

# \* འཆེ་མེད་ཞི་བའི་སྒྲ་གྲུབ་སྤྱོད་བཅས་བསྟི་གནས་ཁང་། ANEC MESSENGER



ACTIVE NONVIOLENCE EDUCATION CENTER

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## IS GANDHI RELEVANT TO THE FACEBOOK AND TWITTER AGE?

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We have moved from spinning wheels and handlooms to massive, expeditious textile machines and factories! Snail-speed bullock carts gave way to horse-drawn chariots, and then inert charcoal-fueled trains, and now we are in the age of magic-speed electronic bullet trains and supersonic jet aircrafts! Monotonous long distance trunk calls and sluggish postal service have now given way to an amazing new type of communication channel: the fabulous social media of Facebook, Twitter and WeChat!

**T h e s e** incredible scientific and technological innovations and inventions pose a very big question: **'Have science and technology ushered in any significant changes and innovations in the moral and ethical values of humanity at large?'** The answer, I think, will remain a firm "NO".

The next important question then follows: **'Is Gandhi relevant to the Facebook and Twitter age?'** Another way to put that same question is: **'Are the Principles of Truth and Nonviolence relevant to Facebook and Twitter?'** The answer, I think, is simple and indubious. As recent history has shown, Facebook played a stupendous role in the Arab Spring

uprisings against totalitarian, repressive regimes. At the crux of their strategies Gandhi appears in the center stage of their nonviolent protest theories and ideals. In the United States' 'Occupy Movements', renowned theorists like Gene Sharp and Noam Chomsky, whose ideas stand upon the firm foundation of Gandhi's work and examples, were at the very forefront of the massive, popular movement to nonviolently fight

faithfully and steadfastly dedicated his life.

His Holiness the 14th Dalai Lama of Tibet, in his message to ANEC, eulogizes Gandhi by stating: "What distinguishes Gandhi was that he showed how nonviolence could be successful in providing an effective approach to the resolution of conflict! I would, therefore, like to conclude that, regardless of the medium through which

that message is conveyed, be it Facebook, Twitter, postal service or television, the message itself remains relevant and powerful today, just as it was in Gandhi's own time.

In the words of Albert Einstein, "Generations to come will scarcely believe that such a one as this ever in flesh and blood

had walked on this earth." Albert Einstein was absolutely right: in an ironic sort of way, Gandhi no longer walks the earth in flesh and blood, but rather exists for the Facebook and Twitter age as **a highly digitized emblem of truth and nonviolence.**

In the light of the above undeniable facts, we naturally reach the indubitable conclusion that Mahatma Gandhi is more than relevant to the Facebook and Twitter age.



ANEC Executive Director's exclusive interview with Kiva Bottero, Mindful Work Magazine, Canada

for economic and social justice. And like the Arab Spring, Facebook and Twitter were cardinal sources of communicating to a wide audience in an inexpensive, handy way the developments taking place during the protests. Thus, Facebook and Twitter have in fact emerged as cogent and timely instruments and channels for disseminating and promoting the priceless message of truth and nonviolence for which Gandhi had so

# EDUCATION FOR NONVIOLENCE IN A NONVIOLENT SOCIETY

By Dr. Mary Gendler and Rabbi Everett Gendler (Chief Resource Persons of ANEC)

Education for nonviolence: What might this mean? What is the goal of this education? What kind of person do we want to help emerge through this process? What kind of society? Is "education" confined to formal schooling with children in institutions, or does it have wider application? How does such education interweave with and reflect the religious and moral values of a community? Can such an approach to education teach people how to deal with interpersonal, family, and communal conflict? Can it help its population defend itself against societal exploitation and injustice, internal coup, and foreign aggression?

These are a few of the questions which immediately come to mind when contemplating a system of education for a nonviolent society. Although we are far from being able to provide definitive answers to any of them, we shall try to address the questions thoughtfully and offer both general ideas and concrete suggestions for implementation.

The new Tibetan society will face many challenges, both internal and external upon becoming once again an autonomous/ independent state. Much has changed since 1959, and the reality is that there is no going back. In addition to the usual issues of class, wealth, education, and regional loyalties which all countries have to deal with, the Tibetan community will have to accept the fact that not all of the challenge of developing ways to live peaceably with each other, an especially difficult task given the recent history. It is important not to underestimate the effects of the trauma suffered by so many Tibetans. How to help these people move from fear and anger to trust and acceptance of

the Chinese is important to consider. In addition, there are bound to be differences between those returnees from the exile community and those who have remained in Tibet (eg. reunion of east and West Germany). In a society which has moved from being quite isolated and uniform to one which is internationally involved and diverse, teaching tolerance and understanding will be crucial. A nonviolent society will need to take great care to respect individual differences that do not entail



the oppression of others.

There is also the question of developing ways to defend the society against foreign aggression. Most countries have armies trained to protect their population by force and violence if necessary. These armies receive extensive training and weapons. A nonviolent society will need to develop the different means of self-defense which active nonviolent resistance provides. This 'army', which will consist of the entire population of Tibet, will also need to be "trained" and "armed", but in this case, the "training" will come through school, community and religious education, and the "weapon" will be the qualities of mind and character described below, applied in effective strategies and tactics.

## **BASIC GOALS AND GENERAL APPROACH**

The goal of education for nonviolence is to guide the young person in the development of:

**1.Habits of mind, heart and action that include self respect and compassion for others as well as critical questioning and creative thinking.**

**2.Communication and problem solving skills which lead to the ability to resolve conflicts peacefully, and to the establishment of interpersonal, communal, and international cooperation.**

It is our belief that personal, interpersonal, societal and international violence are all parts of a whole which cannot and should not be separated. In order to work towards developing the kinds of personal skills mentioned above, education for nonviolence needs to pay attention to all of these forms of violence by helping children first learn how to deal constructively

with their own negative feelings and impulses, such as anger, hatred and aggression. From a very young age children should be taught to express their feelings and concerns in a constructive way. According to their abilities, they should also be taught how to find creative solutions to conflicts within their world and experience- i.e., among family, friends, teachers. They should also learn nonviolent ways to defend themselves from personal attack. Older children will profit greatly from a broader approach, focusing their developing skills in problem solving and conflict resolution on problems around them, in their communities, and in the world. Concrete examples of how to do this will follow in the next section.

