

DGBC QUALIFICATIONS SYSTEM AND PROGRAMMES 2025–2035

DGBC'S PROGRAMME PORTFOLIO AND PROGRAMME DEVELOPMENT

ESG 2, 3, 9

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DEFINITIONS

- The value profile of each programme is shaped by the qualification level, the sectoral standards for the field, and the National Qualifications Framework.
- Accreditation: programme establishment is validated and approved by the Hungarian Accreditation Committee (MAB/HAC) or another ENQA member quality assurance agency, and registered by the Educational Authority.
- The formulation of areas of knowledge, courses, and course units by qualification level conforms to the qualification standards of the National Qualifications Framework and their specific descriptors. (Level 5-8)
- Expected learning outcome: a learning outcome explicitly specified in the programme.
- Explicit–Implicit Programme: the official curriculum of the programme and the non-official programmes (field trips, departmental TDK, retreats, etc.).
- Student Assessment: learning-needs analysis at the start of the course; monitoring/testing of the learning process; formative, learning-supportive interim assessment with recommendations; authentic assessment for project work; summative assessment at course completion; suitability assessment prior to practicums.
- Student-Centered Education: education that prepares students for their careers, with a feasible curriculum, a balanced number of courses and credit load, and opportunities to acquire profession-related and transferable skills.
- System of Qualification Requirements: the document in Hungarian higher education that regulates programme learning outcomes.
- Programme: the system of study that, through coherent learning experiences and specific areas of knowledge and courses, leads to a qualification.
- Outcomes-Based Education: the set of methods and curricular elements by which the expected learning outcomes are ensured.
- Key Stakeholders: students, instructors, and teaching staff.
- External Stakeholders: employers, professional organizations, and regulatory authorities that must be involved in the programme development process. For DGBC: DGBC alumni; community representatives of the Dharma Gate Buddhist Church; a representative of the EBU; and representatives of Buddhist scholarship.
- Transformative, Student-Centered Education: a model that shapes students' personality and character, way of life, and lifestyle to be ethical, sustainable, trustworthy, and consistent.

1. THE BUDDHIST QUALIFICATIONS FRAMEWORK

1.1. MKKR/EKKR/ISCED

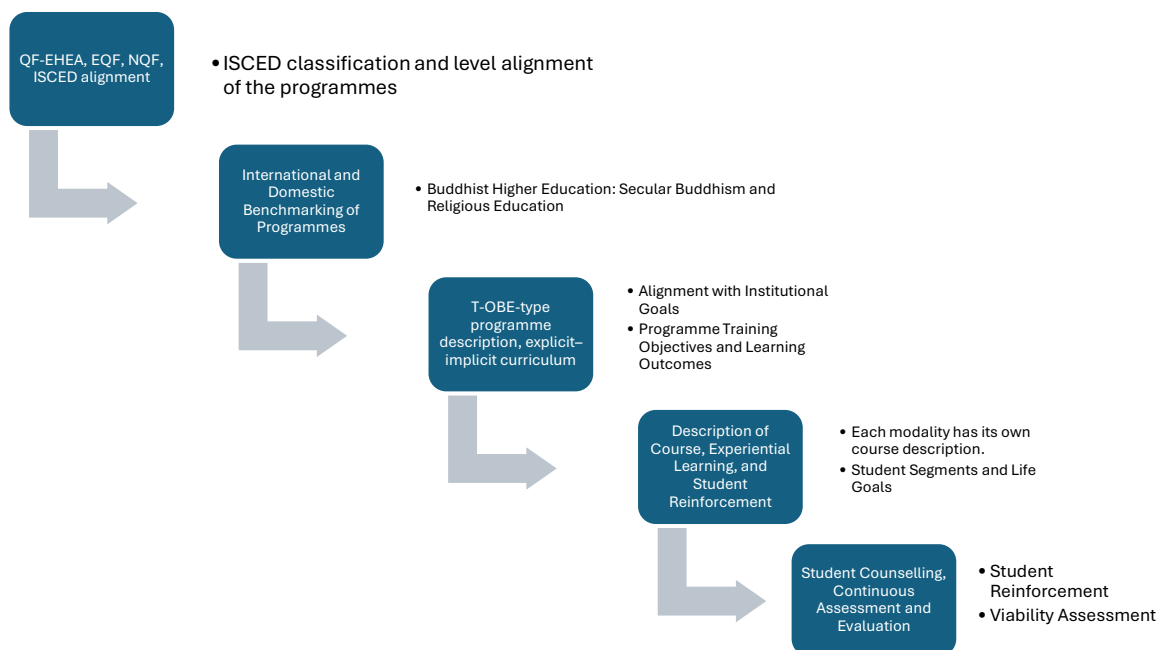
The Buddhist Qualifications Framework aligns with the levels of the National Qualifications Framework (MKKR), the European Qualifications Framework (EQF), and the Asian Qualifications Framework, but it does not fully correspond to the competency frameworks used in the United States and in parts of the United Kingdom.

In the course of programme development, the process addresses:

- the nature of the study cycle (short-cycle, first-cycle, second-cycle, third-cycle programmes)
- the qualification level (first code number: 5–6–7–8)
- the programme orientation (theoretical, practical, or not applicable; second code digit)
- the programme's function:
 - that is, non-degree programmes and partial programmes,
 - programme leading to a qualification
 - postgraduate specialist programme (beyond the first cycle)
 - short master's degree (credits insufficient for doctoral admission)
 - so-called stackable master's pathway (where several short master's together provide the basis for doctoral entry)
 - pre-doctoral, so-called Research Master's (a post-master's specialist or expert-level programme)
- The above collectively determine the ISCED code.
- The ISCED field-of-education code is specified.

1.2. Outcomes-Based Qualifications and Internal Accreditation System

1. Figure The Internal Accreditation Process



1.3. Buddhist Qualifications Map

DGBC, jointly with the Dharma Gate Buddhist Church, identifies the programmes and sub-programmes related to religious occupations for which Buddhist communities need developed.

The qualifications map and needs assessment are updated at least every three years, covering

- the administrative level (MKKR 5),
- the graduate level (MKKR 6),
- the demand and needs at the postgraduate level (specialist programmes, master's programmes, doctoral programmes).

Qualification demands and development needs are formalized by the approval of the competent body of the Church and the Senate.

