CHAPTER ONE

INTRODUCTION

All human beings have the same nature, that is, fearing of disaster. They all love themselves but are afraid to die. Human beings are trying to fulfil their lives with happiness and avoid suffering as much as they could. Being confronted with disaster, human beings fight and struggle strongly in order to be free from it because they would like to live happily and peacefully. It can be said that peace is the supreme goal of all human beings.

Although human beings prefer peace, many wars and violence in various forms have occurred in our world now and then. History shows that our world has had two major world wars. The World War I was a global military conflict that took place mostly in Europe between 1914 and 1918. It was a total war which left millions dead and infrastructure destroyed. Twenty-one years later or in 1939, World War II occurred and ended in 1945. Comparing with the previous one, this caused worse damages and killed a greater number of people.

Cold War was the struggle that emerged after World War II between capitalism and communism. It lasted from about 1947 to 1992. Since the formal ending of the Cold War, the world is still confronting various forms of wars. Nuclear weapons are developed by many countries throughout the world while the ideological conflicts still occur until now. The most crucial one is the conflict between the US and some groups of the radical terrorists causing the terrorism war, causing terror in the minds of people thereby losing their peace of mind.

On the other hand, there are new forms of economical and cultural wars. This brings about sufferings and damages to many people in the world and subverts values and good characteristics
of various countries. This is the new strategy used to seek for colony in the present era.

In addition to the war at the world level, the minor wars in various forms still occurred constantly and after each war there are sorrows and destructions.

Now, we focus on the minor conflicts and violence including the individual level. People in the society have different conflicts caused by several factors such as thought, ideology and interests. This often leads to violence in various extents from a family to a community and to a nation. And often, it leads to violence in various extents. This violence is always followed by sufferings and damages.

Focusing on individual level, peace in the sense of inner happiness and tranquility, it was obvious that people lacked peace in every sense. In the present era, there is extreme materialism, capitalism and consumerism, prevailing in the minds of the people. This leads to competition, gaining advantage by unfair means and living life fast forward. This causes crisis in various ways. On the other hand, people abandon an abstract value and mind development. It makes lives loose a dimension of value and happiness and tranquility of mind.

Because of deterioration and terror of war and violence in various forms and inner unhappiness of life from lacking of peace in mind, people are seeking and striving for peace worldwide. Trying to seek for peace has brought about many concepts, theories, means, and organizations.

This first chapter is an introduction. It talks about importance of the study, the objectives of the study, the status of problem of the study, the hypothesis of the study, the benefits of the study, review of literature, the methodology of the study, and division of chapters of the study.
1.1 Importance of the study:

Buddhism derives from the Buddha’s enlightening of the natural truth. Buddha’s enlightening made him attain purity, light and peacefulness; and it was getting rid of all defilements that caused sufferings and chaos to oneself and others. Then it led to establishing of Buddhism, the way of good, happy and peaceful life.

Buddhism accepts nonviolent deeds; according to the Buddha’s saying, “Nonviolence is the happiness in the world”\(^1\). Buddhism does not support all kinds of killings and harming other people. Therefore, the Five Precepts are presented as the fundamental rule for the Buddhist. Also, Buddhism teaches loving kindness and tolerance, which is the universal ethics for peace.

Buddhism realized the importance of peace. The Buddhists are taught, “There is no bliss higher than peace”\(^2\). This religion requests people to study the concept of peace as it mentions that “It is peace that must be studied by all”\(^3\). Buddhism vehemently teaches peace in many spheres such as political, economical and education.

In the history, there is no war in the name of Buddhism at all because this religion believes in peace and harmony. Buddhism is widely known as the religion of peace.

Thich Nhat Hanh, a Vietnamese Buddhist monk is a living practitioner of Buddhism at the present time. He has studied the doctrines of Buddhism and understood them thoroughly, especially the teaching on mindfulness. He integrates mindfulness practice with breathing and applies it to achieve mindfulness in all daily life activities. His teaching is direct, subtle and practical. He uses mindfulness and mindful breathing for happy and peaceful life.

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1 Suttantapitaka khuddakanikaya udana, p. 61.
3 Majjhimanikaya uparipannasa p. 328.
During Vietnam War, Thich Nhat Hanh thought monks could play an active role and relieve the sufferings of people. He founded the Sangha movement and the School of Youth for Social Services (SYSS) to help and cure people who suffered from war. Realizing the evil of war he requested people to stop making war. He worked for seeking peace in Vietnam and around the world.

