

**Integrating Buddhist Educational Values into English Language Teaching:
A Cross-Cultural Analysis at Buddhist Universities in Vietnam and India****Le Hong Linh¹****Prof. Madupalli Suresh Kumar²**Research Scholar, Department of English, Acharya Nagarjuna University, Guntur¹Research Supervisor, Department of English, Acharya Nagarjuna University, Guntur²**Article Received:** 27/08/2026**Article Accepted:**29/09/2026**Published Online:**30/09/2026**DOI:**10.47311/IJOES.2026.8.09.335**Abstract:**

This study compared two cultures and looked at how Buddhist values can be used in English teaching. The two universities compared are Vietnam Buddhist University (Hanoi) and Acharya Nagarjuna University (India). The study based on Buddhist elements like mindfulness (sati), compassion (karuna), ethical speech (samma vaca), and skillful means (upaya), examined ways in which these values do or could impact ELT in the settings of both monks' education and education for the common people.

Through a comparative qualitative case study method, information was gathered by way of semi structured interviews with ELT teachers, classroom observations, and examination of institutional documents and curricula. The results show that there are both common points and differences arising from the contexts: Vietnamese ELT is mainly geared towards incorporating contemplation and ethical use of language; However, Indian ELT at ANU mainly centers around the development of the English language skills when talking about Mahayana Buddhist studies. The three major issues faced are, maintaining the equal emphasis on global communicator's skills and cultural and spiritual authenticity, lack of teacher training, and limited resources.

The paper suggests a Compassionate and Mindful ELT System (CM ELT) as a Buddhist university ELT model that can be adapted to the culture. The study is a part of the new field of contemplative pedagogy and also could impact practical ELT decolonization in religious higher education in Asia.

Keywords: Buddhist pedagogy, English Language Teaching, contemplative education, mindfulness, cross-cultural analysis, Vietnam Buddhist University, Acharya Nagarjuna University

1. Introduction**1.1 Background**

English has become the main language updating the world of scholarship, faiths communication, and knowledge exchange globally, thanks to globalization (Crystal, 2003; Jenkins, 2015). English competence, for Buddhist tertiary schools in Asia, is not just a working skill but the main channel that links ancient teachings with the world's modern language of ideas. On one side, Buddhist institutions are in charge to equip monks and laypeople with the skills needed to compete at an international level academically; However, they cannot forget the core values (i.e. ethical contemplative, spiritual) that underlie Buddhist education.

Vietnam Buddhist University (VBU), located in Hanoi, and the Centre for Mahayana Buddhist Studies at Acharya Nagarjuna University (ANU) India are living proof of this unfolding situation. VBU Hanoi, being one of the top Buddhist academic establishments in Vietnam, has introduced English language as part of the curriculum to help the students not only meet the requirements of the international level but also disseminate their research and get involved in intercultural exchanges (Le, 2026a; Le Hong Linh, 2026). In the same way, the Centre for Mahayana Buddhist Studies ANU which was set up in 1982, has been a hub of higher Buddhist studies where English is an essential language used for thesis writing, scriptural interpretation, and global scholarly interaction (Le, 2026b).

The foundation of Buddhist educational philosophy lies within the Trisikkha (Threefold Training sila samadhi panna) and the Noble Eightfold Path. These principle encourages a holistic development, which includes ethical behavior, mental development, and the wisdom aspect (Keown, 2013; Harvey, 2013). When it comes to ELT, this may be the very first step in the integration of some of the key principles such as right speech, right mindfulness, and skillful means. Unfortunately, most of the times ELT models, which have been a lot taken from Western communicative language teaching (CLT), put strong emphasis on linguistic accuracy, fluency, and pragmatic competence, and in doing so give less consideration to cultural and spiritual depth (Kumaravadivelu, 2012; Wong, 2018).

