

## RESEARCH ON DHARMA PROPAGATION SKILLS EDUCATION FOR BUDDHIST MONASTIC STUDENTS: LITERATURE REVIEW AND MAIN RESEARCH DIRECTIONS

Trinh Ngoc Phat\*, Duong Thi Kim Oanh

Ho Chi Minh City University of Technology and Engineering

ARTICLE INFO		ABSTRACT
Received:	27/8/2025	Dharma propagation skills are an extremely necessary factor for Buddhist monastic students, so educating dharma propagation skills is considered an important task of Buddhist education. The aim of this article is to identify research directions on dharma propagation skills education for Buddhist monastic students. Research on educating of Dharma propagation skills has been mentioned by a numbers of authors, focusing on developing dharma propagation skills for Buddhist monastic students. The article synthesizes four main research directions, including: (1) Types of dharma propagation skills; (2) Values of the dharma propagation skills; (3) Content, form, and method of educating the dharma propagation skills for Buddhist monastic students; (4) Factors affecting the dharma propagation skills for Buddhist monastic students. These research directions will serve as a scientific foundation for developing dharma propagation skills of Buddhist monastic students in order to create favorable conditions for them to carry out propagation work in their daily life, as well as adapt to the rapid society development in the digital age. Furthermore, this article also dives into limitations and propose further research orientations on the dharma propagation skills education for Buddhist monastic students in Vietnam.
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## NGHIÊN CỨU VỀ GIÁO DỤC KỸ NĂNG HOẰNG PHÁP CHO TĂNG NI SINH VIÊN: TỔNG QUAN TÀI LIỆU VÀ HƯỚNG NGHIÊN CỨU CHÍNH

Trịnh Ngọc Phát\*, Dương Thị Kim Oanh

Trường Đại học Công nghệ Kỹ thuật Thành phố Hồ Chí Minh

THÔNG TIN BÀI BÁO		TÓM TẮT
Ngày nhận bài:	27/8/2025	Kỹ năng hoằng pháp là một yếu tố vô cùng cần thiết đối với Tăng Ni sinh viên, vì vậy việc giáo dục kỹ năng hoằng pháp được xem là một nhiệm vụ quan trọng của giáo dục Phật giáo. Mục đích của bài viết này xác định các hướng nghiên cứu về giáo dục kỹ năng hoằng pháp cho Tăng Ni sinh viên. Nghiên cứu về giáo dục kỹ năng hoằng pháp đã được một số tác giả đề cập, tập trung vào phát triển kỹ năng hoằng pháp cho Tăng Ni sinh viên. Bài viết tổng hợp thành 4 hướng nghiên cứu chính, gồm: (1) Các loại kỹ năng hoằng pháp; (2) Giá trị của kỹ năng hoằng pháp cho Tăng Ni sinh viên; (3) Nội dung, hình thức và phương pháp giáo dục kỹ năng hoằng pháp; (4) Các yếu tố ảnh hưởng đến giáo dục kỹ năng hoằng pháp cho Tăng Ni sinh viên. Những hướng nghiên cứu này là cơ sở khoa học cho việc phát triển kỹ năng hoằng pháp của Tăng Ni sinh viên, nhằm tạo điều kiện thuận lợi cho họ thực hiện công tác hoằng pháp trong cuộc sống hằng ngày, cũng như thích ứng với sự phát triển của xã hội. Ngoài ra, bài viết còn đi sâu phân tích những hạn chế và đề xuất những hướng nghiên cứu tiếp theo về công tác giáo dục kỹ năng hoằng pháp cho Tăng Ni sinh viên tại Việt Nam.
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\* Corresponding author. Email: phattn.ncs@hcmute.edu.vn