He travelled to the US and the Europe to spread Buddhist thought and Buddha’s call for peace. Hanh’s in-depth study is easy to understand and very practical. He successfully brought peace which seemed ideal, unreachable and untouchable. He made it a practical and accessible concept which can be applied in real life now and then.

With his works including community establishment and writing books about peace, he has become well-known person who is accepted by the global community. His thought has influenced the Westerners. His works and thought are talked about by many people on various occasions.

Regarding the book titled “Peace is Every Step” by Thich Nhat Hanh, H.H. the Dalai Lama said, “Thich Nhat Hanh begins by teaching mindfulness of breathing and awareness of the small acts of our daily lives, then shows us how to use the benefits of mindfulness and concentration to transform and heal difficult psychological states. Finally he shows us the connection between personal, inner peace and peace in Earth. This is a very worthwhile book. It can change individual lives and the life of our society.”

His efforts to generate peace moved Martin Luther King, Jr. to nominate him for the Nobel Peace Prize in 1967. This American political

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4 Quoted from H.H. the Dalai Lama’s foreword to “Peace is Every Step” by Thich Nhat Hanh, New York, Bantam Books, 1992, p. vii
activist said, “I know of no one more worthy of the Noble Peace Prize than this gentle monk from Vietnam.”

Impressed by Thich Nhat Hanh’s behavior in the meeting, Thomas Merton, a well-known Catholic monk and mystic told his student, “Just the way he opens the doors and enters a room demonstrates his understanding. He is a true monk.”

Giving his opinion about Thich Nhat Hanh and his book, Arun Gandhi of M.K Gandhi Institute for Nonviolence described: "Thich Nhat Hanh is a master of living peace. This book reveals the secrets to liberating ourselves from fear. Outstanding!"

Karuna too, giving an opinion about Thich Nhat Hanh’s work described, "...an indispensable guide for anyone who wishes to nourish themselves with the peace of joy and meditation practice."

Personally impressed, Brother David Steindl-Rast, O.S.B. said, "Thich Nhat Hanh's words entered me like a Zen koan: Speak to me of the unspeakable. Speak to me of God! His words offer us the challenge to come alive, truly alive."

On Thich Nhat Hanh, Robert Thurman, Professor of Indo-Tibetan Buddhist Studies, Columbia University said, "Thich Nhat Hanh is one of the greatest teachers of our time. He reaches from the heights of insight down to the deepest places of the absolutely ordinary."

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5 Quoted from editor’s introduction to “Peace is Every Step” by Thich Nhat Hanh, Bantam Books, New York, 1992, p. xi
6 Ibid
7 Quoted from view details of “Calming the Fearful Mind: A Zen Response to Terrorism” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
8 Quoted from view details of “Breathe, You Are Alive! Sutra on the Full Awareness of Breathing” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
9 Quoted from view details of “Living Buddha, Living Christ” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
10 Quoted from view details of “Path of Emancipation: Talks from a 21-Day Mindfulness Retreat” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
Appreciating Thich Nhat Hanh’s teaching on peace, Sogyal Rinpoche said, "The great and gentle strength of Thich Nhat Hanh's teaching is to show us that a vision of a world in peace is not only possible, but that it begins here, begins now, with each one of us looking deeply within, and honoring our limitless potential."\(^1\)

"A refreshing spring breezes at a time of global conflict and unrest. Thich Nhat Hanh has skillfully woven ancient Buddhist wisdom with modern insights to open a way of creating harmony that everyone can practice."\(^2\) These are the words of John Daido Loori, Roshi who was impressed by Thich Nhat Hanh.