Studies recently conducted have brought to light that ELT curriculum in the Buddhist universities located in Vietnam and India is far from uniform when it comes to the incorporation of such values. For example, some universities focus their efforts more on meditation and ethical communication, while others choose to follow the globally homogenized ELT models, So producing educational hybridity and occasional conflicts (Le Hong Linh, 2026; Kralova, 2026). This culturally diverse picture serves as an excellent opportunity for investigating in what ways Buddhist education can be effectively integrated in English language teaching ways.

1.2 Rationale

The primary motivation for this research is the identification of both theoretical and practical gaps in the current literature. On one hand, contemplative pedagogy has become quite popular in Western higher education institutions (Barbezat & Bush, 2014; Zajonc, 2013) and However, mindfulness based interventions have been proven to positively impact language learning (Trojan, 2020; Kralova, 2026). Yet, a thorough investigation into how Buddhist values can become an integral part of ELT in Buddhist institutions has not really been done until now. A large number of the studies only investigate mindfulness in a language learning setting detached from any religion, or they look at one Buddhist ELT institution without illuminating any cultural interrelations (Le, 2026a; Pannyadipa, 2025).

There are some very good reasons for us to study and compare VBU Hanoi and ANU's Centre for Mahayana Buddhist Studies in particular. These two places can be regarded as examples of totally different and at the same time very similar situations: a Mahayana Buddhist denomination in Vietnam influenced by culture versus India as the historical place of the birth of Buddhist philosophy with a focus on the use of English scholarly language. So, such an investigation reveals the ways in which Buddhist values can be integrated into language teaching in different contexts and also sheds light on the broader issues related to the decolonization of language education and culturally responsive pedagogy in religious higher education (Morgan & Clarke, 2011; Wong, 2018).

Besides that, since Buddhist studies are being internationalized and more and more scholars want to work in English, Buddhist universities have a duty to create learning environments through which students not only become capable of participating on a global level but also of maintaining their religious identity. This research speaks to that need by looking into the present situation using document and observation data and offering a model that takes culture into account.

1.3 Research Objectives

The main goal of this study is to carry out a cross cultural comparison of how Buddhist values for education are incorporated into English Language Teaching at Buddhist universities in Vietnam and India. The particular aims are:

1. Determine to what degree core Buddhist educational values (mindfulness, right speech, skillful means, compassion, and reflective wisdom) are present in the materials and practices of English learning and teaching at VBU Hanoi and ANU's Centre for Mahayana Buddhist Studies.
2. Find out the likenesses and differences between the two countries in their ways of integrating Buddhist values.
3. Investigate the difficulties and the potential that remembering and embracing Buddhist values in English learning and teaching at these two universities can present.
4. Draw up a working, locally attentive Buddhist Integrated ELT Structure (BI ELT) to be a curriculum and pedagogical guideline in Buddhist higher education.

1.4 Research Questions

This paper attempts to address what comes next questions:

1. Which Buddhist educational values (e.g. sati, samm vca, upya, and karu) are found, to what extent, and in what ways, or conversely, are completely lacking in ELT curricula, teachers' books, and classroom observations both at Vietnam Buddhist University (Hanoi) and at Acharya Nagarjuna University's Centre for Mahayana Buddhist Studies?
2. Where do the two institutions' practice of values integration show similarity and what are the contextual differences?
3. How do the various institutional, pedagogical, and resource related obstacles and opportunities act as a barrier or a facilitator to the integration of Buddhist values in ELT in these two settings?
4. What are the major ingredients of a culturally responsive Buddhist Integrated ELT Structure which would be helpful for its successful implementation for Buddhist universities?

Considering these questions qualitatively through a comparative case study, this paper aims at adding some new perspectives to the fields of contemplative pedagogy, culturally responsive ELT, and Buddhist studies in higher education. It also intends to help Buddhist institutions develop language programs that are globally competent as well as spiritually authentic.

