

The application and action of Buddhist Youth in the context of the US and Overseas

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By Thich Giac Chinh, Buddhist Missionary

“If there is a great force of power to be found in the human entity and in mankind, it is the strength of the Youth.

- *Thich Giac Chinh, Chief Editor.*

Summary:

Young Buddhists are the young people who gather together to form an organization called the Buddhist Youth, or the Buddhist youth who are willing to apply the philosophy of Buddhism to form the motto living, forming the ideal of serving in social life.

Buddhist Youth Organization takes the spirit of Buddhist Ethics, the fundamental value of Buddhist Meditation, the enlightening nature of Wisdom to apply it in personal life and to behave in Application activities and actions in social life.

- Applied Buddhist youth and the motto of action in the context of the US and Overseas:

This content is intended to present a holistic view and to form a strong gathering for the feasibility of the Buddhist Youth Organization in its application and in action.

Perception of practicality in application, with the desire to create development goals and bring the image of Buddhism into specific areas of society, education, medicine, research, technology and Public Benefit - Social Charity... The application of Buddhist Youth with the purpose to meet ongoing issues in the US and Overseas to adapt and create feasible and sustainable development for society and for the nation. Social interaction today tends to globalize, bringing the message of useful applications to create a balance in activities, to form a multi-dimensional relationship to bring multi-consensus and effective cooperation for society.

Application and action in the Sangha Union, in the Buddhist Sangha organization and in the Community:

- In the context of the Youth Organization, with the era of society - nation and today, the application of Buddhist Youth and action in the organization of Sangha Congregation, in the organization of the Gia Dinh Phat Tu Council and in the Community is the appropriate with ethical, timely and appropriate awareness to spread the image of the Sangha

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Organization to integrate and develop deeply into to the public.

- Application and action in the area of Education, Medicine, Research, Technology and Public Benefit - Social Charity
- Application and action in the Public Administration area
- Communication application and action in the progressive movement on Freedom - Democracy in the world
- Application and action to support the progressive movement for Freedom - Democracy - Human Rights in Vietnam.

If there is a great force of power to be found in the human entity and in mankind, it is the strength of the Youth.

Buddhist youth contains a great find of great inner strength to mobilize, adapt and develop itself into a force-seeking the being and in nature within the Buddhist youth.

With their ideals and their goals, the Buddhist Youth will raise use their minds to apply and act in the present and even in the future to make practical contributions to social life and in the nation, where that Buddhist youth are present.

Stop complaining, focus on the action and application of service, we will see the growing strength of the Buddhist Youth

Organization, will contribute practical values to social life and to the nation.

1. The concept of Buddhist Youth

Young Buddhists are the young people who gather together to form an organization called the Buddhist Youth, or the Buddhist youth who are willing to apply the philosophy of Buddhism to form the motto living, forming the ideal of serving in social life.

Buddhist Youth Organization takes the spirit of Buddhist Ethics, the fundamental value of Buddhist Meditation, the enlightening nature of Wisdom to apply it in personal life and to behave in Application activities and actions in social life.

2. Buddhist youth apply philosophy of action in the context of the US and overseas

This content is intended to present an overview and to form a viable, powerful and useful set of Buddhist Youth Organizations¹ in application and in action.

We realize from reality, see the practicality in application, bringing the aspiration to create development goals and bringing the philosophy of Applied Buddhism into practice in specific fields in society, in education, in medicine, in research,

¹ The listed of youth organizations, such as: i. All Japan Young Buddhist Association, ii. MITRA Youth Buddhist Network, iii. Vietnamese Buddhist Youth Association, iv. Wat Ananda Youth, v. World Buddhist Scout Brotherhood, vi. Young Buddhist Association, vii. Young Buddhist Association of Malaysia, viii. Young Men's Buddhist Association.

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technology and Social charity... Applications of Buddhist Youth with the aim to respond to ongoing problems in the US and overseas in order to adapt and create development, useful , feasible and sustainable for society and for the country.

The interaction of today's society tends to be globalized, carrying the message of useful applications to create a balance in dialogue activities. The adaptability and flexible application philosophy of the Buddhist Youth are essential characteristics for activity and application in the unity of thought and action to come to application in actual action. Young Buddhists form a multi-dimensional relationship to bring consensus in diversity and effective cooperation to contribute to society.