Furthermore, Thich Nhat Hanh and his books are appreciated, recognized and talked about by many magazines, journals and press:

"Exploring the roots of war or describing the path to peace, nobody makes more sense than Thich Nhat Hanh."\(^3\) (Inquiring Mind Journal)

"Highly recommended because it offers the reader profoundly simple and practical words of ancient and rich Buddhist wisdom on the ever-crucial issue of how to be fully alive in the present moment."\(^4\) (Seeds of Peace Magazine)

"This book gives specific, practical instructions on extending our meditation practice into our daily lives and relationships. With his inimitable blend of simplicity and profundity, Nhat Hanh helps us look

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\(^1\) Quoted from view details of “For a Future to Be Possible: Buddhist Ethics for Everyday Life” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
\(^2\) Quoted from view details of “Joyfully Together: The Art of Building a Harmonious Community” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
\(^3\) Quoted from view details of “Love In Action: Writings on Nonviolent Social Change” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM
\(^4\) Quoted from view details of “Our Appointment with Life: The Buddha’s Teaching on Living in the Present” http://www.parallax.org/cgi-bin/shopper.cgi?preadd =action&key=BOOKCFM
deeply into and transform the roots of violence, war, alcoholism, and family strife."\(^{15}\) (Yoga Journal)

“This beautifully designed book (Peace Is Every Step: The Path of Mindfulness in Everyday Life) begins with detailed instruction in conscious breathing and awareness of the small acts of our daily lives, and goes on to show how practicing mindfulness helps us transform and heal difficult psychological states. It concludes with an exploration of the connection between inner peace and peace in the world”\(^{16}\) (Bantam Books)

*Creating True Peace* is a profound work of spiritual guidance and a practical blueprint for peaceful inner change and global change. It is Thich Nhat Hanh's answer to our deep-rooted crisis of violence and our feelings of helplessness, victimization, and fear. Using his familiar blend of visionary insight, inspiring stories, and a combination of meditation practices and instructions, he shows us that violence is an outmoded response we can no longer afford. The simple but powerful daily actions and everyday interactions that Thich Nhat Hanh recommends can root out violence where it lives—in our hearts and minds—and help us discover the power to create peace at every level of life. It shows us that we can make a difference; we are not helpless; we can create peace here and now”\(^ {17}\) (Free Press)

"Thich Nhat Hanh is one of the most beloved Buddhist teachers in the West, a rare combination of mystic, scholar, and activist.\(^ {18}\) (New Age Journal)

\(^{15}\) Quoted from view details of “Touching Peace: Practicing the Art of Mindful Living” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM

\(^{16}\) Quoted from view details of “Peace Is Every Step: The Path of Mindfulness in Everyday Life” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM

\(^{17}\) Quoted from view details of “Creating True Peace: Ending Violence in Yourself, Your Family, Your Community, and the World” http://www.parallax.org/cgi-bin/shopper.cgi?preadd=action&key=BOOKCFM

\(^{18}\) http://www.nuhong.org/bd_cultivating.htm
The researcher of this thesis, believes that our world still needs real peace, but unfortunately, there is a few research going on regarding “peace” which is one of important issues of today’s world. Being recognized as a religion of peace, Buddhism has many teachings on peace in many dimensions. Thich Nhat Hanh, the famous Buddhist monk, is an outstanding activist who spends his efforts to generate peace in every nook and corner of the world. His concept of peace is practical, easy to understand and accepted by people worldwide. Because of the above factors, the researcher is eager to study the concept of peace in Buddhist philosophy with special reference to Thich Nhat Hanh’s point of view. The study has the purpose of creating peace in individual life, society and all communities around the world.

1.2 The objectives of the study:

1) To study the concept of peace in Buddhist philosophy.
2) To study Thich Nhat Hanh’s concept of peace.

1.3 The status of problem of the study:

In this study, an emphasis is given on both Buddhist concept of peace and Thich Nhat Hanh’s concept of peace. In the part of Buddhist concept of peace, of answers to the following main questions are found. What is the peace in Buddhist philosophy? What is the Buddhist perspective on external and internal peace? How can the teaching on the four noble truths help to understand and manage the problem of peace effectively? How does Buddhism talk about the causes of having no peace? What are the fundamental concepts to generate peace? How can we attain the inner peace? And what are Buddhist ways to peace in economics and politics? To Thich Nhat Hanh’s concept of peace, the
problem’s status of the study is on the following main points: What is peace by his perspective? What does influence his concept of peace? What is his view on two kinds of peace? How does he present the approaches to peace?

1.4 The hypotheses of the study:

1) Buddhism has the conceptual teachings that are the essential foundation of peace.
2) Buddhism has the teachings on peace in the dimensions of economics and politics.
3) The teaching on the Four Noble Truths is the means to analyse the problem of peace.
4) The teaching on the Eightfold Noble Path is the real and universal path to peace.
5) Thich Nhat Hanh’s concept of peace is not only theoretical but practical also.
6) Thich Nhat Hanh’s concept of peace can be applied to establish peace in the society.

