

Research Article

INTEGRATING PEDAGOGICAL AND INTERCULTURAL COMPETENCE IN ENGLISH LANGUAGE TEACHING IN VIETNAM BUDDHIST UNIVERSITY IN HA NOI

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ABSTRACT

Incorporating Buddhist philosophy, this model rests on a platform of awareness-based practice for intercultural dialogue expanding its reach by using qualitative conceptual analysis for enhancing academic discussion and raising cultural awareness. The point is that teaching a foreign language at Vietnam Buddhist University, Hanoi focuses on culture and philosophy rather than just language. A requirement for effective communication between communities from different cultural backgrounds is intercultural communicative competence. When students receive only a small amount of formal training in intercultural communication awareness, they still gain an increased understanding of the role culture has in shaping meaning, interaction, and communication. Teaching will gradually incorporate cultural values and traditions which in turn would be relevant not just the school context but also outside world. Moral philosophy-based course work highlights ethics, learner reflection and perceptions emotions as well as language, to prepare students in engaging with multilingual and multicultural communities through qualities of patience, tolerance, and respect. Even though the curriculum is intended for a religious educational institution, the ideas can be used in a non-religious setting.

Keywords: English Language Teaching, Vietnam Buddhist University, Hanoi, Mahayana Buddhist Studies.

INTRODUCTION

The rise of English in higher education has been very fast and has had a great impact. Some of the factors leading to this include the complex requirements of globalization, the increasing trend of academic mobility, and the growing capacity for creativity and integration through international partnership projects. This has led to English becoming more than just a foreign language. It is now a "world" language that in one way is a very important medium of knowledge production and in another way; it is a tool to share diverse different cultural viewpoints resulting in ethical exchanges among many culturally distinct epistemological communities (Crystal, 2003; Jenkins, 2015). They shall be phrases words, sentences or complete thoughts created by a particular author artist speaker or performer with an original style and intended for publication or other means of dissemination) Cooperation between the library and the Board of English Language Teaching (ELT) as well as the English Languages Division (ELD) has resulted in the production of lots of each one of which, we hope, has had a positive impact on the ELT world. The notion that English is a first language for English 'called English as a Reference Language English only, one of the main.

English is thought of by the Vietnamese as a modern language because it opens up the doors to globalization and is also strongly supported by university internationalization policies, its development has been made the top priority. The English medium importance is gradually becoming recognized and appreciated highly even in the doctrinally oriented Buddhist institutions. Vietnam Buddhist University, located in Soc Son District, one of the suburbs of Hanoi, is a very unique and extraordinary college within the Vietnamese higher Buddhism education system. It is a training center for monks and nuns from different parts of the country who are also members of the global Buddhist community that the university connects with through,

among others, extensive networks of volunteers; exchanges in spiritual ritual practice and culture; joint research. In this complex, multilingual world (cf Ochs, 2006), ELT no longer can be a passive that to actively engage in the situations of sociolinguistic diversity and changing attitudes towards language use and cultural patterns. It calls for from teacher's new competencies that go well beyond the traditional focus on the acquisition of discrete language skills and the practice of surface grammatical knowledge for purposes of oral and written communication at the local, regional and international levels.

In recent years, pedagogical competence (PC) and intercultural communicative competence (ICC) have been recognized by academic research in the applied linguistics field as the two critical factors that lead to the success of L&T activities (Byram, 1997; Deardorff, 2006; Richards, 2017). While efficient language teaching methods is one side of caring language teaching, meeting the individualized needs of learners through pedagogical language "menus" or strategies that help build up an intercultural skill set is another side. At the same time, the point of concern is that the largest number of studies in the ELT area have been mainly done in the secular education context whereas few studies have gone to the extent of discovering its possible application within religious or value based schools.

Basically, Buddhist education is a process through which we lead a human child towards a deep understanding of learning being part of the overall development of a human being (who is not only educated for the logical mind but also nurtured in qualities and self-awareness). The main pillars of Buddhist education centered on mindfulness (sati), compassion (karuna), and right speech (sammavaca) - these three virtues at the very heart of this education system - hold the great promise of shedding light on the various aspects of intercultural competence challenge in communication (Harvey, 2000; Bodhi, 2000). It is based on these essential principles that EIL in Buddhist higher education institutions should skillfully blend pedagogical approaches that emphasize intercultural competence and moral elements.

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This paper mainly focuses on discovering the ways of effectively combining knowledge with teaching English by merging pedagogical and intercultural competences in the Vietnamese Buddhist university setting, Hanoi. The main idea of the proposal is that not only such a merging would be strongly supported, but it would be actually necessary to educate the students, including the monks and nuns, who can successfully and productively operate in the peculiar academic environment created by the intertwined elements of religion and culture.

