

Could Buddhism Develop Prosocial Behavior Among Adolescents?

Loc Tan Le

Tran Nhan Tong Institute, Vietnam National University, Viet Nam

Received Date: 05 May 2021

Revised Date: 07 June 2021

Accepted Date: 14 June 2021

Abstract — Working together with the society in halting moral decay in adolescents, some Truc Lam (Bamboo Forest) Zen monasteries in Vietnam have recently offered them Buddhist education in the form of retreat. To the best of our knowledge, there have not been any empirical studies evaluating how that works. As a result, this paper adopted mixed research methods: Surveying 140 teenagers attending the retreat at three Zen monasteries with the questionnaire and conducting 12 in-depth interviews to explore how Buddhism could develop prosocial behavior performed by the teens. The conclusion is that the teenagers' understanding of Buddhist doctrines fueled their belief. That may result in promoting their prosocial acts. Also, their spiritual and ritual participation had a positive correlation with their prosocial behavior. This study is the first step towards conducting larger-scale studies.

Keywords — Buddhism, adolescent, prosocial behavior, Buddhist belief, Truc Lam Zen sect

I. INTRODUCTION

Buddhism had come to Vietnam very early, around 2,000 years ago [1]. Hence, G. Tran [2] claimed that Buddhism had been integrated into the people's culture, customs, and characteristics after existing in Vietnam for thousands of years. Some studies revealed that Buddhism significantly impacts Vietnamese morality [3], [4], [5]. Nevertheless, they were not empirical ones, which may not convince educational policymakers.

In Vietnamese history, Buddhism used to play a dominant role in the national education system. Under the Tran Dynasty, it was a compulsory subject in the national examination [6]. The first kings of the Tran Dynasty were devout Buddhists. King Tran Thai Tong (1218-1277), a Zen master, leading his people to defeat the Mongols invading Dai Viet (the former name of Vietnam in history) in 1258, wrote a discourse to teach the people how to keep *The Five Precepts* [7]. Until King Tran Nhan Tong (1258-1308), he also led the resistance forces to defeat the Mongol invaders twice, and then he abdicated his throne to live as an ascetic. After that, Tran Nhan Tong founded Truc Lam (Bamboo Forest) Zen sect and travelled around the country to teach his people *Ten Good Deeds* [8]. He became the first patriarch of the Vietnamese Zen. Since the middle of the 14th century, the Truc Lam Zen sect had been gradually gone down because of lacking of the

support the kings who were Buddhist practitioners [9].

At the end of the 20th century, Zen Master Thich Thanh Tu revived the spirit of the Truc Lam Zen sect. He has taught monks, nuns, and laypeople to focus on practicing to get enlightened on the one side and contribute to the society on the other side [10]. He taught them to work with the community to preserve social morality under the impact of the drawbacks of high technology [11]. At the moment, there have been around 100 Truc Lam Zen monasteries run by his disciples following his thoughts [12]. At the time of conducting this research, there were three of them gave teenagers retreats with the hope of enhancing their morality. To the best of our knowledge, there have not been any empirical studies evaluating how that works. Besides, conducting research could motivate them to expand their work. As a result, this current paper adopting mixed research methods to examine how Buddhism could develop teenagers' prosocial behavior.

II. LITERATURE REVIEW

Many researchers explored the positive correlation between religion and prosocial behavior. As Afolabi [13] reported, religiosity mediated the relationships between life satisfaction, perceived social exclusion, and prosocial behavior. A variety of empirical papers reviewed by Tsang, Rowatt, and Shariff [14] demonstrated a range of prosocial acts such as helping, forgiveness, and gratitude motivated by religious belief. Similarly, Xygalatas & Lang [15] agreed that religious belief could positively associate with prosocial behavior and suggested conducting further studies on the interaction between religious belief and practice in developing morality. Investigating that relationship on a larger scale, Stavrova & Siegers [16] analyzed the data collected from more than 70 countries and concluded that whether religiosity correlated with prosocial behavior or not depends partly on culture. For instance, those who live in countries where religious behavior is a matter of personal choice rather than social enforcement are more prosocial.

