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Filial Piety in Buddhism and Its Significance for Building the Vietnamese Human Value System in the Present Era

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ABSTRACT: Filial piety is a central moral category in both Buddhist ethics and Vietnamese cultural tradition. It appears in early Buddhist sources as a way to repay parents' immeasurable kindness, accumulate merit, and sustain social harmony, and it is further developed in Mahāyāna thought and in the Vietnamese doctrine of the Four Great Graces, where gratitude to parents becomes the root of gratitude to all beings. In Vietnam, filial piety has been institutionalized in Buddhist culture through the Vu Lan – Báo hiếu festival and through family-based ethical education, where filial love, gratitude, and responsibility form a bridge between personal morality, family cohesion, and civic duty. In the current context, the Communist Party of Vietnam is formulating a Vietnamese cultural value system and standards for the Vietnamese people in the new era, emphasizing kindness, solidarity, patriotism, law-abidance, and an aspiration for development. This article argues that Buddhist filial piety can meaningfully support this project by providing an ethical foundation of gratitude and responsibility, strengthening family as the primary environment of value formation, linking family affection with civic and patriotic responsibility, and offering resources to respond to contemporary challenges such as individualism, population aging, and digital transformation. Educational and policy implications are proposed to integrate filial piety in Buddhism into value education and cultural development in Vietnam today.

KEYWORDS: filial piety, Buddhism, Vu Lan festival, Four Great Graces, Vietnamese human value system, cultural values, ethical education

INTRODUCTION

Filial piety has long been regarded as one of the most fundamental moral values in East Asian civilizations. Although it is commonly associated with Confucian ethical philosophy, the idea of filial devotion is also deeply embedded in Buddhist teachings and religious practice. Early Buddhist scriptures emphasize the profound kindness of parents in giving birth, nurturing, and protecting their children, portraying filial conduct as a meaningful way to repay this immeasurable grace. Caring for parents is therefore presented not only as a personal moral obligation but also as a highly meritorious act that contributes to social harmony and ethical order.

In the Vietnamese cultural context, filial piety (hiếu) has developed through the interaction of indigenous traditions, Confucian family ethics, and Buddhist moral philosophy. Over centuries, these influences have shaped a distinctive Vietnamese understanding of filial devotion that integrates spiritual gratitude, family responsibility, and communal solidarity. Filial piety is manifested in various aspects of social life, including ancestor worship, intergenerational family relations, and religious practices. One of its most visible cultural expressions is the Vu Lan – Báo hiếu festival, an important Buddhist celebration dedicated to honoring parents and ancestors and reminding individuals of their moral obligations toward their family.

At the same time, contemporary Vietnam is engaged in a comprehensive effort to promote cultural development and human values as a foundation for sustainable national progress. Major policy orientations emphasize the construction of a Vietnamese cultural value system and the formulation of standards for Vietnamese people in the new era. These frameworks highlight virtues such as patriotism, compassion, solidarity, diligence, honesty, respect for the law, and national pride. Within this broader agenda, traditional ethical resources are increasingly recognized as important foundations for shaping modern social values. This raises an important theoretical and practical question: how can religious and philosophical traditions—particularly Buddhist teachings on filial piety—contribute to the articulation and realization of the Vietnamese system of human values in contemporary society?

This article addresses this question by examining the concept of filial piety in Buddhist doctrine, exploring its historical and cultural manifestations within Vietnamese Buddhism, and analyzing its relevance for the ongoing construction of the Vietnamese

human value system. Particular attention is given to the role of filial ethics in moral education, family value formation, and cultural policy in contemporary Vietnam.

FILIAL PIETY IN BUDDHIST DOCTRINE

Early Buddhist Perspective

Although filial piety is frequently associated with Confucian moral philosophy, studies of early Buddhist texts indicate that respect and care for parents constitute an important component of the Buddha's ethical teachings rather than a later cultural adaptation. In the Nikāyas and Āgamas, parents are repeatedly described as benefactors whose kindness is "difficult to repay" because of their role in giving birth, nurturing, protecting, and educating their children (Xing, 2010; Harvey, 2013). These texts emphasize that caring for one's parents—through material support, respectful conduct, and moral integrity—is a virtuous practice that generates significant merit and helps maintain social harmony.