1.4. Programme Learning Outcomes

The Church issues the training and learning outcome requirements for the necessary programme developments, in accordance with the prevailing Hungarian standards:

- These include the generic, programme-wide competences applicable to all programmes.
- the requirements in religious studies, philosophy of religion, sociology of religion, and psychology of religion applicable to theological programmes in Hungary, in accordance with the respective levels,
- the professional standards for Buddhist teachers, community organisers, and other religious occupations,
- the transferable skills (labour-market skills current in the year of drafting, e.g., analytical, decision-making, communication, etc.)

The Church updates the editions of the System of Qualification Requirements at least every 5 years.

Within programmes, the titles of any specialisations are reviewed every 3–5 years in line with identified needs.

1.5. The international reference framework underpinning the qualifications

For Buddhist programmes, no internationally recognized reference framework exists. For Religious and Theology studies, the UK ****Subject Benchmark Statement: Theology and Religious Studies**** is the only internationally recognized quality baseline document. From this document, DGBC incorporates the following requirements into its programmes:

- Context: religion is presented as embedded in the global environment, religious culture, communities, and institutions.
- It simultaneously cultivates insider and outsider perspectives for both instructors and students; the programmes are open to students with religious and non-religious identities.
- The aims of theological programmes include cultivating innovative, reflective religious practices and articulating the related career pathways: instructor, teacher (chaplain), social work, international relations, and international development.
- competent religious literacy, freedom from prejudice, the potential for impact within processes of social change,
- employability: public administration, education, sales, advertising, HRM, management consulting, publishing, linguistics, translation, journalism, social services, the charity sector, the police, political advisory work, and international relations.
- Integrating sustainability by cultivating systems thinking, a futures orientation, critical and strategic thinking, collaborative competences, problem-solving, self-awareness, and normative competences.
- Developing entrepreneurial and innovation competences.
- Incorporating recommendations on course content, perspectives, and interdisciplinarity.
- Methodological Recommendations.

1.6. Individuals Involved in Programme Development

- The Rector issues a mandate to the programme development specialist for programme development, programme evaluation, and programme revision.
- They identify the key and external stakeholder groups and nominate the individuals to be involved.
- Through programme-development workshops, thematic consultations, etc., they discuss the aims of the programme, the positions and roles graduates can fill, and proposals for specialisations.
- Possible sources of external stakeholders' input include: job postings, market analyses, Church position statements, and community needs.
- Appointment of the Programme Leader.
- Formation of the instructor team for programme development.
- Engagement of potential external experts.

2. TRANSFORMATIVE, OUTCOMES-BASED EDUCATION (T-OBE)

2.1. APPLIED EDUCATIONAL PHILOSOPHIES

A defining element of DGBC's educational philosophy is its European context and its mission to impart the teachings of Buddhism—together with the skills of Buddhist self-cultivation and personal development, the cultivation of body and mind—to Christian and Christian-background lay students.

- Fundamentally, Whitehead's educational theory, the perspective of creative change, process philosophy, the student's role in self-development, level-based self-development (emotional

engagement, the level of precision, and the level of generalization), and the social context together provide the foundation for personal religious experience.¹

- Steiner, Waldorf, Montessori, Dewey, Howard Gardner (the use of multiple intelligences in learning, e.g., linguistic intelligence, visual-spatial intelligence, musical intelligence, interpersonal intelligence).
- Stephen Sterling's theory of education (sustainable, ecological, transformative education), Barbara Rogoff's theory of collaborative learning, Asian Buddhist educational models.
- Holistic Education (Krishnamurti: whole-person development, deep learning, learning organised into life cycles; Gandhi: learning integrated with activity).
- Buddhist Teacher Education: graduating competitive teachers; child education that nurtures children who strive to make the world a better place; the Buddhist teacher's self-transformation; and the aspiration to liberation and enlightenment during the training cycle.

2.2. INTERPRETATION OF TRANSFORMATIVE, OUTCOMES-BASED EDUCATION

- Methodology of teaching Buddhism; the model and practice of the Buddha's own teaching.
- Differences in transmission traditions across the various schools; equality of individuals; individual attunement; and interpretive questions concerning the teaching of Buddhism and its understanding.
- What it means to enrol in a programme; what students are committing to; and the challenges and pitfalls of completing the programmes.
- Methodology tailored to each learner's capacities, drawing on European transformative pedagogies (Montessori, Waldorf).
- Developing the capacity for reflexivity from contemporary pedagogies of transformative education: the student should be able to understand their frames of reference and beliefs; to understand them anew and transform them; and to interpret Buddhism as a perspective for transforming one's life framework. The programme's core aim is to enable students to interpret the problems and belief systems within their social, family, and personal lifeworld; to engage in critical self-reflection and critique of others; to shape new frameworks and discourses grounded in the transformative practice of Buddhism; and, through reflective evaluation, to take effective action.
- DGBC's endeavour aligns with the UNESCO² perspective that transformative education is fundamental to motivating and empowering students and to developing their capacity to act—on the basis of informed decision-making—at individual, community, and global levels. Within sustainable, innovative education, the pillars of pedagogy, didactics, and assessment include ****Student-Centered Education****—embracing team- and project-based learning, experiential learning, and non-formal learning elements. Preparing learners for sustainability requires competencies across the cognitive, socio-emotional, and behavioural domains, with assessment for learning given particular emphasis.
- Jack Mezirow³'s theory of transformative learning rests on two fundamental elements: instrumental learning and communicative learning. Instrumental learning places emphasis on task-oriented problem solving and understanding cause-and-effect relationships. Be able—through communicative learning—to understand and articulate emotions, needs, and aspirations, and to adopt new perspectives. Within interpretive frameworks and structures, disposition and attitude—and how expectations are construed—are of central importance. Self-reflection and self-directed learning are reframed through new Buddhist perspectives. Paths of transformation:

¹Hill, R. B. *Alfred North Whitehead's Approach to Education: Implications for religious education*.

² <https://www.unesco.org/en/articles/five-questions-transformative-education> . McGill Journal of Education, Vol.23. No.1. 1988.

³Mezirow, J. (1997) *Transformative Learning: Theory and Practice*. José Buss Publisher.

disorientation, self-examination, critical analysis of dispositions, action, discovering new perspectives, developing a learning strategy, adopting new roles, building new relationships; the aim is to develop self-efficacy.