## 1. Introduction

Developing knowledge, attitudes and skills is a fundamental criterion within the national education system, aiming to equip learners with the capacity to adapt to social development. The Buddhist university education system aims to train Buddhist monks-nuns students to possess comprehensive knowledge and practice; first of all, they have the right direction on the path of practice [1], and then using that experience to guide others in practicing towards a happy community. To do that job effectively, equipping Buddhist monastic students with propagation skills is extremely necessary. Dharma propagation skills are the ability to propagate and apply knowledge of Buddhism to effectively transmit the teachings of the ordained. Educating Dharma propagation skills for Buddhist monastic students is to provide pedagogy, improve understanding, awareness and skills while doing Dharma propagation work, so that Buddhist monastic students can be confident in themselves, in order to adapt and respond in an ever-evolving society [2]. Dharma propagation work is carried out through many different activities, so Dharma propagation skills are also very diverse, such as internal and external skills [3]; presentation skills, emotional control skills, information technology skills [4]-[15]. Therefore, Vietnamese Buddhist universities promote the education of propagation skills for Buddhist students through various contents, forms and methods such as: classroom activities, Buddhist cultural activities, experiential activities, community service learning activities [5]. In which, community learning activities are a method suitable for the propagation nature of Buddhist monastic students as well as Buddhist education, which emphasizes the development of knowledge, skills and spirituality [6]-[7]. Buddhist monastic students are those who voluntarily become monks, have a heart for Buddhism, and are studying and training at Vietnamese Buddhist universities. The training program here includes both Buddhist and social science subjects, aiming to equip Buddhist monks and nuns students with the full capacity to guide the lives of Buddhists for the better, contributing to making society peaceful, loving and good [8]-[20]. Therefore, it is extremely necessary to educate Buddhist monks and nuns students in combination with practical activities, because in addition to virtue, they also shoulder the responsibility of propagating Buddhism and serving humanity [9], [10]. Therefore, both the fields of propagation and education aim to equip Buddhist monks and nuns students with knowledge and skills; contributing to the development of Buddhism and serving the community [11]-[26]. This article analyzes the current situation of teaching Buddhist monks and nuns students in order to identify research directions on teaching Buddhist monks and nuns students in propagating Buddhism. These research directions will be the scientific basis for developing the propagation skills of Buddhist monks and nuns students; creating favorable conditions for them to carry out propagation work in daily life, as well as adapt to the rapid development of society in the digital age.

The publications and research directions on the dharma propagation skills education for Buddhist monastic students are summarized in Table 1.

## 2. Research method

Due to the unique nature of monastic life separate from society, Buddhist monastic students frequently encounter many challenges in adapting and practicing the work of propagating dharma effectively within the context of modern society. Therefore, teaching dharma propagation skills to Buddhist monastic students needs to be designed with diverse contents, forms and methods, closely linked to practice to accommodate the rapid advancements in technology and community life. This study uses the method of document analysis to synthesize and systematize related studies, thereby establishing key orientations for the education of dharma propagation skills tailored to Buddhist monastic students. The process of document analysis was conducted through the following steps: (1) Searching for scientific documents (articles, books, theses, research projects, etc.) through tools such as Google and Google Scholar with related keywords such as "Buddhist monastic students", "Dharma propagating skills", "Dharma propagating skills

education", "Buddhist education", etc.; (2) Selecting and analysing documents based on criteria such as document type, reliability, relevance and academic value; (3) Identifying primary research directions of the dharma propagation skills education for Buddhist monastic students. A total of 20 documents were analyzed within the framework of this study.

**Table 1.** Publications and main research directions on the dharma propagation skills for Buddhist monastic students

Publication	Research direction	Types of dharma propagate the skills	Value of dharma propagation skills education for Buddhist monastic students	Content, form, and method of the dharma propagation skills for Buddhist monastic students	Factors affecting the education of the dharma propagation skills for Buddhist monastic students
[12]		X			
[13, pp. 472-473]		X			
[14, pp. 149-151]		X			
[15]		X			
[7, pp. 127-145]			X		
[16]			X		
[19, pp. 325-337]			X		
[18, pp. 63-67]			X		
[17, pp. 3-21]			X		
[23, pp. 140-162]			X		
[25]				X	
[27]				X	
[28, pp. 103-105]				X	
[29, pp. 329-332]; [30, pp. 509-521]				X	
[31]				X	
[32]				X	
[33, pp. 39-47]				X	
[34]					X
[35]					X
[36, pp. 28-38]					X