Several canonical passages highlight the exceptional moral status of parental care. In the Aṅguttara Nikāya, the Buddha explains that even if children were to carry their parents on their shoulders throughout their lives, they would still be unable to fully repay the debt of gratitude owed to them. Instead, the highest form of repayment is to guide parents toward ethical conduct and spiritual understanding (Xing, 2010). Such teachings demonstrate that filial devotion in early Buddhism is not merely a social norm but part of a broader ethical framework that cultivates gratitude, compassion, and moral responsibility within the family and society.

Buddhist narratives further reinforce this ethical ideal by portraying the Buddha and his disciples as exemplars of filial conduct. Stories recount the Buddha returning to his hometown to teach and support his father, King Śuddhodana, and guiding family members toward spiritual awakening. These narratives illustrate that the pursuit of liberation does not imply the abandonment of familial obligations; rather, Buddhist practice integrates spiritual development with responsible and grateful relationships toward one's parents (Harvey, 2013).

Mahāyāna Development and the Four Great Graces

In Mahāyāna Buddhism, the concept of filial piety became more explicitly articulated and doctrinally elaborated. Mahāyāna scriptures often emphasize devotion to parents and portray filial conduct as an essential expression of compassion and moral responsibility. Texts such as the Kṣitigarbha Bodhisattva Pūrvapraṇidhāna Sūtra present filial devotion as a central moral duty while warning that unfilial behavior leads to severe karmic consequences. Through such teachings, filial piety came to occupy a prominent position within East Asian Buddhist ethical discourse (Keown, 2005).

Within Vietnamese Mahāyāna Buddhism, filial piety is commonly interpreted through the doctrine of the Four Great Graces (Tứ trọng ân). These include gratitude toward parents, gratitude toward sentient beings, gratitude toward the nation and society, and gratitude toward the Three Jewels (Buddha, Dharma, and Sangha). In this framework, gratitude to parents is typically placed first, symbolizing its foundational significance. At the same time, filial devotion is extended beyond the biological family to encompass a wider ethic of gratitude that connects individuals with the broader community, the nation, and the interconnected world of living beings. This doctrinal expansion reflects the Mahāyāna emphasis on compassion and interdependence as guiding principles of moral life.

Filial Piety as Spiritual Cultivation

Contemporary Buddhist interpretations frequently understand filial piety as a form of spiritual cultivation that integrates ethical conduct with religious practice. Filial devotion is expressed not only through material support and respectful behavior toward parents but also through personal moral discipline and spiritual development. Becoming a virtuous and compassionate individual is itself considered a meaningful way of repaying the kindness of one's parents.

In Buddhist practice, filial devotion also includes ritual and devotional dimensions. Practitioners often dedicate the merit generated through activities such as meditation, chanting, charitable work, and religious observance to their parents and ancestors. Such practices reflect the Buddhist belief that spiritual merit can be transferred to benefit others, thereby strengthening the moral and emotional bonds between generations.

In many Theravāda Buddhist communities, temporary ordination undertaken for the benefit of one's parents represents a particularly significant expression of filial devotion. By entering the monastic order—even for a limited period—individuals generate spiritual merit that is symbolically offered to their parents. In Vietnamese Mahāyāna contexts, similar intentions are expressed through participation in repentance ceremonies, the Vu Lan – Báo hiếu festival, and charitable activities dedicated to parents and ancestors. These practices demonstrate that within Buddhist traditions, filial piety is understood not only as a social obligation but also as a spiritual ideal that connects family ethics with the broader path of moral and religious cultivation.

FILIAL PIETY IN VIETNAMESE BUDDHISM AND CULTURE

Historical Acculturation

Buddhism entered Vietnam at an early stage of the country's cultural history and gradually became integrated with indigenous spiritual traditions and Confucian ethical norms. Through a long process of historical interaction, Buddhist teachings on gratitude, compassion, and karmic merit were incorporated into existing Vietnamese practices such as ancestor worship, reverence for elders, and the cultural ethos of remembering one's origins (uống nước nhớ nguồn). This process of cultural acculturation enabled Buddhist moral concepts to reinforce and reinterpret long-standing Vietnamese values related to family responsibility and intergenerational respect (Nguyen, 2019; Tran, 2021).