*(Please see remaining in next issue)*

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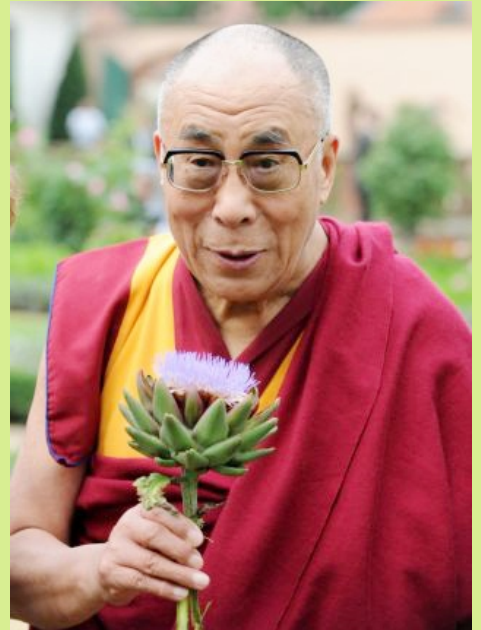




## Definition of 'NONVIOLENCE' by His Holiness the Dalai Lama

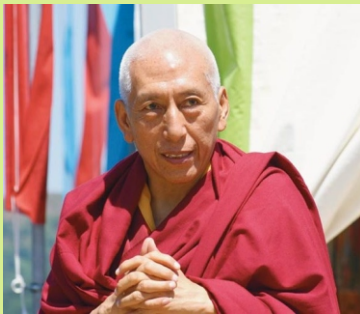
“Restraining from harming others out of fear is not nonviolence. Nonviolence means you have the ability to harm others but you restrain from harming others out of love, compassion and respect. Nonviolence is not weakness but strength. Nonviolence is respecting others' rights and welfare. Nonviolence is action based on pure motivation. Remaining indifferent to what is happening is not nonviolence. Your motivation should be to love others and respect others. Your motivation in restraining from harming yourself should also be based on the same principles. So, the most important factor is your motivation. These are the two faces of the same coin. Wherever I go I always promote ‘AHIMSA’

His Holiness the Dalai Lama during his teaching in New Delhi on March 19th 2010



ཞུ་དམག་དང་འཆེ་བའི་ལས་ལ་ཡིད་ཆེས་རྩ་བ་ནས་མེད།

བཀྲ་སྒོན་ཁྲི་པ་མཁས་དབང་ཟམ་གདོང་རིན་པོ་ཆེ་མཆོག་



དམག་ཀྱི་རྩ་བ་ལ་འདོད་པ་རྩ་བ་ནས་  
མེད། དེར་རྩ་མཆོག་གཉིས་ཡོད། དང་པོ་དེ་འཆེ་  
བའི་ལས་ནས་ཡང་དག་པའི་དམིགས་ཡུལ་དེ་  
བསྐྱབ་ཀྱི་མེད་པ་དེ་རང་ལ་ཆོས་ཀྱི་ཐོག་ནས་  
དང་སྤྲོད་ནི་ཐོག་ནས་ཡིད་ཆེས་བརྟན་པོ་ཡོད་  
ལ། ལྷ་སྐྱབ་ཀྱི་ཐོག་ནས་བསྐྱབ་པ་ཡིན་ནའང་  
ཡིད་ཆེས་བརྟན་པོ་ཡོད། དམག་འཐབ་ཐོག་ནས་  
དམིགས་ཡུལ་ཆེན་པོ་ཞིག་བསྐྱབ་ཐུབ་ཡོད་པ་ད་  
བར་དུ་འཛམ་གླིང་གི་ལོ་རྒྱུས་ནང་བྱུང་ཡོད་པ་  
མ་རེད་ཅེས་ངས་ཐག་བཅད་ནས་བརྗོད་ཐུབ་པ་

ཡིན། འཕྲལ་སེལ་དང་ཉིན་ཁ་ཤས་བདེ་འཇགས་  
བྱུང་བ་ཡིན་ན་ཡང་དམག་ཐབས་དེས་བཞོས་པའི་  
དཀའ་ངལ་དེ་མི་རབས་ནས་མི་རབས་བར་དུ་  
གདོང་ལེན་བྱེད་དགོས་པའི་གནས་ཚུལ་ཞིག་ཡོད་  
བསྟན་ཀྱི་ཡོད་པ་ངས་གསལ་བཤད་བྱེད་མི་དགོས་  
པ་ཆང་མས་མཁྱེན་གྱི་རེད། དམག་དང་འཆེ་བའི་  
ལས་ལ་ཡིད་ཆེས་ རྩ་བ་ནས་མེད། གལ་སྲིད་མི་  
མང་ནང་ནས་དེ་འདྲ་ མ་བྱས་ཐབས་མེད་ཡིན་  
པའི་དགོངས་ཚུལ་བྱུང་བ་དང་། ཡང་ན་མང་ཆེ་  
བས་འཆེ་བའི་ཐབས་ལས་ལ་བརྟེན་དགོས་པའི་  
གནས་ཚུལ་ཆགས་པ་ཡིན་ན་དེར་ངས་མོས་མཐུན་  
ཞུ་ཐུབ་སེལ་རེད། ང་རང་ལ་ཐབས་ལས་གཞན་ག་  
རེ་ཡོད་པ་རེད་དམ་ཞེ་ན་བཀའ་སྒོན་ཁྲི་པའི་ལས་  
ཁུར་ནས་དགོངས་ཞུ་བྱེད་རྒྱུ་དེ་རེད། ལྷ་སྐྱབས་  
མགོན་རིན་པོ་ཆེ་མཆོག་ནས་ངས་བོད་ཀྱི་དབུ་བྱིད་  
བྱས་པའི་རིང་ལ་འཆེ་བའི་ལས་སྤར་རྒྱ་དང་།  
གལ་སྲིད་མང་ཆོག་གིས་འཆེ་བའི་ལས་འདེམས་