- Understanding Buddhism—as an idea, a system of action, and a religious and personal culture—as a new holistic lens from the individual’s perspective.
- Interpreting students’ needs, perspectives, and expectations.
- Cultivating critical discourse in Buddhist philosophy and religion.
- Buddhist Transformative Practices: experiential engagement with yoga, meditation, and counselling.
- The religious community’s experience in forming Buddhist lifestyle communities.
- Dialogue and debate; sharing of teaching experience; discussion of students’ work and studies.
- Strengthening communication among students.
- Intersubjectivity in the student–instructor relationship.
- Open and Collaborative Learning.

2.3. PERSPECTIVES ON CHAPLAINCY EDUCATION

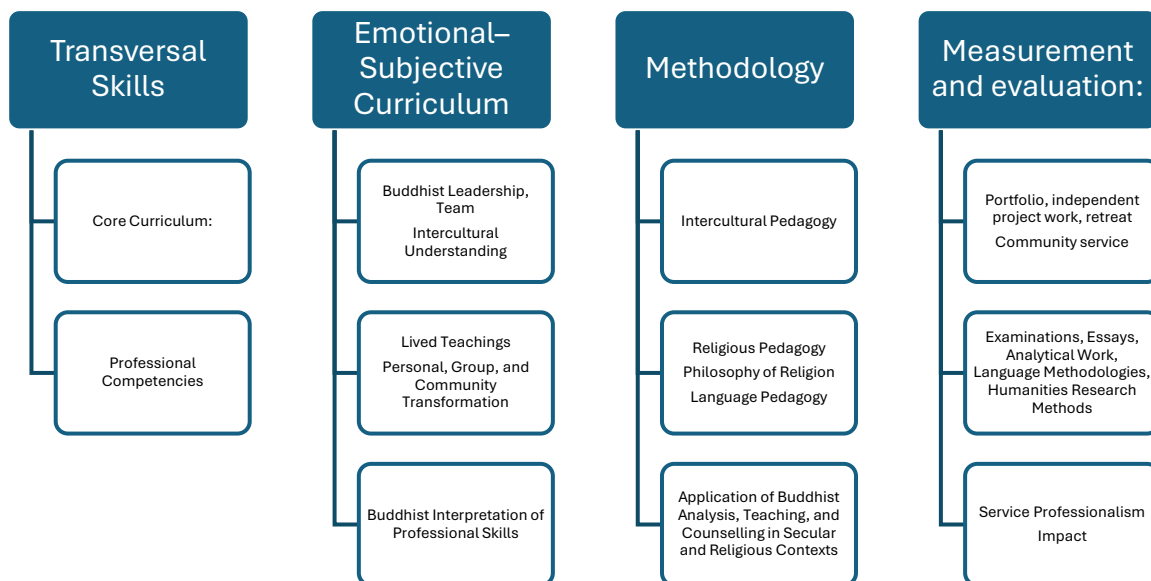
Founded in 1991, in the early years of the democratic transition, DGBCE was established to carry forward the intellectual legacy and research of Hungary’s great scholars of Eastern studies and to make the teachings of the rich Buddhist tradition widely accessible in Hungary. Over the past thirty years, theological and chaplaincy education in the countries of the historic West has undergone profound change—driven by the decline in religiosity, shifts in the standing of Catholicism and the historic Protestant churches, and the emergence of Islam and other new religious communities. This shift has significantly transformed American and European theological education, with the impact of postmodern political thought and philosophy also playing a role. The most consequential development—alongside systematic and biblical theology—was the rise of practical theology, understood not as mere “applied theology” but as a reconfiguration of the chaplain’s vocation and role. Moving beyond the earlier “clerical” paradigm—training for church office-holders and religious orders—three distinct models of theological education have crystallized:

- a. The *pragmatic theology model of education* integrates the social sciences into theological study, giving particular prominence to narrative perspectives, dialogue, and socially critical approaches. This reframed the chaplain’s chief task as living out and acting on the principles of faith within communities—not necessarily religious ones. Essentially an intellectual vocation, aiming to deliver effective chaplaincy by combining community leadership with the responsibilities of a practising theologian. On this basis, alongside descriptive, historical, and systematic theology, ****strategic practical theology**** was incorporated into the course offerings. In religious occupations, beyond teaching, pastoral care, preaching, and liturgical service, responsibilities also include social functions—such as operating schools, social service institutions, cultural institutions, and healthcare facilities. In other words, alongside internal church organization and administration, programmes now also prepare for community-facing roles.
- b. The defining feature of the *cultural–linguistic model of theological education* is its emphasis on the narratives and linguistic dimensions of religious faith, in contrast to the narrower perspectives of the Enlightenment and modernity. In this model, the shared religious practice of instructor and student is central; it encompasses the religious cultivation of body and mind and emphasizes the capacity for receptivity. The programme supports individuals in addressing everyday life challenges; making ethical and moral decisions; observing holy days; participating in rituals; engaging in communal singing; alleviating suffering; and dealing with issues around birth, marriage, and a dignified death and the process of dying. Its means include the exploration and transmission of ancient traditions; the evocation of words, gestures, languages, modes of thought,

and situations; and the lived practice of a faith-informed way of life. In this model and system, the teacher—in the role of instructor—is the storyteller and transmitter of stories, doctrines, and texts, while the academic community functions as a professional community of practice. In this model, the teacher is a partner who teaches the practice and elucidates its values and meaning; in essence, their role is the transmission of know-how.

- c. The third perspective in chaplaincy education is *contextual practical theology*, which represents a radical postmodern perspective. It seeks to rearticulate spirituality and social praxis, positioning the chaplaincy role through the lens of marginalized difference and interpreting it within the conditions of minority life. In this capacity, the chaplain assumes a critical social function—including radical, society-shaping roles (Bethlehem—the Holy Family—through an intersectional perspective).
- d. *Chaplaincy Education in the Buddhist Tradition*: Today, perspectives in American and Western European Christian and Buddhist theological education have shifted markedly—from the pragmatic model toward contextual practical theology. European Buddhist ecclesial communities, in clear contrast to modernity’s essentialist–rationalist outlook, conceive communities as communities of practice. In Europe, there is no systematic training for theologians, and religious occupations are only now emerging. DGBC’s educational model is the cultural–linguistic chaplaincy education model, in which instructors and students jointly surface the practices that constitute the core of Buddhist teaching; teacher education is anchored in social thought and spiritual counselling, interpreted through community, historical-theological, linguistic, and contextual practical-theology perspectives.
- e. *Buddhist Teacher Education in Hungary*: At DGBC we welcome practising Buddhists, as well as younger and older applicants who seek to think deeply and to know themselves—who are not afraid to take the shaping of their own humanity into their own hands. We educate spiritually and intellectually mature individuals with integrated personalities who, on the path of inquiry, reject no method; they can use and value the teachings of living lineages and traditional commentaries just as readily as the tools of academic Asian studies, philosophy, linguistics, and cultural anthropology. Our students also become able to put the teachings of Buddhism—and the way of life developed for laypeople and monastics—into practice here and now, in Hungary and across Europe. By pursuing their own intellectual path, they recognize the centering and transformative impact of traditional Buddhist teaching on contemporary people.