Buddhist youth when applying universal values in a Buddhist organization based on the philosophy of application and action is a good opportunity. Universal values in society provide momentum for growth in diversity. While young Buddhists apply Buddhist Ethics with the unity of activity in their vows - the Sangha essence, the youth's values of life Ethic become stable, contributing to the spread of Buddhism. When young Buddhists apply humanistic values to the community, they create spiritual values in community life.

2.1. Buddhist youth are the brainchild of the Sangha, in the Buddhist Youth Union and in the Community

The Sangha is the cradle of Buddhist youth. The first Buddhist young man on this planet was young Siddhārtha Gautama. When he attained the truth of enlightenment and became a Buddha, and with his first sermon of dharma teaching at Deer Park, the Five Brothers of *Añña Konḍañña*² ordained as a Sangha, the Sangha³ was formed.

² Koundinya, Kouṇḍinya (Sanskrit कौण्डिन्य), or Konḍañña (Pali), also known as Ājñātakaouṇḍinya, Pali: Añña Konḍañña, was a brahmin, who became Buddhist monk follower of Gautama Buddha and the first to become an arhat.

³ Sangha is a Sanskrit word used in many Indian languages, including Pali (saṅgha) meaning "association", "assembly", "company" or "community". In Buddhism, sangha refers to the monastic community of bhikkhus (monks) and bhikkhunis (nuns). These communities are traditionally referred to as the bhikkhu-sangha or bhikkhuni-sangha.

In a glossary of Buddhist terms,[Robinson et al. (2005). *Buddhist Religions: A Historical Introduction. Fifth Edition. Belmont, CA: Wadsworth/Thomson*, p. 327], Richard Robinson et al. define sangha as:

Sangha. Community. This word has two levels of meaning:

(1) on the ideal (arya) level, it denotes all of the Buddha's followers, lay or ordained, who have at least attained the level of srotāpanna;

(2) on the conventional (samvṛti) level, it denotes the orders of the Bhikṣus and Bhikṣunis.

Mahayana practitioners may use the word "sangha" as a collective term for all Buddhists, but the Theravada Pāli Canon uses the word pariṣā (Sanskrit pariṣad) for the larger Buddhist community—the monks, nuns, lay men, and lay women who have taken the Three Refuges—with a few exceptions[Todd Lewis, *Buddhists: Understanding Buddhism Through the Lives of Practitioners*, Chichester, 2014, p. 30 mentions this too. An example of such a sutra is AN II.1.vii Catukka nipata, Bhandagamavaggo <https://archive.is/20130222111223/http://www.what-buddha-taught.net/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara2/4-catukkanipata/001-bhandagamavaggo-e.html>] reserving "sangha" for its original use in the Pāli Canon—the ideal (arya) and the conventional.

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He taught and transmitted the essence of Buddhist youth, to the young people of the time and is transmitted to this day as we have seen on this planet. With such a noble origin, it has created the activity of Buddhist youth in the Sangha, forming an Association of people who are awake and committed to serving and applying it to social life.

An objective view is identified: Such application and action motto creates an equal and orderly organization. Activities and applications in Buddhist Youth have goals, inspiration and bring benefits from many aspects to develop, avoid ideological erosion and have no development goals. Obviously, we realize that will lead to and form a Buddhist Youth Organization that is useful for society and useful for the country. Do not hesitate to sit down together, apply and act to create values for society and the country with the spirit of Buddhist Youth.

In the context of the Youth Organization, with the era of society - nation and today, the application of Buddhist Youth and action in the organization of Sangha Congregation, in the organization of the Gia Dinh Phat Tu Council and in the Community is the appropriate with ethical, timely and appropriate awareness to spread the image of the Sangha Organization to integrate and develop deeply into to the public.

2.2. Application and action in the area of Education, Medicine, Research,

Technology and Public Benefit - Social Charity

- a. Application and action in the area of Education

The educational area is a good place for young Buddhists to study, practice and form their dignity, expertise and academics. It is a place to create a good opportunity to become an Educator, in the spirit of cultivating the quintessence of Buddhism to contribute to the society and the country.