The relationship between belief and practice, suggested by Xygalatas & Lang [15], can be examined by the theory of Buddhist education by Oh and Park [17]. Following that, teaching Buddhism is to help people develop their morality. It is a process going through belief, understanding (of Buddhist doctrines), and practice in which the first one is the most important. The process is



likely a conceptual framework to evaluate the relationship between Buddhism and the moral behavior of teens. However, a rearrangement of the order of those aspects is vital. Kapogiannis et al. [18] considered religious knowledge as a necessary condition for fueling belief. People cannot have a genuine belief in one religion if they do not know anything about it [19]. Thus, understanding Buddhist doctrines must come before belief. Therefore, the process should be (1) understanding, (2) belief, and (3) practice.

In Buddhism, practice is diversified. It could be chanting sutra, sitting meditation, bowing to the Buddha, reciting the Buddha's name, keeping mindfulness, donating, or making offerings [20], [21]. According to Yeung & Chow [22], there are three different forms of practicing Buddhism: the moral (e.g. doing charity works), the spiritual (e.g. practicing meditation), and the ritual (participating in Buddhist ceremonies). Their findings also revealed that adolescents' Buddhist beliefs could motivate them to enhance their moral practice. However, how spiritual and ritual practice could improve their morality was not answered satisfactorily in the paper.

Mahaarcha and Kittisuksathit [23] investigated the relationship between the religiosity of Buddhist adolescents in Thailand and their moral acts: to help others, even not their relatives, to show their gratitude to the one who helps them; to give a chance to others first; to forgive sincerely to others who feel remorse; to donate financial/ material/ food support. As concluded, the teenagers who maintained the Five Precepts and applied the doctrine to their daily life performed more prosocial behaviors. Unlike what Yeung and Chow [22] found, they explored that the belief did not positively correlate with the teens' levels of prosociality.

Thanissaro [24] demonstrated the positive impact of Buddhist shrines on teens' behaviors. The ones with a shrine at home bowed to their parents often, knew how to please their family, thought it wrong to use substances, and encouraged friendship. Nevertheless, the research only focused on the aspects of practice but ignored to examine how the teens' beliefs worked with their prosocial behavior.

Therefore, this paper evaluates how Buddhism could help adolescents develop their prosocial behavior by examining the correlation between the three aspects: understanding, belief, and practice.

III. METHODOLOGY

A. Study design

This study was designed as exploratory mixed-method research to explore how Buddhism could help teenagers enhance their prosocial behavior.

B. Setting

Facing the moral decline in Vietnamese adolescents recently, their parents tend to send them to Buddhist temples to learn and practice Buddhism. They hope that their children will behave better then. Thus, many

Buddhist temples have held retreats for teenagers. There were only three Truc Lam Zen monasteries to organize the retreat in both forms of every Sunday and summer to give teens more options at the time of conducting this study. At the retreats there, adolescents could join different activities such as learning Buddhist doctrines, sitting meditation, having lunch mindfully, etc.

C. Participants

A group of all 140 adolescents aged 12-18 attending every Sunday retreat at the three Zen monasteries belonging to the Truc Lam Zen sect were voluntary to join the study after being informed of the aims of the study (Mean age = 14.56, SD = 1.95). It is known as the experimental group. In addition, another group (known as the control group) of 81 members at the same age range coming to the monasteries to attend another form of the retreat, summer retreat, for the first time also agreed to take part in this study (Mean age = 14.74, SD = 1.44). Their participation was approved by the retreat organizers and their parents, who granted the author the written consent. Before that, we had submitted the research proposal to Tran Nhan Tong Institute, Vietnam National University, for their approval by an official decision, and then they supervised the studying progress.

D. Measurements

Understanding: This report evaluated the samples' understanding of Buddhist doctrines based on the lessons they had learned: The history of Sakyamuni Buddha, the *Five Precepts*, the *Law of Cause and Effect*, the *Four Debts of Gratitude*, and the *Six Rules of Harmony*. Ten multiple-choice questions about those were designed to test their understanding. One point was for each correct answer. The mean point the teenagers had got served the evaluation.