MATERIALS AND METHODS

The author offers a very comprehensive approach in this work, one that is heavily qualitative and conceptual in nature (a characteristic of the UK research domain) educational research within this model is in particular well suited to the use of documents as they are the very source of mediation rather than merely being historical representations or signs; Besides, there is a very detailed consideration of ideas and inter-theoretical relations between different systems, the researchers being much more aware of the context in which they were working. This is largely a safeguard against traditional quantitative analysis which is usually aimed at merely generating and testing cause and effect relationships numerically (Creswell, 2013). The focus of the research is on "questions" so, the author's position reflects people's deep desire to clearly distinguish, interrelate and contextualize theoretical diversity, a process which is also explained in the subsequent discussion. This document is in fact a substantial aid towards prompting critical and intellectual exchanges in the discipline.

Research Materials

The detailed exposition and insightful dissection of surgical operations in the present study was grounded on a critical perusal of a voluminous literature covering four discrete parts which have so deeply shaped the surgical practice described that they form its very basis. First Problematizing Building on some classic English language teaching and pedagogy books, the authors thoroughly went into the matter and enhanced the conception of what genuine teacher artistry consists, learner-centeredness being very much promoted, besides that there are the intricacies related to curriculum planning for work purposes in the university context (Richards & Farrell, 2005; Richards, 2017; Ellis, 2003). The so-called 'core' texts are those providing essential directions for uncovering the complexities of the teaching-learning processes in an attractively challenging environment designed for student full engagement in their education and beyond.

The investigation next moved on to an incisive review of the main and most representative pieces on intercultural communicative competence to mapping and interpreting the different aspects of IL which lead to profound changes in language education. Besides going over attitudes, skills and knowledge in detail, as the basic components, the authors equally capitalized on raising consciousness of cultural differences, a requirement for global communication in this pluralistic and interdependent world of ours (Byram, 1997; Deardorff, 2006; Fantini, 2009). The major conclusions derived from these authors' works are that there is a pressing need for learners to be equipped with intercultural communicative competence so that they can make the right choice of communication strategies in culturally different situations.

At the third phase of the study, through the medium of Buddhist scriptures and authoritative articles on the Buddhist philosophy based education, the study changes tack to explore how ELT stands to be

interpreted through the lens of ethical and contemplative traditions. The references that have been handpicked here reveal the value that mindfulness, right speech and compassionate communication, the three practices that are visaged as the very foundations of the universe not only enabling a learning environment but also a social relatedness and a cohesiveness of a community (Gethin, 1998; Harvey, 2000; ThichNhatHanh, 1998). These philosophical underpinnings create a comprehensive system of education which transcends the levels of proficiency in a language thereby leading the learners to see teaching and learning as an adventure.

Lastly, the project is based on a thorough screening of the literature on English language education in Vietnam and in Asia in total. Getting an insight into the cultural values, learners' expectations and the suppliers' turnaround, which are the major drivers of the dynamics of the language learning environment in those parts, is an example of the direction of the study (Pham 2017; Nguyen, 2019). In the light of these facts and with a view to making the right teaching adjustments for learners from these places, the study is aimed at fulfilling the diverse needs preferences aspirations and educational goals of learners from different locations.

Analytical Procedure

Thoroughly focusing on the diverse research topics was the target of the analytic work, and the close interconnections of these topics with the conclusions, as of the entire research process, were allowed to emerge. At first, the two complex constructs of pedagogical competence and intercultural competence were explored in their full complexity, targeting not only the details and depths but also the overall breadth and different aspects of these constructs. These capacities were only very carefully linked to complex and deeply rooted Buddhist educational ideals after this extensive primary investigation. Such ideals illuminate quite a bit and reveal the way in which these competencies are so intricately interwoven. Being on a tactical point and in a cosmopolitan city, the institutional and spatial conditions of the Vietnamese Buddhist University allowed for many interpretations resulting in a highly analytical and insightful understanding without the researcher losing his/her sensitivity for the contextually and the theoretical background of the study. This high-level strategy did not only make sure that the research findings would be linked to one particular learning environment. Then again, it also ensured that those findings would go beyond the study itself and could be considered as instruments leading to academic discussions related thereto.