### 3. Results and discussion

#### 3.1. Types of Dharma propagation skills

In researching the types of Dharma propagation skills, T. C. Tsao [12] identified five types of skills (also referred to as Five Vidyas or Five Types of Knowledge) that help Dharma propagators have a peaceful life and the ability to propagate Dharma effectively. The five types of skills are Inner knowledge, Logical knowledge, Sound knowledge, Medical knowledge and Craftsmanship knowledge. In particular, the author gives specific characteristics for each skill such as (1) Inner knowledge: the ability to understand Dharma teachings, cultivate inner practice and skills in applying Buddhist teachings; (2) Logical knowledge: skills in scientific reasoning, argumentation, and critical thinking; (3) Sound knowledge: communication skills: encompassing, spoken words, writing, media communication, and cultural events, etc.; (4) Medical knowledge: skills in healing with medicine, recognizing diseases, and providing psychological therapy; (5) Craftsmanship knowledge: skills in utilizing science, technology, technical expertise [12]. With the above skills, monks and nuns in general and Buddhist monastic students in particular can apply them to many different fields of Dharma propagation, thereby facilitating their work.

Researching on output standards for types of skills that need to be equipped for Buddhist monastic students, Thich Thanh Tam [13] proposed the following important types of skills that Buddhist monastic students must have: (1) Task competition skills, analytical, synthesizing, and, evaluating

data and information skills; the ability to identify research problems and phenomena; formulating hypotheses, constructing theoretical frameworks, identifying and applying research methods, developing outlines, processing and analyzing data; testing hypotheses, and presenting results. (2) Organizational and management skills; systematic thinking; identifying priority issues in work; and the capacity to analyze, select and find solutions. (3) Presentation skills; direct interpersonal communication; and specialized foreign language proficiency sufficient for study and research. Furthermore, the ability to process documents through mastering and solving tasks related to various documents types; proficiency in using office equipment and some technical equipment [13]. The types of skills proposed by Thich Thanh Tam [13] are associated with teaching, communication and behavior in Dharma propagation. These skills enhance Buddhist monastic students's self-confidence when propagating Dharma.

Assessing the overall Buddhist education in general and the work of educating dharma propagation skills for Buddhist monastic students in particular, Thich Huong Yen [14] said that living in a dynamic era of social change, Buddhist monastic students need to actively and diligently learn, cultivate skills to perform daily activities and propagation work more effectively. Thich Huong Yen [14] suggests four essential skills that Buddhist monastic students need to equip themselves with, including (1) *Public speaking skills*: in sermons, online lectures, etc., dharma propagators need to know how to moderate and control emotions, focus on the central points to be presented, regulate their voice and breath to be confident in front of the public. (2) *Psychological understanding skills*: this is a useful skill that help prevent the audience from becoming bored, it is necessary to understand whether the audience is elderly, middle-aged or young to choose appropriate topics, content, methods, activities and what problems they are facing and what they need from the propagator. (3) *Technology skills*: knowing how to use tools that support propagating the Dharma such as cameras, projectors, computers, applying software like PowerPoint, Word, Excel, and online applications. (4) *Fine art skills*: knowing how to transform stories into images, create videos, make posters, and set up Buddhist events [14].

The authors Duong Thi Kim Oanh and Nguyen Thi Phuong Thao [15] studied the soft skills of Buddhist monks-nuns students, revealing soft skills are significant challenge for them in dharma propagation. In order to meet the needs of society and effectively carry out the propagation work, Duong Thi Kim Oanh and Nguyen Thi Phuong Thao [15] proposed soft skills that need to be taught to Buddhist monks-nuns students such as: (1) *Presentation skills*: structure, presentation content; presentation design, presentation style, response to the audience interaction. (2) *Emotional control skills*: awareness of actions, recognition of emotional, emotional control, self-control. (3) *Information technology skills*: using computers, word processing, using presentations software, using the Internet [2]-[15]. The proposed skills are decisive factors in communicating and transmitting teachings effectively; at the same time, they helps Buddhist monks-nuns students to apply digital means to expand their outreach in various areas of Dharma propagation.

Through research sources on dharma propagation skills when Buddhist monks and nuns carry out dharma propagation work, research in general and authors [12], [14], [15] in particular believe that it is necessary to cultivate a variety of dharma propagation skills to adapt to the actual conditions of society as well as to carry out propagation work more smoothly. Thus, studies on dharma propagation skills focus on 03 main groups: (1) Group of communication skills; (2) Group of community connection skills; (3) Group of mind control skills. These are skills that help Buddhist monks and nuns and Buddhist monastic students in particular carry out dharma propagation activities more effectively.

