The above hypothesis was tested after computing the correlation coefficients. The significance of the degree of relationship is obtained from statistical tables.

Correlation coefficient between self-concept and perception of parents is –0.039 is found not significant at 0.05 level of significance.

Correlation coefficient obtained between mean scores of attitude towards Buddhist education and self concept of teachers is 0.197 is found not significant at 0.05 level of significance.

Correlation coefficient obtained for the mean scores of perception of teachers and attitude towards Buddhist education is 0.564 is found not significant at 0.05 level of significance.

From these three correlation coefficients it leads for the acceptance of formulated hypothesis. There is no significant relationship between self concept and attitude of teachers towards Buddhist education and perception of parents on various aspects of Buddhist curriculum.

CHAPTER V

SUMMARY, FINDINGS, EDUCATIONAL IMPLICATIONS AND SUGGESTIONS

In this chapter, a brief summary of the study, major findings of the study, educational implications and recommendations and suggestions for the further research are given.

5.1 SUMMARY
5.1.1 Introduction
According to the census 94 per cent of Thai people are Buddhists (the rest are mostly Muslims and Christians). This fact itself demonstrates more than anything else how influential Buddhism is in Thailand. In their long history of existence the Thais seem to have been predominantly Buddhists, at least ever since they come into contact with the tenets of Buddhism. All the Thai kings in the recorded history of present day Thailand have been adherents of Buddhism. The country’s constitution specifies that the King of Thailand must be a Buddhist and the upholder of Buddhism.

The term “The Land of Yellow Robes” has not been inappropriately applied to Thailand, for two things strike most foreigners as soon as the set foot in that country. One is the Buddhist temple with its characteristic architecture, and the other is the sight of yellow-clad Buddhist monks and novices who are to be seen everywhere, especially in the early hours of dawn when they go out in great numbers for alms. The two sights inevitably remind the foreigners that here is a country where Buddhism is a dominant force in the people’s life. Indeed, to the Thai nation as a whole, Buddhism has been the main spring from which flow its culture and philosophy, its art and literature, its ethics and morality and many of its folkways and festivals.

The study of Prapariyattitham is parallel to Pali Division hold that the main composition of study of Prapariyattitham in Pali Division, is the monks who have to pass the first level of Dharma before getting through the fourth sentence, etc. or people who are not expert in Pali.

The reason in this study due to the Military Act except the general monks that never be in military in 1905 in military to protect the country. For the novices are different in each case which is uncertain in measure and standard.

This decision is from Somde Phramahasamanajao Kromphrawachiratarnwarrot who is the president and have authority to consider as the conditions (Issue of Monks, BE 2527, Authority of Religion, p. 50).
Later, there is adaptation of common education, which excepts Pali can be divided into two sentences, one is to study in the Dharma issues and needed to be passed simultaneously. There is the First Dharma level curriculum and called, Nawakaphum which for the lower 5 years monks. Two is called Machimaphum for 5-10 years monks, which is the Second Dharma level. Moreover, there is also the Third Dharma level and called Theraphum, for over 10 years monks (Manop Pholphailin, M.P.P., p. 186) that is used for curriculum of Prapariyattitham in Dharma Division.

5.1.2 Statement of the Problem

Evaluation of Dharma Division Curriculum offered by Prapariyattitham Institutions in Thailand.

The study is focused on finding out the conditions exists in Prapariyattitham Institutions. It has focused on the evaluation of Dharma Division Curriculum of Buddhist education offered by Prapariyattitham Institutions in Thailand. It has focused on objectives, inputs provide to achieve objectives and its impact on students learning.

5.1.3 Need and Importance of the Study

The Prapariyattitham Institute has been preparing monks and novices in Buddhism and general education since a long time. It has earned a good name as a reputed educational institution. Even then it has some problems concerning its management. The work of any educational institution such a critical evaluation helps
in identifying the merits and limitations of the institution, so that the merits are commended and suggestions could be offered to overcome limitations and improve the functioning. Thus there is need to evaluate the functioning of the Prapariyattitham Institution in all its aspects like curriculum, teaching learning process, facilities provided performance of the students, etc.. With this purpose the present study is undertaken.

5.1.4 Objectives of the Study

13. To analyse the perception of parents, teachers and Buddhist educational experts on Prapariyattitham Curriculum of Dharma Division.

14. To find out the perception of students on various academic and auxiliary aspects of curriculum.

15. To analyse the results of the Prapariyattitham Institute for five years.

16. To measure the self concept and attitude towards Buddhist education of monks and novices.

17. To study the relationship between attitude, self concept and perception of teachers.

18. To study the influence of the various variables on perception, attitude and self concept.

5.1.5 Hypotheses of the Study

23. There is no significant difference in the mean perception of parents, teachers and educational experts belonging to various age groups.

