



**SELINUS UNIVERSITY**  
OF SCIENCES AND LITERATURE

**THE PERSPECTIVE OF HUMAN MORALITY  
IN BUDDHIST THOUGHTS AND ITS  
IMPLICATIONS FOR THE CURRENT  
VIETNAMESE EDUCATION**

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## **DECLARATION**

I do hereby attest that I am the sole author of this thesis and that its contents are only the result of the readings and research I have done.

**Student's signature**

Nguyen Huu Trieu Em

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## ABSTRACT

The education of Buddhism is very rich in humanity, because it helps people to have true faith, determination to practice the Dharma to become perfect people, people with a noble life, with two qualities. Highlights are compassion and wisdom.

In line with the direction of educational development in the new era, the United Nations Commission on Science, Education and Culture (UNESCO) has initiated the purpose of learning: "*Learning to know, learning to do, and learning to live together*", learn to assert yourself. "In a nutshell, it is: Learning to develop comprehensively, intellectually, skillfully, morally and lifestyle.

Today, while people are making great strides along the path of development towards a knowledge society and an open society, there are many "*great risks*" for the whole society, in which moral degradation, lifestyle is becoming a global problem, sadly it happens most often in the younger generation, students, students - the future owners of society. And Vietnam is one of the countries that need to raise an alarm about morality and lifestyle. Facing the country's sustainable development requirements, Vietnam needs to build a new ethical foundation, consistent with the era on the basis of inheriting the good traditional moral values of the nation.

After about 20 centuries of existence and development with the nation, Buddhism has left a profound impact in the history, culture and society. With the philosophy of compassion, rejection, and encouragement of the people towards goodness, Buddhism has easily entered the hearts of people, has the

effect of perfecting the moral personality, directing people to a life of altruism, equality and charity. The fact has proved that Buddhism conforms to the morality and lifestyle of Vietnamese people, and it has made positive contributions to the cause of national construction and defense. Today, in a complex cultural, economic and political context, we need to strongly promote the positive values of this religion in order to contribute to building the moral foundation of Vietnamese people in general and student generation in particular. Young people play an important role in the nation's construction and development in each country because it is a guaranteeing force for sustainable development. When he was still a student, during a talk with students, President Ho Chi Minh asserted that *"Talented without virtue is useless, having virtue without talent is difficult to do."*

However, an alarming fact is that the moral lifestyle of a part of students is going down for many reasons, including both subjective and objective causes. But if we continue to find solutions to prevent the effects of being objective and not strict with ourselves, the problem cannot be solved. Therefore, this article will generalize the ethical situation of students, analyze two causes that are considered basic, and propose a few solutions drawn from practical observation results and from studies in both domestic and international.

**Key words:** Human morality, Buddhist thoughts, Vietnamese education.

## **TABLE OF CONTENTS**

## ABSTRACT

<b>DECLARATION</b> .....	2
<b>ACKNOWLEDGEMENT</b> .....	3
<b>ABSTRACT</b> .....	4
<b>CHAPTER 1: INTRODUCTION</b> .....	10
<b>1.1.</b> Background of the study.....	12
<b>1.2.</b> Rationale of the study.....	14
<b>1.3.</b> Objectives of the study.....	17
<b>1.4.</b> Scope of the study.....	17
<b>1.5.</b> Significance of the study.....	19
<b>1.6.</b> Theoretical and practical meanings of the thesis.....	20
<b>1.6.1.</b> Theoretical meaning.....	20
<b>1.6.2.</b> Practical significance.....	21
<b>1.7.</b> Structure of the study.....	21
<b>CHAPTER 2: LITERATURE REVIEW</b> .....	23
<b>2.1.</b> Philosophical commentary on ethics.....	23
<b>2.2.</b> Buddhist thought about morality and lifestyle.....	28
<b>2.2.1.</b> The Buddhist thought of compassion and joy leads people to build a pure and healthy life, a true direction of goodness.....	28

2.2.2. In the relationship between people, Buddhist thought always aims to build relationships of equality, moderation and mutual respect.....	33
2.2.3. In the relationship between people and nature, Buddhist thought directs people to respect and build sustainable environments.....	36
2.3. Role of The perspective of human morality in Buddhist thoughts in Vietnamese education.....	38
2.3.1. Overview of the ethical status and lifestyle of Vietnamese students - students today.....	38
2.3.2. Some features of the profound influence of Buddhism on the lives of Vietnamese people.....	39
2.3.3. Buddhism is an educational system.....	44
2.4. Previous research.....	46
2.4.1. Foreign researches.....	46
2.4.2. National researches.....	47
<b>CHAPTER 3: INFLUENCE LEVEL OF BUDDHIST THOUGHT AND MORAL STATUS OF VIETNAMESE STUDENTS.....</b>	<b>48</b>
3.1. The influence of Buddhist thought on the thinking of Vietnamese people	
3.1.1. The reasonable values of Buddhist thought in our country.....	48
3.1.1.1. The integration of the spirit of compassion, joy and rejection with the patriotism of Vietnam .....	48

<b>3.1.1.2</b> The influence of Buddhist morality in relations of conduct and communication.....	49
<b>3.1.1.3</b> The influence of Buddhist morality in fairness and equality.....	50
<b>3.1.1.4</b> The influence of Buddhist morality on honesty.....	50
<b>3.1.1.5</b> Influence in goodness, gratitude and love.....	51
<b>3.1.1.6</b> Influence in the vast tolerance .....	51
<b>3.1.1.7</b> Influence in the spirit of self-reliance and autonomy of each person.....	51
<b>3.1.2.</b> The limitations .....	52
<b>3.2.</b> The current status of ethics and lifestyle of Vietnamese students – students .....	53
<b>3.3.</b> Reason .....	59
<b>3.3.1.</b> Families lack the right to care for or educate their children.....	59
<b>3.3.2.</b> Ethical education at school has not really been effective, and has not yet achieved the goal of educating people towards the good. ....	61
<b>3.4.</b> Current solution to educate Buddhist ethics education method for students .....	62
<b>CHAPTER 4: CONCLUSION</b> .....	65
<b>4.1.</b> Conclusion.....	65



<b>4.2. Recommendation.....</b>	<b>71</b>
<b>4.3. Limitations and Suggestions for further studies .....</b>	<b>74</b>
<b>REFERENCES .....</b>	<b>75</b>

## **CHAPTER 1: INTRODUCTION**

Vietnam is a country located at the crossroads of international circulation in Southeast Asia, and is the destination of the merchants of the Mediterranean region. From such an advantageous geographical position, the countries in this region have established economic, commercial, cultural and religious relations... through the two pepper roads, ie the sea crossing. Sri Lanka, Indonesia, China, Vietnam and Dong Co roads, which are roads, originate from Northeast Asia and cross Central Asia, Mongolia, Tibet, Vietnam and China. Therefore, the major religions, including Buddhism, have many advantages to enter our country.

As soon as it was introduced, from the first century, Buddhism quickly adapted to the river way of the Vietnamese people and in the process of formation and development in this country, Buddhism did not encounter any obstacle in integration into all strata of Vietnamese society. Buddhism permeated the Vietnamese civilization naturally and easily as water permeates the soil. Buddhism has spread throughout the cave along the alley in Vietnam and has a certain foothold from the court to the Vietnamese village. The morality of Vietnamese Buddhism has also been ingrained in the lifestyle and thinking of the Vietnamese people and has become invaluable spiritual values for people in this country. Throughout the history of the eighteenth century, Buddhism has proved its existence in almost all fields of politics, economy, culture, society... and has contributed, influential influences pole on the aforementioned sides.

In line with the direction of educational development in the new era, the United Nations Commission on Science, Education and Culture (UNESCO)

has initiated the purpose of learning: "*Learning to know, learning to do, learning to live together*", learn to assert yourself. "In a nutshell, it is: Learning to develop comprehensively, intellectually, skillfully, morally and lifestyle.

Today, while people are making great strides along the path of development towards a knowledge society and an open society, there are many "*great risks*" for the whole society, in which moral degradation , lifestyle is becoming a global problem, sadly it happens most often in the younger generation, students, students - the future owners of society. And Vietnam is one of the countries that need to raise an alarm about morality and lifestyle. Facing the country's sustainable development requirements, Vietnam needs to build a new ethical foundation, consistent with the era on the basis of inheriting the good traditional moral values of the nation.

After about 20 centuries of existence and development with the nation, Buddhism has left a profound impact in the history, culture and society. With the philosophy of compassion, rejection, and encouragement of the people towards goodness, Buddhism has easily entered the hearts of people, has the effect of perfecting the moral personality, directing people to a life of altruism, equality and charity. The fact has proved that Buddhism conforms to the morality and lifestyle of Vietnamese people, and it has made positive contributions to the cause of national construction and defense. Today, in a complex cultural, economic and political context, we need to strongly promote the positive values of this religion in order to contribute to building the moral foundation of Vietnamese people in general and student-student generation in particular.

## 1.1. Background of the study

As a form of social consciousness, Buddhism as well as all religions, also carries in it the ideological value, as a reflection of humanity's desire to reach the truth - good - good, but the difference is more in focusing on the goal of freedom from suffering. The morality of religion, from the meaning of a socially conscious form, is also the accumulation of mankind, which religions with different positions are systematically reflecting through Cause of each particular religion. From such a relationship, between religious morality and social morality, there is always a common point and a difference, and in every person there are two (dual) dualities that are both a citizen of the society and a believer religion. There is no morality apart from people, outside society, so the dissection or distinction between religious morality and social morality is only relative. *"The greatest values of religion are the values of morality and culture."*

Ethics is always specific history, it was born, existed and developed due to certain human needs in relation to society and their natural world. When social existence changes, social relationships change, morality also changes with ethical rules and behavior standards that can sometimes be reevaluated or redefined. But the common goal of every ethical system is to perfect human dignity and reach to build the typical truth - good - beauty, Buddhist morality is no exception to that general rule. Buddhist ethics is the crystallization of ideas, ancient Indian culture, but now it has become an example of Eastern morality in all moral values of mankind. In which there are many contents of educating the religion to be active people in modern society today.

Buddhist morality is the result of a selective succession and development of the concepts, moral categories and practices of ancient India. And Buddhism's man-made virtues are highly self-conscious people. In particular, as a religion based on the belief of "*freeing people from suffering of immorality*", Buddhism is a religion with atheistic tendencies. Buddhism advocates suffering because it is man who creates karma and is conditioned into it. Therefore, liberation is one's own career by accumulating good karma and eliminating all negative karma, not by the gift of any divine beings. So in Buddhism, the goal of liberation is also to cultivate the human being.

In particular, Buddhism has a moral view of the progressive environment. Buddhism is an ancient religion, it has the unique behavior of a religion towards the environment, completely opposite to the attitude of some theistic religions and the opposite of the spirit of following the profits of the economy and consumer economy in the natural environment. From the Buddhist point of view, the modern treatment of industry and consumption towards the environment is to follow only the profit and satisfy the relentless demand for enjoyment which Buddhism considers to be the encouragement of greed and hatred and when dominated by them should cause heavy karma. Environmental crises, environmental exhaustion and ecological imbalances can only be corrected by the mindfulness to overcome that "*three poison*".