Within this historical context, filial piety emerged as a shared ethical principle shaped by both Confucian and Buddhist perspectives. Confucian thought contributed an emphasis on family hierarchy, duty, and social order, while Buddhist teachings introduced a spiritual dimension grounded in gratitude, compassion, and karmic responsibility. Together, these traditions helped establish filial devotion as a central component of Vietnamese family morality and social ethics (Taylor, 2014).

The Buddhist doctrine of the Four Great Graces (Tứ trọng ân) further reinforced this cultural synthesis. By emphasizing gratitude toward parents, sentient beings, the nation or society, and the Three Jewels (Buddha, Dharma, and Sangha), Vietnamese Buddhism expanded filial devotion beyond the private sphere of the family. In this framework, respect for parents becomes the foundation for broader ethical commitments, including loyalty to the nation and compassion toward the wider community. As a result, filial piety in Vietnamese Buddhism gradually evolved into a moral ideal that connects family relationships with social responsibility and patriotic sentiment.

Vu Lan – Báo hiếu: Institutionalized Filial Piety

The Vu Lan Festival (Lễ Vu Lan – Báo hiếu) represents one of the most prominent cultural expressions of filial piety within Vietnamese Buddhism. Celebrated annually on the fifteenth day of the seventh lunar month, the festival commemorates the story of Maudgalyāyana (Mục Kiền Liên) saving his mother from suffering through acts of merit and devotion. Over time, Vu Lan has developed into a widely recognized cultural event that transcends purely religious boundaries and functions as a national occasion for expressing gratitude toward parents and ancestors (Nguyen, 2019).

During the Vu Lan season, Buddhist temples across Vietnam organize sermons on parental gratitude, repentance and chanting ceremonies, and collective prayers dedicated to both living and deceased parents. Lay participants commonly make offerings, perform charitable acts, and engage in rituals symbolizing remembrance and gratitude. A widely practiced custom involves wearing red or white roses during temple ceremonies—red roses representing individuals whose parents are still alive, and white roses symbolizing those who have lost their parents. This symbolic ritual expresses both filial gratitude and an awareness of the impermanence of life.

In many communities, Vu Lan activities extend beyond the family sphere to include commemorations of national heroes, war martyrs, and individuals who sacrificed for the country. Through such practices, the festival integrates personal gratitude toward parents with broader forms of civic remembrance and patriotic reflection. As a result, Vu Lan serves not only as a religious ceremony but also as a cultural institution that reinforces social values of gratitude, compassion, and communal solidarity.

For many Vietnamese people, Vu Lan functions as a "season of filial piety," during which individuals are reminded of their responsibilities toward parents, elders, and ancestors. The festival, therefore, provides an important cultural framework through which Buddhist teachings on gratitude and filial devotion are transmitted into everyday social life.

Buddhist and Confucian Filial Piety: Convergence and Difference

Vietnamese conceptions of filial piety have been shaped by both Confucian and Buddhist traditions, resulting in a complex ethical synthesis. In the Confucian framework, filial piety is primarily rooted in the hierarchical structure of the family and emphasizes obedience to parents, continuation of the family lineage, and the preservation of family honor. These principles form the foundation of social order and moral discipline within Confucian ethics (Yao, 2000).

Buddhist interpretations of filial devotion, however, introduce distinct philosophical emphases. Rather than focusing primarily on hierarchical obligation, Buddhism frames filial piety within the broader concepts of interdependence, compassion, and karmic causality. Filial devotion thus involves not only obedience but also gratitude, moral cultivation, and the aspiration to generate spiritual merit for the well-being of one's parents (Harvey, 2013).

This difference is particularly evident in Buddhist interpretations of monastic life. From a Confucian perspective, leaving one's family to pursue a monastic vocation could be seen as neglecting filial duties. In Buddhist discourse, however, spiritual practice and the attainment of liberation are often understood as the highest form of filial repayment, since guiding parents toward moral understanding and spiritual liberation is believed to alleviate suffering at its deepest level (Keown, 2005).

Furthermore, the Buddhist doctrine of the Four Great Graces expands filial devotion beyond the biological family to encompass gratitude toward society, the nation, and all sentient beings. This broader ethical horizon transforms filial piety from a

strictly family-centered virtue into a comprehensive moral orientation linking personal virtue, social responsibility, and spiritual development. Within the Vietnamese cultural context, this expanded interpretation has contributed to the enduring significance of filial devotion as both a familial and civic value..