24. There is no significant difference in the perception of parents, teachers and educational experts as per their formal education.
25. There is no significant difference in the mean scores of perception of parents, teachers and educational experts according to their Buddhist Level of Education.

26. There is no significant difference in the perception of parents, teachers and educational experts drawn from various Prapariyattitham Institutions.

27. There is no significant difference in the mean scores of perception of parents, teachers and educational experts with various years of stay/attachment with Prapariyattitham Institute.

28. There is no significant difference between self-concept and attitude towards Buddhist education among the Buddhist monks.

29. There is no significant difference in the self-concept among Buddhist monks teaching various subjects.

30. There is no significant difference in the attitude of teachers towards Buddhist Education among the teachers teaching different subjects.

31. There is no significant difference in the mean self concept score among the teachers belonging to various Prapariyattitham Institutions.

32. There is no significant difference in the attitudes of teachers towards Buddhist Education among the teachers working in different Prapariyattitham Institutions.

33. There is no significant relationship between self concept and attitude of teachers towards Buddhist education and perception of parents.

5.1.6 Methodology of the Study

The proposed study aimed at finding out certain existing conditions of Dharma Division Curriculum offered by Prapariyattitham Institutions in Thailand. Therefore, it was a ‘survey type’ or ‘descriptive type’ of research. The study was focused on a
systemic analysis of (i) the perception of parents on Prapariyattitham Curriculum, (ii) perception of teachers and educational experts, (iii) perception of students and (iv) measure the attitude of teachers towards Buddhist education and self concept of teachers.

5.1.7 Samples

The number of Prapariyattitham Institutions selected for study are ten. The simple random sampling technique is used to select the institutions. The total of 149 parents, 70 teachers and 332 students randomly selected from these 10 Prapariyattitham institutions.

5.1.8 Tools Used

Tools used in data collection consists of

5. A Schedule to collect information about the institution developed by the investigator.

6. An Interview Schedule to collect the perception of principal, parents, teachers developed by the investigator.

7. A Questionnaire for students to collect data about the effectiveness of the institution.

8. Achievement of students in different grades of Dharma Division Curriculum is obtained from the records for the year 1999 to 2003 i.e. for 5 years.

5.1.9 Delimitations of the Study

Due to limitations and time constraints, some self-imposed limitations are restored. These are:
4. Study was limited to 10 Prapariyattitham Institutions in Chiang-mai Province of Thailand.

5. The study is limited to curriculum and it is transactional approaches and implications on promoting Buddhist education.

6. The study is restricted to Monks, Novices and students and parents who are all involved in the process of Buddhist education during 2003-2004.

5.1.10 Data Collection

The data collected from 149 parents and experts, 70 teachers and 323 students drawn from 10 Prapariyattitham Institutions by administering the respective tools.

5.1.11 Analysis of Data

Data was analysed by using Descriptive Statistics like Mean, Median, Skewness and Kurtosis to describe the nature of the distribution, t-test, one-way ANOVA were used for testing the significance of difference between or among means of different groups based on various variables.

5.2 MAJOR FINDINGS

1. Most of candidates perceived need for development of short term standard Curriculum to the needs of novices.

2. Most of candidates perceived that should be provided with 3 credits in each course.

3. Most of candidates perceived that Practices should be provided for Dharma description.
4. Most of candidates perceived that The curriculum should be in accordance with the 2002 National Education Act.

5. Most of candidates perceived that Language courses social science courses, mathematics courses, etc. should be added to Dharma Division Curriculum.

6. Most of candidates opined that The first grade Dharma students should be made during the first year; while the second grade and the third grade Dharma student should be made during the second and third years.

7. Most of candidates opined that content of Buddhism study be up to date and applicable for various situations.

8. Most of candidates perceived that Buddha teachings should be described in simple and understandable language.

9. Most of candidates perceived that separate courses should be conducted for the development of spirituality and spiritual talks.

10. Most of candidates think that instructional objectives should be clearly started.

11. Most of candidates think that teaching aids should be provided.

12. Most of candidates think that current issues should be related to the learners to be practical.

13. Most of candidates are in opinion that Evaluation should be conducted continuously and comprehensively.

14. Most of candidates think that Student-Centered activities should be put into practice.

15. There are 317 candidates. Most of them are in First level of Dharma
curriculum. There are only 7 candidates for semester 1 in 2000, in year 2001 for 103 candidates, in year 2002 for 81 candidates and in year 2003 for 83 candidates respectively. Semester 2 is also 3 candidates for 2000, 14 candidates for 2001, 25 candidates for 2002 and 1 candidate for 2003.