པ་ཡིན་ན་ངས་བོད་ཀྱི་དབུ་བྱིད་བྱེད་ཐུབ་ཀྱི་མ་རེད་  
ཅེས་ཡང་ཡང་གསུངས་ཡོད་པ་རེད། ང་རང་ངོས་  
ནས་ཀྱང་དེ་རང་ཡིན། མང་ཆོག་སོས་ནས་འཆེ་  
བའི་ལས་འདེམས་པའི་ཉིན་མོ་དེར་ངས་མང་  
ཆོག་གི་ཁ་བཀག་ཐུབ་ལག་ཡོད་པ་མ་རེད། བྱས་  
ཙང་ང་རང་ཕྱིར་འཐེན་རྒྱུ་རྒྱུའི་རང་དབང་དེ་ང་ལ་  
ཡོད་པ་རེད་བསམ་གྱི་འདུག ད་ལྟའི་གནས་སྐབས་  
ལ་དབུ་མའི་ལས་ལ་འགྱུར་བ་གཏོང་ཡག་དུས་  
ཆོད་མེད་པ་རང་གིས་ཡིད་ཆེས་བྱེད་ཀྱི་ཡོད།  
དབུ་མའི་ལས་ལ་འགྱུར་བ་གཏོང་བའི་དུས་ཆོད་  
སླིན་རྒྱུ་ཡོད་མ་རེད་ཟེར་ནས་ངས་ལམ་གྱི་མེད།  
གལ་སྲིད་དབུ་མའི་ལས་ལ་འགྱུར་བ་གཏོང་རྒྱུའི་  
དུས་ཆོད་ཅིག་སླིན་པ་ཡིན་ན་འགྱུར་བ་གཏོང་སྲིད་  
ཀྱི་རེད། འགྱུར་བ་དེ་འཆེ་བ་མེད་པའི་ལྷ་སྐྱབ་ཞིག་  
ལ་གཞི་བཅུ་ལ་ནས་ཡོང་གི་རེད་མ་གཏོགས་འཆེ་  
བ་ཅན་ཞིག་ལ་འགྱུར་གྱི་མ་རེད་ཅེས་ངས་མཐུ་  
གཅིག་དུ་བརྗོད་ཐུབ།



# Nonviolence Holds the Key to Survival

*Nelson Mandela*, former political prisoner and President of South Africa, gave the following speech via satellite to a conference on Gandhi held in India on January 29, 2007.

I am delighted to be addressing this Conference from, Johannesburg, the city where Mahatma Gandhi launched *satyagraha* (Editor's note: principled mass nonviolent direct action, often translated as "truth force") just over a hundred years ago. This conference on Gandhian philosophy in the 21<sup>st</sup> Century comes at a critical juncture.

We in South Africa owe much to the presence of Gandhi in our midst for 21 years. His influence was felt by freedom struggles throughout the African Continent for a good part of the 20<sup>th</sup> century. And he greatly inspired the struggle in South Africa led by the African National Congress (ANC).

His philosophy contributed in no small measure to bringing about a peaceful transformation in South Africa and in healing the destructive human divisions that had been spawned by the abhorrent practice of apartheid.

It is very appropriate, therefore, that India and South Africa are jointly celebrating the centenary of

Satyagraha, which is a legacy shared by both the countries. I also had the opportunity of meeting Prime Minister Manmohan Singh when he visited South Africa last October for the joint commemoration.

I am aware that a series of events have been planned both in South Africa and India to mark 100 years of Satyagraha. We recently had a conference on Robben Island, a place of oppression and exile, to reflect on the legacy of Gandhi. This Conference today in New Delhi marks an important milestone in those celebrations and I hope it will articulate the aspirations of all those who lay faith in the ideals that Mahatma Gandhi preached and lived for.

I am especially happy that the Conference has chosen to focus on Satyagraha as a tool for empowerment. Gandhi's insistence of self-sufficiency is a basic economic principle that, if followed today, could contribute significantly to alleviating Third World

poverty and stimulating development.

It is a strange coincidence that Mahatma Gandhi launched Satyagraha on September 11, 1906 at the Empire Theatre in Johannesburg. Today 9/11 has an entirely different, horrific connotation.

In a world torn by violence and strife, Gandhi's message of peace and nonviolence holds the key to human survival in the 21<sup>st</sup> century. He rightly believed in the efficacy of pitting the soul force of the satyagrahi against the brute force of the oppressor and, in effect, converting the oppressor to the right and moral point of view.

I hope that this Conference will be able to come up with creative solutions to the problems which beset our world today and create a new paradigm for the application of the Gandhian trinity of *Satyagraha*, *Sarvodaya* (the welfare of all), *Ahimsa* (gentleness towards all) to create a just, peaceful, and tolerant world for the present and succeeding generations.

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## The Nonviolent Relationship between Gandhi and the U.S.

Ianna Hondros McCarthy (ANEC Intern)  
Scholar of Peace Studies from America

The symbolic relationship between Mohandas Gandhi's ideas and American ones started in conjunction with Gandhi's own development as a nonviolent activist and leader. In 1931, a year after he led thousands in what later became known as the Dandi Salt March, Gandhi said to a colleague in France that Henry David Thoreau's essay, "Civil Disobedience" (1849), "contained the essence of his political philosophy, not only as India's struggle related to the British, but as to his own views of the relation of citizens to government." Although Thoreau was quite influential to American activist movements, and is still widely read today, it was Gandhi who first integrated his ideas into a political

ideology that changed the course of a nation's political system, and gave the world a framework for successfully implementing nonviolent ideas and practices to not only fight for what they believe in, but win.

From an American perspective, the names of some leaders and thinkers heavily influenced by Gandhi that come most readily to mind are Martin Luther King, Jr., leader of the U.S. Civil Rights Movement, and Gene Sharp, an American Political Science professor, prolific writer on nonviolent struggles and strategies.

Just as Gandhi fought for the racial equality of Indians in South Africa from 1906-1915, Martin Luther King, Jr. fought for racial equality in the



U.S. Civil Rights movement from 1955-1963. Heavily drawing upon Gandhi's peaceful, nonviolent protest techniques, such as making sure protesters stay

*Continuation on page 11*

# My Lucky Encounter with ANEC

By Elena Ivanovski (Actor and Lawyer, Australia and USA, Friend of ANEC)

Continued from the Seventh issue of "ANEC Messenger"

## My Thoughts on the Tibet Issue:

As is probably the case with most national concerns, the situation in Tibet does not have a real precedent in our recorded history. It is wrought with paradoxes. Many countries sincerely want to help but they are too indebted to China (for example, according to Forbes, China owns \$1.7 trillion of USA Treasury debt). China is suppressing Tibet, yet its interest in Tibetan Buddhism, even among some of its party leadership, is rapidly growing. We live in the age of information overload, yet people in the world remain ill-informed about the real situation in Tibet due to China's media censorship. These are just a few examples of the difficulties. However, no doubt the solution to the Tibet issue can only be found through the approach of nonviolence. Any other approach (that is, an approach involving any violence) would not only be unrealistic given China's economic and military might, but also destructive to the very core of Tibetan cultural heritage. This heritage is built upon the Buddhist principles of wisdom and compassion that inherently encompass the deepest and most profound understandings of nonviolence.

I am only beginning to learn about Tibetan Buddhist principles. However, it is already clear to me that any loss or compromise of their authenticity would be the ultimate loss in this struggle, not just for the Tibetan people but for humanity as a whole. I ask the reader to bear with my perhaps clumsy and incomplete reasoning here; I am a beginner in much of this. But one has to start somewhere.