THE VIETNAMESE HUMAN VALUE SYSTEM IN THE PRESENT ERA

Policy Orientation on Culture and People

In recent decades, the Communist Party of Vietnam (CPV) has increasingly emphasized the central role of culture and human development in the country's long-term national strategy. Major Party documents identify culture as the spiritual foundation of society and as an important internal resource that supports sustainable development and social cohesion. Within this strategic framework, cultural development is closely linked with the cultivation of human values and the formation of ethical standards that guide individual behavior and social relations (Communist Party of Vietnam, 2014).

In particular, the Party has called for the systematic construction of a Vietnamese cultural value system and the formulation of standards for Vietnamese people in the new era, viewing these as essential components of national modernization and cultural renewal. Resolution No. 33-NQ/TW on building and developing Vietnamese culture and people emphasizes that cultural development must be closely associated with the development of human personality, moral integrity, and civic responsibility. The document highlights the importance of fostering virtues such as patriotism, compassion, solidarity, diligence, honesty, and respect for the law in order to strengthen the moral foundation of society (Communist Party of Vietnam, 2014).

Recent policy discussions related to the forthcoming national development strategies further elaborate these orientations. Draft documents for the 14th National Party Congress stress the need to cultivate a modern Vietnamese value system characterized by patriotism, national pride, self-reliance, resilience, creativity, kindness, and aspiration for national prosperity and happiness (Communist Party of Vietnam, 2025). In this perspective, culture is understood as fundamentally anthropocentric—created by people and ultimately directed toward the development of human capacities and social well-being. Building culture, therefore, is inseparable from building individuals with sound ethical character, responsible lifestyles, and a strong sense of civic duty.

Levels of Values: National, Cultural, Family, and Personal

Scholars and policy documents commonly conceptualize the emerging Vietnamese value system as consisting of several interrelated levels of values, each contributing to the overall moral and cultural framework of society.

At the national level, values such as independence, sovereignty, patriotism, and aspiration for national development form the foundation of collective identity and national cohesion. These values reflect Vietnam's historical experience and its ongoing efforts to achieve sustainable economic and social progress.

At the cultural level, core values include national identity, humanity, solidarity, resilience, and creativity. These values emphasize the preservation of cultural traditions while encouraging innovation and adaptability in a rapidly changing global environment.

At the family level, Vietnamese cultural discourse highlights values such as love, respect, care, and mutual responsibility among family members. The family is widely regarded as the primary social institution for transmitting moral values and shaping the ethical character of individuals.

Finally, at the personal level, the emerging standards for Vietnamese people emphasize qualities such as moral integrity, diligence, responsibility, civic consciousness, and the ability to adapt to the challenges of globalization and digital transformation.

Within this multi-layered value system, filial piety occupies a particularly important position as a connecting ethical principle. In Vietnamese Buddhist thought, gratitude toward parents is understood as the starting point for broader forms of gratitude toward teachers, benefactors, community, and the nation. Through this ethical expansion, filial devotion becomes a foundation for cultivating compassion, solidarity, and civic responsibility. Consequently, Buddhist interpretations of filial piety align closely with contemporary policy efforts to construct a comprehensive Vietnamese human value system that integrates family ethics with national and social values.

SIGNIFICANCE OF BUDDHIST FILIAL PIETY FOR BUILDING THE VIETNAMESE HUMAN VALUE SYSTEM

Ethical Foundation of Gratitude and Responsibility

First, Buddhist teachings on filial piety provide a profound ethical foundation grounded in the principles of gratitude and moral responsibility. Within Buddhist thought, human existence is understood as deeply interconnected and conditioned by the sacrifices and support of parents, society, and countless living beings. Recognizing this network of interdependence generates a moral awareness of indebtedness that encourages individuals to cultivate gratitude, compassion, and ethical conduct (Harvey, 2013).

In Vietnamese Buddhist tradition, this ethical perspective is articulated through the doctrine of Tứ trọng ân (the Four Great Graces), which emphasizes gratitude toward parents, sentient beings, the nation or society, and the Three Jewels (Buddha, Dharma, and Sangha). This framework translates the abstract principle of gratitude into concrete moral obligations directed toward family, community, and the broader social order (Keown, 2005).

Such ethical foundations resonate strongly with contemporary policy objectives in Vietnam that seek to cultivate values such as compassion, solidarity, dedication, and civic responsibility. In the context of a market-oriented economy increasingly characterized by competition and individualism, the Buddhist ethic of gratitude and interdependence offers an important counterbalance. It encourages a relational understanding of the self in which individual success is inseparable from obligations to family, society, and the nation.