17. Last of the number are in the Third level of Dharma curriculum, semester 1 is 10 in 2002 and 101 in year 2003. Semester 2 and 7 candidates are in year 2002 and year 2003 respectively.

18. Most of students accept preparation of the usefulness of the different courses in Prapariyattitham institutes is Quite a bit by 44.3% and the next ranks are Mostly, Completely, somewhat and Not at all by 21.7, 5.1, 3.9 and 0.3% respectively.

19. Most of students accept perception of the usefulness of the different courses in Prapariyattitham institutes is Quite a bit by 55.1% and the next ranks are Mostly, Completely, somewhat and Not at all by 32.8, 4.8,4.5 and 2.7% respectively.

20. Most of students accept that Boarding Facilities is Very good by 50.9%, and the next ranks are Good, Excellence, Poor and Not avoided by 28.6, 15.1, 3.6 and 1.8% respectively.

21. Most of students accept that Boarding Facilities is Very good by 50.6%, and
the next ranks are Good, Excellence, Poor and Not avoided by 33.1, 10.5, 5.4 and 0.3% respectively.

22. Most of students accept that about Space and furniture in classroom is Good by 49.7%, and the next ranks are Very good, Poor, Excellence and Not avoided by 29.8, 12.3, 4.2 and 3.9% respectively.

23. Most of students accept that about Library and reading room is Very good by 41.0%, and the next ranks are Good, Excellence, Poor and Not avoided by 29.8, 21.1, 7.5 and 0.6% respectively.

24. Most of students accept that about Space for meditation and chanting is Very good by 47.0%, and the next ranks are Good, Excellence, Poor and Not avoided by 28.9, 16.6, 7.2 and 0.3% respectively.

25. Most of students accept that about Cultural activities is Very good by 51.8%, and the next ranks are Good, Excellence, Poor and Not avoided by 28.0, 14.8, 4.8 and 0.6% respectively.

26. Most of students accept that Audio visual experiments is Very good by 46.4%, and the next ranks are Good, Excellence, Poor and Not avoided by 34.9, 9.3, 8.1 and 1.5% respectively.

27. Most of students accept that Audio visual experiments is Mostly by 53.6%, and the next ranks are Quite a bit, Completely Somewhat and Not at all by 34.9, 9.3, 1.8 and 0.3% respectively.

28. Most of students accept that Freedom in interaction with the teachers is Quite free by 43.4%, and the next ranks are Very free, Extremely, Somewhat free and
Not at all free by 42.8, 8.7, 4.5 and 0.6% respectively.

29. Most of students accept that Competence of the teachers in transacting the content in Dharma Division is Highly competence by 61.7%, and the next ranks are Fairly competence, Extremely Competence, Somewhat competence and Not at all competence by 20.8, 14.5, 2.1 and 0.9% respectively.

30. Most of students accept that Clarification of doubts in different subjects of Prapariyattitham course is Mostly by 53.6 %, and the next ranks are Quite a bit, Completely, Somewhat and Not at all by 34.6, 8.7, 2.1 and 0.9% respectively.

31. Most of candidates accept that Receiving of the print material before the commencement of the instruction by 79.2% and not receive 20.8% respectively.

32. Most of students accept that Ability to understand the print materials is Good by 54.5 %, and the next ranks are Good, Excellence, Poor and Not avoided by 31.3, 6.6, 3.9 and 3.6% respectively.

33. The mentioning topic of the most relevant to life is Disciplinary by 33.7%, the next rank are Dharma, Buddhist history, Essay writing, Religious practices and Rule of Buddhist Monks by 13.6, 6.9, 2.4, 1.8 and 0.3% respectively.

34. The appropriation of methodology adopted by monks appropriate by 95.5% and “Non- Appropriate” is 4.5% respectively.

35. The approaching to teachers with specific problem various subjects by 70.5% and “Non-approaching” is 29.5% respectively.

36.1 There is no significant difference in the mean scores of perception for various
age groups of parents, teachers and educational experts on structure of curriculum and its concerns dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

36.2 There is no significant difference in the mean scores of perception for various age groups of parents, teachers and educational experts on teacher learning process dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

36.3 There is no significant difference in the mean scores of perception for various age groups of parents, teachers and educational experts on measurement and evaluation techniques dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

36.4 There is no significant difference in the mean scores of perception for various age groups of parents, teachers and educational experts on administration and management dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

36.5 There is no significant difference in the mean scores of perception for various age groups of parents, teachers and educational experts on location and facilities dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

36.6 There is a significant difference in the mean scores of perception for various age groups of parents, teachers and educational experts on other curricular aspects dimension of Dharma Division Buddhist curriculum offered by
Prapariyattitham Institutions.