### **3.2. Value of dharma propagation skills education for Buddhist monastic students**

Buddhist monks and nuns students are those who are on the path of studying and practicing skills, knowledge, attitudes and behaviors in order to improve their own practice as well develop the capacity to carry out dharma propagation activities. Therefore, the work of educating

Buddhist monks and nuns students on dharma propagation skills plays an urgent role and this topic is of interest to many researchers.

When studying the role of the propagator and Dharma propagation skills in the work of the monks and nuns in general and the Buddhist monastic students in particular, Thich Minh Chau [16] analyzed the Buddha's teachings on propagating the Dharma in various the Sutras, typically: *As the bee comes to the flower, does not harm color and flavor, protect the flower to get the pistil, like a Saint entering a village*. That serves as a metaphorical image for the attitude and character of a monk entering society and the communities when propagating the Dharma, always prioritizing the benefit of others as the goal, helping them to escape suffering without affecting or harming their lives.

In an overview of the work of propagating Buddhism through different periods in Vietnam, Lam Van Liem [17] affirmed that a propagator must be a person with good qualities in actions, words and thoughts. The author stated that "Propagating Buddhism plays a very important role, with the mission of helping people clearly see the root causes to thereby escape suffering; this is a difficult task, so it is necessary to cultivate the skills of propagating Dharma and the wisdom of Buddhism". Based on the teachings of the Buddha in the Sutras and Vinaya, Lam Van Lien [17] specified three criteria for dharma propagation as follows: (1) *Skills to propagate the Buddha's teachings*: focusing on practical skills when propagating dharma in different activities, having the ability to apply the teachings through diverse and rich methods and forms. (2) *Methods for correctly training people to transform and purify their body and mind*: clear understanding different methods and forms of practice so that all classes can easily access and practice. (3) *Becoming common standards applicable to the monastic community, lay people as well as society*: Dharma propagators need to have standards of behavior and ethics to confidently guide others in practice; besides that, there must be standard commandments for everyone when participating in practice [17].

In the study on some characteristics of learning activities of students of Vietnam Buddhist Universities, Thai Van Anh [18] made assessments on the learning process of students with the requirements to achieve theoretical knowledge, practical skills and knowledge in their own monastic life; that is, students must satisfy both theoretical and practical aspects to become a person of complete talent and virtue. The author also pointed out three characteristics of learning activities of students of Vietnam Buddhist Universities as follows:

- *The learning activities of students at the Vietnam Buddhist Universities are independent, self-motivated, and highly intellectual*: students themselves have a sense of self-discipline in studying and practicing skills.

- *The learning of students at the Vietnam Buddhist Universities aims at multiple goals*: the content of students' study is a system of knowledge, skills, and techniques; in addition to Buddhist knowledge, they also have to learn about history, psychology, sociology, education, etc. for comprehensive development.

- *The learning form of students at Vietnam Buddhist Universities includes both in-class and extracurricular activities*: in addition to in-class courses, students are organized by teachers for lectures, practice, tests, presentations, discussions, field trips, etc.

Authors discuss specific ways in which community/service engagement can be operationalized through service learning to bring about spiritual growth in students [19]-[21]. Some authors emphasize the "spiritual growth" of students as a distinctive feature of religious higher education institutions [6], [7]. A novelty in this research is the author's orientation of learning through community service activities not only to develop knowledge and skills but also to grow spiritually. This is very important for religious educational institutions and very necessary for all students, because people always desire a life of upward mobility, peace, and harmony; and thus, the element of spirituality is indispensable [8]. Moreover, for the target group of Buddhist monks and nuns, any activity, whether learning or practicing, is directed towards the

important goal of inner development [22]. Thus, in this study, the authors have demonstrated that learning to serve the community is always the goal of Buddhist education.