It is clear enough that world peace and nonviolence cannot come about unless there is at least a basic state of inner peace and inner commitment to nonviolence within each individual. "Nonviolence is not a garment to be put on and off at will. Its seat is in the *heart*, and it must be an inseparable [part] of our very being" (Gandhi, *italics added*).

The current aggressive state of the world is a reflection of our inner state of being: a state of fear, confusion, anger and often hate. It has been widely argued that this is due to a schism we have created between the notions of "self" and "other". Without launching into a further discussion on this profound topic (widely covered at the Vancouver Peace Summit in 2009 with His Holiness as an honorary guest), it would suffice to say that amidst all this suffering, violence, and confusion, we in the modern world are, in fact, desperately seeking a deeper unity between the material and the spiritual through transformation of the inner self. We have much to learn from Tibetan Buddhism in this regard, whether we are non-believers or believers of different faiths. His Holiness the Dalai Lama is revered all over the world for his embodiment of this wisdom and compassion by various religious leaders, scientists, politicians, and artists as well ordinary people trying to cope in the modern world. More and more young people look to him for guidance, encouragement and even inspiration in this too often self-serving world. At a recent candlelight vigil held in memory of the two latest self-immolators, marking 107 at the time of writing, the Tibetan writer and activist Mr. Tenzin Tsundue made this statement:

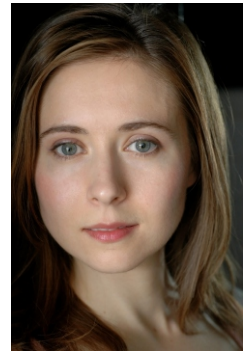
"Everywhere people are building armies and terrorist networks to kill enemies. But we have a culture, which instead of encouraging, inspiring, or even training people to fight other people with violent [means], our culture trains and encourages people to say that we have to forgive the enemy. Instead of looking at them as enemies, we look at them as teachers. This is the culture that we practice. This is our strength! And with this we will continue. If there is any conscience left in the world, Tibet is the one. Through this unrelenting commitment to non-violence we are thus appealing to the conscience of the world. This is the time we should stand together and truly be the conscience we

all want to be."

This is just one of the few reasons it is imperative to preserve Tibet and its spiritual tradition, and, since the interest in doing so is a global interest, it needs to become a unified approach. This

would be an approach which is not so much aimed against China, certainly not against its people, but, hopefully, an approach involving China's imminent cooperation. As Mr. Tsundue encouragingly added at the end of his speech, "We will win, not by fighting or challenging China, but by transforming China." I am also a strong believer in such transformation as the ultimate act of non-violence. Inevitably, a powerful, unified movement can and will transform the "enemy" as it did during the Gandhi movement. But we need to join hands with the Tibetans now, and take this opportunity for peace and global transformation that the Tibet issue is actually offering us.

We have seen the last 60-odd years of this struggle pioneered by His Holiness. Would it be too bold to say that we, meaning the world outside of Tibet, reaped more benefit from this first leg of the Tibetan struggle than the Tibetan people did? After all, we gained access to many treasures from the minds of Tibet's scholars and Buddhist practitioners. Perhaps Tibetans have gained some similar benefit through this process, too. I don't know, but I hope so. But there certainly has been too much tragedy and suffering on their part, accounted and unaccounted for. How much have we, the global community, done to support them? The next chapter of this nonviolent struggle needs to be a more unified effort for any such change to take place. What exact approach will usher in this change, perhaps only time will tell.



## HOW YOU CAN SUPPORT THE ACTIVE NONVIOLENCE EDUCATION CENTER (ANEC) TO PROMOTE LOVE, COMPASSION, PEACE, AND NONVIOLENCE

1. You can help ANEC through funding workshops, seminars, and conferences on peace and nonviolence.
2. You can help ANEC through individual donations or through fundraising on a bigger scale to support the production of resource materials such as DVD's, leaflets, and books on love, compassion, peace, and nonviolence.
3. You can volunteer to do public outreach and information dissemination in collaboration with ANEC.
4. You can always help ANEC by informing people about its aims and objectives. The first of these is spreading and promoting peace and nonviolence through various activities. The second is the continuation of ongoing workshops and public outreach programs. The goal of these workshops and programs is to educate people on active nonviolence strategies, which have the potential to resolve all human problems and disagreements.

# ANEC GENERAL WORKSHOP CONTENTS OUTLINE

The following subject matter is covered in ANEC workshops and open forum discussions on active nonviolence strategies. They are effective and powerful alternatives to violence and hatred:

1. History, philosophy, and techniques of nonviolent resistance based on Professor Gene Sharp's "Guidelines on Strategic Nonviolence Methods" for peace, nonviolence, and democracy.
2. Traditional Buddhist concept of nonviolence based on love, compassion, transformation of mind, and altruism (to rightly interpret the message of Lord Buddha and His Holiness the Dalai Lama).
3. Encouragement of harmonious integration between the traditional Buddhist concept of nonviolence and the modern Western concept of active nonviolence.
4. Strategic nonviolence methods for achieving healthy democratic norms.
5. Gandhian philosophy of nonviolence with particular focus on the Gandhian Constructive Program, the Peaceful Non-cooperation Movement, and his steadfast adherence to truth and nonviolence.
6. Nonviolence philosophy as advocated and implemented by the 1964 Nobel Peace Laureate and world-renowned US civil rights leader Reverend Dr. Martin Luther King, Jr. during the historic American civil rights movement.
7. Films on various case studies of nonviolent actions and active exchange of views and thoughts between facilitators and participants in a truly democratic fashion.
8. Emphasis on the importance of resorting to the above different philosophies and the practical implementation of nonviolent strategies for resolving disagreements. These strategies can resolve differences and problems at all levels of human society and can bring about the requisite changes and innovations for the establishment of strong, healthy, peaceful, and democratic societies.

## Nothing Succeeds Like Non-violence

Erica Chenoweth - Times of India  
12th March 2011

The rebellion in Libya stands out among the recent unrest in the Middle East for its widespread violence: unlike the protesters in Tunisia or Egypt, those in Libya quickly gave up pursuing non-violent change and became an armed rebellion.

While the fighting in Libya is far from over, it's not too early to ask critical question; which is more effective as a force for change, violent or non-violent resistance? Unfortunately for the Libyan rebels, research shows that nonviolent resistance is much more likely to produce results, while violent resistance runs a greater risk of backfiring.

Consider the Philippines. Although insurgencies attempted to overthrow Ferdinand Marcos during the 1970s and 1980s, they failed to attract broad support. When the regime did fall in 1986, it was at the end of hands of the People Power movement, a non-violent pre-democracy campaign that boasted more than two million followers including laborers, youth activists and Catholic clergy.