Buddhism is also one of the earliest religions to set the standard of being human associated with the quality of being environmentally friendly. Buddhism has laid down a number of rules about attitudes toward nature in the broad sense. It can be said that although the term "*Environment*" or "*environmental ethics*" are not included in the Buddhist teaching, the Buddhist

solutions to nature are very suitable to the current environmental ethics concept such as in the Seoul Declaration on Environmental Ethics 1997. Therefore, it can be said that Buddhism does not precede the term "*environmental ethics*" but has gone ahead with the content of environmental ethics, and today we can refer to and learn from that positive suggestions. Therefore, the author has launched the topic "*Perspectives on human morality in Buddhist thought and its implications for Vietnamese education today*" to conduct research, analysis, and impact assessment.

## **1.2. Rationale of the study**

Buddhism is a form of philosophy, religion and morality born in India in the 6th century BC, which was introduced into Vietnam around the beginning of Christ. When entering Vietnam, Buddhism was quickly "*Vietnam*" to suit the conditions of Vietnamese history, Vietnamese culture and beliefs, with a long life and profound influence on the spiritual life. Vietnamese people in history as well as present. Right from the time of its introduction into Vietnam, with the doctrinal ideas close to the beliefs, customs, traditions of the nation, Buddhism quickly integrated with Vietnamese culture. In our country, Buddhism and the national ideology have a close relationship with each other, initially this relationship was a two-way relationship: If Buddhism affects the process of forming Vietnamese people's thoughts then the customs and traditions of the nation also affect Buddhism to create a separate line of Buddhism imbued with the national cultural identity of Vietnam. Today, Buddhism is still an integral part of the spiritual life of Vietnamese people. Many Vietnamese people do not follow Buddhism but still voluntarily follow the principles and standards of Buddhist ethics as one

of their motto. Since the last years of the twentieth century, our country has been increasingly affected by strong market economy, industrialization, modernization and international integration. Besides the proud achievements in all aspects of social life, there is an undeniable fact that the imbalance in human-social development process in the current period, especially is the moral degradation of a part of young people. Current situation of young ethics has many issues that need to be addressed. In addition to the young people with good moral qualities, a sense of learning and labor, and a great contribution to the nation, a significant number of young people are showing signs of decline in moral character, many manifestations of depraved lifestyle contrary to the fine traditions and customs of the nation. The attitude of disregarding traditional values is the cause of increasing social evils among young people and young people. They tend to promote individuality, selfishness, coldness, no gratitude, little attention to obligations and responsibilities, little attention to those around them... A series of heartbreaking phenomena takes place in The place of school and in society that we cannot ignore. On the other hand, in the context of today's globalization, the morality we are building needs to be towards a system of spiritual values in which the tradition and the modern need to be closely interconnected. closely so that national culture in general and traditional moral values in particular participate in the integration with common values of all humanity without dissolution, without losing the good cultural identity of the nation. Young people are the pillars of the country, the future owners of the country, the abundant labor force of the whole nation. Strong or weak home country is caused by young people. Ethical education for young people today has become an urgent issue to train a generation with intellect, physical

strength, spiritual and moral life in a pure, brave and truly meaningful way civic awareness and responsibility, contributing effectively to the cause of national construction. A good implementation of this process requires a variety of measures and different actors. Besides the educational work of schools, social organizations, the law, Buddhist ethics will be an important factor contributing to the adjustment of morality and lifestyle for young people if we know how to promote its positive values. As an element of national cultural identity, Buddhist ethics have interfered, merged, enriched traditional Vietnamese morality. The spirit of compassion, the good direction of Buddhism is one of the origins of humanism, equality, and peace of Buddhism in accordance with the current trend of integration and development of different ethnic groups in the world. Therefore, inheriting, promoting and having specific methods to convey the values, principles, ethical standards of Buddhism to young people, surely Buddhism will make effective contributions to the Ethical education program for young people in Vietnam today.

On the basis of scientific research and objective evaluation, our Party has repeatedly emphasized: Beliefs and religions are the needs and spiritual interests of a part of the people, they still exist for a long time and dominate the cultural and spiritual life of a part of the people, including moral values suitable to the interests of the entire people and the construction of a new society. Exploiting the positive elements of Buddhist ethics and limiting its negative effects to build morality for young people today is essential. Stemming from that reasoning and practical requirement, the author chooses the topic *"The perspective of human morality in Buddhist thoughts and its implications for the current Vietnamese education."*



### **1.3. Objectives of the study**

The thesis focuses on clarifying some basic contents of Buddhist ethics and the influence of Buddhist ethics on the current education of Vietnam, on which basis to make some recommendations to promote images positively and limit the negative effects of Buddhist ethics in the process of building and perfecting morality for students.

To accomplish the above objectives, the study performs the following objectives:

1. Presenting the basic contents of Buddhist ethics and the introduction of Buddhism into Vietnam
2. Analyzing of the main effects of Buddhist morality on Vietnamese students
3. Analyzing the moral significance of people in Buddhist thought for the current Vietnamese education
4. Providing some recommendations to promote the positive effects and limit the negative effects of Buddhist morality in the process of building and perfecting morality for students through education.

### **1.4. Scope of the study**

The object of the thesis is Buddhist ethics and its effects on the Vietnamese youth ethics today.

Buddhist ethics covers a very broad content, but within the scope of his doctoral thesis, the author focuses on clarifying some of the most basic and

specific ethical values, principles, and characteristics of Buddhism. At the same time, these are also the contents in the Buddhist teachings that have the most profound influence on the morality of Vietnamese people in general and Vietnamese youth in particular. In terms of time, the thesis examines the influence of Buddhist ethics on student morality in Vietnam through Vietnamese education from 2000 to the present.

The thesis is based on the methodology of Marxism-Leninism, combining dialectical materialism and historical materialism, Ho Chi Minh thought, and the viewpoint of our Party and State on religion in general and Buddhism in particular, especially the viewpoints on renewing religious awareness and policies towards the religion of our Party and State since the country's change. The thesis uses the main research methods of philosophy such as: Methods of analysis, synthesis, generalization, statistics, data collection, comparison, comparison to draw conclusions, and scientific judgment.

**Regarding time:** The research topic on the influence of the Buddhist worldview, especially the views on human morality, on the spiritual life of Vietnamese students from 2000 to the present.

In terms of space: The thesis conducts research on the influence of the Buddhist worldview, especially the viewpoint on human morality on the spiritual life of Vietnamese students today.

Regarding the content of the research: The thesis studies the Buddhist worldview in a holistic system of conceptions about the world, the position and role of people in the world. Within the scope of this thesis, the author only

studies human moral viewpoints within the scope of thought, morality, lifestyle, because the ideological life plays a major, dominant, regulated role in calculating substance, content and direction of development in human mental activities.

### **1.5. Significance of the study**

Education for children, especially for disadvantaged children, has a direct impact on the overall development of society not only because children are the future human resources of the country, but also for their parents. I am also a direct human resource producing material wealth for society. On the other hand, the intelligence and social behavior of a child is inherently formed during the first years of life and during school. Therefore, the right pedagogical effects for this age group will help children develop comprehensively and in the right direction, which is the foundation for development throughout the later stages. Realizing the importance of social education will partly offset the limitations of family and school education, while providing equal development opportunities for all children and religious return to the orphans, the missing, the physically and mentally deprived.

The reception, management, nurturing and education of disadvantaged children are the path of reincarnation, or in other words, social education is an important goal of Buddhist education. From the Middle Ages, Vietnamese Buddhist history proves that, under the protection of the temple, Ly Cong Uan from a small child had the opportunity to come to the mat to move the capital and give birth to a brilliant dynasty. In addition, the Buddhist education also contributes to the nation of the learned masters, with the classic responses to the history books, making your country's envoy admire.

In the Buddhist education environment, children are not only cared for physically but also educated under the formal education program, practicing social morality, approaching the spirit of "*compassionate and compassionate, selflessness*" by specific lessons, by specific methods derived from body - speech - mind. Supporting disadvantaged children is a sustainable and long-term way to implement the educational socialization policy, while public educational institutions have not met the social needs and a part of children. I want to steal books to go to school but I cannot afford it.

Education for children to understand is not as difficult as education for children to do. In order to create an effective educational environment, Buddhist educational institutions not only ensure the quality of programs, material conditions, equipment, etc., but also the teachers and lecturers have to turn themselves into "*panels.*" *mirrors* "for children to follow. It is the honest, kind lifestyle of those around him that makes an important contribution to teaching children to be good people. In each charity center, according to the routine weekly, monthly or quarterly, the teachers, monks and nuns should organize group activities with the spirit of "*spreading hearts*". This helps them recount their own experiences, interact with teachers, collaborate with friends. Such moments will help children feel the family atmosphere, express their role, eliminate the inferiority complex about the situation.

## **1.6. Theoretical and practical meanings of the thesis**

### **1.6.1. Theoretical meaning**

The thesis contributes to providing an overview of the Buddhist world view, the human moral viewpoint in Buddhist thought and its positive effects on students' spiritual activities and activities in Vietnam today.

### **1.6.2. Practical significance**

- The thesis contributes to providing scientific arguments for the Party, the State and religious management agencies to take appropriate solutions to promote positive effects and limit negative impacts of the Buddhist world view on with the spiritual life. Since then, improving the moral awareness of people in general and the application of Buddhist thought to the education of Vietnamese students today.

- The thesis can be used as a reference for research and lecturing teach related topics.

## **1.7. Structure of the study**

### **Chapter 1: Introduction**

The matters determined in the chapter consist of background, objectives, significance, research questions, and scope.

### **Chapter 2: Literature Review**

Two important parts of the chapters are definitions of key terms in the title and review of the previous studies.

**Chapter 3: Influence level of Buddhist thought and moral status of Vietnamese students**

## **Chapter 4: Conclusion and Recommendations**

In addition to the findings and conclusions, some recommendations are also suggested for further research and evaluation.

## **CHAPTER 2: LITERATURE REVIEW**

### **2.1. Philosophical commentary on ethics**

Ethics and religion are forms of social consciousness that were born very early, with a rich history in human culture. The presence of morality and religion is a testament to the need for a beautiful world.

Ethical commentaries on ethics indicate that: *"Ethics ... includes principles (ethics), rules, norms that regulate human behavior in relation to others and to the community. Based on these rules, people evaluate the behavior and dignity of each person with the concepts of good and evil, righteous and unrighteousness, obligation, honor."*

The expression of ethics in daily life is concretized by the rules of human conduct in two aspects: firstly human behavior with nature (also called ecological ethics), because in relation to the natural environment, man is considered a sentient being, living in an extremely large and mysterious world, *"the son of nature mother"*, surrounded by nature, shelter. Accordingly, man is a small universe, is a part of the natural world, the existence and development are dependent on the natural world. Therefore, every human excess behavior when acting on nature will lose its equilibrium, and thus is contrary to the law, is unethical ecology, just as the statement of the world learn that *"destroying nature is also destroying oneself"*. The second is the rules of human behavior with each other in countless relationships in the community. These relationships are dual in nature, on the one hand it is a condition, an environment for people to show their moral behavior, on the other hand through these relationships, the moral standards are also created, fostering and finishing.