The application and action of Buddhist youth in the education sector is the reception of education and self-education to bring useful values to serve, in the following aspects:

- In school education, that is the first step to self-examination and self-evaluation of your right views, forming an attitude to review of selective of the philosophy of education.

- Buddhist youth apply educational skills, educational thinking, educational methods... training, or research in education or self-education to become an educator.

- The spiritual application of the Threefold Training⁴ method in Buddhist thought to perceive,

⁴ The Buddha identified the threefold training (Sanskrit: triśikṣā; Pali: tisikkhā; or simply sīkṣā or sikkhā) as training in: "higher virtue (Pali adhisīla-sikkhā, Skt. adhiśīla-sikṣā), higher mind (Pali adhicitta-sikkhā, Skt. samādhīsikṣā), higher wisdom (Pali adhipaññā-sikkhā, Skt. prajñā-sikṣā)." See the Anguttara Nikaya Book of Threes' (Tikanipata) Monks chapter (Samanavagga). This chapter's suttas are alternately identified as AN 3:82 to 3:92. Of these suttas, the two most widely translated into English are AN 3:88 and 3:89, respectively referred to as "Sikkha (1)" and "Sikkha

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have the right view to accept educational values takes place under the guidance of others (the teacher, friend, ...), to apply it to self-study, to learning, to self-education.

Buddhist education in the US has taken shape in the ongoing history in the field of education. We can examine some examples, category Buddhist schools in the United States, such as:

- Developing Virtue Secondary School:

Developing Virtue Secondary School (DVSS, Chinese: 培德中學) is a private Buddhist school located in the town of Talmage, California, and the first Buddhist high school founded in the United States.

(2)" by Thanissaro Bhikkhu, and as "Dutiyasikkhasuttam" and "Tatiyasakiikhasuttam" in the Sinhalese canon. English translations of these latter two suttas can be found in: Nyanaponika & Bodhi (1999), pp. 69-71; Thanissaro (1998a); and, Thanissaro (1998b). Also see, e.g., DN 16.4.3 (PTS D ii.123) (boldface added for emphasis):

"Sīlam samādhi paññā ca,
vimutti ca anuttarā;
Anubuddhā ime dhammā,
gotamena yasassinā.

Iti buddho abhiññāya,
dhammamakkhāsi bhikkhunā;
Dukkhassantakaro satthā,
cakkhumā parinibbuto"ti.

Translated by In a self-written note by Thầy Thich Giac
Chinh, there is a translation as:

"Virtue, concentration, wisdom, and emancipation
unparalleled

These are the principles realized by Gotama the renowned;
And, knowing them, he, the Buddha, to his monks has
taught the Dhamma.

He, the destroyer of suffering, the Master, the Seer, is at
peace."

- Diamond Mountain Center⁵:

Diamond Mountain is a Tibetan Buddhist seminary and retreat center located south of Bowie, Arizona in the Chihuahuan Desert. Oriented towards the Gelugpa school, it was founded by Geshe Michael Roach in 2000 and opened to students in September 2004.

- Hongwanji Mission School⁶:

Hongwanji Mission School (HMS) is a private co-educational preparatory school (grades pre-school through eighth) located in Nuuanu Valley and adjacent to Downtown Honolulu. Accredited by the Western Association of Schools and Colleges and the Hawaii Association of Independent Schools, HMS first opened its doors in 1949 and was the first Buddhist school established outside Japan.

- Pacific Buddhist Academy⁷:

Founded in 2003, the school is the only Jōdo Shinshū Buddhist high school in North America. The Pacific Buddhist Academy is a private, co-educational college preparatory high school in Honolulu, Hawaii.

The school's stated mission is "To prepare students for college through academic excellence,

⁵ i. Silent treatment, Arizona Daily Star, June 25, 2005
ii. Yoga and meditation mix to improve business acumen, Idaho Mountain Express, April 9, 2004

⁶ Directory of Schools 2014-2015" (PDF). Accrediting Commission for Schools Western Association of Schools and Colleges. July 2014. p. 63.

⁷ Essoyan, Susan (18 February 2003), "Buddhist school to focus on peace", Honolulu Star-Bulletin, Honolulu, retrieved December 1, 2020.

