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 KEY WORD : BUDDHISM PROMOTION AND PROPAGATION / INSTITUTION  
 BUILDING / CURRICULUM DEVELOPMENT  
 SAMANJIT PIROMRUEN : A DEVEPMENT OF INSTITUTION MODEL  
 FOR BUDDHISM PROMOTION AND PROPAGATION IN THAILAND  
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This dissertation had there main objectives. First was focused on the current status of the promotion and propagation of Buddhism in Thailand. Second, it aimed at developing a model of an Institute for the Promotion and Propagation of Buddhism in Thailand. Finally, it was purported to develop a curriculum of the institute.

The first part of the study reviewed the six tasks of Buddhism promotion and propagation, namely: Administration, Propagation, Buddhism Study, Alternative Education, Monastery Facilities, and Public Social Work. The findings showed major issues of concerns and future expectations of the three guidelines for the monastery governance, namely: the Monastery Discipline, the Governance Guideline, and the Policy on State-People Equality. It was suggested that the legislative and juristic authorities residing with Supreme Sangha Council should be separated into two distinctive institutions. Furthermore, executive power should be delegated to the provincial bodies, with due sufficiency and adequacy in the provision of models, systems, method, and materials for effective and efficient promotion and propagation functions. Related tasks should also be improved with a view to operating the monastery as a center for moral development as well as for conducting community activities as deemed appropriate. Areas of focus for monastery affairs might include matters dealing with local poverty issues and capacity development of the ecclesiastic officials and propagation agents. These were considered effective mechanisms in the proposed strategies for promoting and prolonging the Buddhist doctrine.

The second part of findings pertained to a model of the Institute for the Promotion and Propagation of Buddhism in Thailand. The Institute would be created as an autonomous body to be accredited and financed by the government. It would be operated under the auspices of the Supreme Sangha Council, the National Buddhism Office, and the Department of Religious Affairs of the Ministry of Culture. The Institute would be charged with planning, research and development, training and development, monastery and community relations, and training of ecclesiastic officials and propagation agents. The structure of the Institute would cover eight components, namely, the Institute Assembly, the Rector Office, the Institute's Funding Office, the Central Administrative Office, the Research and Standard Office, the Training and Development Office, the Academic Resource Service Office and the Coordination and Public Service Office.

The third part of findings pertained to the curriculum of the Institute. The curriculum would be comprised of two programs, namely: the Learning Program for Ecclesiastical Officials and the Training Program for Propagation Agents. The first program would entail meditation, Buddhist teachings, responsibilities and functions of the abbot, general foundation subjects, tasks-related study, supplementary subjects, and field experience. Similarly, the second program would be composed of meditation, Buddhist teachings necessary for promotion, general subjects, specialized subjects, tasks-related subjects, supplementary subjects, and field experience. These two programs would be generic in nature, with built-in flexibility for adaptation to suit the particular groups of participants.

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