1.5 The benefits of the study:

1) Understanding the concept of peace in Buddhist philosophy.
2) Understanding Thich Nhat Hanh’s concept of peace.
3) Applying his concept of peace to establish and maintain peace.
4) Providing information for further study about peace.

1.6 Review of literature:

The available research works and books are reviewed below in order to show which one can support this thesis; and in which way this thesis differs from those.
The research work “Religion and Peace: A Comparative Study of Peace in Brahmanism – Hinduism and Theravada Buddhism”¹⁹ by Caroonsak Chummanon investigates into the teachings and practices related to the concept of peace in Brahmanism – Hinduism and Theravada Buddhism. The focus of the research is on a study of the religious methods for peace; and review of the strategies for peace used by Mahatma Gandhi. It is found that these two religions consider the teachings, and the methods to attain peace as the core of practice. Brahmanism – Hinduism considers the source of peace to be Brahman or Paramataman, the ultimate aim of religious practices while Theravada Buddhism considers it to be Nibbana or Nirodha, the supreme state of blissfulness arising from the absolute extinction of suffering. The researcher also concentrates on the study of the concrete examples from Mahatma Gandhi, who took the Satyagraha Path and Ahimsadharma as the guideline to develop individual and social peace.

Isoon Payaksiri²⁰ has made a study of the concept of peace of Phradhammapitaka and Martin Luther King, Jr.. He has an objective to comparatively study the concept of peace of Phradhammapitaka and Martin Luther King, Jr. on two main points: being peaceful and peaceful means. The researcher found that their concepts of peace are different and similar in several aspects according to the religious background and the context of culture and society. Their concepts are similar in terms of the purpose of peace and educational development. But they are different in several aspects such as the method and process of human development and the view of external peace etc. However their concepts are similar as a whole, for example, they both believe in the aim of peaceful and harmonious mutual living in society without segregation by either race or religion and they both also

share the idea of internal peace that springs from cultivated mind and manifests in the form of contribution for the common good.

In the thesis entitled “Buddhadasa Bhikkhu’s Concept of Peace: Its meaning and Application in the World Today”\(^{21}\) by Phramaha Nagarin Kaeochotrung, it is found that Buddhadasa Bhikkhu’s concept of peace is happiness resulting from the morality of society members. His concept is influenced by the following three factors: the first factor is Buddhadasa Bhikkhu’s education, the second one is the social, political and economic phenomena in Thai society, and the last one is his own life’s purpose. There are three purposes of his teaching about peace: to realize the importance of peace, to participate in peace creation, and to promote morality. The ways to promote his concept are by promoting personal peace and by promoting social peace. In the world today, Buddhadasa Bhikkhu’s concept of peace can be applied to solve personal problems and Thai social problems: educational problems, social problems, political problems and economic problems. Moreover, it can be applied to improve Thai people, to develop Thai society, and to create an ideal Thai society.

Pimlaporn Wongchinsri has made a study about Thich Nhat Hanh. In her thesis titled “An influence of Zen Buddhism that appeared on Thich Nhat Hanh’s literary works”\(^{22}\), she presents how concepts arise and the way of practice in Zen Buddhism. Moreover, she shows how Zen Buddhism plays an important role in the process of literary creating and how it affects Thich Nhat Hanh’s literature. From the study, it is found that Thich Nhat Hanh presented his literature through media to pass on sufferings and real situations of people and applies the Zen’s practice concept to solve the problems. It is a study of the influence of Zen Buddhism on an entertainment

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\(^{22}\) Pimlaporn Wongchinsri. *An influence of Zen Buddhism that appeared on Thich Nhat Hanh’s literary works*. (Unpublished M.A. Thesis of Chulalongkorn University, Thailand, 1998)
literature of Thich Nhat Hanh. The study is not made on his concept of peace.