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enrich their lives with Buddhist values, and develop their courage to nurture peace.⁸ Students of all beliefs and religious backgrounds are welcome; conversion to Buddhism is not part of the school's mission.

In the field of Buddhist universities and colleges in the United States, some of these have existed for decades and are accredited. Others are relatively new and are either in the process of being accredited or else have no formal accreditation. The list includes:

- Institute of Buddhist Studies – located in Berkeley, California
- Maitripa College – located in Portland, Oregon
- Soka University of America – located in Aliso Viejo, California
- University of the West – located in Rosemead, California
- Dhammadaya Open University – located in Azusa, California, part of the Thai Wat Phra Dhammadaya
- Dharmakirti College – located in Tucson, Arizona Now called Awam Tibetan Buddhist Institute (<http://awaminstitute.org/>)
- Dharma Realm Buddhist University – located in Ukiah, California (Accredited

by the WASC Senior College and University Commission)

- Ewam Buddhist Institute – located in Arlee, Montana
 - Naropa University is located in Boulder, Colorado (Accredited by the Higher Learning Commission)
 - Won Institute of Graduate Studies – located in Glenside, Pennsylvania.
- b. Buddhist Youth Application and Action in Medicine:

Young Buddhists who have learned and practiced compassion when they have been trained in one or more skills in medicine and medical ethics, this is a good place and has many service characteristics to use the three fundamental characteristics, are Ethics, Meditation, and Wisdom. This is a great place with many opportunities to harmoniously combine with passionate service to apply and act in Medicine to serve and contribute to society.

The method of applying calmness, insight and mindfulness of Buddhist Youth in medical work and medical examination and treatment is one of the benefits for the medical profession to serve. Through this application, the Doctor/Pharmacist/Nurse.... There will be professional concentration thanks to the application of stillness, the energy of mindfulness combined with loving-kindness, promoting inner peace and bringing peace to the surroundings in the process of serving medical skills, have

⁸ PBA mission statement Archived 2010-05-26 at the Wayback Machine.

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medical ethics. It guides the mind to become balanced in the medical field to bring balances and values of health to the body and mind.

c. Buddhist Youth Application and Action in Research:

Research activity, or research work is an area of science. Bring two layers of meaning, applied science and humanities. When the Buddhist Youth of Service is the person who will always aim to serve, both improve the cognitive process of enlightenment on the path of Wisdom and create value systems in research.

The Buddhist Youth's service ideals and self-reflection through practice make young Buddhists self-conscious and create inspirational values for the surroundings during their research. Typically, it can be formed to establish the American Buddhist Youth Research Institute (Overseas), the Institute of Applied Buddhist Psychology, the Center for Self-Awareness Support - American Buddhist Youth (Overseas). , etc....

d. Buddhist Youth Applications and Actions in Social Charity:

Public benefits Social charity will be a compatible environment for Buddhist Youth to apply and act their philosophy of Compassion - Love and Wisdom in order to bring benefits and apply Compassion in social life effectively.

In this area we will see the maturity of Buddhist Youth when they contribute to charity and public charity activities. It is the ability of leadership skills and self-sacrifice that makes

Buddhist Youth more aware of their roles and responsibilities to jointly create values that bring enthusiasm and compassion to devoted service to social life.

2.3. Applications and actions in the Public Administration sector

Public administration is a branch of science within Executive power. Buddhist youth in the context of the US and overseas should aim to contribute to contribute and benefit the society and the country where the Buddhist Youth are present.

Applying Buddhist Ethics⁹ (Buddhist Precepts/Basic 5 Buddhist Precepts) as

⁹ Buddhist ethics is the foundation of Buddhist doctrine - Buddhology in Buddhism. This is a subject that is both fundamental and compatible as a sub-discipline of Buddhist Philosophy.

Buddhist ethics are traditionally based on what Buddhists view as the enlightened perspective of the Buddha, or other enlightened beings such as Bodhisattvas.[citation needed] The Indian term for ethics or morality used in Buddhism is Śīla or sīla (Pāli). Śīla in Buddhism is one of three sections of the Noble Eightfold Path, and is a code of conduct that embraces a commitment to harmony and self-restraint with the principal motivation being nonviolence, or freedom from causing harm.