Belief: According to Saddhatissa [25] and Rahula [26], Buddhist belief is the belief in the *Three Jewels*: the Buddha, the Dharma, and the Sangha. Therefore, the scale to measure the belief of the teens includes six items:

1. The belief in the Sakyamuni Buddha.
2. The belief in the *Five Precepts*: No killing, no stealing, no committing improper sex acts, no lying or saying harmful things, and no taking alcohol or intoxicants.
3. The belief in the *Law of Cause and Effect*: It is an axiom which cites the relationship between an action and its corresponding result.
4. The belief in the *Six Rules of Harmony*: These rules refer to the harmony of dwelling together, of speech, of views, discipline and study, and shared benefits.
5. The belief in the *Four Debts of Gratitude*: They embrace gratitude to parents, to teachers and friends, to the motherland and society, and the Three Jewels.
6. The belief in the Sangha referring to the monks/nuns at the Zen monasteries, where the young came to join the retreats.

The response ranged from 1 (absolutely disbelieve) to 5 (totally believe). The reliability value of the scale

presented an alpha coefficient of .897. According to Taber [27], that value is satisfactory.

Practice: In Buddhism, practice is the most dominant aspect [28]. According to Dharma Master Thich Thien Tam [29], the belief in Buddhism without practice is like a boat with a rudder but no oars. As Yeung & Chow [22] proposed, Buddhist practice may consist of three following types: Moral, spiritual, and ritual. This research investigated the practice of teens in two aspects.

Moral aspect: The teenagers self-reported their frequencies of exhibiting prosocial acts in the past year. The respondents' prosocial behaviors were measured by the 7-point scale (1 = none, 2 = 1-2 times, 3 = 3-4 times, 4 = 5-6 times, 5 = 7-8 times, 6 = 9-10 times, 7 = more than 10 times) developed by Ma [30]. The variable included four items based on the findings relating to adolescents' immoral behavior reported by domestic scholars [31], [32]: Helping others, sharing housework, caring about your grandparents/parents (taking care of them, asking after them, consoling them, or encouraging them, etc.), and doing charity works (you are voluntary to do by the money you saved or your labor). The reliability value of the scale presented an alpha coefficient of .632, which is acceptable [27].

Spiritual and ritual aspect: The teens also self-reported how often they went to Buddhist temples to bow to the Buddha, do meditation sitting, chant sutra, or do tasks (help the monks/nuns do work) besides the time they spent attending the retreat. Their response ranged from 1 to 5 (1 = None, 2 = once per several month, 3 = once or twice a month, 4 = three or four times a month, 5 = over four times a month).

E. Procedure

Firstly, four teenagers who joined every Sunday retreats and four teachers (two nuns and two lay people) took part in semi-structured interviews. Besides, we investigated the retreat program. Moreover, how retreats worked was also observed. Those helped identify what research issues needed focusing on and construct a questionnaire. After that, the questionnaire was pre-tested by surveying a group of 34 teenagers joining every Sunday retreat at one of the three Zen monasteries. Then two other groups at the two other monasteries completed it. All questionnaires were anonymous, distributed directly to the adolescents on days they came to the Zen monasteries to attend the retreat. The teens in the control group completed the questionnaire on the first day when they did not learn anything.

To examine reasons why they believed in Buddhism and how they changed their behavior under the impact of Buddhist education, we conducted twelve in-depth interviews with teenagers attending every Sunday retreat. They were six males and six females, informed that they used to have behavioral problems such as bullying, fighting, quarrelling, studying lazily, etc. Each section lasted from 30 to 45 minutes.

F. Data analysis

Data analysis was carried out by the Spearman, T-test, and Chi-square from SPSS 20.

IV. RESULT

The findings from the survey revealed a positive association between some key components constituting adolescents' religiosity (Figure 1). Their understanding positively correlated with their belief ($r_s [140] = .28, p < .01$). The better they acquire understanding, the more strongly they believed in Buddhism. Their belief was also positively associated with their frequencies of performing prosocial behavior ($r_s [140] = .17, p < .05$). Unexpectedly, the belief did not have a connection with the spiritual and ritual practice. However, the latter was positively linked to the teens' prosocial behavior ($r_s [140] = .22, p < .01$).