Indeed, a study I recently conducted with Maria J Stephan, now a strategic planner at the State Department, compared the outcomes of hundreds of violent insurgencies with those of major non-violent resistance

campaigns from 1900 to 2006. We found that over 50% of the non-violent movements succeeded, compared with about 25% of the violent insurgencies.

Why? For one thing, people don't have to give up their jobs, leave their families or agree to kill anyone to participate in a non-violent campaign. That means such movements tend to draw wider range of participant, which give them more access to members of the regime, including security forces and economic elites, who often sympathize with or are even relatives of protesters.

What's more, oppressive regimes need the loyalty of their personnel to carry out their orders. Violent resistance tends to reinforce that loyalty, while civil resistance undermines it. When security forces refuse orders to, say, fire on peaceful protesters, regimes must accommodate the opposition or give up power – precisely what happened in Egypt.

This is why the Egyptian President Hosni Mubarak took such great pains to use armed thugs to try to provoke the Egyptian demonstrators into using violence, after which he could have rallied the military behind him.

But where Mubarak failed, Muammar Gaddafi succeeded. What began as a peaceful movement became,

after a few days of brutal crackdown by his corps of foreign militiamen, an armed but disorganized rebel fighting force. A widely supported popular revolution has been reduced to a smaller group of armed rebels attempting to overthrow a brutal dictator. These rebels are at a major disadvantage, and are likely to succeed without direct foreign intervention.

If the other uprisings across the Middle East remain non-violent, however, we should be optimistic about the prospects for democracy there. That's because, with a few exceptions – most notably Iran – non-violent revolutions tend to lead to democracy.

Although the change is not immediate, our data show that from 1900 to 2006, 35% to 40% of authoritarian regimes that failed to cause immediate regime change. For non-violent campaigns that succeeded, the figure increases to well over 50%.

The good guys don't always win, but their changes increase greatly when they play their cards well. Non-violent resistance is about finding and exploiting points of leverage in one's own society. Every dictatorship has vulnerabilities, and every society can find them. - NYTNS

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Anec Peace**



# DID YOU KNOW ?

## The Truth in Ni Yulan's own words

AFP | Oct 5, 2013, 06.01 PM IST

The Times of India

BEIJING: Disabled Chinese activist Ni Yulan said today she had been freed from jail but was in a very poor health after spending more than two years locked up for "picking quarrels".

"I got out this morning at 8:30am. My husband and my daughter came to collect me, "Ni, who has been confined to a wheelchair since sustaining serious injuries during an earlier stint in jail, said.

"Right now I'm in a very poor state of health because on top of the injuries I suffered when I was tortured before going to prison, I'm suffering from thyroid cancer and a lymphoma behind my left ear, said Ni, who is in her 50s.

"It's been a year since I've seen the sun and I'm very weak. I'm first going to rest and see a doctor."

In July last year, a court cut Ni's sentence to 30 months jail after overturning a fraud conviction, but rejected her appeal against the charge of "picking quarrels", her Cheng Hai said. The court also rejected an appeal against Ni's husband Dong Jiqin's conviction and two year jail sentence on the same charge.

Lawyers of Ni and her husband

have said all along that the charges were trumped up to silence the rights defender.

She and her husband were detained in April 2011 as China rounded up hundreds of activist amid calls for



protest akin to the Arab Spring popular revolts that erupted across the Middle East.

The activist spent much of the trial lying in bed in the courtroom due to

her poor health and needed a respirator to breathe.

Her sentencing in April last year sparked an international outcry, and the United States and European Union both called for her release.

Trained as a lawyer, Ni began providing legal aid to residents facing home demolitions after her own courtyard home in central Beijing was requisitioned in 2010.

The next year she was sentenced to one year jail for "obstructing official business" and disbarred as a lawyer.

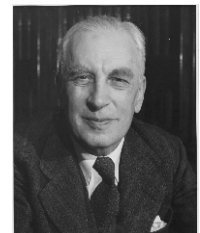
After her release she was confined to a wheelchair, which the rights group Amnesty International blamed on abuse while in prison.

In 2008, Ni and her husband began living on the street after their home was demolished, and Ni received another jail sentence of two years for harming public property".

After a brief period of freedom in 2010, police relocated her and her husband to a hotel and later requested them to pay the 69,000 yuan (\$11,000) bill, which they refuse to do.

"Gandhi made it impossible for us to continue to rule India, but at the same time he made it possible for us to abdicate without rancor and without dishonor"

By Arnold Toynbee



"I do not believe in armed struggle because it will perpetuate the tradition that he who is best at wielding arms, wields power that will not help democracy"

`Aung San Suu Kyi

# World Peace from the point of view of a Peace Activist

By Mark Tibet Roper (ANEC Friend, Counselor cum Peace Activist from the UK)



When my special face book friend Mr. Tenpa C. Samkhar, Executive Director of the Active Nonviolence Education Center (ANEC) and Former Tibetan Cabinet Secretary for Political Affairs warmly invited me to contribute a short write-up for the prestigious ANEC Journal- "ANEC Messenger", I lost no time in accepting the invitation with tremendous delight and honor.

As a counselor cum peace activist residing in the United Kingdom and also a friend and well-wisher of ANEC, I naturally took this opportunity as a great honor and privilege for me to be an active part of ANEC, a registered Tibetan NGO sincerely and steadfastly

dedicated to the noble cause of spreading and promoting peace and nonviolence in our constantly troubled world.

It has sadly come to my mind how there is an incongruence or hypocrisy related to some countries in the West in particular the UK and America on the question of world peace.

Seemingly at any sign of internal struggle from any other country in the world, America and the UK are quick to send in attack forces against the particular nations that they feel need to be subdued. In recent years this process has happened frequently, as in the cases of the war against Afghanistan, Iraq and most recently the threat of war against Syria.

The excuse that is usually given is along the lines that a tyrannical leader is murdering people in his own country or an adjoining country and that the West needs to step in to help these poor people. As a trainee counselor and an advocate of peace, it occurs to me that what is really required from the outside countries is extended talks and perhaps also to temporarily cease trading with these countries, thereby putting them

under economic pressure without violence.

If peace were truly the objective of the West and not just an excuse for warmongering or plundering that particular country's assets, then to leave their countries in total disarray when the forces of the West withdrawal as in the case of Iraq, where once there was a dictator who was pro-Western, but after the bombings has left the country in total anarchy.

Surely if peace were the true objective of the West, then why leave a very important and innocent people like the Tibetans to suffer in silence and isolation? If I were cynical, then I might suggest that there is no profit from helping these innocent, peace loving people, other than the simple but truly priceless profit of truth, justice and morality.

