

# A Study of Religious Ethic and Values in Vietnam

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## 1. Introduction

Life is increasingly challenging and facing many aspects that are most serious for people in society as moral; social problems are the choice between good and evil, right and soundterrible. Scientists' creations in the natural world will follow a specific fixed law of nature. That is why scientists can accurately predict the weather for tomorrow correctly, it is raining or sunny, or is told to have an earthquake. However, no one can predict the behaviour of a person in the same way, and no one can confidently say that two people can confidently say that the two individuals will behave in the same way they do. Did it today because of people who have the privilege of freedom to decide, which other creativity does not have. That is why philosophers and scholars have emphasised the development of human morality to ensure consistent behaviours in society. Morality is a first branch of philosophy including the right to conduct and a useful life. Its benefits are broader than the popular perception of right and wrong analysis. One aspect of the professional ethics centre is "good life", a life worth living or that life needs to meet the needs of philosophers that are more important than moral behave.

## 2. The standard of right and wrong

Morality is two things. First of all, morality refers to the full set of right and wrong standards that prescribe what people should do, often in terms of rights, obligations, social benefits, fairness, or specific virtues. Ethics, for example, refers to standards that impose reasonable obligations to curb rape, theft, murder, rape, slander and fraud. The moral standard also includes those with honesty, compassion and loyalty. Moreover, moral standards include standards relating to rights, such as the right to life, freedom from injury and privacy. Such standards are full of ethical standards because they are supported by well-established and functional reasons.

Second, morality is used to research and develop moral standards. As mentioned above, emotions, laws, and social norms can deviate from what is moral. Therefore, it is necessary to continuously check a standard to ensure that they are reasonable and established. Ethics also means, then, the continuous effort of our research of moral beliefs and our ethical conduct and striving to ensure that we, and our organisations, help to shape, directly to the standard is reasonable and solidly based. The meaning of right formula, today, as in all times, is its power for forming Attitudes and coercive behaviours.

Philosophy of morality and values can protect society from the critique of social evils. The idea of morality and values is to be accepted by all forms of government and all bodies of societies. From ancient times to modern days' men rely on

morality and values that can make him adjust to society. Economic balance, social equality, unified political democracy and empowerment tendencies can be brought by morality and values.

## 3. Secular Ethics

Ethical secularity is a branch of moral philosophy that morality is based solely on human science such as logic, reason or intuitive morality, and not from supernatural revelation. Wrong destination or guidance (that is the source of religious morality). This secular morality includes any moral system that does not draw on the supernatural, such as humanism, materialism and liberalism. Most secular ethical systems accept or rule social contracts, some of the form of real, intuitive moral values based on ethics or culture, morality, similar notions for. A small minority of scientific arguments can reveal the truth about morality. This is called moral science. Approaches such as utilitarianism, subjective concepts of relative morality and morality are less common, but still, maintain an essential following in secular ethicists. Less attention is paid to the positions of moral scepticism and immoral doctrine; However, many religions and some secular ethicists believe secular virtues cannot exist without a god or gods to provide fundamental ontologies, or at least cannot be caught outside the jurisdiction. Revelation.

The secular moral framework does not necessarily conflict with the system of religious values. For example, golden rules or a commitment to non-violence can be supported by people in religion and secular. The secular ethical system may also differ in the social and cultural norms of a specific period.

## 4. Secular and religious ethics

There are no state people that religion is not necessary for moral acts at all. People who are dissatisfied with the negative orientation of religious, ethical traditions believe that prohibition can only establish the absolute limits of what a society is willing to endure from the worst. Of them, do not guide them towards achieving their best. In other words, a person behind all just banned bans has been avoided as a criminal, not acting as a positive influence in the world. They reasonably conclude that morality can lead to an entirely moral ethical life, while religious prohibition is not enough. That does not mean that secular ethics and religion are mutually exclusive. Many principles, such as golden rules, are present in both systems, and some religious people want to adopt a rational ethical approach.

Ethical philosophy is moral. A moral code is a moral system (according to a specific philosophy, religion, culture, etc.) and morality is one of any practice or teaching in a moral code. Morality can also be precisely synonymous with

"kindness" or "fairness." Morality is an anti-German activity (i.e., the opposition thinks it is good or right), while diversity is defined as an unconsciousness of indifference to disbelief in the period of establishing moral standards or principles.

An example of the morality that the Buddha taught to the Buddhist cave "how I treat others, others will treat myself like that."

Ethics is that branch of philosophy that addresses moral questions. The word "morality" is often used interchangeably with "morality" ... and sometimes it is used more than fortunately to mean first ethical principles, groups or individuals. " Similarly, some types of moral theory, especially deontological morality (it is sometimes described as "duty" or "obligation" or "rule" - based on morality, because "binding you to your mission" regulations, sometimes distinguishing between 'morality' and 'morality': "Despite people's morality and their morality to the same things, there is a way of using moral limits for systems, based on concepts such as tasks, obligations and principles Conduct, ethics for methods to implement reserves of reasoning, based on concepts of a virtue, and often avoid 'moral' separation considering other practical considerations. "

Globalisation has created many problems that ethics are starting to surface with greater force. First, it is a new phenomenon of individualism, which is a challenging social cohesion and family expansion system. Secondly, new job models are emerging, and the company needs after their employees have placed new breeds on the family. As in the West, new development models make the staff "adjust people." Asian culture is always valuable for the love of sacrifices for families and adherence to fundamental traditional values.

Needing cultural analysis, and commune morality are urgent. Families always bear the burden of society in societies by taking care of children and the elderly, without institutionalising them. The need for a definite strategy to deal with the crisis of the elderly can never be ignored. Ethics that deals with transnational issues must cooperate and affirm life, but see people as more important than profits.

The first chapters, Introduction present the ethical nature of nature and the origins of the cultural and religious historical views of Vietnam.

The second chapter 'The value and morality in Buddhism' deals with ancient Vietnam in recognising the prophets a cosmic order that serves as the foundation of morality and values and according to monogamy law, sharing love and sacrifice given the sutras of the two schools in Theravada and Tonkin Buddhism.

The third chapter of "Buddhist Ethics" explains the philosophy of Buddhism as a preeminent philosophy that the whole world has been liberated. Thoughts of morality and values can be regarded as a means from which the Dharma (Dharma) has been derived.

The fourth chapter 'Ethics and moral values in Buddhism' discusses the philosophy of morality and the value of Buddhist scriptures to address the problems of violence in society and the problems of violence. Dynamic and non-violent in Vietnamese society and countries around the world.

The fifth chapter 'presents ideas about morality and values' presents the views of modern thinkers of Vietnam and other people in the world on morality and values.

The sixth chapter 'compares moral issues and moral values in Vietnam's religions, religious principles develop based on ideas and ethics and values to understand the character and practice through religions, one of the important things to recognise the importance of human notions. The nature and value of the sutras of religions are moral and spiritual values, primarily through the Theravada and Northern Apostles of Buddhism to address the constitutional traditions of Vietnamese society.

The seventh chapter 'Summary' presents the essence of all chapters so that different aspects of morality and values have been examined and presented with essential observations.