The data collected from the interviews also indicated those connections. What the teenagers learned from the retreats broadened their understanding, resulting in fostering their belief.

Note: * $p < .05$ (2-tailed), ** $p < .01$ (2-tailed)

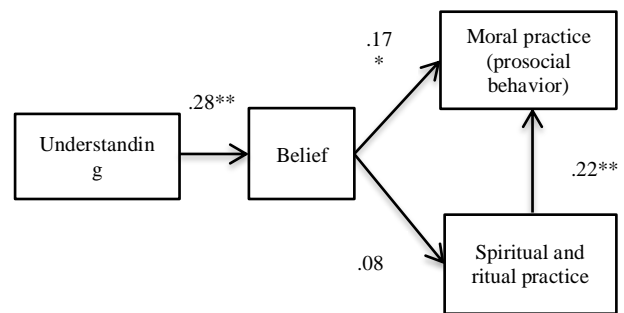


Fig. 1: Correlations between the components constituting the teens' religiosity

Previously [before the retreats], I did not know anything about Buddhism, and so I did not believe in the *Law of Cause and Effect* and others. After attending the retreats, I have understood what it is, and I follow it [...]. I also firmly believe in the Buddha. I have learned the lessons about His life history. He gave up His wealthy life and overcame difficulties to reach a new height. I wonder why I cannot do like Him. (15-year-old female)

The responses also reflected a significant relationship between belief and prosocial behavior. Teenagers who believed strongly in the Buddha and the doctrines they had learned tended to change their problem behavior.

I did not care about others and their feelings. During the day, I only hung out with my friends or watched TV. I rarely helped my grandparents. After coming to Buddhism, I am more thoughtful. I care about my grandparents [she lives with them]. I help them do housework more often. When they get sick, I know how to take care of them. (15-year-old female)

I used to be insensible to others, but now I have changed a lot thanks to the *Four Debts of Gratitude*. I usually visit my grandmother and give her a massage. I also talk to my parents more gently. I am happy to share things with my classmates. Previously, they borrowed my pen, and I said that I had only one (in fact, I had more than one). (17-year-old male)

Furthermore, the qualitative data also demonstrated the usefulness of spiritual and ritual practices to the teens' moral improvement. The teenagers who loved sitting meditation and doing self-reflection (one of the techniques of meditation practice) could change their negative emotions, which may lead to wrongful doings.

I think about the *Law of Cause and Effect* and recognize that it works very well. When someone hurts me, I do self-reflection and think about that doctrine. Suddenly, my anger disappears. When I sit meditation, I look back at my wrongdoings, and I try to correct myself. (17-year-old male)

When my friends tease me, I am angry, and I recognize how it is going up in my mind. Before that [before the time he came to the retreats], I did not see it because it 'swallowed' me. Thanks to self-reflection, I recognize the 'fire' in my mind, then it went out immediately, and my mind came down. (14-year-old male)

The absence of association between belief and spiritual and ritual practice could be clarified by the data collected from the interviews. The teens could not come to Buddhist temples very often to sit meditation, chant sutras, or bow to the Buddha (M = 2.50, SD = 1.21). That was not because they did not believe in Buddhism (they strongly believed in Buddhism [M = 4.33, SD = .68]), but they could not arrange their time.

Besides attending the retreats, I do not go to the Zen monastery/Buddhist temples to hold services because I have to take private lessons or participate in my school activities. (14-year-old male)

Previously, I often went to the Zen monastery to chant sutras. Recently, I have not gone there because I am too busy with my studies. (14-year-old male)

The results gained from comparing the performance between the two groups (Table 1a and 1b) showed that there were no differences in the frequencies of performing prosocial behavior (p = .58) although the experimental one had better understanding (M = 5.5, SD = 1.62 versus M = 4.1, SD = 1.81; p = .000) and a stronger belief (M = 4.34, SD = .71 versus M = 3.94, SD = .66; p = .000).