The law is also a form of social consciousness, but in comparison it is not the same with morality. Because, if the law regulates human behavior and attitudes in the community by rules, legal documents, orders, imperatives, ethics regulate human behavior by principles of voluntariness, self-discipline, due to the impulse of conscience and under the influence of social opinion. Human moral standards are sustainable, passed down through generations. The ethical category has always been historically specific because each age has built up its own ethical institution. Ethics is not something sublime, abstract or hard to understand, but it is born, exists and develops due to the needs of society, because it is a form of social consciousness; dominance of social existence. When society exists, its morality will change accordingly. Every moral rule can only be implemented in society, defined by social relations, which means that social relations are indispensable elements for the formation and development of ethical rules. Each society in its existence is very diverse and rich, with many different relationships, and each relationship has its own ethical standards. Therefore, up to now, many ethical theories have been born to adjust behavior accordingly, aiming to improve human nature.

As a form of social consciousness, Buddhism as well as all religions, also carries in it the ideological value, as a reflection of humanity's desire to reach the truth - good - good, but special different in that the goal of liberation from suffering is focused. The morality of religion, from the meaning of a socially conscious form, is also the accumulation of humanity, which religions with different stances reflect systematically through the Cause of each particular religion. From such a relationship, between religious morality and social morality, there is always something in common and a difference, and in



every human being there are two (*dual*) dualities that are both social citizens and believers religion. There is no morality besides people, outside society, so the dissection or distinction between religious morality and social morality is only relative. *"The greatest values of religion are those of ethical and cultural values"*.

Ethics is always specific in history, it was born, existed and developed due to certain human needs in relation to society and their natural world. When social existence changes, social relationships change, morality also changes with ethical rules, behavioral standards that can sometimes be reevaluated and redefined. But the common goal of every ethical system is to perfect human dignity and reach to build the typical truth - good - beauty, Buddhist morality is no exception to that general rule.

Buddhist ethics is the crystallization of ideas, ancient Indian culture, but now it has become an example of Eastern morality in all the moral values of humanity. Including many educational contents to make people active towards modern society today.

But morally, the Buddha selectively absorbed the traditional moral values. In particular, despite the Brahmanist religious and religious inequality, the Buddha did not negate the traditional moral standards that Brahmanism had integrated. On the contrary, he always asserted the good qualities of a Brahama-bhuta and only discarded its holy shell. He once said: *"Whoever conquers the binding, the norm of the mundane world is called Brahman, that name is not due to the background or lineage ..."* (2). The Buddha asserted that noble status was not entirely due to the background, clan rules, but due to the noble qualities achieved by cultivating morality and wisdom. The Buddha objected to the religious monopoly of the Brahmin caste, especially the

lineage caste lineage with the deified meaning. But the Buddha not only did not negate, but also promoted the Brahman's path and way of cultivating the morality as well as many basic virtues of a Brahmin. Thus, the old concept brought a new connotation and promptly met the need for equality, spiritual and cultural freedom of Indian society at that time.

Buddhist morality is the result of selective inheritance and development of the concepts, moral categories and practices of ancient India. And Buddhism's man-made virtues are highly self-conscious people. In particular, as a religion based on the belief of "*freeing people from suffering of immorality*", Buddhism is a religion with atheistic tendencies. Buddhism advocates suffering because it is man who creates karma and is conditioned into it. Therefore, liberation is one's own career by the accumulation of good karma and the removal of all negative karma, not thanks to the gift of any deity. Thus in Buddhism, the goal of liberation is also the practice of cultivating the human being.

Buddhism also has many unique ethical categories and terms: "*Good*" (akusa) is a central category of morality in general - its opposite is akusala (akusala). This is the most basic category of ethics that any ethical system considers to be the standard. However, the implications of this category in Buddhist ethics are not quite the same as other moral systems. Buddhism considers that good, evil, righteousness, evil spirits are not inherent, nor are they created or regulated by any gods or supernatural beings, but their deep roots are in everyone. Buddhism believes that due to ignorance, or ignorance (avidya), we mistakenly think that there is a true Self, from which there is the attachment of self (atman), and the arising of desire (kama) greed, hatred, delusion, and creating actions (body, speech, and mind) gradually gaining karma (good or

evil), righteousness or wrongdoing, vipā, etc. Liberation means overcoming the ignorance of egoism, it will find the inherent Buddha nature (human nature). Once liberated, at the same time there is no longer accept good or evil, righteousness or evil and morality becomes human nature, human nature. "*Karma - cause and effect*" is the category that presents the Buddhist concept of the self-origin of suffering and the unique principle of self-judgment of Buddhism. Buddhism selectively inherits the theory of reincarnation from the ancient Indian moral tradition, but promotes the atheist direction of "self-bearing", happiness or suffering is also dependent on predestination. the good and the evil. The moral judgments of the law of karma - cause and effect are not of any spiritual person, but free; suffering or happiness are the result of our own good or evil karma. This is the point that makes the morality of Buddhism more unique than theistic religions, because it maximizes the self-awareness and liberty of the individual, though mysterious in past lives ... of the law of karma - cause and effect, one must be wary of each action (body, speech, and mind) of oneself.

"*Mind*", "*Loving you*" is a Buddhist concept that all good, evil, suffering, karma or happiness are created by the mind (Citta). Body, speech and mind are the behaviors that contribute to karma, but mind is the most profound agent. Buddhism believes that if practiced by body and speech but unintentionally, it still does not create karma. When mastering the mind, you will master actions and words and will avoid creating karma. Valuing is the special moral conception of Buddhism recorded in the Angulimala Sutta of the Central Sutta II. Charisma is a virtue that is ashamed and submissive to one's mistakes. This is a unique category that helps to clarify the criteria of distinguishing good - evil, right - wrong by the role of mind (mind), because it

requires self-criticism and self-reflection at a very high level of morality. In life as well as in the process of cultivation to become perfect, no one can avoid all mistakes; In contrast, most people can only mature and truly mature when they overcome mistakes, repentance, and improvement. *"There is shame (make you precious) is good legal, not ashamed is no different from animals"* (Kinh Di Giao).

*"Precepts"*, also known as the Precepts, essentially concretizes the *"good"* concept of Buddhism into moral standards. Gender is generally understood as the ethical norms, prohibitions, and commandments which are meticulously standardized, clearly defined for many types and many caste levels. Indian Buddhism has two words to refer to the precepts: Pratimoksa and Silà, which means that the precepts are more liberated, the precepts are less liberated; and that means morality, morality, manners, moral character in the spirit of doing good, evading evil, compassion, joyful disposition... Through the history of Buddhist development, precepts are divided into many levels for Many objects of different levels in the process of cultivation and each locality, each Buddhist sect may also depend on specific circumstances to increase or decrease the number or details of gender.

## **2.2. Buddhist thought about morality and lifestyle**

### **2.2.1. The Buddhist thought of compassion and joy leads people to build a pure and healthy life, a true direction of goodness.**

As one of the elements that have created the national culture for thousands of years, Buddhism today still retains positive values that can contribute to building a moral lifestyle for Vietnamese people. Buddhist goodness is one of the origins of humanitarianism; compassion and charity

help the people in need, maintain the spirit of the good leaves to protect the torn leaves of the nation, the philosophy of impermanence and non-self to help people reduce their egoism... The Buddha's teaching advises people to always remember "*filial piety*", to use the word filial piety to be the first: "*filial piety is Buddha conduct, filial piety is Buddha mind.*"; "*All things in the world are nothing more than the parents' gratitude*"... These are positive and practical values that contribute to the teaching of people, help the young generation to stand firm against the temptations of life, encourage them to care about the fate of the community, be honest, and respect cloning ... Buddhism advises people to observe the five precepts: no killing, no stealing, no adultery, no lying, no drinking.

The Sigalovāda Sutta (the Sutta-Life-of-Dharma-la-Sutta) of the Ministry of Education refers to the moral standards of the laypeople. Buddha cited 14 things that sin should be avoided by the laypeople:

- Four defilements: Kill the birth, theft, adultery, lie.
- Four cases of harm: Greed, anger, fear, ignorance.
- Six jobs for money every day a decrease: Like drinking intoxicants, greed for women, love to gamble, like to sleep a lot, like to play around in the street, lazy.

Buddhism advises people to achieve the perfect dharma (pàramitas), including: (1) Almsgiving, (2) Morality, (3) Renunciation, (4) Wisdom, (5) Diligence, (6) Be patient, (7) Be honest, (8) Decide, (9) Be kind, (10) Be compassionate [2]. Buddha said: "*Let man overcome anger with love, let him*

*overcome sin with goodness".* In this way, the Buddha said, if anyone practices these instructions, they will reap benefits.

After practice, the development qualities are pronoun, righteous person, altruistic, right view and arrogant and arrogant detachment... Before his death, he also said, *"Destroy is to belong."* all the things in this world. Save yourself with diligence." It can be said that the concept of compassionate compassion and doing good deeds is one of the most valuable conceptions of Buddhism. It not only helps people to live virtuous, healthy lives but also helps to prevent and overcome social evils (especially in today's society); at the same time it stimulates people to love each other and do many good deeds (especially in the dark side of the market economy, more and more people are selfish, personal benefits, degenerate personality). If there are many countries and people practicing perfect dharma like Buddha did, we will build a community of sharing and covering each other in cordiality. Therefore, Ho Chi Minh commented: *"The guiding principle of Buddhism is to build a life of purity, goodwill, equality, happiness and prosperity"*.

Values refer to the inherent value of something worthwhile and, first of all, in the sense of the value of physical exchange in relation to other objects under the subjective view of a subject that it can exchange, with practical benefits, available to the subject. Thus, the value of an object is initially subjective, which one person considers to be valuable, others who may find it worthless. When it comes to community exchange, it is valuable by convention and is recognized by the community. So we can temporarily understand "value" is what we *"consider to be worthwhile and of relative importance compared to other things"* according to Chris Barker's

understanding in the sage dictionary of Cultural studies (Dictionary of philosophical research on culture).

Ethical values of religions in general, Buddhist moral values in particular always direct people to the foot, the good and the beauty from which it fosters and enhances the nature of PEOPLE (capitalized). When integrating into Vietnamese culture, the Buddhist moral value system is always hidden in the standards of conduct between people and people in society. That is why the Buddhist moral value system contributes to regulating the development of human society, it always directs people to goals such as truth, goodness, beauty and takes human society to a new height. .

Referring to the Buddhist moral values system, we would like to mention the basic values such as compassion, compassion, joy, moral values of the five precepts, the ten virtues, etc... Buddhist ethical values integration into the ethical or ethical conception of each nation or nation on its own levels and aspects. Buddhist ethics from the very beginning of its introduction into Vietnam was accepted by the Vietnamese because it was consistent with Vietnamese moral notions, but not only in Vietnamese, we found that values the ethics of Buddhism as mentioned above (mercy, compassion, joy, five precepts, ten virtues, etc.) are very consistent with the moral principles of being human, so they are accepted by human society. The level of acceptance but acceptance is up to each ethnic, ethnic and national community. Buddhist ethical values permeate the Vietnamese people subconsciously.