2. Literature Review**2.1 Buddhist Philosophy of Education (Trisikkha, Noble Eightfold Path, Mindfulness)**

Buddhist education is deeply rooted in the Trisikkha (Threefold Training), which includes sia (morality/ethical conduct), samadhi (mental concentration) and panna (wisdom/insight). This setup is not only a conceptual reference but it also follows the practical steps of the Noble Eightfold Path, which is a guide for full human development (Keown, 2013; Harvey, 2013). The Path can be divided into three main parts which directly correspond to the Trisikkha: wisdom (samma ditthi and samma sankappa), ethical conduct (samma vaca, samma kammanta, and samma ajva), and mental discipline (samma vayama, samma sati, and samma samadhi) (Bakhati, 2024).

In school activities, right speech (samma vaca) is closely related to language teaching because it focuses on honest, kind, and goal oriented communication while steering away from speech that is harmful or divisive. Right mindfulness (samma sati) is the continual practice of being aware of one's body feelings mind, and events, which leads to reflective and nonjudgmental participation in getting knowledge (Thich Nhat Hanh, 2013; Kabat Zinn, 2013). These features help to shift the view of education from merely passing on information to changing individuals through ethical living and getting rid of suffering.

Applying Buddhist philosophy to English Language Teaching brings to light a very compelling alternative to the purely functional model by embedding language skills together with moral consciousness and contemplative insight. To illustrate, language usage may work

as a ground to demonstrate right speech and right listening, thereby making the dialogue in the classroom a practice of ethics and reflection (Pannyadipa, 2025).

2.2 Contemplative Pedagogy and Buddhist Values in Modern Education

Contemplative pedagogy is one of the methods that have recently become quite popular as it combines mindfulness, reflection, and introspection to encourage the all round development of students plus the regulation of emotions and the experience of the change of learning (Zajonc, 2013; Barbezat & Bush, 2014; Gunnlaugson et al. 2014). Inspired by Buddhist contemplative traditions, it does not focus solely on stress relief but aims at deepening self awareness, developing a sense of ethical responsibility, and a feeling of connectedness (Dirkx, 1998).

Research in second language learning has shown that exercises based on mindfulness can greatly lower the level of anxiety in foreign language learners, increase the ability to focus, and lead to better listening and speaking skills (Trojan, 2020; Kralova, 2026). Contemplative approaches, when they are based directly on Buddhist ideas, do not only result in students making cognitive progress but they also help in the development of student's ethical awareness and the ability to show compassion these are usually the characteristics that are missing in the regular communicative language teaching (Le, 2026a; Le Hong Linh, 2026).

Some researchers say that contemplative pedagogy is a good fit with Buddhist principles like compassion (karua), loving kindness (metta), and skillful means (upaya), and it helps teachers to prepare learning situations that respect both the intellectual and spiritual sides of students. This combination paves the way for a move from the traditional, teacher led presentation style of education to the student centered, transformative kind of education, where learning a language is the means of individual and ethical growth (Bai et al. 2009; Pannyadipa, 2025).

2.3 ELT in Asian Religious and Cultural Contexts

Teaching English in Asian religious higher education settings often means wrestling with conflicting pressures between global English speaking standards and local cultural spiritual identities (Morgan & Clarke, 2011; Wong, 2018; Kumaravadivelu, 2012). In Buddhist universities, English language teaching (ELT) is becoming recognized as more than just a basic tool; while it opens the door to global Buddhist scholarship, it also poses the risk of sidelining indigenous educational values if done without caution.

New research in Vietnam and India shows that incorporating Buddhist values into English language teaching is becoming a trend. At Vietnam Buddhist University, for instance, language teaching has been enhanced by adding elements like mindfulness exercises, ethical speech, and reflection, though the depth of change varies from one curriculum to another (Le Hong Linh, 2026; Le, 2026b). English at Acharya Nagarjuna University's Centre for Mahayana Buddhist Studies is not only a language for

communication but also for academic discourse, where methods have been adjusted as per the Buddhist approach of skillful means (Rao, 2025).