A tested method of application in the process of enlightenment, it is the subject of expressing the orderly normality of a perfect path for a religion with the connotation of enlightenment, which is evaluated as a objectively, that is the basic theme to build the Buddhist doctrine of enlightenment. This is the dominant hinge as the backbone that spreads the philosophy of enlightenment.

Through each historical process with an interaction with the history of Buddhist philosophy, the subject of Ethics has always been clearly defined so that it is the frame of reference for the development of Buddhist schools. The development process and the ethnic factors of each country have created indigenous Buddhism, Buddhist Ethics has acted as the subject to base the doctrine on for its

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fundamental values in the way of life and in thought of Buddhist Youth in order to bring transparency, democracy and purity to the community. Executive branch in government when (and if) Buddhist Youth are qualified and reputable to enter this field, in order to apply and create practical value for society and the country; In the context of the US and overseas, this is an environment with many opportunities for Buddhist Youth to satisfy to serve.

The application and action of Buddhist youth in the public administration area is the practical application of the philosophy and thought of applied Buddhism. Through the method of harmoniously integrating Mindfulness into the executive branch of government in a practical way to contribute to the value of Equity - Transparency - Democracy, in the following aspects:

- Buddhist youth to apply executive power when selected (elected) to balance and exercise their

school, to avoid from eroding the nature of Buddhism, or to determine whether the school is Buddhism or not, to determine whether the school is primitive or has faintly differentiated from the marrow of Buddhism. In applied practice, Buddhist ethics is the soul of a personality, a whole in harmony with the fundamental value of meditation, which determines the effective application of insight. Buddhist ethics has built human values to contribute to the propagation process and has a positive influence on humanity, it brings an attitude of integrity and morality for people, is a Buddhists have morality. Buddhist ethics is a practical topic in practical application and social dissemination, and is an academy of academic topic that demonstrates the spirit of fundamental integrity of Buddhism in the relationship interaction with social life.

powers along with one of the three rights in the state power structure, besides legislative and judicial power.

- When Buddhist Youth members have a plan to enter the executive branch of the government, it is an opportunity to contribute to the Executive Power in State administrative agencies, and to exercise the rights and duties of the Buddhist Youth.
- Application and action in the process of making regulations[5] (rights) and administrative processes[6] (rights).

2.4. Buddhist presence & religious affiliation in Congress

The Buddhist voice and inspiration to manifest the incarnation of service.

Since Buddhism was introduced and propagated to the United States from the last decades of the 18th century - the first decade of the 19th century until now, it has been a process of introduction, shaping and propagation in the spirit of service and Practice faith in the United States of America.

Buddhism applies the motto of application and demonstrates the spirit of joint service in order to bring prosperity and peace to the nation is one of the good merits.

Demonstrating the spirit of unity and nostalgia to serve, specifically in the Legislative/ Congress branch, is a noble example, derived from the

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virtues of wisdom, morality and insight applied to the life of Buddhism.

The Bodhisattva spirit applied to life is one of the practical steps to create multidimensional usefulness for the country and bring values to the people.

This is an academic topic in sociology and social science research with interreligious interaction and social, is a practical topic to concretize the service spirit of Buddhism in America. A concrete demonstration of this aspect is the presence of Buddhist in Congress: As of 2020, three Buddhists have ever been elected to Congress, the first being Mazie Hirono¹⁰ and Hank Johnson in 2007. One Buddhist currently serves in the House of Representatives and one Buddhist serves in the Senate. Also, Colleen Hanabusa serves in the House of Representatives terms of November 14, 2016 to January 3, 2019.

As of 2021, only three Buddhists have ever been elected to Congress, the first being both Mazie Hirono and Hank Johnson in 2007. One Buddhist currently serves in the House of Representatives and one Buddhist serves in the Senate.

In another form of dedication, we see that there is a part of Buddhists who are working and serving in the US military. Buddhists make up a small percentage of the United States military,

with a 2009 article stating that only 5,287 of 1.4 million military personnel identified themselves as Buddhists¹¹.