According to Buddhism, kindness is a loving treat to all sentient beings in Ta-ba realm, Buddhism's kindness is likened to love, the heart of a mother for her only child. Kindness is the most beautiful mood of man in life. The

love of Buddhism is always linked to compassion. Buddha and Bodhisattva love all sentient beings like an only child, that is kindness. Deeply sympathetic to the suffering of sentient beings, that is compassion. The compassion of the Buddha and the Bodhisattva are utterly altruistic, non-self, all "our" thoughts are erased. According to Buddhism, those who practice kindness receive eight benefits such as: *"Sleeping peacefully, waking up happily, not having nightmares, being loved by others, being treasured by inhuman beings, being protected by the gods, not harmed by poison, after the common destiny, reborn to heaven Brahma"* (Kinh Sangha II, III).

Buddhism always encourages people to do the ten good things, the good deeds (the ten good deeds) such as: Not killing but releasing, not stealing but giving, not committing adultery but living cleanly, not lying but telling the truth, do not speak evil but speak gently, do not say division but say solidarity, do not say nonsense but speak useful words, not greed but know how to give up, or giving alms, without anger but compassion, mind, awareness. In Buddhism there is also a practice called compassion, which encompasses all sentient beings across the 10 directions in their boundless vast compassion. Tu Thi, a title indicating Maitreya Buddha is the future Buddha in this realm of Tabar. The Buddha expresses an infinite love for all sentient beings. The Buddha's book often refers to the Buddha as a Father, that is, a loving father.

Ethics as a Buddhist has its own strength in that although it is a religion, it is based on the philosophy of dependent origination, egolessness and so atheism. The concept of cause and effect - Buddhism's karma has a mystical spiritual element which, though not fully verified by modern science,



cannot but negate the rational elements of this theory, and from the religious perspective virtue of being human, this concept still promotes self-awareness, is much more introspective than theistic religions, and even simple atheistic ethics. The ability to self-judge does not blame the divine destiny of cause and effect philosophy - the karma has the meaning of cultivating one's self-cultivation as a convincing person. The judgment of the law of cause and effect is still valid so far that man must be wary of his own actions (body, speech, and mind).

This moral of the Middle Way, inward and self-conscious morality has been preserved and developed continuously from the original Buddhism through the stages up to now. From the moral point of being human, Buddhism's morality has taken man and liberated people from suffering as the center, and it has taken root smoothly, peacefully in many countries in Asia, peace and harmony fellow with most regional ethics and religions. Overall, the ethics of Buddhism is a system of religious ethics, but it is outstanding that it has an atheistic tendency, is inclined to the inner world and promotes the unique quality of the person.

**2.2.2. In the relationship between people, Buddhist thought always aims to build relationships of equality, moderation and mutual respect.**

- Regarding gender equality issues:

Gender equality and feminism are among the most important issues of the new age. In most cultures, women often suffer from injustice. Therefore, fighting for gender equality is often synonymous with fighting for women's rights. In Vietnam today, the fight for gender equality is still one of the

important contents in building an equal society. In this struggle, the struggle for ideology is the most important, because when the perception changes, the action also changes. In terms of gender equality ideology, (in our opinion) Buddhism contains very practical ideas....

The society of the time of the Buddha Shakyamuni was born as if people lived under the rule of the rich and powerful class. Human life has always been subjected to oppression of injustice, suffering, poverty, and separation. Women are never to be on par with men in society. This narrow conception is not unique to ordinary people, but it exists among the king.

Buddha Shakyamuni was well aware of this problem and he made an important revolution to free women from inherent oppressive thoughts and to elevate their status in society, so that they could have enjoy your rights like everyone. The Buddha himself preached to his successor, the enlightened Kieu Dam (Mahabaxabadê). This allowed us to open the practice for nuns later, including in Theravada Buddhism. In his research, Daisaku Ikeda made a comment on the equality spirit of Buddhism as follows: "*Overcoming the narrow conceptions of race, caste and ethnicity, Buddhism manifests itself firmly on the equality of the four traditional levels in Indian society*".

Socially, Buddha Shakyamuni taught how to treat one another through the Thien Sanh Sutta: "The husband should take five things to love and support his wife such as: One is loving his wife *"Two is not scornful. Three is buying things from pearls and make-up. Four is to stay at home so that your wife is free. Five is to see your wife like yourself."*

From the "*I am a Buddha, all sentient beings have the ability to become Buddha*" of Buddha Shakyamuni, is a witness to his value respect for equality (including gender equality) in together practice, enlightenment and liberation.

Buddhist thought always directs people to behave fairly and respect basic human rights since our existence in the world, justice, equality, democracy and freedom are conventions forever hope of man. These ideas are based on morality. Without morality, social justice is more theoretical than reality. In this regard, over the past 2500 years, Buddhism has shown a great deal of practical interest. This is because the goal of Buddhism is to create human life with material values of happiness, love and peace.

In many sutras, the Buddha taught social justice and human rights. According to Buddhism, everyone is the same and deserves to preserve their dignity and live a quality life. The Buddha taught in the Vasala Sutta (Sutta The Poor), "*It is not because of birth, It is not because of birth*".

The idea of equality in the teachings of Shakyamuni Buddha is one of the good and progressive things for Buddhism today. One of the simple ideals of Shakyamuni Buddha said, but few people noticed that: "*A person becomes noble or inferior because of their three karma, not because of the place they born*".

As a religion, Buddhism is also concerned with the issue of liberation for humans. Besides respecting and asserting basic human rights, Buddhism does not exclude the rights of other living things like animals and plants. Buddhism also has ten commandments: not to kill people, not to steal, not to lie, etc. ... Of all the Buddhist commandments contain one thing: do not

destroy life, this advice It applies not only to humans but also to all sentient beings.

Buddhism is not separate from personal interests and social interests, but emphasized at the same time, personal and social interests must go together to create a happiness for humanity. This philosophy of Buddhism can be found in the five precepts, the moral standards of Buddhism. People should observe the 5 precepts to make life free from harm, not violating national laws, for personal gain and for the benefit of the whole society. They are necessary to form a democratic society, a peaceful life. Therefore, Buddhism is not a socially isolated religion, but a deeply social one, which is why hundreds of millions of people around the world follow Buddha.

Moreover, E.F. Schumacher in his work "Small but beautiful" wrote, *in Buddhism development does not lie in wealth, it starts with people, their education, organization and morality. Buddhism does not encourage competition but advises cooperation, which is the most appropriate measure to deal with economic crisis, political and social instability and the implementation of social justice. It is no coincidence that the wise German philosopher P. Neitzch - upheld the practical meaning of Buddhist teachings: "Buddhism has received the responsibility of handling the matter objectively and calmly ... Buddha Religions do not stimulate people to wage war against other religions. The most moving thing is that the Buddhist teaching is against the idea of revenge, hatred and resentment."*

**2.2.3. In the relationship between people and nature, Buddhist thought directs people to respect and build sustainable environments.**

Buddhism leads us to a more correct attitude towards environmental issues, one of the major problems of our time. In the commandment not to destroy life, the right to life of animals and plants is respected as human. Nature depends not only on people, but also on people.

When we discuss the positive effects on the human environment from the teachings of the Buddha, we realize that the essential element to consider is the solution to the economic life of humankind that Buddha interested. Because this is one of the causes of environmental destruction. About this, the Buddha taught his disciples to perform "*the righteous*", that is, to earn a living in an honest, righteous manner, without harming themselves, for people or for all species.

Such economic conduct, if fully practiced, will perfectly safeguard the human environment. Following the "*righteous way of life*" approach, we will not destroy the forest and hunt and kill all the bluff (if it is not absolutely necessary for survival). Along with the practice of "right livelihood" in the Eightfold Path, the Buddha taught Buddhists to keep the precept "not to kill" in order to develop compassion. It can be said that these are practical, silent and long-term actions in protecting the human environment in the most perfect way.

The teaching of the Buddha Shakyamuni in the Sutta of Compassion is a clear and comprehensive demonstration of the thought of respecting and living in harmony with nature and all things: "*May all people and all beings live safely and happily happiness, kindness and peace; may all living things of the earth live peacefully, the weak, the strong, the tall, the short, the big and the species small, species we can see, species we cannot see, species near,*

*species far away, species that are born and species that are about to give birth; may no species kill any species, no one will to underestimate one's life, do not let anyone out of anger or malice and wish for anyone who is suffering and miserable."*

### **2.3. Role of The perspective of human morality in Buddhist thoughts in Vietnamese education**

The documents of the 11th National Congress of the Communist Party of Vietnam emphasized: *"Respect and promote the good moral and cultural values of religions"*. The application of ideology to ethical education and lifestyle for Vietnamese pupils and students today is very necessary, from both practical and scientific basis.

#### **2.3.1. Overview of the ethical status and lifestyle of Vietnamese students - students today**

Vietnam has been making great progress in economics, science and technology... but the downside of industry and market economy makes the *"human environment"* seriously polluted. Ethics, lifestyles of many people are degraded, many manifestations of strange lifestyles, contrary to the customs and traditions in a part of the population community are becoming increasingly popular, especially among young people, learning birth - student. They have a tendency to promote individuality, selfishness, coldness, little attention to obligations and responsibilities....

Currently, the number of minors in general and students and students in particular in crime are increasing with the trend of rejuvenation and the level of crime is increasingly serious. A series of heartbreaking phenomena taking

place in recent school places that we cannot ignore. According to statistics, 55-65% of the offenders in our country in recent years are teenagers and young people, including many students. The recent survey results of the Vietnam Education Development and Research Institute show that: The higher the education, the higher the number of students who violate ethics.

In 2007, a survey of 30 universities and colleges showed that 51.4% of students thought that *"cohabiting before marriage"* was a common phenomenon. Other figures of the 2007 Committee for Population and Family Planning alarmed that the country had more than 1.5 million abortions every year, of which adolescents accounted for over 35% (of which about 20 % are students).

President Ho Chi Minh once said, basically saying that: Youth is the future owner of the country, the country is prosperous or weak, strong or weak, partly because of the youth. The Resolution of the Ninth National Congress of the Party clearly indicated the direction of the task of building Vietnamese people in the new period: *"Building Vietnamese people to develop comprehensively politically, ideologically, intellectual, ethical, physical, creative capacity, sense of community, kindness, security, respect for gratitude, cultural lifestyle, harmonious relationship in the family, community and the whole society"*. Therefore, before the development of the country, it is necessary to build a moral foundation, a new way of life towards humanity, progress and sustainability for the young generation, students and students today.

### **2.3.2. Some features of the profound influence of Buddhism on the lives of Vietnamese people**

In Vietnamese history, Buddhism has had a lasting influence from the beginning of the Christian era to the present day. Buddhism has become an inseparable part of the Vietnamese nation. Vietnamese people used to recite "*Namo Amitabha Buddha*". In literature as well as in everyday life, people often remind the image of the Goddess of Mercy to save suffering ... It is the result of a selection process of many generations of austerities and perhaps even more important, is the choice of the masses. Since then Buddhism has come into life, into the consciousness of Vietnam.

In the minds of some Asian peoples in general and the Vietnamese people in particular, Buddhism is one of the religions with the most contributions to human society. There are even opinions that Buddhism itself has opened the first civilized path for the nation.

If Confucianism had played an important role in Northeast Asian countries like China, Japan or North Korea, then in mainland Southeast Asian countries such as Thailand, Myanmar, Vietnam and Cambodia or Laos, Buddhism plays such an important role. Buddhism has become a part of the ideology and conception of indigenous peoples, an invisible string connecting the Muong, different communities of people in the same country or between nations. Buddhism is considered an integral part of the spiritual and cultural life of Vietnamese people, etc.