The Authors Adams and Kecskes [23] conducted a study on “The Long Haul: Buddhist Education Strategies to Strengthen Students’ Resilience for Lifelong Personal Transformation and Positive Community Change” at Maitripa College, a higher education institution in Portland. The authors focused on the curriculum approaches, influence, and impact of Buddhist philosophy/spirituality on community engagement efforts. The research contents included service function as an integration point, service impacting on faith and spiritual formation, the urban environment, life challenges and obstacles as opportunities; and limitations of the study. After investigating the research and analyzing the data, the authors came to the following conclusions: (1) Service functions as an integration point for students’ faith and faith-based education into their lives; (2) The urban environment offers diverse opportunities and is an significant context for those opportunities; (3) Service experiences positively develop students' faith and spiritual formation; (4) Obstacles or barriers that students encounter when participating in the community are considered opportunities for learning and developing professional knowledge and skills [23]. Thus, service learning in Buddhism not only signifies connecting the community, society with people but also is a method for developing faith and spirituality for everyone. This study clearly demonstrates the elements of service learning such as benefits for the service provider and the service recipient, learning through organized activities, etc.

In addition to the assessment of obstacles in community service work and organizing community service learning activities, the author agrees with the studies of [19]-[21] that when performing community service work according to Buddhist philosophy, learners can develop more faith and spirituality. This is also a factor that Buddhist education aims for when applying the community service learning method.

In a study on “Buddhism's Approach to Social work in SriLanka”, Somananda [24] stated that social work activities carried out by Buddhism aim to help others with the help of religious teachings, but it is not a purely charitable service. The author also emphasized that the step of researching the current situation of community problems is very important, as it forms the basis for developing appropriate learning activity program. That helps individuals, groups and communities better understand community problems and necessary skills to improve them. This viewpoint aligns with the conditions that a community service learning activity organizer needs to meet. First of all, the lecturer needs to be rigorously trained; the lecturer must have the ability to build a program based on prior understanding of the current situation; in the program the instructor needs to define the objectives regarding content, knowledge, skills, etc. that learners need to achieve.

In summary, when studying the importance of dharma propagation skills and factors influencing the work of dharma propagation skills education for Buddhist monastic students, many researchers worldwide have pointed out that the role of dharma propagation skills and the work of teaching dharma propagation skills to Buddhist monastic students is indispensable in the current society. In addition, studies on the importance of dharma propagation skills and factors affecting the education of these skills have identified subjective and objective factors impacting the education of teaching dharma propagation skills for Buddhist monastic students.

### ***3.3. Content, form and method of dharma propagation skills education for Buddhist monastic students***

- The work of dharma propagating is carried out through many different activities; therefore, the dharma propagation skills of Buddhist monastic students are also trained in many different aspects to develop in a diverse and comprehensive way. From the above practical requirements, the contents, forms and methods of dharma propagation skills education for Buddhist monastic students are focused on and researched.

Studying the Buddha's teachings in the original scriptures to apply them to the propagation

work of the monks, Thich Tue Sy [25] conveyed the contents of the Buddha's teachings more clearly, such as: "*If a Bhikkhu achieves seven dharmas, he will be happy and peaceful in the Dharma of the Sages, and go straight to the end of defilements. What are those seven dharmas? They are knowing the dharma, knowing the meaning, knowing the time, knowing moderation, knowing oneself, knowing the congregation, and knowing one's ability*". Specifically, *knowing the dharma* is the skill of using many contents and activities when propagating the dharma; *knowing the meaning* is the skill of understanding the work one is doing and the meaning one is saying; *knowing the time* is the skill of recognizing the time and place of propagating the dharma; *knowing moderation* is the skill of controlling emotions of joy - anger - greed; *knowing oneself* is the skill of contemplating one's own role and capacity; *knowing the congregation* is the skill of observing the object to choose appropriate content, methods and activities; *knowing the capacity of others* is the skill of recognizing the difference in capacity of others to choose appropriate topics [25]. Thus, it can be clearly seen that the Buddha always wanted monks and nuns to practice a strong inner self and skills when propagating the dharma during the process of practicing the Dharma [26]; as well as understanding these contents and skills, the monks and nuns can be successful on the path of carrying out their mission of propagating the dharma.