Table 1a: Differences in performance between the two groups

	Understanding		Belief	
	M (SD)	p	M (SD)	p
The experimental group (N =140)	5.5 (1.62)	.000*	4.34 (.71)	.000*
The control group (N = 81)	4.1 (1.81)		3.94 (.66)	

Note. * p < .05 (2-tailed)

Table 1b: Differences in performance between the two groups

	Prosocial behavior	
	M (SD)	p
The experimental group (N =140)	4.81 (1.42)	.58
The control group (N = 81)	4.71 (1.20)	

Note. * p < .05 (2-tailed)

The data analysed from Chi-square also demonstrated that the experimental group did spiritual and ritual practice more often ($\chi^2 [4; 218] = 17.24, p = .002$).

V. DISCUSSION

As the Buddha preached in the *Dhammapada*, 'You yourselves must strive; the Buddhas only point the way.' [33]. Adolescents needed to learn Buddhism to broaden their understanding of Buddhist doctrines, fueling their belief. That likely led to enhancing their morality by performing prosocial behavior more often. This finding supports what Kapogiannis et al. [18] and Bicer [19] noted on the role of knowledge in forming belief as well as what Afolabi [13] and Tsang, Rowatt, and Shariff [14] explored the positive association between religion and prosocial acts. Also, the finding likely resolves the doubts raised by Xygalatas & Lang [15] about the connection between religious belief and practice.

Nevertheless, the results differ slightly from what published by Mahaarcha & Kittisuksathit [23], who did not discover a significant association between belief and prosocial behavior. As Rahula [25] noted, Buddhism does not emphasize the aspect of faith. To adolescents, it may be necessary because it could keep them going on with Buddhism.

Remarkably, their frequencies of participating in spiritual/ritual practices also positively correlated with their moral development, which clarifies the link between ethical and spiritual/ritual practices, which Yeung & Chow

[22] did not include in their report.

The responses from the samples revealed their strong belief in the Sakyamuni Buddha. They could improve their morality thanks to learning from Him. He likely became a role model for the teens, which is consistent with the theory of social learning by Bandura [34]. Besides, the *Law of Cause and Effect* likely worked very well with them. This doctrine motivated them to change their behavior. It may be not just because of their own belief, but because of the culture, as Stavrova & Siegers [16] claimed in their study. As explored by L. Nguyen [35], the *Law of Cause and Effect* has been one of the Buddhist doctrines, which affects the thoughts of Vietnamese people most. Maybe that has happened from generation to generation. Nevertheless, how the culture impacts adolescents' Buddhist belief needs to be studied further.

Oh & Park [17] also suggested holding Buddhist education in Buddhist temples, where learners can approach teachers (monks) who gain spiritual experience and have a strong belief. In this research context, adolescents may have got that, so they believed firmly in Buddhism ($M = 4.33$, $SD = .68$). We wonder how their belief is if they get Buddhist education outside Buddhist temples. It is an important issue for future research.

Unexpectedly, the experimental group did not perform prosocial behavior more often than the control group though they had stronger beliefs and did spiritual and ritual practice more often. The study examined the impact of demographics and explored that their living region could affect the research outcome. Teenagers living in the urban areas tended to display prosocial behavior more often than their peers in the rural ones ($M = 5.17$, $SD = 1.10$ versus $M = 4.65$, $SD = 1.51$; $p = .02$). The rate of teenagers living in the urban areas in the control group ($n1$) was higher than the same rate in the experimental group ($n2$): $n1 = 46.9\% > n2 = 30.7\%$; $\chi^2 [1; 221] = 5.80$, $p = .016$. Consequently, that did not likely make a difference in their frequencies of performing prosocial acts. Carlo et al. [36] explored that low socioeconomic status harmed exhibiting prosocial behavior in rural adolescents, which may happen to the participants who lived in rural areas. Nevertheless, that needs studying further.

It is plausible that some limitations might have influenced the results obtained. First, the variable of moral practice consisted of only four items, which likely affects the reliability of the scale. The in-depth interviews reflected that the respondents could perform a variety of prosocial behaviors. Second, the number of samples for in-depth interviews may be small because some arrangements were cancelled due to the social distance to prevent the spread of the Covid-19 pandemic. Regarding the moral behavior measurement scale constructed by Ma [30], the timeline set is quite long (within a year), which could cause difficulty for teens to recall what they had done. Therefore, it should be shortened to six months.