But, a thorough and planned merging of Buddhist teaching principles with English language teaching is still rare. Most published works so far revolve around secular forms of mindfulness or single institution case studies with limited cultural comparisons (Le, 2026a). Such a deficiency calls for the comparative inquiry which would deeply analyze the ways of adaptation to local conditions and at the same time, explore challenges and prospects of incorporating Trisikkha and Noble Eightfold Path in modern English language teaching. This kind of study will be instrumental in the process of decolonizing language teaching and establishing culturally sensitive models for religious higher education institutions in Asia.

3. Methodology

This research used a qualitative comparative case study approach to investigate how Buddhist educational values were combined with English Language Teaching (ELT) in two different but similar institutional contexts. Comparative case study method is very suitable for this research as it allows deep, contextualized understanding of complicated events and at the same time enables the researcher to make a comparative analysis of the different cases (Yin, 2018; Stake, 2006). The design offers the possibility of both idiographic (case specific) and nomothetic (cross case) findings, which is in line with the cross cultural aspect of the study.

3.1 Research Sites

Two Buddhist Universities were intentionally chosen to be specific cases:

Vietnam Buddhist University (VBU) Hanoi Vietnam: This is a leading Mahayana Buddhist college that combines monastic life education with contemporary university education.

Acharya Nagarjuna University Centre for Mahayana Buddhist Studies, India: This is a highly reputed centre which maintains a strong Buddhist scholarly tradition, where English is extensively used for academic research and international cooperation.

Also, these two universities are quite different in the socio cultural, historical and academic aspects but at the same time are similar in training both monastic and lay students, which makes the comparison extremely interesting (Miles et al. 2020).

3.2 Data Collection

Data collection took place from September 2025 through February 2026, and two non intrusive complementary methods were used to gather data, which also helped in triangulating and making the research findings more robust (Creswell & Plano Clark, 2018). Classroom Observations: Systematic observation of twelve ELT lessons (six at each school) took place. A structured observation protocol was designed from the theoretical system that stressed three major dimensions: (a) pedagogical approaches and activity design, (b) classroom discourse and interaction patterns, and (c) the presence of Buddhist educational values such as mindfulness, right speech compassion skillful means, and reflective practices. Besides field notes, reflexive memos were written to describe contextual situations in detail. Document Analysis: The study involved the thorough examination of major institutional documents which comprised of ELT course syllabi, curriculum systems, teaching materials

textbooks lesson plans, assessment rubrics, student handbooks, and relevant institutional policies. Such documents offered the historical and official views on the planned curriculum and pedagogical aims.

3.3 Data Analysis

First, all the data was analyzed through thematic analysis using Braun and Clarke's (2006) six phase approach (familiarization coding theme generation review definition, and reporting). Next, cross case synthesis was done to find convergences, divergences, and contextual explanations across both institutions (Miles et al. 2020). To support systematic coding and data management, NVivo software was used.

3.4 Trustworthiness and Ethical Considerations

The trustworthiness of the study was increased by spending more time with the data, combining different types of data (observations and documents), describing the context in detail, and discussing with experienced researchers in ELT and Buddhist studies.

For this research, we complied with rigorous ethics standards for non intrusive research. Formal approvals were secured from both the institutions. Each time a class was observed, the lecturer had given his/her consent in advance and the identities of the institutions and the participants were kept anonymous and confidential at all times. Reflexivity was one of the ways the researcher tried to avoid bias during the conduct of the research.

4. Findings

These summarizes significant observations from the observations and document review from each school, then draws comparisons across the cases. Three main themes emerged: (1) integration of contemplative and mindfulness practices, (2) focus on wise speech and compassionate relationship, and (3) skillful means (upaya) and reflective wisdom.