The study has made observations on the contribution of Buddhist education in community service, such as: "*The Buddhist education model is clearly shown in the philosophy of humanistic education, which is: for people, taking people as the root. People are the center but also a conscious entity of others, respecting and serving the community*" [33]. The author also has opinions on the value of Buddhist education through community service work, such as the value of humanity in social life, the value of community cohesion. This study has summarized the spirit of community service of the Vietnamese Buddhist Sangha in general and Buddhist education in particular, which is the desire to share material and spiritual happiness with people and society. Along with that point of view, it is believed that the potential role of mobilizing social resources, as well as the active role in social charity activities of Vietnamese Buddhism, many researchers have recognized the trend of social work development in Buddhism in Vietnam today [27]-[29], [31], [37]. Through the above studies, it can be seen that applying community service activities and social work to teaching Dharma propagation skills for Buddhist monastic students is a practical and effective method.

When researching the role of Buddhist social work, Akimoto [32] made assessments and practical observations that precisely defined the usefulness of Buddhist social work through a long-term program to contribute to the advancement of Buddhist social work. In which, the conference concluded with 2 models; (1) An interdisciplinary academic discipline and a profession of Buddhist social work professionals who will develop their knowledge, skills and values guided by the Buddha nature principle. (2) Buddhist social work is an activity to solve or reduce difficulties in life, Buddhist social work always finds causes to implement in both the material and inner realms of people. Accordingly, Ishikawa [38] also expressed the view that Buddhist social workers need to have 3 important factors, which are (1) Applying professional skills and techniques; (2) Professional knowledge - intelligence, social knowledge - relationships; (3) Professional ethics, welfare values. Thus, the main subjects performing Buddhist community service work are monks and nuns. When performing this meaningful activity, they themselves need to have specific capacities; therefore, educating Buddhist students on Dharma propagation skills through community service learning activities is a very necessary content.

Hoang Thu Huong [30] gave an overview of Buddhist social work and stated: "To help Buddhist monks-nuns students identify the value of social work, it must be done through the contents, forms and methods related to social work activities". Furthermore, the author proposes the content framework of the subject "Buddhist Social Work" to optimize the learning method through practice for Buddhist students. The course content revolves around the issues of objects, functions and tasks of social work; the relationship between social work and Buddhism; the

ethical values of social work and Buddhism; and the application of methods of social work implementation [30].

In his research on methods of educating of Dharma propagation skills for Buddhist monks-nuns students, Trinh Ngoc Phat [2] proposed educational method to suit the characteristics of Buddhist education and Buddhist monks and nuns, such as lecture method, conversation method, storytelling method, exemplary method, task assignment method, habit training method, training method, and competition method. Through this research, it can be seen that in order to form and develop propagation skills for Buddhist monks-nuns students, it is necessary to diversify educational methods to increase effectiveness in education [2].

In summary, when studying the content, form and method of teaching dharma propagation skills for Buddhist monks-nuns students, many researchers have applied the content of Buddhist philosophy through many aspects to teach dharma propagation skills, thereby showing the practical value of the propagation work that monks and nuns in general and Buddhist monks-nuns students in particular bring to society. However, the work of teaching propagation skills for Buddhist monks-nuns students still has many gaps in content, form and method. Therefore, this issue needs to be further studied in both theory and practice.

#### ***3.4. Factors affecting the education of dharma propagation skills for Buddhist monastic students***

Vietnamese Buddhist education in general and Buddhist university education in particular are religious education environments, with many differences from the national education system, so skills education also needs to have appropriate training forms. Vietnam Buddhist Universities have built more diverse and scientific training programs, thereby achieving many qualities in teaching. However, the work of dharma propagation skills education for Buddhist monastic students still faces many difficulties as well as influencing factors that make this work incomplete.

Cao Thi Minh Hong and Thich Dieu Tam [36] pointed out the advantages of Vietnamese Buddhism and the limitations that need to be adjusted so that the propagation work can develop with the times. In particular, the authors also proposed a several solutions such as (1) Training human resources; (2) Raising awareness for monks and nuns; (3) Equipping information technology skills; (4) Regularly opening skill training classes. The authors accurately identified the problems that students and monks still have many limitation; as well as the organizational form of Vietnamese Buddhism in general skills education and dharma propagation skills in particular lacks systematicity and quality assurance, thus these are factors that need to be noted for effective propagation work.