VI. CONCLUSION

Generally, Buddhism may enhance prosocial behavior among adolescents by enriching their understanding of Buddhist doctrines, fostering their belief. Thanks to that, they performed their prosocial acts more often. However, that could depend on different factors, e.g. living environment.

ACKNOWLEDGEMENT

We would like to thank the retreat organizers and the monks/nuns at the three Truc Lam Zen monasteries of Vien Chieu, Chinh Phap, and Ham Rong for supporting this research. We also thank the teenagers for their participation.

REFERENCES

- [1] Le, Manh That, Lịch sử Phật giáo Việt Nam, tập 1 [Vietnamese Buddhist history, book 1]. Ho Chi Minh: Ho Chi Minh City Publishing House, (1999) 125.
- [2] Tran, Van Giau, Giá trị tinh thần truyền thống của dân tộc Việt Nam [Traditionally spiritual values of the Vietnamese]. Ha Noi: National Political Publishing House, (2011) 124.
- [3] Cao, Thu Hang, Phật giáo với việc giáo dục đạo đức ở Việt Nam hiện nay, [Buddhism and moral education in Vietnam at present], Journal of Philosophy, 7(278) (2014) 35-42..
- [4] Hoang, Van Chung and Pham Thi Chuyen, Giáo dục về đạo đức và lối sống của Phật giáo trong xã hội Việt Nam hiện nay, [Buddhist education in morality and lifestyle in Vietnamese society at present], Journal of Religious Studies, 3(153) (2016) 19-44..
- [5] Ngo, Phuong Lan. Tiếp cận của Phật giáo trong xây dựng nền tảng đạo đức học đường, [Buddhist approach in building setting up the base for school morality]. In Thich, Nhat Tu, Ed, Nền tảng giáo dục Phật giáo về đạo đức [The base for Buddhist moral education]. Ha Noi: Religious Publishing House (2019) 3-14.
- [6] Nguyen, Phuong Chi, Những biến đổi và vai trò của giáo dục thời Trần, [The changes and the role of education under the Tran Dynasty]. Journal of Social Sciences and Humanities, 3(XXII) (2006) 62-70.
- [7] Tran, Thai Tong, Khóa Hư lục [Instructions on emptiness], translated and explained by Thich Thanh Tu. Ho Chi Minh: Culture-Literature and Arts Publishing House, (2017) 47-52.
- [8] Thich, Thanh Tu, Tam tổ Trúc Lâm giảng giải [Three patriarchs of Truc Lam Zen sect: An explanation]. Ha Noi: Hong Duc Publishing House, (1995) 34.
- [9] Nguyen, Hong Duong, Tôn giáo trong văn hóa Việt Nam [Religions in Vietnamese culture]. Ha Noi: Culture & Communication Publishing House (2013) 61.
- [10] Thich, Thanh Tu, Ba vấn đề trọng đại trong đời tu của tôi [Three key issues in my life as a monk]. Ho Chi Minh: Culture-Literature and Arts Publishing House (2015), 61-80.
- [11] Thich, Thanh Tu, Phụng Hoàng cảnh sách, tập 3 [The teachings in Phung Hoang, book 3]. Ha Noi: Religious Publishing House (2009) 204.
- [12] Thich, Kien Nguyet, Thiền phái Trúc Lâm trên đường phục hưng và hoàng hóa-thế kỷ XXI, [Truc Lam Zen sect on the renaissance and propagation – the 21st century]. In Center for Religious Cultural Heritage Conservation, Ed, Contemporary Truc Lam Zen Buddhism. Ha Noi: Center for Religious Cultural Heritage Conservation (2019) 60-69.
- [13] Afolabi, O. A., Psychological predictors of prosocial behavior among a sample of Nigerian undergraduates, European Scientific Journal, 10(2) (2014) 241-266.
- [14] Tsang, J.A, Rowatt, W. C., & Shariff, A., Religion and prosociality. In D.A. Schroeder & W. G. Graziano, Eds, The Oxford handbook of prosocial behavior. Oxford: Oxford University Press (2015) 609-625.
- [15] Xygalatas, D., & Lang, M., Prosociality and religion. In N. K. Clements, Ed, Religion: Mental religion. New York: Macmillan Reference USA (2016) 119-132.
- [16] Stavrova, O., & Siegers, P., Religious prosociality and morality across cultures: how social enforcement of religion shapes the effects of personal religiosity on prosocial and moral attitudes and