The role of Buddhism is especially expressed in a focused, lively way at the temple. In the past, the pagoda was the center of religion - education - culture in each village. The pagoda was formed not only to fulfill religious functions but also to fulfill educational and training functions.



Many of the moral lessons of the Buddha taught by monks and teachers also helped the youth to follow the dignity, cultivate the ideal of the Buddha and follow a Buddhist order with one tender soul, an altruistic, unselfish loyalty. The temple is a school, a school is a temple, teaching both words and a prerequisite for inspiring children's writing of poetry and literature. In Vietnamese history (especially in the Ly-Tran period), a number of great poets, thinkers or national leaders (such as Van Hanh, Khuong Viet, Tran Thai Tong, Tran Nhan Tong, Tue Tinh ...) have grown from educating temples and themselves are exemplary models of morality, lifestyle. Today, the pagoda is like a bridge connecting Buddhists and Buddhists, a meeting point for integration among members of the community. Here, everyone, Buddhists or non-Buddhists can come to meet the needs of spiritual life and play during festivals or cultural activities.

Literature and art in mainland Southeast Asian countries in general and Vietnam in particular bear a Buddhist imprint. Buddhist literature has become a prominent feature in the literature of the nation. Buddhist teachings have become the dominant ideology in many literatures such as the Poetry of Ly Van Tran of Vietnam, etc. In particular, the art of architecture and sculpture of Buddhist temples clearly show the position of Buddhism. in the spiritual life of the residents. Famous works such as One Pillar Pagoda, Bao Thien Tower, Thien Mu Pagoda and many other famous temples across the country have become the pride and symbol of prosperity of Buddhism in the country.

From the fourteenth century to the next century we have not heard of Zen teachers such as Khuong Viet and Van Hanh with political roles affecting the whole process of the country. Nor did we meet a period when Buddhism

strongly influenced ideology and scholarship, literature and art as that of Ly Tran. But the effect could be more profound in the masses. The thought of charity, saving humanity and altruism of Amitabha, Quan The Am, fostered the compassion of Vietnamese people. Today, modern life makes human activities become busy and stressful. Therefore, more than ever people need to have moments to relax. The thought of compassion and compassion of the Buddha is a sedative to calm the mind, refresh the soul life as a way to nourish modern people...

In summary, on the basis of a solid indigenous culture, in the first millennium BC, Vietnam has absorbed many new cultural elements from China, India, especially Buddhism. Thanks to that, the Vietnamese cultural picture is increasingly rich, diverse and rich. People have accultured between cultural and religious factors and then created their own features of Vietnamese Buddhism. As a result, Buddhism plays a very important role in the intellectual, cultural and social life of the country.

With the philosophy of compassion, joy, and encouragement to the people, Buddhism's ethics has easily entered the hearts of people, has the effect of perfecting the moral personality, directing people to a way of life, altruism and equality, charity. The fact has proved that Buddhist ethics are in line with the morality of Vietnamese people and it has made positive contributions to building a new moral foundation for society on the basis of inheriting the traditional ethical values have been set.

The goodness of Buddhism is one of the origins of humanitarianism, equality, and peace of Buddhism in accordance with the trend of societal integration among peoples of the world in the trend of globalization. At

present, compassion and charity help the people in need, maintain the spirit of the good leaves to protect the torn leaves of the nation, the philosophy of impermanence and egolessness to help people reduce egoism... Values that positive ethic of Buddhism is multiplied with concrete actions such as the hungry being fed, the torn being dressed, the sick and the sick being cared for... The Buddhist morality advises people to always remember. *"Filial piety"*, taking the filial piety as the head: *"filial piety is Buddha conduct, filial piety is Buddha mind,"* and *" the world is nothing more than merit foster parents "*. In addition, Buddhist temple spaces always attract people to find retreat, contemplation and feel ... All of these are positive and practical moral values that contribute to the education. human beings, helping the young generation to stand up to the temptations of life, encouraging them to care about the fate of the community, to be honest, to respect humanity, to respect nature ... Besides, the lifestyle Buddhism promotes the spirit of *"living on the ground"* and has contributed to building a responsible lifestyle with a sense of non-greedy entitlement, not clinging to material interests, and living a noble, free life. Because according to the Buddha's definition, craving and aversion are the two most powerful negative forces in the human mind, they obscure our view and disturb our Buddha nature, so, following Him, eradicating True greed and anger are a great human achievement. Thus Buddhist ethics have contributed positive cultural values to the building of ethical lifestyles for people, especially for the young generation today. In particular, Buddhist morality also contributes to training a patient, stoic and stern lifestyle. Those are the forms of patient practice, overcoming the temptations of life so that the heart can be high and the soul will be liberated.

### **2.3.3. Buddhism is an educational system**

According to Master Chin Kung, Buddhism was introduced to China in 67 AD. At that time, the ruling Emperor sent an envoy to India to invite Buddhist monks to China to spread the Buddha's teachings, which at the time was more of an educational system than a religion. Indeed, the Buddha himself wants to pass on his teachings to educate people, help people to have a good life, to eliminate suffering, attain nirvana, rather than perform learning. His theory is as a spiritual phenomenon, pure religion.

The highest goal of Buddhist education is to attain wisdom. The wisdom of Buddhism is called Sanskrit (Sanskrit), an ancient Indian language, "*Anuttara-samyak-sambhodi*", meaning the supreme wisdom of the right mindfulness. Buddhist education helps us to realize that innate, perfect innate wisdom. With intelligence, we can solve all problems and turn suffering into happiness. Because without wisdom we have perceived, interpreted and behaved in the wrong way, and suffering appears as a result of wrongdoings. If we have intelligence, our thoughts, opinions and behaviors will become mature and righteous; we will overcome greed - hatred and delusion, live a life of happiness, goodwill and peace.

Also according to Master Chin Kung, the current Buddhist education can be divided into four categories. The first type of education is Religious Education, which can be witnessed in temples today. But this is not the model of a true Buddhist education. The second type of education is the institute education taught in universities today, where we see Buddhism merely as a philosophy, a subject, especially in Japan. This type of education is also not the true education of Buddha. The third and the most unfortunate type of

education of all, Buddhism is in complete decline, becoming a system of religious worship. This third type of education hurts the masses more than the first two. Finally, there is the kind of traditional education, which basically consists of the teachings of Shakyamuni Buddha, which is very rare in our time today.

The Buddha himself is a shining example of morality, lifestyle and a genius educator. We call him the "*Guru*", just as the Chinese call Confucius "*the Great Teacher and Great Sage*." The relationship between Buddha and us is a relationship between teachers and students, not a religious relationship.

At the time of the Buddha, he established a system of continuous education for the first monastics. Under His upbringing, there are many students who have achieved their accomplishments. Each year, these students are assigned to go around teaching teachings for about 9 months. In India, the rainy season lasts from mid-April to mid-July so it is very inconvenient for traveling and teaching, so in these three months, all the students - students have to return to the Buddha acquire more doctrine and learn from each other through class discussions. This course is called Kiet Ha Kiet An, it is similar to the Continuing Education system for teachers today. Through his disciples, the Buddha wanted his thoughts to spread to a large number of people, making everyone well-educated, everyone entertained and initiated.

The education of Buddhism is very rich in humanity, because it helps people to have true faith, determination to practice the Dharma to become perfect people, people with a noble life, with two qualities. Highlights are compassion and wisdom. That is the specific, practical, unrealistic striving direction, but the image of Buddha is a shining example for us to follow.

## 2.4. Previous research

Buddhism is a big religion - philosophy, deeply affecting the spiritual and cultural life of many countries and peoples in the world. Therefore, it attracts the research interest of Buddhist monks and nuns, scientists at home and abroad in all aspects: World view - human view, ontology - epistemology...; from all aspects of approach: philosophy, ethics, culture, religion ... In this thesis, the author studies the research works on the Buddhist worldview in the broad sense: Buddhist worldview encompasses human life, which is the Buddhist concept of the world and its position in the world.

### 2.4.1. Foreign researches

Kimura Taiken, a very famous Japanese scholar mentioned the worldview of Buddhism in the work of Theravada Buddhist ideology. W.Rahula - author of Buddhist Thought. *"The Way of Physics"* by Fritjof Capra. K. Sri Dhammananda, a Sri Lankan, a scholar who wrote the book Buddhism for human life. The Buddha and the Dharma by Narada Thera. Apart from Kalupahana's book *"Causal and Buddhist philosophy"*, there are other research works that also study the Buddhist worldview, such as: Experts on Buddha typical teaching such as: W.Rahula with the work *"Buddhist thought"*; Kimura Taiken has three volumes: *"Theravada Buddhist ideology treatise"*, *"Theravada Buddhist ideology treatise"*, *"Mahayana Buddhist ideology treatise"*; D.T.Suzuki with three volumes *"Meditation"*, *"The essence of Buddhism"*, *"Huyen studies Buddhism and God"*; Prof. Kalupahana with the work *"Causal philosophy Buddhist center"*; His Holiness the Dalai Lama with the *"Four Noble Truths"*; O. Ryzenberg with *"Buddhism philosophical problems"* ...

#### 2.4.2. National researches

Buddhism is a religion that developed very strongly in the history of our country, was called the state religion and had a profound influence on the national culture. At present, Buddhism attracts a large number of authors interested in researching on various aspects and disciplines. Typical studies from the perspective of philosophy and religion related to the Buddhist worldview such as: Phan Van Lobster in the book of Buddhist philosophy; Thich Duy Luc in the book *The Universe of the twentieth century - Weak only Buddha Dharma, Weak just China. An Overview of Vietnamese Buddhist philosophy* by Nguyen Hung Hau; Pham Huu Dung with *"The Land of Our Lady"* Buddhist worldview; Buddhist Worldview by Zen Buddhist monk Thich Mat Thuat; Minh Chi with Buddhist issues; Nguyen Duy Hinh wrote the book *Vietnam Philosophy*; Nguyen Thi Toan wrote the book *Liberation of Buddhism ...* There are also a number of very prominent books research related to the Buddhist worldview on three aspects of the world, the position, the role of people in The remarkable world such as: *"Buddhism"* by Tran Trong Kim, Publisher. Da Nang, 2002. The author focuses on the study of Buddhism for human life, learning about the theory of the dual conditions, Hinayana and Mahayana. Dinh Van Thom wrote a book on Buddhism with social sciences discussing Buddhist scriptures, material issues, social issues, human concern, consciousness, and Buddhism guiding society; Doan Trung Also with *"Buddhist Dharma,"* Religion Publishing House, Hanoi, 2011. Writing about Dharma according to Buddha, discussing the universe with everything in Buddhism. Three foundations of Buddhism, the four noble truths, Nirvana; Luu Vo Tam wrote *"A brief study of Buddhism"*, Religious Publishing House, Hanoi, 2010.

## **CHAPTER 3: INFLUENCE LEVEL OF BUDDHIST THOUGHT AND MORAL STATUS OF VIETNAMESE STUDENTS**

### **3.1. The influence of Buddhist thought on the thinking of Vietnamese people**

Buddhism is a major religion of the world, was introduced to Vietnam very early. In each historical period of our country, Buddhism has always been intimately connected to the nation and deeply embedded in the minds of many people.