2.4. DGBC’S CULTURAL–LINGUISTIC PRACTICAL-THEOLOGY APPROACH TO EDUCATION AND THE CURRICULUM



2.4.1. CORE CURRICULUM:

- Interpreting the transformative role of religious faith, religion, and religious culture; the anthropology of Buddhism.
- The Buddhist teaching itself: exegesis and commentaries on the Buddha's teachings; traditions and schools.
- The languages and textual traditions of Buddhism; the translation of Buddhist sacred scriptures as religious praxis, and its integration and comparison with other religions.
- Comparative study of Buddhist and European philosophy.
- The practice of Buddhist meditation; communal and individual meditation; movement-based meditation.
- The transmission of Buddhist rituals, ceremonies, and liturgical order.
- Applied Buddhism.

2.4.2. OUTCOMES THROUGH SPECIALISATIONS:

- The language specialisation conveys this cultural-linguistic practical theology.
- The History of Religions and Philosophy specialisation prepares students for research careers and for the advancement of systematic theology.
- The Buddhist Meditation specialisation develops competences for transmitting a practical-theology-oriented way of life and daily practice.

2.4.3. THE SUBSTANTIVE COMPONENTS OF THE CULTURAL-LINGUISTIC PRACTICAL-THEOLOGICAL PERSPECTIVE:

Our students can explore the histories, teachings, and practices of multiple Buddhist traditions, while also engaging with the religious systems that have framed them historically and philosophically—such as Hinduism and Taoism—and with the broader heritage of European philosophy and religious history. Our practically oriented students **can learn meditation, yoga, and other forms of movement, while those more interested in philosophy and religious thought** may dedicate their studies to refining their thinking. Our students interested in languages and original texts can currently choose from **three classical Eastern languages (Sanskrit, Pali, Tibetan)**. In the credit-based programme, specialisations are launched every year or every two years, and—after a successful final exam—they are recorded on the diploma alongside the theological degree title “Buddhist Teacher.”

2.4.4. INTERPRETATION OF MODULES, LEARNING METHODOLOGY, AND ASSESSMENT PROCEDURES

2.4.4.1. Religious Studies modules:

- Religious history
- Religions of India
- Theravāda Buddhism
- Mahāyāna (Zen) Buddhism
- Vajrayāna (Tibetan Buddhism)
- Applied Buddhism

Instruction:

Religious Studies Paradigms:

- Descriptive focus: outlining Buddhist beliefs, doctrines, and rituals; engaging phenomenological perspectives and first-person experience; and applying ethnographic and anthropological lenses to the contexts of its traditions.
- Analytical focus: sociological perspectives on Buddhism and the cultural forces shaping religious beliefs and practices, along with the psychological factors behind religious experience in Buddhist contexts.
- Comparative emphasis: Buddhist comparative mythology that maps similarities and differences among traditions; the patterns of Buddhism's diffusion across different cultures; and comparative theology examining theological concepts and doctrines both in other religions and within Buddhist schools.

Learning:

Knowledge of the history of religions, methodology, the development of new theological frameworks and research perspectives, moving beyond European viewpoints, and hermeneutical methodology in text analysis and textual criticism.

Measurement and evaluation:

Exposition, essays, discourses, critical thinking, intercultural communication, digital humanities

2.4.4.2. Philosophy modules:

- History of philosophy
- Buddhist philosophy
- Comparative philosophy
- Philosophical schools of India
- Philosophic disciplines

Instruction:

The main philosophical schools within Buddhism, the Four Principles System (Vaibhāṣika, Sautrāntika, Cittamātra, Madhyamaka)

Learning:

Key philosophical concepts underpinning the Four Principles System: the Four Noble Truths; the Noble Eightfold Path; the Three Marks of Existence (anicca, dukkha, anattā); dependent origination; secular Buddhism; thought and ethics.

Measurement and evaluation:

Setting individual goals; cultivating right effort and right thinking; demonstrating causal relationships; connecting knowledge to one's life situation; offering well-considered articulation of views; bringing out the best in students; and fostering an independent, egalitarian teacher–student relationship.

2.4.4.3. Languages and Sources of Buddhism modules:

- Exegesis of Buddhist Scriptures
- Reading of Buddhist Technical Texts
- Buddhist technical terminology
- Dharma Conversation

Instruction:

In Buddhist education, alongside so-called textbook Buddhism, text analysis and problem-based learning also play a role—not primarily aimed at training researchers or translators, but at fostering an understanding of the suttas and the Buddha's teachings.

Learning:

Text selections, step-by-step grammar concepts, and sutta selections support the student.

Measurement and evaluation:

Translations, concept and text interpretations.

2.4.4.4. Buddhist Meditation modules:

- Movement-based meditation
- Meditation practice, retreat
- The theory of meditation

Instruction:

Mindfulness-based learning, constructivist frameworks, teaching self-awareness and emotional regulation skills.

Learning:

Perceiving and reflecting on one's inner state; student-centred learning; and fostering both academic and personal well-being.

Measurement and evaluation:

Experiential learning, cultivating and discovering Buddha-nature, ethical conduct, psychological perspectives.