36.7 There is no significant difference in the mean scores of perception for various age groups of parents, teachers and educational experts on overall perception of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

37.1 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on structure of curriculum and its concerns dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to their formal level of education.

37.2 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on teacher learning process dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to their formal level of education.

37.3 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on measurement and evaluation techniques dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to their formal level of education.

37.4 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on administration and management dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to their formal level of education.

37.5 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on location and facilities
dimension of Dharma Division Buddhist curriculum offered by
Prapariyattitham Institutions according to their formal level of education.

37.6 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on other curricular aspects
dimension of Dharma Division Buddhist curriculum offered by
Prapariyattitham Institutions according to their formal level of education.

37.7 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on overall perception of
Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions
according to their formal level of education.

38.1 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on structure of curriculum
and its concerns dimension of Dharma Division Buddhist curriculum offered
by Prapariyattitham Institutions according to Buddhist Level of Education.

38.2 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on teacher learning process
dimension of Dharma Division Buddhist curriculum offered by
Prapariyattitham Institutions according to Buddhist Level of Education.

38.3 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on measurement and
evaluation techniques dimension of Dharma Division Buddhist curriculum
offered by Prapariyattitham Institutions according to Buddhist Level of Education.

38.4 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on administration and management dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to Buddhist Level of Education.

38.5 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on location and facilities dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to Buddhist Level of Education.

38.6 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on other curricular aspects dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to Buddhist Level of Education.

38.7 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on overall perception of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions according to Buddhist Level of Education.

39.1 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on structure of curriculum and its concerns dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions drawn from various institutions.
39.2 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on teacher learning process dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions.

39.3 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on measurement and evaluation techniques dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions drawn from various institutions.

39.4 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on administration and management dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions drawn from various institutions.

39.5 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on location and facilities dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions drawn from various institutions.

39.6 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on other curricular aspects dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions drawn from various institutions.

39.7 There is no significant difference in the mean scores of perception of parents, teachers and educational experts on overall perception of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions drawn from
40.1 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on structure of curriculum and its concerns dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions based on their years of stay/attachment with institution.

40.2 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on teacher learning process dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions based on their years of stay/attachment with institution.

40.3 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on measurement and evaluation techniques dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions based on their years of stay/attachment with institution.

40.4 There is no significant difference in the mean scores of perception for various groups of parents, teachers and educational experts on administration and management dimension of Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions based on their years of stay/attachment with institution.

40.5 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on location and facilities
dimension of Dharma Division Buddhist curriculum offered by
Prapariyattitham Institutions based on their years of stay/attachment with
institutions.

40.6 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on other curricular aspects
dimension of Dharma Division Buddhist curriculum offered by
Prapariyattitham Institutions based on their years of stay/attachment with
institute.

40.7 There is no significant difference in the mean scores of perception for various
groups of parents, teachers and educational experts on overall perception of
Dharma Division Buddhist curriculum offered by Prapariyattitham Institutions
based on their years of stay/attachment with institution.

41. There is no significant difference between self-concept and attitude of Buddhist
monks towards Buddhist education is accepted as the calculated value 1.55 is
less than t-table value at 0.05 level of significance for 69 degrees of freedom.

42. There is no significant difference in the self concept among Buddhist monks
teaching different subjects.

43. There is no significant difference in the attitude of teachers towards Buddhist
education among various subject teachers.

44. There is no significant difference in the mean self concept score among the
teachers belonging to various Prapariyattitham Institutions.
45. There is no significant difference in the attitude towards Buddhist Education among teachers working in various Prapariyattitham Institutions.

46. The lowest percentage of pass is in the year 1999 and highest is in the year 2003. From the year 1999 to 2000 there is a sudden increase in the percentage of pass, i.e. from 36.02 to 53.37, i.e. almost an increase of 17.35. When it comes to the year 2001, there is a stability in the percentage. The percentage of pass is almost near to the year 2000. The study has not made any attempt to know the reasons for sudden fall of results from 52.05 in 2001 to 44.37 in 2002. The percentage of decline is 7.68.

47. There is no significant relationship between self concept and attitude of teachers Buddhist education and perception of parents on various aspects of Buddhist curriculum.