- behaviors, *Personality and Social Psychology Bulletin*, 40 (3) (2015) 315-333.
- [17] Oh, Y. B., & Park, S. Y., Buddhist education and religious pluralism. In Thomson N. H., Ed, *Religious pluralism and religious education*. Birmingham: Religious Education Press (1985) 249-270.
- [18] Kapogiannisa, D., Aron K. B., Michael, S., Giovanna, Z., Frank, K., & Jordan, G., Cognitive and neural foundations of religious belief, *PNAS*, 12(106) (2009) 4876-4881.
- [19] Bicer, R. The value of the religious knowledge in the formation of faith, *Kelam Arastirmalari*, 8(1) (2010) 77-92.
- [20] Nguyen, Thi Minh Hang, Tính tôn giáo của tín đồ Phật giáo ở Việt Nam, [Vietnamese Buddhists' religiosity], *Journal of Social Sciences and Humanity*, 3(6), (2017) 707-721.
- [21] Thich, Thien Hoa, Bản đồ tu Phật [The map for Buddhist cultivation]. Ha Noi: Religious Publishing House (2018) 29.
- [22] Yeung, G. K. K. and Chow W., 'To take up your own responsibility': the religiosity of Buddhist adolescents in Hong Kong, *International Journal of Children's Spirituality*, 1(15) (2010) 5-23.
- [23] Mahaarcha, S., & Sirinan, K., Relationship between religiosity and prosocial behavior of Thai youth, *Journal of Social Sciences, Humanities, and Arts*, 13(2) (2013) 69-92.
- [24] Thanissaro, P. N., Buddhist shrines: Bringing sacred context and shared memory into the home, *Journal of Contemporary Religion*, 33(2) (2018) 319-335.
- [25] Rahula, W., *What the Buddha taught*. New York: Grove Press (1974) 8.
- [26] Saddhatissa, H., *Buddhist ethics: Essence of Buddhism*. George Allen & Unwin LTD (1970) 56.
- [27] Taber, K. S., The use of Cronbach's alpha when developing and reporting research instruments in science education, *Research Science Education*, 48 (2018) 1273-1296.
- [28] Baptist, E. C., *A glimpse into the supreme science of the Buddha*. Taipei: Singapore Buddhist Meditation Center (1991) vi.
- [29] Thich, Thien Tam, *Buddhism of wisdom & faith*. New York: Sutra Translation Committee of the United States and Canada (1993) 110.
- [30] Ma, H. K., *Adolescent Behavior Questionnaire (ABQ): An Introduction*. Unpublished manuscript. Hong Kong Baptist University (2015).
- [31] Dinh, Thi Hong Van, Hành vi lệch chuẩn của thanh thiếu niên. [Deviant behavior in adolescents], *Psychology*, 5(218) (2017) 8-18.
- [32] Phan, Thi Mai Huong, Biểu hiện đặc trưng của sự vô cảm trong gia đình ở trẻ vị thành niên, [Characteristic expression of apathy in families among adolescents], *Psychology*, 8 (209) (2016) 21-33.
- [33] Buddharakkhita, A., *The Dhammapada: The Buddha's path of wisdom*. Kandy: Buddha Dhamma Education Association Inc (1985) 65.
- [34] Bandura, A., *Social learning theory*. New York: General Learning Press (1971) p. 5.
- [35] Nguyen, Lang, *Việt Nam Phật giáo sử luận [A discussion of Vietnamese Buddhist history]*. Ho Chi Minh: The Eastern Publishing House (2012) 32.
- [36] Carlo, G., Crocket L. J., Randall, B. A., & Roesch, S. C., A latent growth curve analysis of prosocial behavior among rural adolescents, *Journal of Research on Adolescence*, 17(2) (2007), 301-324.