When studying teaching and learning methods at Vietnamese Buddhist Universities, Thich Nguyen Dat [34] offered an objective assessment of the limitations and difficulties in training as follows: Ineffective teaching and learning methods; Low level of professional expertise; Outdated and unsuitable infrastructure. Simultaneously, Thich Nguyen Dat [34] also proposed adjustments in teaching and learning activities such as: (1) *Teaching activities*: Lecturers play a leading role in organizing activities such as: lecturing, presenting, guiding (extracurricular activities) and discussing; (2) *Learning activities*: Reading documents (prior preparation), note-taking, critical thinking, planning, researching, writing reports; (3) *Practical activities*: group work, experimental practice, field internships [34], [39].

Seeing clearly the limitations of Buddhist educational institutions in social and academic activities, Thich Thien Chanh said: "*It is necessary to build and develop the personality of Buddhist monks-nuns students in a dynamic, youthful environment with a positive and open trend. Encourage the organization of social activities and community service activities so that Buddhist monks-nuns students can practice leadership skills and promote their personal talents as well as their sense of community*" [35]. At the same time, educational activities were proposed to enhance internal and external scriptural knowledge and propagation skills for Buddhist monks-nuns students such as: Organizing sightseeing activities, press, media activities and publications,

organizing community service activities, lecture and presentation activities, organizing Zen clubs, organizing multi-dimensional practice activities, etc.

Thus, through the above studies, it is shown that although the training program at Vietnamese Buddhist University has been improved, in the work of educating dharma propagation skills for Buddhist monks and nuns students, there are still limitations in term of organizational conditions, facilities, etc.. In addition, the teachers do not have much experience in applying a variety off teaching methods. Besides, social factors also greatly affect the process of training and developing Dharma propagation skills of Buddhist monks and nuns students.

#### 4. Conclusion and further research orientations

Using the method of analyzing 20 documents, the article identifies 4 research directions on teaching propagation skills for Buddhist monks and nuns students, including: types of dharma propagation skills; research on the value of dharma propagation skills education for Buddhist monastic students; the contents, methods, forms of dharma propagation skills, and factors affecting to dharma propagation skills education. This overview shows the specific contents, forms and methods for dharma propagation skills education for Buddhist monks and nuns students. However, in the context of Buddhist higher education in Vietnam, there are still many problems. There are also unresolved issues such as: (1) What are the components of propagation skills of monks-nuns students? (2) What are the contents, methods and forms of educating of dharma propagation skills for Buddhist monastic that are suitable and effective? (3) How is the scale of propagation skills of monastic students constructed? (4) What capacity do the training staff need to develop to be able to carry out the work of educating of dharma propagation skills for Buddhist monastic in Vietnam?

Although the research directions have been summarized and some directions have been proposed, this article still has some limitations as follows: These studies mainly focus on methods of training dharma propagation skills in schools; Studies on dharma propagation skills education are still thin; The manifestations of dharma propagations skills have not been clarified. The forms and methods have been identified but not linked to the context of many factors affecting this work.

The article proposes some research orientations on the dharma propagation skills education in Vietnamese as follows:

(1) Research on developing a framework of the dharma propagation skills for Buddhist monastic students: The framework of the dharma propagation skills for Buddhist monastic students is a useful tool to guide the practice of the Dharma propagation skills education and a reference document to assess the results of education Dharma propagation skills.

(2) Research on developing curriculum and learning materials for the dharma propagation skills for Buddhist monastic students: for the internal scriptures (practice of Buddhist monastic students, knowledge of Buddhism, precepts, value and importance of propagation work); for the external scriptures (knowledge about society, application of technology in propagation, promoting positivity in propagation). For the non-canonical curriculum, the Vietnam Buddhist Universities needs to cooperate with universities and invite experts in the field to teach Buddhist monks-nuns students. At the same time, it is necessary to develop implementation principles as well as require cooperation between Vietnam Buddhist Universities with community centers and local authorities.

(3) Research on forms and methods of the dharma propagation skills for Buddhist monastic students: forms of education through specialized Buddhist subjects at school, forms of propagation through Buddhist cultural events, forms of propagation at monasteries; experiential education methods, learning through work methods, training methods.

(4) Research the training process and coach lectures on methods of organizing education on Dharma propagation skills in the direction of experiential learning.

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