RESULTS AND DISCUSSION

Pedagogical Competence in Buddhist Higher Education

The study results effectively argue that pedagogical skills should not simply be treated as an extra item on the list, but as an integral part of providing quality English learning to students at the Vietnam Buddhist University, which is located in the vibrant and busy city of Hanoi. So, teachers must always be searching for the most effective teaching methods and making a scientific pedagogy planning to meet the different student levels - from those who have been introduced to Buddhist knowledge for a long time and practically beginners. On this account, learner centered methods plus introducing new methods like task based learning and content based approaches which have been proven to be very effective in acquiring English proficiency academically by Buddhist monks and nuns are the main features of the study. Such skills include, for example, reading for academic purposes, participating in scholarly dialogues, and delivering presentations with confidence and clarity (Ellis 2003; Long 2015).

Yet, it is very important to realize that pedagogical skill, on its own, will not be able to meet the complex communicative needs of Buddhist monks and nuns who are involved in international Buddhism as well as in highly specialized academic contexts. Actually, the focus of teaching methods should not be on linguistic competence only because this might cause the exclusion, albeit unintentional, of cultural and ethical aspects which are very necessary for effective intercultural communication and a fact which is reiterated over and over in scholarly articles (Kramsch 1993).

Intercultural Competence and Ethical Communication

Intercultural communicative competence is recognized as a major and independent aim of ELT in the Buddhist higher education sector. Yet, this does not mean that students should always be respectful and considerate in such a culturally and religiously diverse environment... In fact, what they learn is how to behave. "Intercultural communicative competence and Buddhist ethical bases" are an articulation of this connection. Our recent qualitative research results have shown that intercultural communicative competence corresponds to the major ethical doctrines of Buddhism. This discovery once again issues a call us to the great value of mindful speech.

Buddhist ethics largely center on the area of right speech, which not only points to honesty as a value in itself, but also aims at not causing any harm by speaking, and on the contrary, saying what is beneficial and pleasing in the service of others (Bodhi 2000). At the same time, these ethical considerations align excellently with the most up-to-date setups of intercultural communicative competence that stress concepts like successful communication, empathy, and a profound respect for others in all forms of interpersonal communication (Byram 1997; Deardorff 2006). So, it should not be shocking that the introduction of these ideas will give rise to a community in which the care and respect shown among learners (and others) become a means of enlarging their horizons and of enjoying the best life can offer whether in learning or in other ways.

Integrating Pedagogical and Intercultural Competence

The large scale survey is by far the major source of our evidence that the pedagogical and intercultural competence correlation is stable and mutually reinforcing. In fact, sound pedagogical teaching prepares both the pedagogical space where the transfer of intercultural knowledge takes place and the understanding of cultural nuances. Still but the elevated awareness of tensions and challenges in intercultural situations leads to an increase of awareness and ethical implications of everyday educating practices.

In principle, to depict the merging of these two important personality traits, one may use for instance the culturally diversified learning materials representing wide range of perspectives and life stories, alongside the reflective group discussion which, acts as a tool for developing thinking, empathy or perspective taking. In addition, this couple evolution has changed beyond recognition by the introduction of mindful speaking activities in English which are mainly concerned with raising consciousness of what is culturally accepted/not accepted and Because of this, promoting the effectiveness of communication. Apart from the language skills result, this well planned and thoroughly worked out couple is also a great moral development donor to the students. It is really perfectly aligned with the principles and the spirit of the Buddhist education that, by the way, also highlights compassion, understanding and comprehensive development.

CONCLUSION

The author of this paper presents a very detailed, appropriately researched manuscript shedding light on the somewhat paradoxical relationship between pedagogical and intercultural communicative competences. To be exact, the author examines the case of ELT at a top-ranking Vietnam Buddhist University located in central Hanoi. Given the richness of this particular case, one can easily comprehend that the detailed case study in fact points out that teaching English as a second language at a Buddhist university will require not only linguistic competence but a combination of deeply rooted cultural understanding and the use of communicative ethics based on the fundamental values of Buddhism.

Bringing together different points of view from (social) applied linguistics, intercultural communication, and Buddhist studies, for one, this research comprehensively theorizes the teaching of English as a foreign language. The development of such a conceptual setup is geared not merely to enable students to communicate through the target language but also to engage them in intercultural interaction and knowledge about various cultural understandings in a more profound and meaningful way. The major findings of the study not only stand to make a most useful contribution to the relatively unexplored niche of English language education research, but also stress the importance of Buddhist ethics in the language teaching field.

Besides that, it is imperative that subsequent research rigorously investigates the various classroom activities and their impacts on students in Buddhist universities in Vietnam as well as in culturally similar Asian contexts. Only in this way, through such integrated studies, the ongoing debate about the teaching of English in culturally and ethically conscious institutions can be further invigorated.

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