Online methodological training

EDUCATION QMS

Academic and sub-programme development plan

Strategic Pillar 3: Transformative Research



Development and internationalisation of the EAST-WEST Research Institute

- Staying current with advances in Buddhist studies and contributing to the global discourse in Buddhist theology.
- Disseminating research and teaching results to the scholarly community (through journals), to students (through lecture notes), and to the wider public (through summary volumes).
- The integration of Hungarian Buddhism into the international—and, within that, the European and specifically Southeast Asian—professional and academic community.
- The ongoing renewal of the tools, methods, and avenues for application in Buddhist research and education.

Design of the PhD programme

- Mainstream academic research: the history, philosophy, and religious culture of Buddhism; the anthropology of Buddhism – PhD programme
- Frameworks, methodology, topics, and knowledge transfer in contemplative research; research on Buddhist occupations; citizen science.
- Studying Buddhist practice through transformative research:
 - Experiential knowledge: action research (social, health, and correctional research)
 - Community-based research
 - Cultural and spiritual knowledge: culture of knowledge, transcendental knowledge culture, spiritual knowledge culture, culture of self-knowledge, Buddhist liberating knowledge.
 - Buddhist poetry, astrology (character), terminology (sign and language), dance and theatre, logic, creative arts, healing.
 - Meditation inner self-research, self-knowledge

Doctoral School documentation, resource development, and accreditation

Researcher training system: professional research management

Research Management QMS

Strategic Pillar 4: Transformative Community Development



The Buddhist Path of Social Development:

DGBC grounds its community engagement model in the perspective of responsible Buddhism, centered on building a better society, social justice and equality, interdependence, and interconnectedness.

Education-related community engagement activities

- FOSZK/BA programme in lifestyle counselling and community development
- Master's programme in Community Leadership
- Master's programme in Chaplaincy
- Specialised programmes
- Sub-programmes and adult education at qualification levels 5–8

Research-related community engagement activities

- Developing citizen science: involving Buddhist practitioner-teachers in research projects
- Buddhist Academy programmes – sharing Buddhist humanities research findings with communities

Community engagement activities related to social responsibility

- Organising interfaith dialogue
- Further training for teachers of Buddhist religious education; training of religion teachers
- Developing the internal and external religious services of Buddhist practice communities; standards development
- Developing service models and the legal framework for work addressing poverty, hunger, illness, end-of-life care, residential care, and correctional services.

Strategic Pillar 5: Transformative Services



Service concept

- Departmental services
- Educational service ecosystem
- S-D logic, value-in context, value co-creation,
- Programme organisation
- Planning educational and academic administration: service quality and performance, pricing, convenience and usability, adequacy of information, service environment, brand and reputation building, distinctiveness.

Master plans or programmes

- **Master plan for student and instructor services**
- **Master plan for online education**
- **Master plan for facilities**
- **Master plan for IT services**
- **Master plan for finance and financial management**

Service QMS



4. Strategic Initiatives: How?

4.1. Strategy governance and performance evaluation system

EFQM: strategic objective — long-term sustainability

4.2. Strategic Objectives Data Table

Financial objectives	Indicators: <ul style="list-style-type: none"> – multi-year (2–3-year) budget – improving or maintaining the ratio between state funding and self-generated income (minimum–maximum indicator) – activity-based budgeting 	Values: <ul style="list-style-type: none"> – budget planned to match the target student enrolment (increase from HUF 400 million to HUF 600 million) – separation of costs for education, research, community development, and quality enhancement
Student and community objectives	Indicators: <ul style="list-style-type: none"> – student retention capacity – graduation/completion rate – satisfaction measurement – number of specialisations – community cultural programmes for religious communities 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations – number of programmes
Process management	Indicators: <ul style="list-style-type: none"> – Research Regulations – Service Regulations – Programme Development Regulations (qualifications system, Programme and Outcome Requirements (KKK), credit allocation, etc.) 	Value: <ul style="list-style-type: none"> – in place or not
Institutional capacity building	Indicators: <ul style="list-style-type: none"> – human capacity (human resources development plan) – capacity building for online education – capacity building for English-language education – quality knowledge, quality education 	Values: <ul style="list-style-type: none"> – in place or not

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

	<ul style="list-style-type: none"> – infrastructure development (facility expansion, quality improvements, management) 	
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4.3. Strategic Pillars Data Table