2.5. Media applications and actions in the Progressive Movement for Freedom - Democracy in the world

The philosophy of reincarnation and adaptation in Buddhist thought is a great advantage for Buddhist Youth to apply the philosophy of applying media in Buddhism to progressive movements for Freedom - Democracy in the world. The philosophy of reincarnation along with the image of a Buddhism applied in the context of the US and overseas will be a great communication opportunity for the Buddhist Youth Movement for Freedom - Democracy to create links and bring the multi-dimensional understanding in justice.

Basic rights and human values are very appropriate and compatible with human values, and humanities of Buddhism, Buddhist youth can pursue and serve.

Buddhist youth in the context of globalization, diversification, democratization, and liberalization, values that are consistent with constitutional rights and the US Constitution (Overseas); this will be a motivational content for qualified Buddhist Youth to apply and link with the Organizational Movements in the world and in

¹⁰ "Buddhists Get the Vote:
https://web.archive.org/web/20130712095121/http://www.manitobabuddhistchurch.org/blog_files/category-usa.html". Manitoba Buddhist Temple. November 5, 2010. Archived from the original on July 12, 2013. Retrieved May 12, 2021.

¹¹ Jeff Brady. *Military Buddhist Chapel Represents Tolerance* [https://www.npr.org/templates/story/story.php?storyId=113501618]. National Public Radio, October 13, 2009. Retrieved June 6, 2021.

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the region, For example in association with: The International Federation for Human Rights, Human Rights Watch, Civil Rights Defenders, Reporters Without Borders....

Communication is a vast field of inspiration, with many opportunities for Buddhist Youth Organization to apply and contribute to the communication process in the American and international context.

2.6. Applications and actions to support the Progressive Movement for Freedom - Democracy - Human Rights in Vietnam

The topic deals with the situation of issues related to freedom, democracy and human rights in Vietnam. Buddhist Youth is a national-conscious organization and is supported by the world's convention on civil rights, freedom, democracy and human rights, which is an advantage in the process of advocating and supporting Progressive Movement for Freedom - Democracy - Human Rights in Vietnam.

Applications and actions to support the Progressive Movement for Freedom - Democracy - Human Rights in Vietnam.

While the Constitution of Vietnam officially provides for freedom of religion, in practice the government imposes a range of legislation

restricting religious practice, such as registration requirements, control boards, and surveillance.¹²

In practice, all religious groups must seek approval and register with the government. The government requires all Buddhist monks to be approved by and work under the officially recognized Buddhist organization, the Vietnam Buddhist Sangha (VBS). The number of Buddhist student monks is controlled and limited by the Committee on Religious Affairs. According to a 2020 report by Human Rights Watch, prohibited religious activities are those deemed to be contrary to arbitrary notions of the "national interest," "public order," or "national unity". Unrecognized religious groups, including Cao Dai, Hoa Hao, and some Christian, and Buddhist groups face "constant surveillance and harassment". Some religious groups may be subject to "public criticism, forced renunciation of faith, detention, interrogation, torture, and imprisonment."¹³ For many years, the US State Department has listed Vietnam in the group of countries "without democracy, with restrictions on freedom of the press and religion". The **Unified Buddhist Sangha of Vietnam** (*Giáo hội Phật giáo Việt Nam Thống nhất* or *GHPGVNTN*) (Domestic) is not free to practice and operate....

¹²<https://web.archive.org/web/20160222224204/http://americanmagazine.org/issue/report-vietnam>: "How Vietnam respects and protects religious freedom has implications beyond its own borders - America Magazine". 22 February 2016. Archived from the original on 22 February 2016.

¹³ <https://www.hrw.org/world-report/2020/country-chapters/vietnam#>

"World Report 2020: Rights Trends in Vietnam". Human Rights Watch. 16 December 2019. Retrieved 5 May 2021.

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Currently, the United Nations has two conventions on human rights including the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights which is a great advantage for Youth Vietnam and Vietnamese Buddhist Youth apply and act in current Vietnamese society. It is a great advantage to take advantage of mobilization and support from other places for American Buddhist Youth (Overseas) to support the Progressive Movement for Freedom - Democracy - Human Rights in Vietnam.

3. Comment instead of conclusion

The topic of Buddhist Youth applied and acted in the context of the US and overseas is just one of many key factors in youth to form a generation of Buddhist youth with ideals and aspirations.

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