Family as the Primary Environment of Value Formation

Second, the central role of filial piety in Buddhist ethics underscores the importance of the family as the primary environment for the formation and transmission of moral values. Vietnamese policy discourse similarly emphasizes that the family constitutes the "cell of society" and plays a decisive role in shaping individual character and lifestyle (Communist Party of Vietnam, 2014).

Within the family setting, the daily practice of respect, care, and gratitude between parents and children functions as a practical framework for moral education. Through everyday interactions—such as caring for elders, expressing respect toward parents, and sharing responsibilities within the household—individuals learn fundamental virtues including honesty, empathy, frugality, and responsibility.

In this regard, the Vu Lan – Báo hiếu festival occupies a particularly significant position in Vietnamese Buddhist culture. The narratives, symbols, and communal rituals associated with the festival provide powerful cultural resources through which families transmit values of gratitude and filial devotion across generations. When combined with school-based moral education and community cultural activities, these religious and cultural practices contribute to making the Vietnamese system of human values more tangible and experiential rather than merely abstract ethical ideals.

Linking Family Gratitude with Civic and National Responsibility

Third, the Buddhist expansion of filial piety through the doctrine of the Four Great Graces establishes a conceptual bridge between family ethics and civic responsibility. While filial devotion begins with gratitude toward parents, Buddhist teachings extend this sense of indebtedness to teachers, benefactors, the community, and ultimately the nation that provides social stability, education, and opportunities for development.

In Vietnamese Buddhist practice, this broader interpretation of gratitude is often reflected in religious ceremonies and cultural activities. During the Vu Lan season and other commemorative events, temples frequently organize rituals and prayers dedicated not only to parents and ancestors but also to national heroes, war martyrs, and individuals who have contributed to the nation's well-being. Through such practices, personal gratitude toward family members becomes symbolically connected to broader forms of collective remembrance and patriotic responsibility.

By framing civic engagement and national service as expressions of gratitude for collective contributions, Buddhist filial piety can strengthen intrinsic motivation for social participation. Rather than relying solely on legal obligations or material incentives, this ethical framework mobilizes cultural values and moral sentiments as internal sources of dedication and public responsibility. In this sense, Buddhist filial ethics complements contemporary policy efforts to promote social cohesion and civic commitment in Vietnam.

Addressing Contemporary Social Challenges

Fourth, Buddhist interpretations of filial piety also offer meaningful perspectives for addressing several contemporary social challenges facing Vietnamese society.

The rapid expansion of market-oriented economic relations has contributed to the rise of individualism and consumerism, which may weaken traditional family bonds and communal solidarity. Buddhist teachings on gratitude, moderation, and compassionate care for parents and elders provide an alternative ethical narrative that emphasizes relational identity and moral responsibility within the family and community (Harvey, 2013).

At the same time, demographic aging and increasing patterns of migration—both internal rural–urban migration and overseas labor migration—have created new pressures on traditional systems of intergenerational care. Buddhist ethics encourages flexible and adaptive forms of filial practice that go beyond physical co-residence, including financial support, regular communication, emotional presence, and the dedication of spiritual merit to parents and ancestors. Such interpretations allow the ethical core of filial devotion to be maintained even in changing social circumstances.

Finally, the ongoing process of digital transformation is reshaping how younger generations form relationships and engage with cultural values. In response, Buddhist communities in Vietnam have increasingly utilized digital platforms to disseminate

teachings on filial piety, organize online religious activities during the Vu Lan season, and facilitate intergenerational communication. Through these initiatives, digital media can become a channel for transmitting ethical values rather than merely a source of distraction.

Taken together, these developments demonstrate that Buddhist filial piety should not be understood solely as a traditional cultural value rooted in the past. Rather, it remains a dynamic moral resource capable of supporting the construction of the Vietnamese human value system in contemporary social conditions..

EDUCATIONAL AND POLICY IMPLICATIONS

To effectively harness the ethical potential of Buddhist filial piety in the development of the Vietnamese system of human values, a number of educational and policy-oriented strategies can be considered. These strategies aim to integrate traditional cultural resources with contemporary value education while maintaining a pluralistic and inclusive approach appropriate for a modern society.