Buddhist thought and thinking of Vietnamese people have a close, close relationship. Buddhism with positive values such as compassion, joy, salvation, equality and charity are easy to enter people's hearts, in accordance with Vietnamese customs and practices. From the history of the nation of Vietnam with nearly a thousand years of Northern domination, suffering a lot, when being spread into Vietnam, with its values, Buddhism has contributed to alleviating the spiritual pain for our people. The unity and influence of Buddhism is manifested on the following basic issues.

#### **3.1.1. The reasonable values of Buddhist thought in our country**

##### **3.1.1.1. The integration of the spirit of compassion, joy and rejection with the patriotism of Vietnam**

*“The traditional morality of the Vietnamese nation is the traditional system of patriotic, industrious, loving people, because of the meaning, heroism, creativity and optimism, in which patriotism is a moral value. God is at the top of the table in Vietnamese traditional values, which was formed*



*during thousands of years of building and defending the country. In the context of that history and traditional specific values, Buddhism wants to exist and develop in Vietnam, of course, there must be a harmonious adaptation*”(1). Buddhism with the values built from the spirit of pronouns, compassion, salvation, and salvation have merged with the patriotic thought and Vietnamese humanity. The integration of Buddhism is expressed throughout the history of building and defending our nation. There have been many monks who are national masters, helping the king rule the country and secure the feudal people. In the early period of feudalism, pagodas were also the place to train intellectuals and teach people how to organize their life.

### **3.1.1.2 The influence of Buddhist morality in relations of conduct and communication**

Buddhist morality integrates with the moral values of the nation and becomes the means to express the traditional moral conception of Vietnamese people. Terms such as "*compassion, joyful discharge*", "*egolessness, altruism*", "*saving humanity*", "*cultivating virtue*", "*living benevolently to bless the next life*" ... have no meaning. Buddhism itself, which becomes part of the Vietnamese people's way of life, becomes the language of everyday life. The manner of communication and behavior of Vietnamese people is also greatly influenced by Buddhist concepts. The common feature in the conduct and communication relations of Buddhism is the real, the good in both body, speech and mind. In the righteous bowl of Buddhism, there is righteous speech (keeping words right), which is one of the conditions for every human being to have appropriate behaviors for everyone in society. In terms of conduct, family communication, Buddhism promotes the harmony and

responsibility of parents, brothers, spouses ... promoting hospitality through the practice of the four gifts. This is expressed very much in Vietnamese folk songs and proverbs: *"Father is like Thai Son mountain / Mother's meaning is like water in the source / A mother worship, respectful father / For a filial, filial filial piety is my religion"* , or like: *"Going around the world, no one is as good as the mother / The burden of life, no one is as miserable as the father"* has become the morality, the reason of Vietnamese life.

### **3.1.1.3 The influence of Buddhist morality in fairness and equality**

Equal and equitable thought of Buddhism when introduced and developed in Vietnam has merged with the ideology, justice and equality of Vietnamese people. The basis of this integration influence seems to stem from the primitive average ideology of village civilization. Buddhism advocates establishing a fair and equal relationship between all people and arguing that everyone is equal, and that everyone has a Buddha nature; In relation to other people, each individual is not allowed to benefit for himself ... has a great influence on the concept of Vietnamese life, such as: *"One person for everyone, everyone for one person"*.

### **3.1.1.4 The influence of Buddhist morality on honesty**

In Buddhist teachings, honesty belongs to the *"not lying"* precepts of the five precepts. Ten virtues include: real in both *"body, speech, and mind"*. Honesty in Italy is the center that governs behavior according to the law of cause and effect, which is the cause and effect. Accordingly, the lie will be karma. The theory of cause and effect, the karma of Buddhism met with the

beliefs of the Vietnamese people has spread into a way of life, the thought of *"good sage meets goodness"*, *"evil and evil evils"* ... among the people.

#### **3.1.1.5 Influence in goodness, gratitude and love**

The goodness, gratitude and love of Vietnamese identity are molded by the Vietnamese people in the process of national construction and defense. The good of Vietnamese people is the spirit of equality, altruism, respect and love for people. Buddhism harmonizes with Vietnamese traditional ideas to build goodness, gratitude and love. That is, *"love as a body"*, *"good leaves protect torn leaves"* ... Love, gratitude, goodness are not only expressed in relation to the present but also expressed in relation to the past like: remember to drink water or eat fruit remember planting guys ...

#### **3.1.1.6 Influence in the vast tolerance**

Buddhism has contributed with the Vietnamese people in building a broad, selfless, selfless tolerance. The vast spirit of generosity is manifested by human error. In the behavior of Vietnamese people, it is clearly shown as: *"immense sea, turning around the shore"*, *"hitting those who run away, no one beating people running back"* ... The spirit of tolerance is also expressed in the conduct. with the enemy when they are defeated, in the humanitarian policy for prisoners, soldiers ...

#### **3.1.1.7 Influence in the spirit of self-reliance and autonomy of each person**

Buddhism asserts that each individual is its own owner, not enslaved by others, including slaves to the Buddha, *"burn your own torch."* This idea of

Buddhism made people freed from the bondage of theocracy, thereby being free. It is man who has to decide for himself and his own money. The Buddhist perspective of self-reliance and autonomy has contributed to further defining the spirit of self-reliance and autonomy of each Vietnamese.

### **3.1.2. The limitations**

Besides the positive effects, Buddhism also has significant negative impacts on the lives of Vietnamese people. With the way of seeing life as a limitless suffering pool, escaping suffering by cultivating the mind, convalescing to eradicate enlightenment, enlightenment, Buddhism brings the concept of pessimistic, cynical life, treating life as just a flower, Occasionally, is sent live, waterfall about. Looking at life in a pessimistic and passive way, many Vietnamese people are easily faltered when facing difficulties, living away for days, months and months with the belief that it is enough to cultivate the mind and convalesce. When facing difficulties, some Vietnamese people often think of fate, karma and cause and effect, causing people to create passive personalities, less willing to rise up, limiting the social struggle capacity of real people, even indifference, hesitation towards the negative, the evil is causing discontent in society; do not believe in the positive struggle to renovate and fight negative activities in society, but wait and believe in the cause and effect.

Thus, from assessing the influence of Buddhist thought to the traditional values of Vietnamese people in the current period, it is necessary to have dialectical materialist views as well as awareness and correct application of philosophy. Mac - Lenin studies about the duality of religion. Marxist-Leninist classics, when discussing religion, mentioned the issue of religious

ethics not only criticizing the negative aspects but also pointing out some positive meanings of religious morality. However, in the historical context at that time, the classics of Marxism - Leninism often considered religion associated with the practice of class struggle in Europe, serving the revolutionary requirements of the proletariat. so we have to discuss a lot about the negative side of religion, but we have not been able to study in depth the positive aspects of the culture, psychology, emotions, and religious ethics.

### **3.2. The current status of ethics and lifestyle of Vietnamese students - students**

Vietnam has been making great progress in economics, science and technology ... but the downside of industry, market economy makes the *"human environment"* seriously polluted. Ethics, lifestyles of many people are degraded, many manifestations of strange lifestyles, contrary to the fine customs in a part of the population community are becoming increasingly popular, especially among young people, learning birth - student. They have a tendency to promote individuality, selfishness, coldness, little attention to obligations and responsibilities....

According to the survey results of the Education Research and Development Institute, the situation of violating students' moral standards is quite serious. Up to 8% of primary school students practice cheating in examinations and the increase rate in upper levels: junior high school students are 55% and high school students are 60%. Lies for parents also increased with the level of education: 22% in primary school, 50% in lower secondary school, 64% in high school (Tran Huu Quang, 2012). Therefore, the comments of two authors Dang Van Chuong and Tran Dinh Hung (2012)

make those who are responsible to ponder: *"The higher the study, the higher the number of students and students who violate morality."* According to data from the Ministry of Education and Training, there are about 1,600 student fights inside and outside the school year during a school year, averagely there are about 5 incidents a day on average nationwide (Mai Chi, 2017. ).

Research of author Le Duy Hung (2013) on the morality of students at three high schools in Ho Chi Minh City. Ho Chi Minh showed that the rate of students violating moral standards is not small. The most common violations are: swearing, swearing; quarrelsome, fighting; truancy, skipping hours and cheating in exams. The rate of 50% of students surveyed said swearing sometimes and 12% regularly committed such behaviors. The alarming situation caused students to fight, in which not only male students but also female students. A significant proportion (34.2% of students) reported that they sometimes engaged in aggressive acts. Besides, acts of skipping school hours and truancy have become common. Up to 26.7% of students surveyed admitted occasionally and 7.5% said it was regular.

Survey on the moral status of students at 5 secondary schools in the city. In Hanoi, author Nguyen Thi Thi (2017) also had a statistic on a series of ethical violations such as violating exam regulations, causing fights, skipping school, stealing and disrespectful. teachers, ...

The moral degradation of a part of the youth in general and students in particular is not only a result of researchers' research and monitoring the media's reflection, in the X Congress Party Congress Document (Party Communist Party of Vietnam, 2006), our Party has also stated that

*"Depression, moral degradation, lifestyle, increasing social evils and crimes worrying, especially among young people".*

Currently, the number of minors in general and students and students in particular in crime are increasing with the trend of rejuvenation and the level of crime is increasingly serious. A series of heartbreaking phenomena taking place in the recent school place that we cannot ignore. According to statistics, 55-65% of the offenders in our country in recent years are teenagers and young people, including many students. The recent survey results of the Vietnam Education Development and Research Institute show that: The higher the education, the higher the number of students who violate ethics.

<b>Manifestations of violations</b>	<b>Primary school</b>	<b>Secondary School</b>	<b>High school</b>	<b>College, University</b>
<b>Rate of not attending school on time</b>	20%	21%	58%	85%
<b>Rate of duplication</b>	8%	55%	60%	69%
<b>The rate of lying to parents</b>	22%	50%	64%	83%

<b>The rate of violation of the Traffic Law</b>	4%	35%	70%	84%
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In 2017, a survey of 30 universities and colleges showed that 51.4% of students said that *"Living before marriage"* was a common phenomenon. Other figures of the 2007 Committee for Population and Family Planning alarmed that the country had more than 1.5 million abortions every year, of which adolescents accounted for over 35% (of which about 20% are students).

President Ho Chi Minh once said, basically saying that: Youth is the future owner of the country, the country is prosperous or weak, strong or weak, partly because of the youth. The Resolution of the Ninth National Congress of the Party clearly indicated the direction of the task of building Vietnamese people in the new period: *"Building Vietnamese people to develop comprehensively politically, ideologically and intellectually. intellectual, ethical, physical, creative capacity, sense of community, kindness, security, respect for gratitude, cultural lifestyle, harmonious relationship in the family, community and the whole society"*. Therefore, before the development of the country, it is necessary to build a moral foundation, a new way of life towards humanity, progress and sustainability for the young generation, students and students today.

The positive change of socio-economic life under the impact of market mechanism has made the basic living conditions of many Vietnamese families change in the direction of progress. Most Vietnamese students have better



living conditions both physically and mentally, have access to many channels of information, have access to many modern and scientific educational facilities, so the conditions for daily learning the better. They have broad knowledge, dynamic thinking, creativity, passion to explore and explore scientific strongholds and achieve many admirable achievements in all fields of study, scientific research and activities.