Profile development	Indicators: <ul style="list-style-type: none"> – doctoral, foreign-language, and programme development (based on the curriculum map) 	Values: <ul style="list-style-type: none"> – in place or not
Education	Indicators: <ul style="list-style-type: none"> – syllabus development contact hours: scheduled, delivered, make-up (re-scheduled) – student–instructor ratio – instructor–contact hours ratio 	Values: <ul style="list-style-type: none"> – in place or not – metrics
Research	Indicators: <ul style="list-style-type: none"> – number of projects - MTMT data – publication lists by category – number of MA theses and their publication (e.g., the student Keréknyomok (Wheel Tracks)) 	Values: <ul style="list-style-type: none"> – metrics
Services	Indicators: <ul style="list-style-type: none"> – student counselling, mentoring, tutoring – library services – IPK services - etc 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations

4.4. Strategic Initiatives Data Table

Doctoral programme	Indicators: <ul style="list-style-type: none"> – one programme 	Values: <ul style="list-style-type: none"> – accreditation, launch
Programme development	Indicators: <ul style="list-style-type: none"> -english BA – development of new BA and MA programmes 	Values: <ul style="list-style-type: none"> - launch – evaluations
- online education	Indicators: <ul style="list-style-type: none"> 	Values: <ul style="list-style-type: none"> - launch

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

	<ul style="list-style-type: none"> – expanding distance education across all programmes – english distance education 	<ul style="list-style-type: none"> – evaluations
Internationalisation	Indicators: <ul style="list-style-type: none"> - MoUs - Erasmus-programs – joint research projects UNESCO Chair or programme 	Values: <ul style="list-style-type: none"> – metrics

4.5. Stakeholder results

Students	Indicators: <ul style="list-style-type: none"> – degrees awarded - TDK results – satisfaction results - DPR 	Values: <ul style="list-style-type: none"> – metrics
Staff	Indicators: <ul style="list-style-type: none"> – ratings – talent pipeline – professional and methodological training – staff satisfaction 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations
Maintainer, Managing Authority	Indicators: <ul style="list-style-type: none"> – impact on community life, assistance – number of students and staff who can be involved in the life of the Church – number of graduates; return on state funding 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations
Society	Indicators: <ul style="list-style-type: none"> – Opening to the East – intercultural and inter-faith dialogue – developing the East–West Research Institute (KNYKI)’s research and scholarly impact (e.g., within the Hungarian Oriental Studies community) – enhancing well-being 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations
Partners and suppliers	Indicators: <ul style="list-style-type: none"> – partners participating in degree conferral and teaching (e.g., EBU, MCU — 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

	<p>English-language programmes)</p> <ul style="list-style-type: none"> – partners participating in Erasmus+ training programmes – non-TKBE communities – joint research projects with other Hungarian partner universities – cooperation with suppliers (Neptun, IT system provider, etc.) 	
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4.6. Key results

Long-term sustainability	Indicators: <ul style="list-style-type: none"> – student enrolment – diversification of revenue streams – international development initiatives and mobility programmes (developing Buddhist competences for scholars of Oriental Studies) – students’ independent grant applications 	Values: <ul style="list-style-type: none"> – metrics – surveys, evaluations
Attaining university status	Indicators: <ul style="list-style-type: none"> – programme development (2026–2028) – Doctoral School (by 2028) – attaining university status (by 2030) 	Values: <ul style="list-style-type: none"> – in place or not
Number of programs	Indicators: <ul style="list-style-type: none"> – programme expansion 	Values: <ul style="list-style-type: none"> – number of programmes
Number of students	Indicators: <ul style="list-style-type: none"> - hungarian - foreign 	Values: <ul style="list-style-type: none"> – metrics
Instructor qualifications	Indicators: <ul style="list-style-type: none"> – number of doctoral degrees 	Values: <ul style="list-style-type: none"> – metrics
Research performance	Indicators: <ul style="list-style-type: none"> – research and publication statistics 	Values: <ul style="list-style-type: none"> – metrics
Student success	Indicators:	Values:

TRANSFORMATIVE BUDDHIST UNIVERSITY STRATEGY

	<ul style="list-style-type: none"> – graduation statistics - DPR – alumni development and follow-up 	<ul style="list-style-type: none"> – metrics – surveys, evaluations
Accreditation	<p>Indicators:</p> <ul style="list-style-type: none"> – English-language, international certification – FIBA accreditation (if we have an English-language applied Buddhism programme) – establishment of an international Buddhist accreditation body through IABU (by 2035) 	<p>Values:</p> <ul style="list-style-type: none"> – in place or not