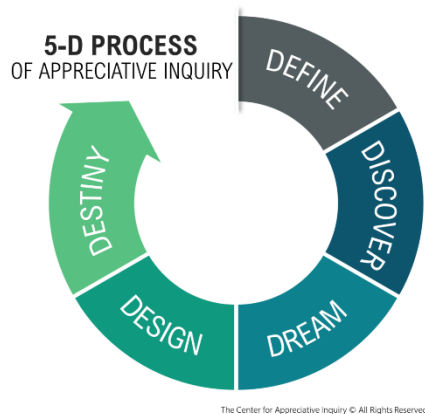
2.5. THE PRACTICE OF TRANSFORMATIVE, OUTCOMES-BASED AND STUDENT-CENTERED EDUCATION

2.5.1. ASSESSING THE STUDENT'S INDIVIDUAL NEEDS

2.5.1.1. The methodology of Appreciative Inquiry

2. Figure The 5D methodology of Appreciative Inquiry

- 5 D methodology: Define, Discover, Dream, Design, Destiny



The technique of Appreciative Inquiry is an internationally recognized method of positive personality development, supported by a rich body of literature.

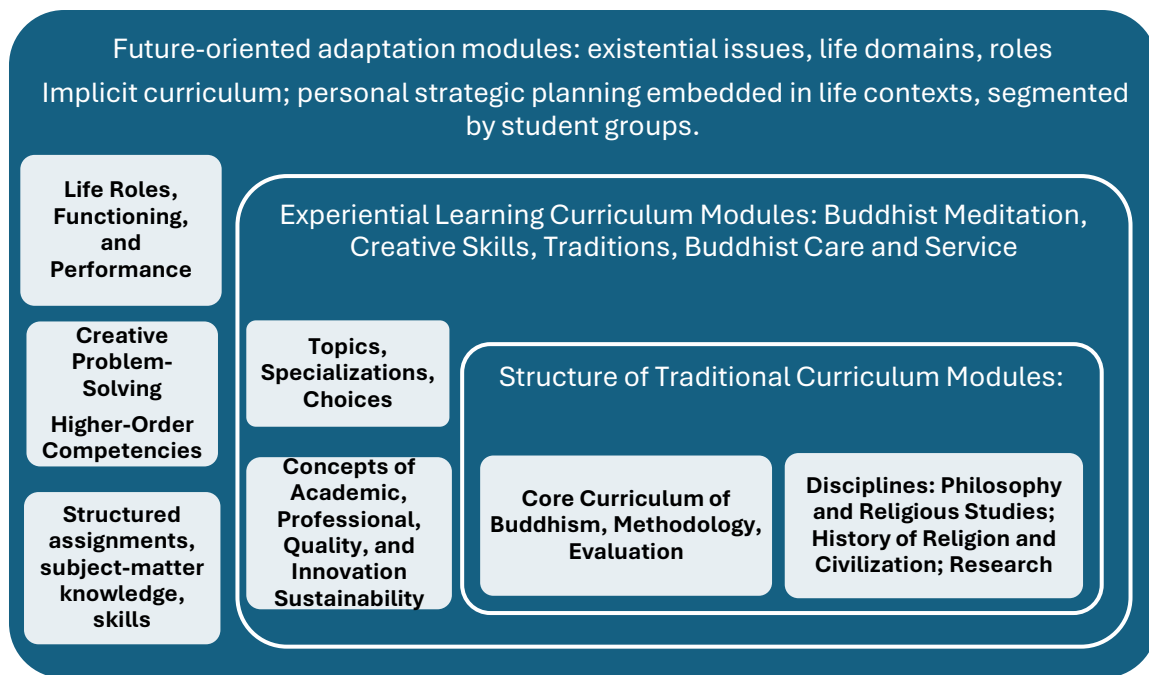
2.5.1.2. Personal Balanced Scorecard–based planning

3. Figure Applying the BSC to individual goals

Training period: activities, tasks, and action goals during the programme.						
Buddhist Eightfold Path goals						
Liberation from suffering						
Personal potential: health and well-being goals						
Learning goals						
Lifestyle and resource management						
Developing close and meaningful personal relationships						
Groups, community memberships						
Livelihood, work, entrepreneurship						
Development of the physical and cultural environment						
Family roles						

2.5.2. PLANNING THE CAPACITY FOR SHAPING BUDDHIST IDENTITY WITHIN THE CURRICULUM

4. Figure The pedagogy of transformative outcomes



2.5.3. STUDENT EMPOWERMENT IN THE TRANSFORMATIVE, OUTCOMES-BASED EDUCATIONAL PARADIGM

- Human beings are curious by nature and naturally explore their lifeworld
- People learn and perform in very different ways
- 1.3. Human beings are social beings, and their learning is naturally influenced by others
- Human beings are capable, throughout life, of learning, creating, and transforming their own lives
- Human beings use all their senses while learning
- Human beings are responsible for their own thinking and emotions
- Human beings naturally strive for quality and beauty
- Human beings are capable of perceiving their own limitations
- Human beings naturally rely on their inner conviction
- Human beings are capable of intuition, inner vision, imagination, and creativity — capacities that confer inner strength and are essentially boundless

2.5.4. IDEAL TEACHER BEHAVIORS IN THE T-OBE METHODOLOGY

- Recognize and value the diversity of students' backgrounds, hidden talents, interests, motivations, and intrinsic qualities.
- View learning as an intimate, multisensory, and holistic process.
- Encourages new creative ideas, frames problems, and fosters problem-solving.
- Optimizes learning conditions and institutional support so that every student can succeed
- Integrates holistic, continuous life experiences, knowledge, and identity
- Respect the brain's natural aptitude for meaningful, harmonious, and organized thinking
- Engage deeply with the mind-body processes and their exposure to stress and disruption resulting from social and cultural influences
- Uncover students' human potential and life experiences, and design their development pathways
- Delve into nature, the Earth's ecosystems, and the roles of the individual within them
- Apply collaborative inquiry, activities, and student work in real-world contexts

- Use collaborative exploration and activities, and situate student work in real-life contexts.
- Fundamentally integrate ethical and moral themes into the educational process, and offer appropriate solution proposals for students.

2.5.5. BUDDHIST LEARNING IN THE NĀLANDĀ TRADITION

- Perspective: conceptual understanding
- Meditation: experiential understanding
- Application: experiences of applying knowledge in everyday life.