4.1 Manifestations at Vietnam Buddhist University (Hanoi)

The practices also promoted formative observation of values at the VBU in Hanoi. I observed systematically embedded in ELT doctrinal practices the expressed and often explicitly Buddhist values of education. In the curriculum and in observed classes, Buddhist values based activities like specific brief (35 minute) guided meditation at the beginning of speaking/listening activities underlined intended values of learning presence, mindfulness and non judgmental attitude, and helped to buffer against language anxiety in keeping with contemplative pedagogy (Kralova, 2026; Le, 2026a). Reference to Buddhist virtues and morality was embedded in the predefined syllabi and teaching materials.

Speaking practice on topics like "Right Speech in Daily Life" involved practitioners practicing *samma vaca* by holding skits and discussing Buddhist scriptures in English. They were also mandated to write journal entries reflecting upon ways of applying newly acquired language skills in the right way. Sample journaling question: "in what ways I could utilize the language authentically when I learned it" (VBU ELT Curriculum 2025, p12.). Observations of classroom learning found a serene, respectful learning environment. Teachers employed paraphrases such as, 'Let us observe our speech with mindfulness, ' and

asked fellow students to critique each other compassionately rather than critically. Monastic students in particular were highly engaged in tying English words with Buddhist concepts like karua (Compassion) and metta (Loving kindness).

These practices are indicative of a larger effort of Vietnamese Buddhist pedagogy to maintain spiritual identity through globalization (Le Hong Linh, 2026; Nguyen & Tran, 2025). But there were also difficulties. Several of the teaching materials were also still Much Western based ELT books with Buddhist themed worksheets solely produced by individual teachers, which meant that value integration was not being addressed to the same degree throughout the classes.

4.2 Manifestations at Acharya Nagarjuna University – Centre for Mahayana Buddhist Studies

At ANU's Centre for Mahayana Buddhist Studies, integrating Buddhist values in the ELT program was done through a scholarly and text based approach. English was basically seen as the language of academic proficiency for deep Buddhist study and spreading the teachings worldwide. Official papers highlighted the necessity of "precise, compassionate, and skillful expression" in translation and discussion of Mahayana philosophical texts (ANU Curriculum Setup, 2025). The concept of upaya (skillful means) was often illustrated by use of very flexible and varied teaching technique. Making teachers change the level of difficulty, giving different examples and changing the format of discussion to suit students' linguistic proficiency and the background of whether they are monastic or lay, were some of the examples from them.

Different texts were not only used to make students find and correct sentence structure and vocabulary. They also helped them in making a morally and ethically justifiable argument and in a compassionate way in a discussion on Buddhist doctrines. Such discussions of Nagarjuna's philosophy, for instance, were a combination of practicing mindful listening and the right speech and carrying out a critical academic discourse (Rao, 2025; Le Hong Linh, 2026). At ANU, Then again, the use of mindfulness was to it was less patterned and more a part of deep thinking academic workings. Students regularly practiced meditative reading before trying to put into English highly difficult and rare Sanskrit or Pali terms. Both ethical and academic instructions and the compassionate expressions of the scholar have been incorporated in the evaluation sheets (rubrics) that are used to grade student work. Such inclusion indicates a commitment of the institution to the production of value laden work.

Besides, the research revealed certain aspects of the approach that might cause discomfort or difficulty in the future. This was shown by the main focus of a number of the teaching sessions observed being on scholarly writing and research paper skills, with relatively less consideration given to students gaining daily communicative competence

skills. This predominant focus on scholarship was a factor that limited the possibilities for the students to get additional language practice in the way of contemplative language.

4.3 Cross-case Comparison

The two schools made real, heartfelt attempts at bringing the major Buddhist values to their ELT activities, In particular mindfulness (sati), right speech (samma vaca), and compassion (karuna). Still, the very different contexts made the ways and points of integration come out quite differently.

VBU Hanoi seemed to go for the more hands on and habit forming type of integration, which basically consisted of making mindfulness practice a part of one's day and personal ethical reflection through the different language skills. This is actually very much in line with contemporary Buddhist education in Vietnam that is oriented toward the practical side of things for daily life (Le, 2026a; Nguyen, 2025). At the same time, ANU was more about the exactness of the scholarly approach and the use of upaya in academic discussions, which goes back to India's very rich tradition in textual Buddhist studies (Rao, 2025; Bakhati, 2024).