In recent years, education and training has been paid special attention by the Party and the State, considered a top national policy. For schools, the construction of a healthy ethical and cultural environment, on the one hand, gives students many opportunities to show their competence and forte; on the other hand, create a playground for them by cultural activities, physical training, sports, exchanges ... Many levels of Party Committees, authorities, and Youth Union organizations at the school pay special attention to organizing political activities on holidays and anniversaries to propagate , ethical education for students. Many universities and colleges, such as the National Economics University, Hanoi Pedagogical University, the University of Transport and Communication, Bach Khoa University, etc., have invested in building a spacious environment. Clean and beautiful system with basic cultural institution (hall, cultural house, traditional house, multi-purpose stadium, stadium, outdoor stage, modern electronic library...) create favorable conditions for students to have a good environment in studying, researching and enjoying culture, initially forming a good sense of school about students.

The impact of these factors is not only positive, but also negative. The most obvious negative impact is the pragmatic expression in ethical conception and behavior in a large number of students. The trend of

democratization, the wave of information technology and the enhancement of the intellectual level have made individual awareness, particularly students, increased; They are highly aware of themselves and want to show a personal role. However, the individual sometimes overwhelms the community, they consider personal interests more important than all. They believe that business is a profitable activity at any cost and does not need to be counted floss to ethical issues. That concept leads to a dangerous expression of an indifferent attitude towards those around them, even though the volunteer movements are actively launched among students, in order to educate and propagate the spirit for the community. Some students compare sacrifices and taking care of others as a benefit to themselves.

Along with that, the introduction of lifestyle and modern technology products from developed countries has gradually made many students away from the good traditional moral values which are still suitable for the modern era. . Many students have formed the ideology of enjoyment, playfulness, race, under the influence of social evils, susceptible to fluctuating in terms of moral orientation and lifestyle in the context of an open economy and society. Ethical concepts in a part of students are out of standard, especially some students think that morality and personal interests are completely homogeneous at all times, everywhere.

Another painful issue in our country's student life today is the phenomenon of cohabitation. According to 2015 survey data, up to 56.3% of the 13,611 polls favor cohabitation. From living with sex movies to cohabiting for students now, the gap is too short. According to a study of 243 students (123 female and 120 male) of the University of Social Sciences and

Humanities, 23% of students had sex before marriage. In particular, female students used to have sex was 14.6% and male students were 32.5%. Notably, nearly 40% of people who have sex with other people who are not in love (31% are male and 8% are female). Currently, the number of young people having sex right from the time they were sitting on school chairs increased. Also through the survey, only 28.9% of students have a resolute attitude against pre-marital relationship; 32.8% accepted if they truly loved; 5.4% thought it was normal. This reflects the tendency to accept sex before marriage among students today, the notion of love and their marriage "*more open*", easy access to Western life. This is a decline in lifestyle, a moral standard, a distorted thinking about love and reproductive health...

### **3.3. Reason**

There are many objective reasons such as the impact of the internet, smartphones, social networks, movies, music, etc. but it is necessary to 're-examine yourself' by reviewing two basic causes comes from family and school. At the 5th international conference on education in the world in 2012 with the theme "*Education is facing world contemporary issues*", two experts Clipa and Lorga (2012) affirmed the family and the schools which are the two most important factors affecting student morality. However, these two key factors are considered in the context of Vietnam having problems because:

#### **3.3.1. Families lack the right to care for or educate their children**

The research of Le Duy Hung (2013) and Nguyen Thi Thi (2017) as mentioned above shows that the lack of attention of the family is the first cause that negatively affects the moral life of the children. .

Through a survey of the moral life of young people participating in activities at Truc Lam Chinh Phap Zen Monastery (Tuyen Quang province), we have recorded a few stories to clarify the cause. A 10th grade student said that he communicated very well with everyone around, except his parents. When asked about the cause, she said that her parents often scolded her and never had any soft words when talking to her. Another 10th grade student also mentioned that his father often scolded him unjustly so he was very sad and afraid to communicate with his father. When we contacted to interview his mother, his mother confirmed that the above facts are true, but the reason was because the business was not favorable, so his father was irritable with everyone in the family. A senior in the 12th grade said he frequently avoided seeing his grandmother. My wish was to study Food Technology to become a chef in the future, but that legitimate aspiration met with fierce opposition from my grandmother because my grandmother believed that choosing a career would have to go to the temple to pray. judge for. Therefore, every time I see her, she forces me to go to the temple with her (Le Tan Loc, 2018).

In addition, we have observed and recorded a number of interesting real-life situations. A mother drives her children to school. Sitting behind her mother, the girl drank the entire milk carton and held the empty box forever. The mother turned behind and urged her to throw the box down the road. She hesitated and scolded by her mother. Or a mother before leaving home to work, telling her children to stay home if neighbors come to borrow something, they will say no. By looking at some other cases, we find that most parents tend to shout at their children loudly to express dissatisfaction with their children about something. By doing so, you think that your child will be afraid and will be better but they do not know that according to a study of the

Canada Psychological Fund (2012), parents' scolding, class, or expression of anger adolescents do not have a positive effect but only make their children react negatively.

**3.3.2. Ethical education at school has not really been effective, and has not yet achieved the goal of educating people towards the good.**

Most schools only focus on teaching letters. Dr. Huynh Cong Minh, former Director of the Department of Education and Training of Ho Chi Minh City. Ho Chi Minh has also stated that international schools do a better job teaching students to be more human because they are not under a lot of pressure due to examination requirements, small class sizes, rich and diverse teaching and learning equipment. pay much attention to the practice activities of students' experiences (Phan Ngoc Quang, 2017).

There are things that think small but have a significant impact on the process of character formation of students, but the school does not pay attention. For example, school cleaning. Most schools charge a fee to hire sanitation staff instead of students. This inadvertently reduces their awareness of environmental protection. In Japan, students have to clean the classrooms and toilets themselves because the Japanese think it is meaningful to help them become exemplary citizens when they grow up (Thuy Linh, 2018).

On the other hand, when it comes to the role of a school in teaching students to be human, it must first mention the role of the teacher. Duong Van Duyen (2011) said that learners always take the teacher as a model. But the model image of the teacher in our society in the past is being overlooked. The phenomenon of teachers violating ethics such as running schools, running

grades, receiving envelopes, etc. is happening, although it is not a common phenomenon but it has caused the society's belief in a noble image in the consciousness of many generations (Nguyen Van Ty, 2017). On the other hand, Directive No. 1737 / CT-BGDĐT of May 7, 2018 of the Ministry of Education and Training also pointed out that besides the majority of teachers with good moral qualities, there are still cases of teacher violations, ethics of teachers, causing annoyance to society (Ministry of Education and Training, 2018).

### **3.4. Current solution to educate Buddhist ethics education method for students**

Vietnamese education often has many generations living together: grandparents, parents and children (three great ways); instruments, grandparents, parents and children (four great synagogues). Therefore, traditional characteristics in the family are quite prominent. If the ethical education for children in city families is primarily the work of parents, then in Vietnamese families this is not only the work of parents. The fact shows that the role of grandparents and grandparents in rural families in education is very large, especially educating children about ethical content.

Currently, Buddhist temples are mostly pagodas of the Pure Land sect. The people here come to the Buddhist temple to chant the Buddhist scriptures mainly. They came to the temple ceremony with great faith that the Buddhas, Bodhisattvas, and Sage Buddhas witnessed them, saved them, forgiven them. Among the temple goers, many are still older, 45-50 years of age or older. This class of people, whether they go to the temple regularly or not, have been imbued with the moral values of Buddhism. They are often the elderly people, grandparents and grandmothers who bring that value to their children,

sometimes through stories, sometimes direct instruction to children. Often this method works quite well. Many of the children interviewed answered that they heard stories about the Buddha, the good words of the Buddha from their particular grandfather or grandmother.

But that does not mean that parents do not have a role to play in transmitting Buddhist moral values to their children. In fact, parents who were children in the previous generation family are more or less educated with Buddhist moral values from their grandparents. So, in what they teach children today there are Buddhist moral values. They indirectly convey the Buddhist moral values to their children.

Because the Pure Land element in the pagodas in the regions of Vietnam is now more prominent, people focus on chanting, reciting Buddha's name, not focusing on organizing teachings (Buddhist teachings) for the Buddhists. Buddhists between the ages of 40-50 and up very rarely participate in seminary classes. In the past few years, it has rarely been seen teaching classes in the countryside, especially without separate classes for children. Therefore, the method of educating Buddhist moral values directly from monks to children is very limited.

Therefore, it can be temporarily assumed that children in Vietnamese families are educated with Buddhist moral values not directly from monks, but rather indirectly through narrative education, the teachings of the elderly, grandparents and their parents.

The ethical values of Buddhism have blended in the traditional moral education contents of Vietnamese people, creating underground sources of flow from generations to parents to children. In the context of new culture,

foreign culture increasingly invades the regions of Vietnam, creating both positive and negative consequences, the moral values of Buddhism become increasingly important. respect and play a role in regulating the morality and lifestyle of young people, including children.

Buddhist teachings have provided students with the moral education tradition with good moral education content very close to that of our people, contributing to preserving the tradition and limiting negative ethics of Vietnamese students.



## **CHAPTER 4: CONCLUSION**

### **4.1. Conclusion**

It can be said that moral degradation is becoming a problem of the whole society. Facing the country's development requirements, the need to build a new moral foundation for society on the basis of inheriting the traditional ethical values has been laid down.

Born in India, after nearly 20 centuries of existence and development with the nation, Buddhism has left deep imprints and become a stream of thoughts that are deeply rooted in the morality and lifestyle of children. Vietnamese. With the philosophy of compassion, rejection, and encouragement of the people towards goodness, Buddhism has easily entered the hearts of people, has the effect of perfecting the moral personality, directing people to a life of altruism, equality and charity. . The fact has proved that Buddhism conforms to the morality and lifestyle of Vietnamese people, and it has made positive contributions to the cause of national construction and defense. Today in the complex context of the world political-cultural situation, the positive values of this religion are once again verified.

Mankind has made great progress in science and technology, but never before have humans felt as miserable and anxious as it is today. A series of complicated developments of the world political situation and the downside of the industry have seriously polluted the natural ecological environment and human environment. That is one of the fundamental reasons for the beliefs and hopes of many people in crisis. Losing the classic standards and ideals, people fall into solitude, bewilderment, and crisis. As Edgar Morin put it: “A

*lot of polarization in the Western world, about how sometimes it is naive or clumsy but with the same vague sense that the world is technically, materialized, economized, Western selfishness makes people suffer in the deepest part, in our souls and our minds ”. Unfortunately, that doesn't just happen in the West.*

In Vietnam since the last years of the twentieth century, our country is increasingly under the strong impact of the market economy, the process of industrialization - modernization. Accordingly, the downside of this process is that the traditional moral values are gradually ruined, many manifestations of strange lifestyle, contrary to the fine customs and traditions in a part of the growing community popular. The attitude of disregarding traditional values is the cause of increasing social evils, especially among young people. They have a tendency to promote individuality, selfishness, coldness, no love, no meaning, little attention to obligations and responsibilities, little attention to those around them... A series of heartbreaking phenomena taking place in the recent school place that we cannot ignore.