Learning perspectives unfold across three phases:

Viewpoint	Foundational phase
Meditation	Path
Application	Effectiveness: behavior

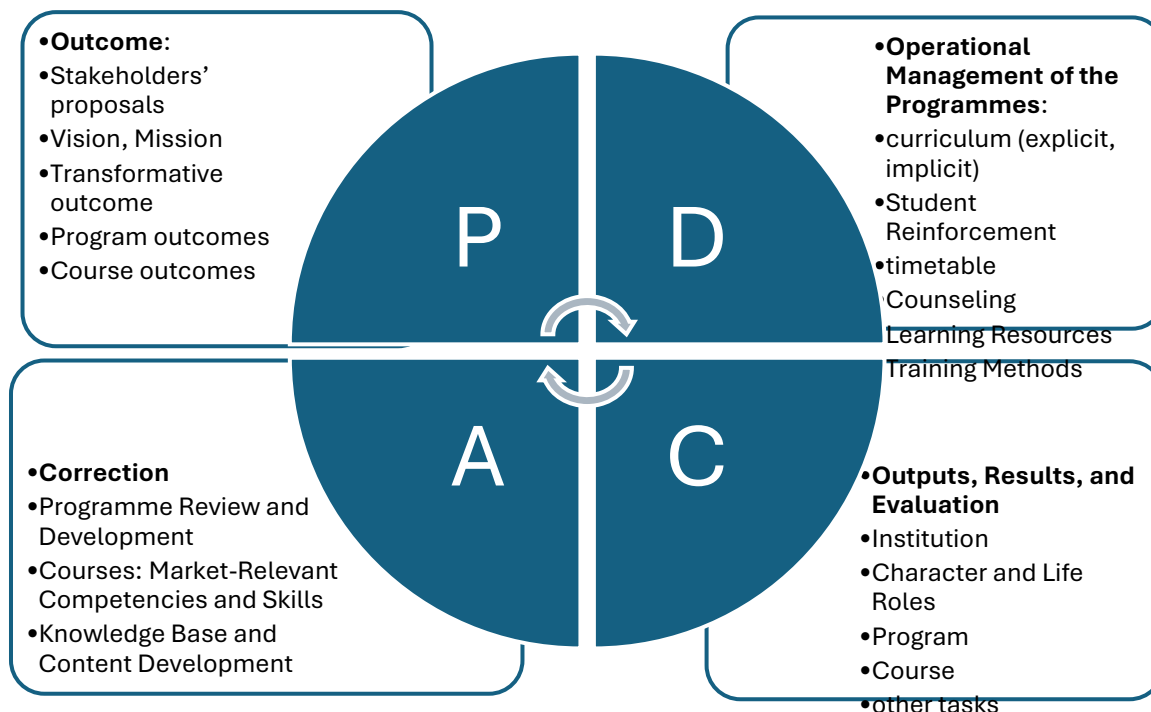
2.5.6. TEACHING STYLE

- The Buddha's teaching style (question and answer)
- Arhat style: teaching through role models
- Pandita style: academic and scholarly immersion

3. THE DGBCT TRANSFORMATIVE OUTCOMES-BASED PROGRAMME DEVELOPMENT

3.1. The relationship between the PDCA cycle and learning outcomes

1. Figure Designing and implementing outcomes



3.2. Incorporating stakeholders' proposals

- Key stakeholders: students, instructors, educational organizers
- External stakeholders: Buddhist communities, churches, community centers, civil society organizations, recreational service providers.

(at least 3 pieces of evidence)

3.3. The vision of the programme

- The programme's place within the institutional strategy
- The vision of the programme, the definition of the educational philosophy through which student development is realized—for example, transmitting Buddhist culture, gaining intercultural experience, or applied Buddhist philosophy (connected to business, social, or sustainability goals), as well as the “interactionist religious work and culture” model.

3.4. Programme outcomes

The programme's transformative outcomes:

- By completion, students will have developed a Buddhist identity—sustained affinities with Buddhist languages, texts, and culture; with Buddhist teachings and philosophy; and a durable commitment to Buddhist practice.
- The knowledge and skills acquired cultivate a proactive identity that enables the student to address context-embedded challenges in their life situation and to shape their educational, professional, civic, and personal goals along their life path.

The programme's professional career outcomes:

- Graduates are able to take on roles within the Church as teachers; as theological researchers; as philologists; in cultural mediation; in community work; and as organizers of meditation services, etc.
- The student is capable of self-development and of acquiring transferable skills.

Performance-oriented outcomes for the roles and responsibilities of the professions linked to the programme:

- Level-appropriate knowledge and skills
- Level-appropriate critical thinking, reasoning, and decision-making
- Appropriate attitude, ethical values, and understanding of legal responsibilities
- appropriate information-gathering and presentation skills

Ability to carry out specific tasks related to the programme:

- translation, analysis, explanation,
- transmission of teachings
- organization of practical task processes (meditation, etc.),
- community organizing
- buddhist organizations

3.5. Programme goal-setting

Specific programme goal developed with the involvement of stakeholders:

- flexible, structured, progressive programme
- academic and practical orientation
- research opportunity

Goals of the learning outcomes:

- arranging the KKK goals into 6–8, maximum 10 PLOs (programme learning outcomes) (by knowledge areas and modules)

- the learning outcomes for the knowledge area and the course
- outcome–course matrix

4. THE CURRICULUM

4.1. Designing the curriculum

- The curriculum complies with the Qualifications Framework. The Qualifications Framework is updated at least every 3–5 years, which the curriculum follows.
- Student-centered curriculum: the number of curricular units and subjects/courses ranges from 3–10.
- Compliance of the model curriculum and course announcements.
- The credit value of curricular units may be 2–6 credits at the bachelor's level and 3–10 credits at the master's level,
- Courses can be considered high-quality if the
 - the course titles are relevant and include transferable skills,
 - the instructors' professional experience aligns with the curricular units,
 - the learning resources are adequate and easily accessible,
 - if the course outcomes are continuously monitored by the heads of department,
 - if the instructors design courses in line with standards,
 - if students provide feedback on the feasibility of completing the courses.

4.2. Monitoring and strategic review of the programme and the curriculum

- Approval of the programme requires alignment with the mission and strategic objectives; the curricular units and subject areas must comply with the Qualifications Framework; and the qualification outcomes must include the latest ESCO skills.
- Courses are updated annually based on lessons from the academic year; minor revisions of curricula are made every 2–3 years; a radical renewal is warranted once per quality cycle.
- External and internal stakeholders are consulted for updates.
- Evaluation and review of the curriculum take place once a year, at the end of the spring semester.