Against this crucial back-drop, I would urgently call upon the West to wake up to save this unique and great country Tibet and its people that for many centuries had remained a significant buffer state between the two Asian giants.

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## *Continuation of Page 7*

strong and nonviolent when people spat in their faces, beat them, and even killed some protesters, Martin Luther King, Jr. led his community of African American people to seek and attain racial equality under the law. In 1959, King took his historic trip to India. When asked about it, he said, "To other countries I may go as a tourist, but to India I come as a pilgrim."

Gene Sharp, another incredibly influential American nonviolent writer and activist, says that the source of many of his ideas was Gandhi's work and ideology. A key theme throughout his writings, which is also well-

entrenched in Gandhi's beliefs and techniques, is that power does not come from the government of any nation, but rather from the people populating the country. Therefore, it is within the people's power to decide how their country will be run. His handbook, "From Dictatorship to Democracy," was first published in Burma and then translated into at least 31 different languages, serving as the basis for movements in Serbia, Georgia, Kyrgyzstan and Belarus. Lithuanians, Latvians, and Estonians used sharp's book, "Civilian Based Defense," during their separation from the Soviet Union in 1991. The Lithuanian Defense

Minister at the time went so far as to say, "I would rather have this book than the nuclear bomb." Recently, his writings were used in the protest movement that topped Egypt's president Mubarak and the youth movement in Tunisia. Within the United States, Sharp's ideas and methodologies were used in the "Occupy Movement" against social and economic inequality, which spread throughout the country and is still going on now. Thus, Sharp's work and influence is yet another example, amongst a myriad of examples of Gandhi's ideas and methodologies carrying on through today's activist movements.

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"Anger yields no benefit in this life and instead creates negative karma that will harm us in the future"

Martin Luther King Jr.

\* འཆེ་མེད་ཞི་བའི་རིན་ཐང་དང་རྒྱས་ལུགས།  
མདོ་སྤྲེལ་སྤྱི་འཐུས་མོག་ཏུ་བསྟན་པ་

(Mogru Tenpa- Member of Tibetan Parliament in Exile)



འཆེ་མེད་ཞི་བ་ཞེས་གོ་མ་ཐག་མི་ནམས་ལ་ཞི་བདེ་ཡི་ཆོར་བ་ཞིག་བསྐྱེད་རྒྱས། དེ་ནི་འགྲོ་བ་མི་ནམས་གཙོ་བོས་སྤྱི་འགྲོ་ཡོངས་ཀྱི་སེམས་རོར་འཆེ་མེད་ཞི་བའི་བག་ཆགས་ཤིག་ཡོད་པས་ཡིན་ལ། འཆེ་མེད་ཞི་བའི་རིན་ཐང་གིས་བཞག་པ་ཞིག་ཀྱང་ཡིན། འགྲོ་བ་ཕུན་མོང་ལ་སྤྱི་སྲུང་ནས་རང་ཆས་སུ་ཡོད་པ་ནི་མ་ཁུ་ཡི་བརྟེན་བཞུགས་ཡིན།

མ་ཁུ་ཡི་བརྟེན་བཞུགས་པའི་གཞི་བཙེལ་ས་འདི་ཡང་མཐར་གཏུགས་ན་འཆེ་མེད་ཞི་བའི་དང་འབྲེལ་ཆེ་བས། འཆེ་མེད་ཞི་བའི་འགྲོ་བ་ཕུན་མོང་ལ་འབྲེལ་ཆགས་སུ་ཡོད་པ་དང་། འགྲོ་བ་ནམས་ཀྱི་སྤྱི་འཆི་ཡི་མཐའ་ནི་གཞན་གྱི་བྱམས་སྦྱོར་དང་འཆེ་མེད་ཞི་བའི་བརྟེན་བཞུགས་ལ་རག་ལུས་པ་དང་། རེ་སྤོས་བྱེད་ས་ཞིག་ཀྱང་ཡིན། འཆེ་མེད་ཞི་བའི་རིན་ཐང་ནི་དགྲ་པོ་ཡི་སྤོག་སྤོག་ལོན་པ་ཡིན་ལ། ཤེས་པ་བཤད་ལས། རྒྱལ་པོས་འཇམ་པོ་བྱུང་པ་ཡིན། འཇམ་པོས་རྒྱལ་པོ་བྱུང་པ་ཡིན་ཞེས་པའི་དགོངས་དོན་ལྟར། དགྲ་དང་འཐབ་ན་མི་རྒྱལ་བ་མེད་པའི་མཆོན་ཆ་ཁོ་ན་ནི་འཆེ་མེད་ཞི་བའི་ལམ་འདི་ཡིན། ཅིའི་སྤྱིར་ཞེ་ན། འཆེ་མེད་ཞི་བ་འདིར་བཟོད་པའི་ནམས་ལེན་གྱི་

གནད་འདུས་ཤིང་། བཟོད་པ་འདྲ་བའི་དཀའ་བྱུང་མེད། ཞེ་སྤང་འདྲ་བའི་གཏུག་པ་མེད། དེ་བས་བཟོད་པ་ནན་ཏན་དུ། སྤྱི་ཆོག་སྤྱི་ཆོག་གིས་བསྐྱོམ་གསུངས་བ་སྟར། བཟོད་བསྐྱོམ་ནམས་ལེན་གྱི་མཇུག་འབྲས་ནི་ཆོ་འདི་སྤྱི་གང་གི་དབང་དུ་བྱས་ཀྱང་འཆེ་མེད་ཞི་བའི་འོད་སྤང་འབའ་ཞིག་ཡིན། འཆེ་མེད་ཞི་བའི་རིན་ཐང་ལས་འཆེ་མེད་ཞི་བའི་རྒྱས་ལུགས་བསྐྱེད་ཐབས་སུ་འབད་བཙོན་བྱེད་དགོས་ཤིང་། འདི་ནི་བྱམ་མོང་གི་ཁེ་ཕན་ཅིག་དང་། མཐར་ཐུག་གི་བདེན་པའི་རྒྱལ་ཁ་ཅིག་གི་ཆེད་དུ་ཡིན། མཁས་དབང་དགེ་འདུན་ཆོས་འཕེལ་གྱིས། བདུད་ཀྱི་མཆོན་ཆ་རྒྱལ་པོ་དག་ལ་འཇམ་གཉེན་མེ་ཏོག་ལན་དུ་བྱིན་ཅེས་སངས་རྒྱས་འགྲུ་བྱུང་པ་མཆོག་གིས་ནི། དག་པོས་ལན་དུ་ཞི་བའི་མེ་ཏོག་གི་སྤྱིར་བ་སྤུལ་ཏེ་དགྲ་ལས་རྒྱལ་བའི་མཛད་རྣམས་བསྟན་ཡོད།