In Pham Van Minh’s thesis titled “Socio-political philosophy of Vietnamese Buddhism: a case study of the Buddhist movement of 1963 and 1966”, issues like the political activism of Vietnamese Engaged Buddhism in the 1960s, particularly the Struggle Movement for social justice and democracy of 1963 and the Peace Movement of 1966 are examined. It explores the Buddhist leaders’ motives and their political means to deal with Saigon military government and senior advisors to the White House. The thesis sets out to prove that socially and politically Engaged Buddhism is inherent in the Buddhist tradition and not alien to Buddha's teachings. It also proves that Vietnamese Buddhism has always been engaged in peace since the dawn of Vietnamese history. The Buddhism Peace Movement is assessed in accordance with Buddhist principles such as non-violence and non-attachment to temporal power. Except a few minor incidents, it was found that the Buddhist leaders strictly adhered to the non-violent principle and Vietnamese Engaged Buddhism could have provided a political alternative, the Politics of Enlightenment, which could avert the unnecessary destruction of the Vietnam War.

Teekayuwat Sawasla-or has made a study about mindfulness and the mindfulness practice presented by Thich Nhat Hanh in his thesis titled “Analysis of Mindfulness Practice According to Thich Nhat Hanh’s Approach”. The study found that according to Thich Nhat Hanh, mindfulness is stopping, consciousness, awakening, recollection, awareness, mere recognition, attentiveness, heedfulness, observing mind and the ability to be present in the moment. Mindfulness is significant as the core teaching of Buddhism. Its significance is also in helping one to live in the present moment, being the foundation of all wholesome states.

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24 Teekayuwat Sawasla-or. *Analysis of Mindfulness Practice According to Thich Nhat Hanh’s Approach*. (Unpublished M.A. Thesis of Chiangmai University, Thailand, 2008)
until one reaches a state of enlightenment, being the root of peace in every level, and acting as the foundation for conflict solving and for having contentment. Thich Nhat Hanh’s mindfulness practice uses Satipatthana along with Anapanasati. One must practice with aimlessness, non-discrimination, compassion, and joy. The way of practice is: when sufferings caused by ignorance, arise the first thing to do is to alleviate the sufferings followed by practicing Samatha and Vipassana. Practicing with the Sangha, one will gain support from other practitioners together with critical self-reflection (Yonisomanasikara). The basic elements used when practicing with the Sangha are love, compassion, loving speech, deep listening and deep looking, which are in line with the teaching of Sangahavatthu. In addition, Thich Nhat Hanh's mindfulness practice is a kind of psychotherapy helping the practitioners to see their emotions to understand situations as they are. The means and methods used in mindfulness practice are similar to the ones used in Gestalt Psychotherapy School where mindfulness is the main emphasis. Deep listening is an important basis of counseling. Non-discrimination can be found in Transpersonal Psychology, assisting one to decrease egocentricity until the person becomes one with other beings. The practice of this tradition also establishes a mindful culture.

In the work, “An analytical Study of Dhamma Interpretation of Thich Nhat Hanh”25 by Himapan Ruktaengam, the researcher has presented Ven. Thich Nhat Hanh’s Dhamma interpretation on the method of interpretation of the Sutra and the content of Dhamm namely:- the Three Dhamma Seals, Interbeing, mindfulness (sati), precepts or mindfulness trainings(sila), Touching the Earth, Ven. Thich Nhat Hanh’s view on Buddhism and other religions, and the world’s current issues. From the research, it is found that Ven. Thich Nhat Hanh’s Dhamma interpretation is of 4 kinds. The first one is to find the Buddha’s true teaching which contains 2 points: the Buddha’s original teaching and the interpretation to find out Buddha’s true intention. The second one is the

Psychological-experience interpretation which focuses on psychologically direct experience arising to the mind and recognizing the realities as it is (“things-in-themselves”). The third one is the interpretation for actual practices in daily lives with consideration of the audience’s background and social situations. The fourth one is the non-dual Interpretation, which originates from ‘Interbeing’, ‘Anatta’ and ‘Sunyata’. Nothing can be separated from others. These four kinds of interpretative principles support the interpretation process: input, process of understanding, process of communication, and output of the interpretation.