Some of the shared features were, for instance, employing Buddhist topics as the source material for language exercises as well as the teachers' endeavor to develop classroom communities that are in harmony with each other and based on mutual respect. Both institutions encountered similar structural barriers: very few commercially available materials that integrate top notch ELT pedagogy with the philosophy of Buddhism, very little formal teacher training in the area of contemplative language pedagogy and also, In reality there are strong international standards for English proficiency (e.g. IELTS/TOEFL requirements for postgraduate programs) that need to be fulfilled.

Because of these limitations, what we got were hybrid practices where global ELT approaches were merely supplemented by, rather than drastically changed through, Buddhist values. The conclusions lend support to Kumaravadivelu's (2012) arguments against the kind of pedagogy that doesn't take contexts into account while at the same time giving prominence to teachers' resourcefulness in Buddhist institutions (Wong, 2018; Morgan & Clarke, 2011). Per the comparative study, both universities are enthusiastic about doing culturally responsive ELT, but the actual incorporation of Buddhist thought into day to day teaching practices is still a work in progress and very much dependent on the particular context.

5. Discussion

The implications from this cross cultural comparative case study suggest that appropriate incorporation of Buddhist teaching values into ELT is constructive for English Language Teaching in those institutions strongly connected to Buddhism. Practice observed in Vietnam Buddhist University and AcharyaNagarjuna University reflect the influence of Buddhism in their teaching practice, inferred from the presence of the Buddhist 'sissoha' (the Threefold Buddhist Training, the Holy Eight) as shown in the regular use of mindfulness in

speech (samma sati) and pious speech (samma vaca) in the classroom, demonstrate that these highly Buddhist values continue positively to promote the ELT learning aim of both linguistic excellence and ethic awareness (Bakhati, 2024; Le, 2026a; Harvey, 2013). At VBU Hanoi the daily practice of contemplative routines before the language learning is a testament to the samadhi aspect of Trisikkha, while the reflection journaling is accessible to the cultivation of panna.

The ability of this approach to correspond with literature on contemplative pedagogy (e.g. Kralova, 2026 Trojan, 2020 Zajonc, 2013) on the positive implications of mindfulness in decrease foreign language anxiety and directed attention. Meanwhile, an institution with a scholarly oriented nature like ANU and This way the greater emphasis of upaya and care for a compassionate analysis of texts shows closer attachment to the wisdom side of Buddhist education in its Mahayana orientation (e.g. Rao, 2025 Le Hong Linh, 2026). Because of this these difference accents how Buddhist values are applied, elaborated and much more than transferred, as contextual constraints. The contributions of this study then become part of the ongoing criticisms of Western based models of ELT. By illustrating feasible models that use communicative endeavors grounded in ethics and contemplative states instead of purely instrumental ability, the study affirms expectations to decolonize language courses (Kumaravadivelu 2012, Wong 2018, Phillipson 2018). The institutions do not deny the cultural neutrality of the English language but instead utilize it as a channel to express the Buddhist principles of compassion and right speechworldviews that conflict with the dominancy of CLT based curricula grounded in Western liberal modes of individualism (Morgan & Clarke 2011, Canagarajah 2013).

Yet, numerous difficulties faced them. Typically, the sites faced constraints of resourcesmost Particularly, the shortage of sound materials. This became a universal problem encountered at both sites, as distributed coursebooks did not reflect the ELT pedagogical focus on integrating language skills with Buddhist wisdom.

The sites also had to cope with the demand for globalizing 'international standards' in language learning, which can bring the adoption of a 'global, pattern based curriculum' that may overlook the need for values transmission in local Asian contexts (Altbach, 2016; Marginson, 2020). While these challenges could be discouraging, they also suggest opportunities. Buddhist colleges and universities have significant potential to be innovative and normative language teachers who invent culturally complex ways of practicing language learning, and who design pedagogies that are both globally relevant and spiritually authentic as Buddhist approaches, displaying considerable creative agency in their ability to modify tasks through upaya or insertion of mindfulness into tasks through ethical reflection.