It can be said that moral degradation is becoming a problem of the whole society. Facing the country's development requirements, the need to build a new moral foundation for society on the basis of inheriting the traditional ethical values has been laid down.

The Resolution of the Ninth National Congress of the Party pointed out the direction of the task of building Vietnamese people in the new period: *"Building Vietnamese people to develop comprehensively politically, ideologically and intellectually, moral, physical, creative capacity, sense of community, kindness, tolerance, respect for gratitude, cultural lifestyle,*

*harmonious relationships in the family, community and the whole commune festival".*

As one of the elements that have created the national culture for thousands of years, Buddhism today still retains positive values that can contribute to the building of ethical lifestyles for Vietnamese people. The Buddhist disposition of goodness is one of the origins of humanitarianism; Buddhist ideology and equality are in line with the trend of harmony between the peoples of the world in the current trend of globalization; compassion and charity help the people in need, maintain the spirit of healing the tearing leaves of the nation, the philosophy of impermanence and selflessness to reduce the ego's ego.... Those positive values of Buddhism are further multiplied with concrete actions, such as the hungry being fed, the torn being clothed, the sick and the sick being cared for, etc. The Buddhist teaching advises people to always remember the "filial piety", to use the word filial piety as the first: *"filial piety is Buddha's virtue, filial piety is Buddha's mind,"* mom". In addition, the Buddhist temple spaces always attract people to find retreat, contemplation and feel .... All these are positive and practical values that contribute to educating people, helping the young generation to stand firm against the temptations of life, encouraging them to care about the fate of the community, and earn a living. good, attaching importance to humanity, nature. In addition, the Buddhist way of life upholding the spirit of *"living on the ground"* has contributed to building a responsible lifestyle with a sense of not taking part in the power, not clinging to material interests, living a noble life. in. Because according to the Buddha's definition, craving and aversion are the two most powerful negative energies in the mind of man, they obscure our view and disturb our judgment, so, following Him, ceasing except the mind,

truly is a great achievement of man. Thus, Buddhism has contributed positive cultural values to the building of ethical lifestyles for people, especially for the young generation today.

In particular, Buddhism also contributes to training a patient, stoic and stoic lifestyle. Those are the forms of patient practice, overcoming the temptations of life so that the heart may be lifted up and the soul freed. In order to achieve that, one must patiently practice Precepts - Concentration - Wisdom. Precepts are the precepts that believers must follow in order not to make mistakes of thoughts, words, and actions; Concentration is the exclusion of meditation; Tue refers to wisdom, to eradicate desire, including literary wisdom (learning that can be), wisdom (thinking that has wisdom), wisdom (practice that has wisdom). To achieve the Three Schools of Buddhism, Buddhists must lead a patient, patient, stoic lifestyle. Professor Luong Ninh mentioned this positive aspect of Buddhism when referring to the Japanese character: *“Japanese people are very practical. They used to have Confucianism, following Confucianism, but Confucianism was not unique keep as an element, the effects of education on sense of duty and proper conduct, while maintaining the factor that has the effect of educating the sense of obedience, the samurai to train oneself, the spirit of self. respect and promote Buddhism in order to educate the spirit of patience and self-discipline”*. In today's modern life, there are many people, especially the youth, who lead a reckless lifestyle, despite all, impatient, less able to endure, fail to give up easily, ... the humble, patient way of life of Buddhism is more important to educate the lifestyle of this department. Besides, with the spirit of reincarnation *“depending on invariant conditions, invariant conditions,”* Buddhism has mobilized according to the trend of the nation, while

maintaining the basic philosophy of Buddhism and harmonizing with the world. modern world. For example, there are concreted temples besides the roofed temples, which are concretized, and the types of scriptures translated in the national language are published and widely disseminated, bridges sings, knocking in the middle of a secluded pagoda formerly its resonance spread to urban areas, or recorded on tapes to every home, previous catechetical lectures were encapsulated in temples This is now being internationalized into specialized conferences and seminars. The spirit of Buddhism's reincarnation is an indispensable part to educate the moral lifestyle of Vietnamese people at the threshold of integration and development in the trend of globalization while preserving the moral tradition of Vietnamese people; That spirit is in line with the policy of building an advanced Vietnamese culture imbued with national identity.

It can be said that in recent years, through specific activities, Buddhism has made positive contributions to the moral education of Vietnamese people, especially the youth and adolescents. Retreat courses and ashrams are widely organized from urban to rural areas with increasing scale, especially Buddhism has created a healthy spiritual environment for young people today to become more aware the values of spiritual life, less the greed, the selfishness of the material lifestyle. In recent years, Buddhism has paid much attention to the education of young people, many temples have organized summer camps for young people and become summer retreats for students. teach children to be kind, patient, to help young people to be grateful to everyone around them, to respect their grandparents and parents, to help spoiled children to become good people, to be citizens. useful for society. For example, summer retreat for teenagers at Hoang Phap Pagoda (Ho Chi Minh

City) from 2007 to now has gathered more than 500 students per session, summer camps and teenagers organized by Giac Enlightenment newspaper. 2008 to date gathered hundreds of camps. In addition, monasteries throughout the country have forms of education for teenagers and young people through meditation and Buddhist recitation courses; pagodas also organize love classes, focusing on helpless children and street children to teach culture and Buddhist teachings to help them become human beings. useful for society. Temples and temples also organize Buddhist cultural weeks and Vu Lan festival to call people to remember the merit of their parents and ancestors, as well as an opportunity for people to look back to the traditional past, to let the children remember the dead.

Another activity that works to educate the ethics of the adult life needs to be mentioned here is the Hang Thuan ceremony - the name for "*couples before the wedding ceremony*" to educate faithfulness, family ethics for them before entering marriage life. Today with the motto of ethics, nationalism, and socialism, Buddhism has actively participated in social development and environmental protection movements. Especially charitable work with the spirit of salvation and salvation of Buddhism and the tradition of good leaves protect the torn leaves of the nation; monks and nuns and Buddhists have organized relief for people suffering from natural disasters and floods, for poor rural areas and for unfortunate lives. These charitable activities of Buddhism work together to adjust the lifestyle and contribute to forming the personality of a human being who is useful for society.

## 4.2. Recommendation

It can be said that science and technology have been and will continue to improve, the economy of mankind will increasingly develop according to the trend of civilization and modernity, according to which morality and human life also need. must be changed to suit the new living situation, but despite the transformation, the morality and human way of life must always be based on the norms of traditional human values and *"cannot separate ethics from religious rules"* as former Russian President V. Putin said. Clearly, any religion other than the system of specific values to protect religious beliefs, there are also deeply moral standards, such as filial piety with parents, honesty, kindness. , towards good ... Therefore, the education of lifestyle and morality before and today cannot be separated from the morality and lifestyle of religion, especially Buddhism. It means that we need to have solutions to further promote the good moral values of religion in general and Buddhism in particular in building moral character for Vietnamese people, especially Student class - student. These solutions may be:

- In terms of awareness, should consider Buddhist thought about education as one of the progressive educational ideas in human history:

Currently the orthodox thought in Vietnam is Marxism - Leninism and Ho Chi Minh thought. These ideas are not only meaningful in the political and social life but also applied and brought many positive effects in the field of education. However, life is always changing and *"people are the sum of social relationships"* so education needs to apply many different educational methods to reach the highest values of people, especially ethical and lifestyle education. That is, we need to seek and apply the progressive educational

ideas inherent in the educational history of mankind from the East to the West. If in the West, people uphold the thought of Socrates' education because it aims to improve oneself and the relationship between individuals and the community, in the East, the ideas of Buddha and Confucius are considered to have the great educational significance to contribute to giving people a true life - good - beautiful... Buddhism contains many valuable values about educating personality to live for people, that is what has confirmed. Moreover, this religion has a profound influence on the cultural and spiritual life of the Vietnamese people and is an easy way to enter the deepest places of people's hearts and stay there sustainably. It can be said that world Buddhism as well as Vietnamese Buddhism are aimed at educating and building people into useful people, so it can also serve effectively for the current education of Vietnam. is for ethical education, lifestyle for students - students.

- Those who do educational work themselves, whether in the field of social sciences or natural sciences, also aim to educate the people for comprehensive development, so the education is effective and profound. Moreover, educators should apply the combination of Buddhist thought with other ideas to propagate and educate morality and lifestyle for students in teaching as well as other educational activities.

The basic ideas of Buddhism are ideas about people and human life, that is the problem of "*suffering*" and "*saving suffering*" with "*the eightfold Path and the Three Paths*", which is clearly shown in Four Noble Truths doctrine. Obviously this is a thought that any object in society can refer and apply to educate themselves, not necessarily for Buddhists. However, in order for students - students to care and practice the good teachings of the Buddha on



how to be human, the counseling, guidance and direction of teachers, teachers are essential. In order to do this, teachers need to have certain knowledge and awareness about Buddhism in general and the moral values and Buddhist lifestyles in particular; more importantly, they must know how to match, put in a natural, gentle, reasonable, rational manner of those ideas into lessons, talks, extracurricular activities, words of advice give advice, advice on skills, ways of life ... for students - students.

- Encourage students - students to find the good moral values of humanity contained in religions, especially the "*Eightfold Path*" and the "*Triple School*" of Buddhism Today, from the West Until the East, education often aims to be economically and socially effective, so it is often inclined to educate the knowledge of science and technology, vocational skills for learners but often overlook the dissemination. moral values for them. Meanwhile, education in many places emphasizes the holistic development of learners. In fact, educating the personality of life for learners is an extremely important but not simple task, even more difficult than equipping with knowledge and skills. Therefore, we do not just preach, mechanically advise moral lessons, and follow a familiar pattern of life. It is important to make students aware of the importance of cultivating their personality and encourage them to actively seek out the good values of national traditions, moral values, and ethical practices. Buddhist life ... Let us do this spontaneously, not imposing, not ordering, but being the one who suggests, motivates and encourages them. Let them choose, "*contemplate*", "*cultivate*" themselves, Buddhist ethics or any other good moral values they find appropriate and favorite.

Finally, should school education be combined with social organizations and religious institutions (including Buddhism) in ethical education and lifestyle for students? It is thought that these combinations will not only diversify and enrich educational activities but also take advantage of and promote the advantages of social organizations and religious institutions in ethical education, lifestyle for learners.

Ethical education and lifestyle for young people are a basic and regular content of all education in the world from the past until now but in each specific period, education needs to apply the ideologies, appropriate educational methods can be effective. Applying Buddhist thought can bring immediate and long-term positive effects to the ethical lifestyle education for students in Vietnam in the present age, because Buddhism "*will be a whole religion.*" pray over all gods, dogma and theology. It embraces both the natural and the supernatural, based on moral consciousness, stemming from the overall experience, including all of the above, in the meaningful unity".

#### **4.3. Limitations and Suggestions for further studies**

Research and application of Buddhist cultural values for the development of human morality in particular, and the development of the country in general are not outside the guidelines and policies of the Party and the State of Vietnam towards religion spear, but the characteristics of Buddhism that the research and application have its own characteristics. Distinct here is expressed by the cultural values of Buddhism. Since then, later studies can inherit, promote and apply improved research methods, research scale, and broader research issues. Not only stop at the application in Vietnam's education period 2000 back here, but can get experience from the

new reform period before, from which, offer solutions to apply in the later period.

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