K. Satchidananda Murty and A. C. Bouquet have studied jointly about peace in their book titled “Studies in the Problems of Peace”\(^\text{26}\). The book is divided into three parts, the first part of the book by Dr. Bouquet gives an historical account of the progress of various movements for peace and the attitudes towards peace and war in the Hindu, Chinese, Judaeo-Christian and Islamic cultures. The views of men like Dante, William Penn, Grotius, Rousseau, Kant, Bentham and Tolstoy are summarized in this part. The second part by Dr. Murty starts with two essays in historical sociology dealing with the Hindu ideologies of War and Peace, and goes on to discuss the philosophies of ahimsa and forgiveness, like Jainism, Buddhism, Christianity and the thinking of Schweitzer and Gandhi. Other chapters deal with the sociology of political conflict in the west, the rise of nation-states and militarism, the romance of violence and the dynamics of terror; and the philosophies of revolution derived ultimately from Locke and Marx. A chapter is devoted to the exposition of the various psychological and anthropological theories of the causes of war. The last chapter in Part Two examines how in history, at certain times, periods of peace were achieved and then proceeds to identify the concepts on which peace could be founded. Homonoia, tolerance and universal ethics are found to be such key concepts. In the final part, Dr. Murty, inspired by Augustine and Leibniz,

outlines some concrete plans which may pave the way for peace, while Dr. Bouquet examines the present situation and presents his views on how lasting peace could be secured.

In 2006, Blue Pine Books has published the book that is the most comprehensive on Buddhism and peace to date titled “Buddhism and Peace: Theory and Practice”. The book is composed of the thirty-one articles presented at the Seventh International Seminar on Buddhism and Leadership for Peace in 1995. Thirty-one eminent scholars and activists among more than forty participants examined Buddhism and peace from the varying perspectives of their expertise. The two major Buddhist traditions, the Theravada and the Mahayana, are equally represented in this book. Likewise, a balance is struck in this book in terms of the number of articles dealing with theory and those concentrating on practice. The result is a collection of essential readings on the application of Buddhist wisdom for peace activists, scholars of religion, social scientists, and others in these troubled times, Buddhists and non-Buddhists alike.

In his book “Peace: A History of Movements and Ideas”, David Cortright, veteran peace activist and scholar, offers a definitive history of the human striving for peace and an analysis of its religious and intellectual roots. This authoritative, balanced, and highly readable volume traces the rise of peace advocacy and internationalism from their origins in earlier centuries through the mass movements of recent decades: the pacifist campaigns of the 1930s, the Vietnam antiwar movement, and the waves of disarmament activism that peaked in the 1980s. Also explored are the underlying principles of peace-nonviolence, democracy, social justice, and human rights—all placed within a framework of ‘realistic pacifism’. Peace brings the story up-to-date by examining opposition to the Iraq War and responses to the so-called ‘war on terror’. This is history with a modern twist, set in the context of

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current debates about ‘the responsibility to protect’, nuclear proliferation, Darfur, and conflict transformation.

According to his book entitled ‘Religion of Peace? Why Christianity Is and Islam Isn’t’ 29. Spencer, director of JihadWatch.org, examines the current state of controversies in the United States relating to Islam and Christianity. He exposes the ignorance and misunderstanding that riddle many discourses on religions. Beginning in the 1960s, the search for common points led too many academics and intellectuals to efface the oppositions among Judaism, Christianity, and Islam in order to distinguish essential common points. But the differences are vast: The totalizing Islamic interpretation of revelation gathers together under a single power the spheres of politics, religion, and justice, something unacceptable to the two biblical religions. And while the Bible does not mention Muslims, who, of course, did not exist at the time of its redaction, the Qur'an mentions Jews and Christians in numerous verses, most often negatively. Other differences include the contents of the sacred texts and differing interpretations of the prophethood. Spencer's work is crucial, given the stakes of today's worldwide jihadist war. For example, he demolishes false equivalence between jihad (a warrior ideology that is structural to Islam and has been deployed across thirteen centuries) and the Crusades (defensive wars spread over two centuries). He instructs those many in the West who do not understand the possibility of an Islamist-provoked catastrophe putting an end to democracy's comfortable political and social order. More broadly, Westerners rarely perceive that their foreign policies conform to the exigencies of international jihadi strategies—for example, that European leaders are constrained under the threat of reprisals to accept immigration and to restrain their own freedom of expression to appease Muslim sensibilities. This policy of submission permits Islamist propaganda to dominate Western media and campuses. If Westerners do not understand the ideological language used to justify the suppression of their liberties,

if they ignore the historical, juridical, and theological structure of jihad and its corollary, dhimmitude (subjugation of religious minorities), then they will understand nothing about current events. They will become—like their predecessors of whose history they are ignorant—the slaves of their conquerors. Written in a clear and easy style, and not without humor, Spencer's latest book Religion of Peace? supplies the keys to understanding the challenges that confront us. He provides the knowledge essential to enable Westerners to defend their democratic institutions as well as the fundamental values of freedom and human dignity.