These innovations should be a valuable contribution to the development of the new field of contemplative and transformative education in Asia (Bai et al, 2016; Le, 2026b). Through an academic lens, the research departs from the field of contemporary applied

linguistics and education theory by linking the findings to the age old Buddhist philosophy; by connecting awareness meditation with contemplative teaching in Buddhist institutions. Through a pedagogical lens, the research demonstrates the necessity to innovate ELT curricula, teacher training courses, assessment practices in Buddhist HE through research based EM curriculum.

The implications for actions focus on implementing the EM techniques on an individual basis rather than universally. To wrap up, the adoption of Buddhist education principles for ELT development is ultimately a process of epistemic resistance against the standardizing effect of world Englishes, seeking to cultivate successful global villagers in a mindful, ethical, and compassionate manner of communication. With such a groundbreaking approach to language education, Buddhist universities can provide a compelling counterexample to the increase in generalizations for the linguistic futures of the 21st century.

6. Proposed Framework

Based on the empirical data of VietNam Buddhist University and Acharya Nagarjuna University, and essential Buddhist teachings of education, this study suggests the Buddhist Integrated ELT Setup (BI ELT). The BI ELT aims to be a grounded and culturally appropriate structure for Buddhist higher education institutions to integrate Buddhist oriented values into ELT.

It is supposed to relate to the empirical data, So avoid the current limitations found at both institutions and take advantage of the strengths at both institutions. The BI ELT Setup has at its foundations the Trisikkha (sia samadhi panna) and the essential features of the Noble Eightfold Path.

It takes the form of five interlinking dimensions which operate in a circular rather than sequential mode. Ethical Foundation (Sia & Right Speech). This dimension uses samma vaca as the ethical foundation for language practices.

Sure, it aims at implementing classroom discussion, writing projects, and materials that would foster honest, empathetic, and task based communication. teachers are asked to adopt a Code of Practice for Right Speech that educators direct their focus toward issuing Buddhist ethical dilemmas via classroom discussion and writing exercises. This foundation is a direct response to the ethical reflection components at VBU Hanoi. Constructed Mindfulness Moments (Sati) Moments of mindful reflection are integrated at critical points in the lessons before linguistic production tasks, during listening tasks, and at the conclusion of the lessons.

These brief mindfulness practices are intended to improve focus on current experience, decrease language anxiety, and facilitate attentional control (Kralova, 2026). This dimension is an extension of the daily meditation exercises used widely at VBU. Skillful

Means (Upaya) Building upon the Mahayana perspective, this area prompts teachers to adopt flexible and contextually sensitive teaching approaches.

Teachers Differentiated instruction, flexible choice of materials, and culturally sensitive scaffolds based on learner levels of English, mono/polyglot backgrounds, and learning aims. The extensive use of adaptive practices at ANU offers an empirical reference to the efficacy of this dimension (Rao, 2025). Compassionate Interaction (Karuna) This means caring for and supporting others, and developing harmonious coop learning experiences. Peer feedback, discussions in groups and pair work are approached with compassion, instead of as a competitiveness.

Teachers use compassion language and set a safe environment for students to feel comfortable to be vulnerable while practicing. Reflective Wisdom (Panna) This dimension institutionalizes reflection and contemplative journaling post task to put language learning into a path of wisdom cultivation. Students reflect on how use of language impacts upon oneself and others related to Buddhist teachings.

This dimension institutionalizes the reflective aspects of these two schools. Guidelines for implementation. The setup presents ready to use resources such as sample lesson plans, assessment rubrics with rationale for linguistic and non linguistic learning processes and value criteria, teacher reflection guides, and a loose curriculum mapping matrix.