4.3. Definitive Programme Documentation

- The programme information guide fully corresponds to the official document.
- Updates to the programme can be implemented only on a rolling, cohort-by-cohort basis.
- The programme information guides comply with the applicable legal regulations.

4.4. Timetable, Academic Calendar

- The academic calendar is set in accordance with the Study and Examination Regulations.
- The timetable is finalized during the teaching period of the preceding semester.
- For master's courses, the aim is to establish the academic calendar for the entire year.

4.5. Learning Resources

- Learning resources include the provision of classroom and other infrastructure.
- Adequacy and quality of library and online learning resources.
- Use of methodological materials.

4.6. Selection of Pedagogical Methodology

The Teaching and Learning Process:

- lectures
- seminars
- tutorials
- study trips, practical training
- observation and analysis of religious practice
- group learning
- workplace learning
- reading primary and secondary literature
- mastering structured learning materials
- preparation of the thesis
- portfolio project
- student research (TDK) project
- voluntary student service
- meditation practice
- retreat

Methodological Tools:

- language classes
- reading
- debats
- case studies
- exercises
- student presentations
- individual or group projects
- role-playing, simulations
- text reading
- workshops
- artistic creative workshops

4.7. Selection of Assessment and Evaluation Tools

Course Learning Outcomes: Formative and Summative

- research analysis
- evaluation of artistic creation
- evaluation of debates
- evaluation of books and other sources
- evaluation of asynchronous and synchronous debates
- dissertation evaluation
- documentary film analysis
- essays and other written assignments
- practical reports, presentations
- project evaluations
- oral examination
- oral presentation
- video reports
- portfolio presentations
- posters

- philosophical reflections
- seminar contributions
- reflections written in articles in religious journals
- text analysis evaluation
- Translation
- exegesis practice
- theological debate paper

Criteria for Summative Assessment

- Completion 50–69%: 2 (satisfactory)
- Completion 70–75%: 3 (average)
- Completion 80–89%: 4 (good)
- Completion from 90%: 5 (excellent)

5. QUALITY CRITERIA OF THE DGBC IQA QUALIFICATIONS FRAMEWORK AND TRAINING

5.1. CONCEPTS OF THE BUDDHIST PATH OF EDUCATION:

- Buddhism as teaching (its purpose, content, organization, and traditions),
- principles of the Buddhist educational model (continuous training of instructors and teachers),
- pedagogy elevated to the level of art,
- methodology of teaching Buddhist practice, Buddhist educational terminology, transformative education,
- parallel training of mind and body, well-structured learning, attainment of different levels of happiness.

5.2. EUROPEAN AND GLOBALIZED BUDDHIST QUALIFICATIONS FRAMEWORK

Buddhism within the humanities, prepares students for religious studies, theology, religious services, and other Buddhism-oriented programmes.

Within DGBC's own educational framework, it addresses major fields of study, Buddhist professions, and training programs for Buddhist laypeople based on UNESCO's global and European qualifications frameworks. The programmes are organized according to the EQF/NQF and UNESCO classification, and are also based on Asian educational collaborations within the framework of European and global mobility and recognition of qualifications. The quality of the programmes is governed by the standard principles of ESG and AQAF, together with the European standards for micro-credentials and digital education.

2. Figure: Indicators of Training Quality

Education	Viewpoint	Documents	Performance measurement
Buddhist path	Transformative education	Quality manual	The hidden curriculum of the programmes
Education management and leadership	Single-faculty institution, faculty-level strategy	IFT 1–3 years	Strategic and quality actions
Qualifications framework and education map	According to QF-EHEA, EQF, NQF, and ISCED	Programme table	Indicator renewal every 5 years
Internal and external accreditation of programmes	Senate submission	After approval by the Educational Council	Self-assessment External evaluation
Transformative, outcomes based education – curriculum (T-OBE) and programme description	Curricular template for the different levels and functions of the programme	Model curriculum	Expert review
Credit system, principles, allocation, and recognition	Flexible education, student-centeredness	Credit regulations	Automatic credit recognition

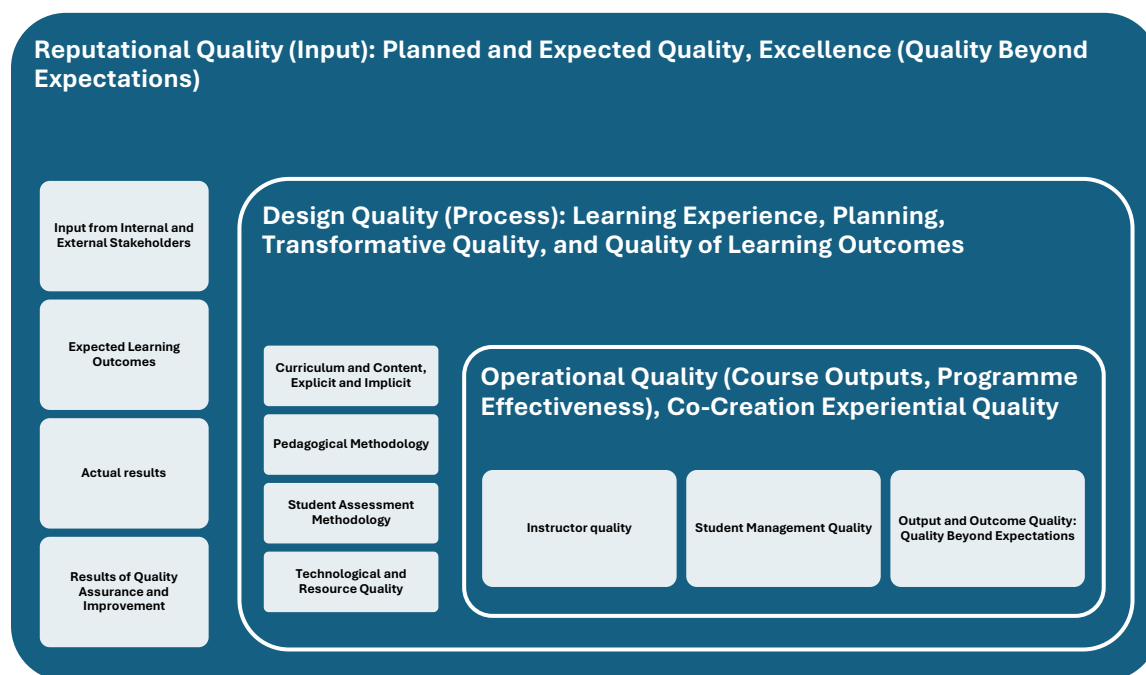
Admission methodology and procedures	Readiness and needs analysis	Admissions regulations New student segments	Characterization of student segments
T-OBE methodology and assessment system	According to theoretical and practical training	Methodological and assessment guide	Course description evaluation
Programme organization and schedule of study-format courses	Student-centered programme organization	Full-time, correspondence, blended	Integrated timetable
Organization of digital education	System development Methodology	E-learning professional development	Proportion of trained instructors
Student mentoring, academic guidance, and student well-being support	Transformative lifepath guidance Academic guidance Mental health counseling	Integrated student advisory guide including talent development, community work, internships, and thesis supervision	Quantity and effectiveness of the received services
Development of academic resources	E Learning Material Development	Library, IT facilities, meditation rooms	List of resources and their compliance
International mobility	Instructor and staff student	Contracts, course list	Completion
Experiential learning	Practical training sites Voluntary service	Contracts	Student report Satisfaction measurement
Outcome assessment: thesis and final examination	Portfolio, thesis regulations final examination	Expected learning outcomes based assessment and items	Expected learning outcomes based assessment and items
Issuance of diploma and supplements	After completion of each programme Student recommendation	Inclusion of hidden curriculum elements in the supplement	Additional recommendations for particularly strong areas
Teaching evaluation	Subject/Semester Module/cycle Program/cycle	Expert internal evaluation and self-assessment for each quality cycle	Accreditation renewal