In the wake of September 11, 2001 religion is often seen as the motivating force behind terrorism and other acts of violence. “Religion and Peacebuilding”30 edited by Harold Coward and Gordon S. Smith looks beyond headlines concerning violence perpetrated in the name of religion to examine how world religions have also inspired social welfare and peacemaking activism. Leading scholars from the Aboriginal, Hindu, Buddhist, Confucian, Jewish, Muslim, and Christian traditions provide detailed analyses of the spiritual resources for fostering peace within their respective religions. The contributors discuss the formidable obstacles to nonviolent conflict transformation found within sacred texts and living traditions. Case studies of Northern Ireland, Bosnia, Cambodia, and South Africa are also examined as practical applications of spiritual resources for peace.

1.7 Methodology:

This research is a documentary research. Firstly, the researcher will study the data concerning peace issue from various documents in order to obtain general contents of peace. Then the study will be focused on the Buddhist documents, which are Tipitaka scripture and texts about Buddhism with the purpose of understanding and reflecting over the Buddhist concept of peace. After that, the researcher will study

Thich Nhat Hanh’s books to broaden his concept of peace. Finally, all critiques will be presented in detail.

1.8 Division of chapters of the study:

The structure of the study is divided into five chapters as follows:

The first chapter is an introduction. It talks about importance of the study, the objectives of the study, the status of problem of the study, the hypothesis of the study, the benefits of the study, review of literature, the methodology of the study, and division of the chapters of the study.

The second chapter explores the concept of peace in general in order to get a whole view of peace study. It begins with the first issue ‘the meaning of peace’ in order to know what is peace according to peace scholars’ definitions and explanations and how is it discussed. The second issue is ‘Types of peace’. It is concerned with how peace can be classified. To know briefly about the origin and development of struggle for peace and its movements, the third issue—a brief history of peacemaking and peace movements is explored. An effort to understand and make peace brings about many concepts and theories that are surveyed in the forth issue—the peace concepts and peace theories. The peace concepts include concept of justice for peace; concept of human rights for peace; concept of non-violence for peace; concept of peace education; concept of peace culture; concept of peace gender (woman); concept of peace media; concept of peace environment. As for peace theories, only some prominent of them are presented, namely the democratic peace theory, Johan Galtung’s peace theory. The fifth issue deals with the United Nations and peace. It shows the important role of the United Nations in dedicating to and keeping world peace as the international organization. The last issue discusses religions and peace. It widely explores how the main living religions talk about peace and show the ways to peace.
The Third chapter discusses the concept of peace in Buddhist philosophy under the following issues: Meaning of peace (in order to know what peace in Buddhism is); kinds of peace (with the intention to know how does Buddhism classify peace); the teaching on the four noble truths and the problem of peace (how can the teaching on the four noble truths help to understand and help to manage the problem of peace effectively); Buddhism and the causes of having no peace (it aims to find the causes of having no peace according to Buddhist perspective); the fundamental concepts as the factors to generate peace (it analyses the fundamental necessary concepts helping to generate peace); and the ways to peace it presents how Buddhism shows the way leading to peace.

The fourth chapter focuses on Thich Nhat Hanh’s concept of peace. It begins with presenting his life and traces the backgrounds that influence his concept of peace. Those backgrounds consist of the social backgrounds—the French Indochina War, the Vietnam War, and religious oppression; and the thought backgrounds—Mahayana Buddhism, Yogacara, Zen Buddhism, and engaged Buddhism. Then it deals with Thich Nhat Hanh’s concept of peace. It analyses his concept under the following issues: Thich Nhat Hanh’s viewpoint on the meaning of peace; Thich Nhat Hanh’s viewpoint on kinds of peace; Thich Nhat Hanh’s peace activities; Thich Nhat Hanh’s approaches to peace including the following approaches—practicing mindful living, practicing Deep Relaxation, living in the Sangha, practicing Beginning Anew, practicing Peace Treaty, and preserving the Five Mindfulness Trainings.

The fifth chapter is a conclusion. It summarizes the whole content of the study with critique and remarks for the recommendations for further study.