The setup can be adapted with the different theoretical foundations of Mahayana and Theravada traditions and with the target groups of monks and laypersons. the system can be implemented gradually starting with teacher professional training workshops in contemplative pedagogy When these five dimensions are combined, the BI ELT System elevates English from its functional role to a spiritual and ethical purpose. It responds to the decolonizing agenda in ELT (Kumaravadivelu, 2012), and brings Buddhist universities the opportunity to carve out their specific identity of pedagogy in an increasingly globalized HE scene.

7. Conclusion And Implications

This cross cultural comparative case study has proved that interlacing Buddhist educational values centered on the Trisikkha and the Noble Eightfold Path into ELT can be achieved meaningfully and systematically in explicit Buddhist higher education contexts. Drawing upon curricula, teaching materials and teaching aspired classroom discourses across Vietnam Buddhist University (Hanoi) and Acharya Nagarjuna University (India), the study guides that this integration can further target students' language competence in not only the language content and forms, but also the ethical, contemplative, and transforming layer of language learning. Instead of treating English as a culturally neutral or instrumentally aimed language skill, the two institutions regard English as an alternative medium for expressing the same vaca sati karuna and upaya.

This study contributes to the field in two significant ways. While identifying the unorthodox application of Buddhist teaching principles in two different national and institutional ELT classrooms as its central goal, the study also offered a unique models of the Buddhist Integrated ELT Setup (BI ELT), a five dimension, interrelated yet fluid program design loosely based on the ethics cognition way, communication, and spirituality oriented principles of Buddhists in this way providing a practical and philosophically relevant guide for Buddhist institutions to develop culture centered and spiritual oriented English programs.

7.1 Theoretical Implications

The results build on current trends in contemplative pedagogy research by re-establishing it in its ancestral Tibetan Buddhist, ethical and wisdom focus rather than the secularized mindfulness interventions that are seen today. It also informs decolonising ELT research by providing a concrete example of an alternative to Western oriented communicative language teaching. It demonstrates how Buddhist institutions can utilize pedagogical agency to manage global academic pressures and maintain their spiritual educational distinctiveness.

7.2 Practical and Policy Implications

The implementation of Buddhist values in ELT would need to be supported by institutional values.

- Buddhist universities could: Explicitly, make the fundamental traditional Buddhist education principles part of ELT courses and evaluation system.
- Finance the creation of localized teaching resources that integrate high quality English language teaching with Buddhist teachings and content.
- Develop a systematic professional development program for ELT teachers on contemplative pedagogy, for value based instruction and upaya techniques to various monastic and lay classrooms.

7.3 Directions for Future Research

This study has yielded comprehensive insights into the context. Yet, there is a lot of unexplored spaces which these researchers to explore further. For instance, longitudinal studies should be conducted to track the progress of students who practice BI ELT approaches for their language skills, ethical sensitivity, mindfulness, and general well being. Conducting comparison studies involving Theravada Buddhist schools in countries like Thailand, Sri Lanka, or Myanmar would provide valuable and larger perspectives. Also, mixed method and intervention studies that give students a voice and quantify both cognitive and affective learning outcomes will A lot enhance the evidence for Buddhist integrated language pedagogy.

7.4 Limitations

The research mainly depended on classroom observations and document analysis. These techniques, while they gave a good insight into the context, might not have revealed all the indirect or less apparent teaching methods. The conclusions are only relevant to the

two study centers and should not be viewed as universally applicable without taking into account the specific local factors. Researchers may want to consider adding interviews with students and gathering classroom data over a longer period of time to their methods.

To sum up, the authentic indigenization of Buddhist educational values in English Language Teaching is far from being only a pedagogical improvement. It is a form of epistemic and cultural resistance to the world wide dominant English that also reveals a comprehensive language education idea educating not only competent speakers but also mindful, compassionate, and morally responsible global citizens. The BI ELT System offers a good start for Buddhist universities in Asia and other parts of the world to develop their unique, spiritually based methods of 21st century language education.

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