དེ་བཞིན་འཆེ་མེད་ཞི་བའི་ལམ་སྟོན་པ་ཆེན་པོ་མ་རྟུན་མ་གན་ནི་མཆོག་དང་། ལྷག་པར་དུས་རབས་ཉེར་གཅིག་པའི་འཇམ་སྤྱིར་ཞི་བདེའི་དེད་དཔོན་ལ་སྤྱི་ནོར་ལ་གོང་ས་རྒྱལ་པོ་མཆོན་ཆེན་པོ་མཆོག་གིས་ནི་འཆེ་མེད་ཞི་བའི་རིན་ཐང་ལ་སྤྱོད་མེད་པའི་ཆོ་སྤོག་བསྐྱེད་ཡོད། མི་འཕོར་དང་། དམག་ལུགས་དཔལ་འབྱོར་སོགས་ཀྱིས་འཇམ་སྤྱིར་ན་ཆོ་ནམས་དོད་པའི་རྒྱ་ནག་གི་དཔོན་རིགས་ཆོས་དངོས་ལུགས་བརྒྱུད་གསུམ་ནས་རྒྱས་ལུགས་ཡོད་ལྟ་བུ་བཏོན་ཏེ་ལ་གོང་ས་རྟུ་པའི་སྤྱོད་མཆོག་ལ་རྒྱུས་འདེད་དང་། སྤྱིར་འདེབས། རྒྱན་བཟོ། འབྲོག་འབད་བྱེད་དགོས་པའི་ཁུ་སྤྱོད་ཀྱི་བྱེད་སྤོང་འདི་རིགས་ཀྱང་འཆེ་མེད་ཞི་

བའི་རྒྱས་ལུགས་མ་བཟོད་པས་ཡིན། མདོར་བསྟན་ཏེ་སྤྱིར་ན། དག་ལན་དག་པོས་འདུལ་ཐབས་ཡོད་ཀྱང་ཞི་བ་དག་པོས་མ་བྱུལ་ཅིང་། འཇམ་སྤྱིར་ཞི་བདེའི་རྟགས་མ་བཙེགས་ཏེ་དུལ་ཐན་མཆོན་ཆའི་རྒྱས་པ་བརྒྱག། བདེན་པའི་འཕོད་སྤྱོད་དུ་སྤངས་ཏེ་ས་ཆེན་བརྗིད་པའི་ར་རོ་ཆེ། ལ་གོང་ས་ཆེན་པོའི་ཞི་བའི་ལམ་སྟོན་འཛིན་ཏེ་སྤྱི་བོའི་མིག་དཔེར་འབྱུངས། ཞེས་འཆེ་མེད་ཞི་བའི་རྒྱས་ལུགས་དང་ཡོན་ཏན་གྱི་རྩུར་ཅམ་སྤྱིར་ཏེ་མཇུག་བསྟན་པའོ།།

(རེ་སྤྱོད་སྤྱིར་བསྟན་པ།  
སྤྱི་འཐུས་མོག་ཏུ་བསྟན་པ་ནི་བོད་མདོ་སྤྲེལ་མཆོན་ཆེན་ཁྲི་ཤོར་རྒྱལ་པོ་འོ་ཉེ་འབྲམ་ན་སྤྱི་ཤིང་། བོད་སྤྱི་ནང་གི་དགོན་སྡེ་ཁག་ཅིག་ནས་ནང་བསྟན་གཞུང་ལུགས་དང་། བོད་ཀྱི་བརྒྱ་སྤྱོད་རིག་གནས་སོགས་ཀྱི་རིས་དོན་རབ་འབྱམས་པའི་ལག་འབྱེད་ཐོབ་སྤྱོད་ལོ་རོ་བཅུ་གསུམ་ཅམ་གྱི་རིང་བཙན་བྱོལ་བོད་མིའི་སྤྱི་ཆོག་ཀྱི་ལས་རིགས་སུ་ཞུགས་ཏེ་སྤྱི་རྒྱུད་དགོན་སྡེ་དང་། སྤོབ་ལུང་དགེ་ཆུལ་གསར་འགོད་པ། ཅོམ་པ་པོ། ཆོགས་པའི་འདིན་སྦྱོར་འགན་འཁུན་སོགས་ཀྱི་ལས་འགན་མང་པོ་ཞིག་འབྱུང་སྤྱོད་ཡོད།

ད་ལྟའི་ཆར་སྐབས་བཙོན་པའི་བོད་མི་མང་སྤྱི་འཐུས་ཀྱི་ལས་འགན་འབྱུང་བཞིན་པ་དང་། རང་རྒྱས་ལ་དཔོག་པའི་སྤྱི་ཆོག་ཞབས་ཞུ་དང་། ཤེས་ཡོན་འགན་ལེན། སྤྱི་ཆོག་འབྲེལ་ལམ། ཆབ་སྲིད་བརྟན་བརྩིང་སོགས་ཀྱི་ཐད་ལས་འགན་བསྐྱུལ་བ་བཞིན་ཡོད།)



# Gandhi versus Lenin

By Professor P.N.Sharma, Former Principal, Government P.G. College, Dharamshala  
Former President, Indo-Tibetan Friendship Society, Dharamshala

No two geniuses are alike; none can reproduce the personality of the other. This is so because the personality of the hero is determined by the peculiar circumstances of the needs and requirement of his own nation, the tradition and experiment of his own forbears and the peculiar and exacting demands of the circumstances in which he has to work, the tools with which he has to work, and the canvas on which he has to work. Not with-standing this variance, there are always certain distinguishing marks, a rather common denominator of character and of sterling qualities and certain common traits which prove that all heroes are made of the same stuff, of the same fibre and of the same mould. It is in this context, and with this belief that I shall venture to bring out some of the startling similarities between Lenin and Gandhi. To say that these two great men were poles apart or that they were diametrically opposed to each other is, to say the least, taking a very superficial view of the whole range of their versatile personalities.

It would be interesting to survey the political map of the world when Gandhi and Lenin were born a hundred years ago. For that might help us to have a correct perspective of the making of these two super-men. What was the world like then? It was a world, by and large, under colonial domination. It was a world territorially

divided among hungry wolves, the imperialist nations of the west. It was a world where more men were suffering under imperialist domination than were enjoying the free air of self rule. It was a world where the flame of freedom had been extinguished over 70% of the population of our civilized race, where the vast African continent was almost wholly governed by white colonial regime. Latin America was a dependency and Asia groaned under the heels of its imperialist masters. In fact, it was a world where hundreds and

it was a very very personal experience of infinite indignity or barbarism or both that sowed the seeds of revolt in young minds; and each in his own way vowed to accept the challenge of his mighty oppressor. In South Africa, Gandhi was slapped by a white man and dispossessed of his rights to travel first class by the race-conscious intruder. Iron went into the soul of young Indian barrister there and then and it was the beginning of Gandhi's twenty one year long epic fight for the rights of black Indians in White ruled South Africa.