5.3. Quality Assurance and Improvement

- Alignment of the announced courses with the curriculum
- Implementation of Implicit Programmes
- Student Advancement and Setbacks
- Reintegration of OMHV Results
- Implemented Curricular Unit Changes
- Number of Revised Courses, Comprehensive Curriculum Renewal

5.4. Designing Programme Quality

3. Figure: Elements of Reputational, Planning, and Operational Quality



6. REVISION OF TRAINING PROGRAMMES

6.1. EVALUATION BASED ON PROGRAMME OBJECTIVES

Specific programme goal developed with the involvement of stakeholders:

- flexible, structured, progressive programme
- academic and practical orientation
- research opportunity

Goals of the learning outcomes:

- arranging the KKK goals into 6–8, maximum 10 PLOs (programme learning outcomes) (by knowledge areas and modules)

the learning outcomes for the knowledge area and the course

- outcome–course matrix

Institutional Evaluation of the Programme:

- Number of Interested Applicants
- Number of Applicants
- Number of Admitted Students
- Number of Enrolled Students
- Number of Graduates
- Number of Final Exam Candidates
- Diploma Issuance Rate

Professional Evaluation of the Programme

- Pro-forma Evaluation, Compliance with MAB (Hungarian Accreditation Committee)
- Internal Effectiveness Evaluation
 - Proportion of Problematic Curricular Units
 - non-functioning topics and specializations
- External Effectiveness Evaluation
 - alumni feedback
 - employer feedback

Transformative Impact Assessment

- graduates' opinions
- alumni's opinions

6.2. Evaluation Based on ESG Point 9

- DGBC reviews its programmes every five years in connection with MAB accreditation.
- The programme evaluation includes:
 - Review of DGBC's research programmes and presentation of their results. Annex: Research Report
 - Incorporation of changing social needs: the results of consulting stakeholders, the related minutes on specific opinions, the accepted proposals, and the method of incorporation.
 - Evaluation of student performance; problematic modules; identification of barriers to progress.

- Amendments to the regulations on admissions, programmes, examinations, practical training, and theses.
- Students' needs and expectations, together with their satisfaction with the programmes, structured into datasets.
- Problems and advantages of the learning environment within the programmes.
- Comparative analysis of the old and the new curricula.
- Publication of the new programmes.

6.3. Presentation of the content of the new programme

4. Figure: Subject Areas and Credits

Subject Areas and Their Credit Ranges	Course Title	credit value	Subject Area Coordinator
... specialization (if applicable) ⁴			
... specialization track (if applicable)			

5. Figure: Detailed Curriculum

Course Title	Prerequisites requirement	Course Coordinator	Assessment method (practical grade, colloquium)	Class ⁵ Type	Course Classification ⁶	Contact Hours	credit
FIRST SEMESTER							

⁴ Indicated separately as a specialization.

⁵ NHigher Education Act, Section 108. § 41. contact hour: a class requiring the instructor's personal involvement (lecture, seminar, practical, consultation) to meet the academic requirements defined in the curriculum, with a duration of at least forty-five and at most sixty minutes

⁶ compulsory, compulsory elective, elective

Total Contact Hours							
Total credits							
SECOND SEMESTER							
Total Contact Hours							
Total credits							
THIRD SEMESTER							
Total Contact Hours							
Total credits							
FOURTH SEMESTER							
Total Contact Hours							
Total credits							
FIFTH SEMESTER							

6. Figure: Description of the Programme Unit

Course Title:	
Course Coordinator:	
Instructor:	

Brief description of the course objective:		
Theoretical knowledge to be acquired:		
Practical knowledge to be acquired:		
Listing the 2–4 most important required readings with bibliographic details (author, title, publication details, (pages where applicable), ISBN)		
Listing the 2–4 most important required readings with bibliographic details (author, title, publication details, (pages where applicable), ISBN)		
Theory–practice ratio:	Number of theoretical contact hours:	Number of practical contact hours:
Applied teaching methods:		
Method of assessment:		
Assessment criteria:		
How the course contributes to the acquisition of the competence elements specified in the Qualifications Framework. Present in the course description how the competence elements specified in the Qualifications Framework are achieved or can be achieved (<i>do not copy the competence elements from the Qualifications Framework</i>).		

7. Figure: Characteristics of Traineeships

Credit value and duration of the traineeship:	
List of traineeship host sites with which the training institution has concluded an agreement, and/or the list of host sites where, owing to the duration of the continuous placement, no cooperation agreement is required, but the institution prefers students to complete their traineeships with these partners.	
Method of communication between the traineeship host site and the institution (reporting arrangements between the host site and the institution), and who is responsible for the traineeship on behalf of the institution (e.g., programme director, head of institution, etc.).	
Present the criteria and process for selecting traineeship host sites. What assessment and evaluation tools do you use to determine the adequacy of traineeship host sites?	