Curricular Integration

First, educational curricula at different levels—particularly in subjects such as civic education, ethics, history, and cultural studies—can incorporate selected narratives and moral teachings related to filial piety within Buddhist tradition. Stories associated with the Vu Lan – Báo hiếu festival, the doctrine of the Four Great Graces, and other Buddhist teachings on gratitude and compassion can serve as valuable cultural resources for moral education.

When appropriately adapted for educational contexts, these materials can help illustrate universal ethical values such as gratitude toward parents, respect for elders, and responsibility toward family and society. Importantly, such integration should be implemented in a pluralistic and non-sectarian manner, emphasizing cultural and ethical significance rather than religious indoctrination. This approach aligns with the broader educational objective of fostering moral awareness, civic responsibility, and cultural identity among younger generations.

Family and Community-Based Programs

Second, educational institutions and cultural organizations can collaborate with Buddhist communities and social organizations to develop experiential programs that promote filial values in everyday life. These initiatives may include activities such as temple visits, intergenerational dialogue sessions, cultural workshops, and community service projects dedicated to supporting parents and elderly individuals.

Experiential learning programs of this kind can transform abstract ethical principles into practical social experiences. By engaging students and community members in activities that express gratitude and care for elders, such programs help reinforce the role of the family and community as key environments for moral development. Moreover, these initiatives contribute to strengthening social cohesion and intergenerational solidarity within local communities.

Recognition and Promotion of Filial Practices

Third, public policy initiatives can encourage the recognition and promotion of exemplary forms of filial conduct within society. In Vietnam, local emulation movements and community recognition programs already play an important role in encouraging positive social behavior. Expanding these initiatives to include recognition of outstanding filial practices—such as caring for elderly parents, supporting vulnerable family members, or assisting families of national heroes and war martyrs—can further reinforce the social value of filial devotion.

Such recognition mechanisms not only acknowledge individual acts of moral responsibility but also contribute to the broader cultural promotion of values such as gratitude, compassion, and social solidarity. By highlighting positive role models within communities, these programs can strengthen public awareness of filial values as an integral component of Vietnamese cultural identity.

Integration into National Value System Frameworks

Finally, when articulating the Vietnamese cultural value system and defining standards for Vietnamese people in the contemporary era, policy frameworks can explicitly recognize traditional ethical values such as **hiếu – nghĩa** (filial piety and gratitude). Incorporating these values within broader categories such as kindness, solidarity, and patriotism ensures continuity between Vietnam's cultural heritage and its ongoing modernization process.

Such integration reflects the broader perspective that cultural development and human development are mutually reinforcing processes. By acknowledging the ethical contributions of traditional cultural and religious traditions—including Buddhist interpretations of filial piety—policy frameworks can create a more comprehensive and culturally grounded approach to value formation in Vietnamese society (Communist Party of Vietnam, 2014).

CONCLUSION

Filial piety in Buddhism, as interpreted and practiced within Vietnamese cultural traditions, represents a significant ethical resource for the ongoing project of constructing the Vietnamese human value system in the contemporary era. Rooted in early Buddhist teachings and further elaborated in Mahāyāna doctrine—especially through the concept of the Four Great Graces—Buddhist filial piety emphasizes gratitude, moral responsibility, and compassionate care for others. These values extend from the intimate sphere of family relationships to broader social and national contexts.

Within Vietnamese society, the integration of Buddhist teachings with indigenous traditions and Confucian family ethics has produced a rich cultural framework in which filial devotion serves as both a personal virtue and a social ideal. Practices such as the Vu Lan – Báo hiếu festival demonstrate how religious rituals, moral education, and communal activities can reinforce values of gratitude, solidarity, and remembrance of origins.

In the context of contemporary Vietnam, where the Party and State emphasize the construction of a Vietnamese cultural value system and standards for Vietnamese people, Buddhist filial piety offers important contributions. It supports family-based moral education, encourages civic responsibility grounded in gratitude, and provides cultural resources for addressing emerging social challenges such as individualism, demographic aging, and the ethical implications of digital transformation.

Future research could further investigate how filial values are transmitted among younger generations in modern Vietnamese society and how Buddhist ethical teachings interact with secular moral education. Such studies would contribute to a deeper understanding of how traditional cultural resources can support Vietnam's broader goals of cultural development, social cohesion, and sustainable national progress..

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