The sense of shock and injured innocence of the little school-boy Lenin when his elder brother Alexander was arrested and later executed by the cruel Czarist regime, can only be imagined than described. There and then young Lenin decided his life's mission, --- the overthrow of the feudal monarchy in Russia.

Both Gandhi and Lenin were no beauties or eye-fillers, physically speaking. In fact, they were reasonably ugly-

hundreds of millions had been forcibly deprived of the national state-hood and of any social and political rights worth the name. It was a world full of unmitigated exploitation, of humiliation, torture and of untold suffering. Thus Gandhi and Lenin were born in the same oppressive milieu of the latter half of 19<sup>th</sup> century. It would not be surprising, therefore, if both, being acutely aware of the iniquity and exploitation around them, rose in revolt against the systems responsible for such iniquity and exploitation. In both cases,

looking, short statured, stocky and certainly not athletic in build. But, both were imbued with the spiritual, inner glow, both shone with the glory of the soul force which transformed their earthly mortal frames into immortal replicas of the human species, into gods among men. Both were magnetic, capable of casting a spell on individuals as well as vast masses of people and of transforming dull-dross into our pure gold.

*(Please see rest in next issue)*



## ANEC activities at a glance (February 2013 - August 2013)



Indian and Tibetan friends and well wishers of ANEC during ANEC Day Celebration at the ANEC Office on September 10th 2013

ANEC Executive Director Mr. Tenpa C. Samkhar distributing Indian sweets to children in the neighborhood of ANEC Office on ANEC Day - Sept 10th 2013



ANEC Executive Director Mr. Tenpa C. Samkhar being interviewed by Mr. Kiva Bottero, reporter of Mindful Work Magazine, Quarterly journal from Canada at the ANEC Office on July 25th 2013

ANEC Training Officer Miss Tenzin Dasel giving talk on Active Nonviolence to senior students of Gopalpur TCV School, Dharamsala, June 2013





## ANEC activities at a glance (February 2013 - August 2013)



ANEC Executive Director Tenpa C. Samkhar giving talk on Active Nonviolence Strategies to senior students of Tibetan Transit School Dharamsala in July 2013

ANEC Additional Training Officer Miss. Phurbu Dolma facilitating talk on Active Nonviolence to senior students of Upper TCV School, Dharamsala, June 2013



ANEC Training Officer Miss Tenzin Dasei brainstorming with the senior students of Upper TCV School, Dharamsala, June 2013

ANEC friends and well wishers Mr. Tenzin Tsephel, Former President, Tibetan Association, Bay Area, California and Mrs. Tenzin Yangkyi Sinzitsang from Oakland, California, USA visiting the ANEC Office in May 2013





## ANEC activities at a glance (February 2013 - August 2013)



ANEC Additional Training Officer  
Miss. Phurbu Dolma facilitating talk on  
Active Nonviolence to senior students of  
Upper TCV School, Dhramsala, June 2013

ANEC Executive Director Mr. Tenpa C. Samkhar  
facilitating talk on Active Nonviolence to senior  
students of Gopalpur TCV School,  
Dhramsala, June 2013



ANEC Additional Training Officer  
Miss. Phurbu Dolma brainstorming  
with senior students of Gopalpur  
TCV School, Dharamsala June 2013

Group photo of ANEC Executive Director, Trainers,  
Principle of Lower TCV School and Benedikt and  
Leif D jongalong with student participants of the  
Pema Peace Project at the Lower TCV School,  
Dhramsala, June 2013



Facebook: Anec Peace

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**ANEC Accountant**

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Please Note:

DONATIONS FOR ANEC WORKSHOPS / TRAININGS & OTHER PEACE & NONVIOLENCE RELATED ACTIVITIES MAY KINDLY BE SENT IN CHEQUE / BANK DRAFT TO THE FOLLOWING BANK ACCOUNT DETAILS IN DHARAMSALA, INDIA:

Canara Bank  
Beneficiary Name: Active Nonviolence Education Center (ANEC)  
Savings Account No. 2062101008000  
IFSC Code: CNRB0002062  
Dharamsala - 176 215  
Distt. Kangra (H.P.) INDIA

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ANEC Website: [www.anec.org.in](http://www.anec.org.in)

## GHANSHYAM SWEETS HOUSE

Britania Bread, Buns & Rusks, Nutrilite Butter, Kwality Walls Icecream, Minchi's Tomato Sauce, Soya Sauce, Vinegars, Pickles, Soups, Fruit Juices Frozen Vegetable, Peas, Mix Veg, French Fry, Sweet Corn, Babay Corn, Indian Traditional Sweets, All Types of Catering -(Inside & Outside)



(Ajay Enterprise) Kacheri Adda, Dharamshala (H.P.)  
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Date: 23rd October, 2013

### ANEC WELCOMES VOLUNTEERS FROM AROUND THE WORLD

ANEC welcomes volunteers to help us in our noble mission of spreading, promoting and consolidating the priceless message of love, compassion, peace and nonviolence.

We have a wide range of areas where you can contribute your help and service:

1. Organizing events and public outreach program
2. Raising awareness on Active Nonviolence
3. Soliciting new members for ANEC from around the world
4. Project Formulation and important documentation work
5. Helping us update / re-design ANEC website
6. Helping ANEC research work on principles and practicals of active nonviolence

### FACILITIES FOR VOLUNTEERS

1. ANEC will be happy to facilitate complimentary lunch and tea twice a day.
2. ANEC will also be happy to facilitate round trip jeep/bus conveyance allowance for volunteers on working days ( Mcleodganj to Kotwali and back)
3. Executive Director, ANEC will give a recommendation letter or job experience certificate at the end of the volunteering period for those who work with genuine sincerity, perseverance and dedication.

### ADDITIONAL BENEFITS AND ADVANTAGES FOR VOLUNTEERS

1. Volunteers will gain priceless experience of working for peace and nonviolence.
2. Volunteers will be put on the ANEC mailing list for all ANEC publications such as newsletters, brochures and souvenir magazines which will be sent on regular basis.
3. Volunteers are welcome to become ANEC general members.

**Contact E-mail:** [tcsamkhar@gmail.com](mailto:tcsamkhar@gmail.com), [tcsamkhar@yahoo.com](mailto:tcsamkhar@yahoo.com)  
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