5.3 EDUCATIONAL IMPLICATIONS, SUGGESTIONS AND RECOMMENDATIONS

From the findings of the study and on the basis of the observations made by the Investigator during the study, a few recommendations which may help the Prapariyattitham Institutions in general and Dharma Division Curriculum in particular to a great extent are offered.

1. It is noticed from the findings, that there is a need for the development of short term stand curriculum to the needs of novices and it should be according to 2002 National Education Act of Thailand. The Buddhism in Thailand is unique in its nature. Majority of them followed Hinayana or southern Buddhism or Theravada. Around 5% of the population of are the monks. To propagate
Lord Buddha’s teachings to the world there is a need to have an alternative, attractive and interesting curriculum. The Buddhist universities – Mahacholalongkarnrajavidyalaya and Mahamakutrarajavidyalaya should take necessary steps to prepare a curriculum for novices.

2. One of the finding in the perception of parents, teachers and educational experts noticed that the language used in Buddhist teachings are not comprehendable and instructional objectives are not clear. This need to be taken seriously by the Heads of Prapariyattitham institutions. They have to use simple language which can be comprehended by the common people. This will enable the people to attract towards Buddhist education. The instructional objectives should be stated in measurable and observable terms so that it helps to improve the monitoring of learning.

3. The another finding regarding the usefulness of various courses offered in Prapariyattitham institutions and facilities available in these institutions. Majority of the respondents felt the usefulness need of various courses of Prapariyattitham institutions. This is the indication of Thai people. The government of Thailand and Buddhist spiritual organisations should sustain this finding to propagate the teachings of Lord Buddha to modern world.

4. There is no influence of age, level of formal education, level of Buddhist education and the various institutions on the perceptions of parents, teachers and Buddhist educational experts on various aspects of Buddhist Dharma division curriculum of Prapariyattitham institutions. This also should be sustained for the future development of Dharma Division and Pali division curriculum offered by
Buddhist spiritual and religious organisations in Thailand. This will be a model to the other Buddhist countries to promote on the lines of Thailand.

5. In the trend analysis of the result of students of the Prapariyattitham institutions, lot of fluctuations observed. There is a sudden increase in the result of 2000 from 1999 and sudden decline in 2002 from 2001. This is not healthy sign. The institutions and policy makers should take this seriously to improve and sustain the result. If they fail to take appropriate steps the existence of these institutions will be in trouble. Hence the policy makers should take appropriate steps to meet these gap noticed in the trend analysis of result.

6. From the study, it is found that lot of variations in the availability of physical facilities, infrastructural facilities and human resources. These are more in some institutions and less in other institutions. These variations should be viewed seriously by the authorities. The Government of Thailand and Buddhist religious organization jointly work for the maintain the facilities among various institutions.

7. The finding indicates that Buddhist system of education is not able to develop positive attitude towards Buddhist system of education and to develop the self concept among the monks and novices. In other words, the existing system of Dharma Division Curriculum of Prapariyattitham institutions cannot develop the best ability as expected in the objectives of these institutions. Therefore, the Government of Thailand and Buddhist spiritual organizations in Thailand should probe into the reasons for such poor performance in attitude and self concept of the monks and novices.

5.4 SUGGESTIONS FOR FURTHER RESEARCH
Based on the design for the present investigation the findings that are arrived at and the limitations that are inevitable, certain suggestions are made for further research in the area. They are presented below:

1. Similar study on the same topic in the other provinces of Thailand may be conducted with larger sample and with more psycho-sociological variables.

2. Similar evaluation can be made in the Pali division curriculum from Pali 1-2 to Pali 9.

3. A comparative study of the functioning of Prapariyattitham Institutions of Chiang Mai with the Prapariyattitham institutions of other provinces of Thailand may be taken up.

4. A comparative study of attitudes and performance of novices of Dharma Division and Pali division may be carried out.

5. An analytical study may be carried out to know the influence of various factors contributing the achievement and attainment of objectives of Prapariyattitham institutions in Thailand.

6. A comparative analysis of Hinayana and Mahayana Buddhism in Thailand may be carried out.

7. Cost benefit analysis of Dharma Division curriculum of Prapariyattitham institutions can be taken up.

8. Comparative cost benefit analysis of Dharma Division and Pali division curriculum of Prapariyattitham institutions may be carried out.

9. A study of relationship between certain psycho-sociological factors and achievement of novices of Prapariyattitham institutions may be conducted.
10. Historical research on the propagation of Buddhism in the world in general and Thailand in particular may be carried out.

11. Comparative analysis of the Buddhism in India and Thailand during Asoka period and after may be conducted.

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