

༩ འཆོ་མིད་ཞི་བའི་ལྷ་གྲུབ་སྤྱོད་བརྟམ་བཞི་གནས་ཁང་།

ANEC MESSENGER



ACTIVE NONVIOLENCE EDUCATION CENTER HALF YEARLY SEPTEMBER 2014 - FEBRUARY 2015 ISSUE - 11

Nobel Peace Prize Acceptance Speech

University Aula, Oslo, 10 December 1989

Your Majesty, Members of the Nobel Committee, Brothers and Sisters. I am very happy to be here with you today to receive the Nobel Prize for Peace. I feel honored, humbled and deeply moved that you should give this important prize to a simple monk from Tibet I am no one special. But I believe the prize is a recognition of the true value of altruism, love, compassion and non-violence which I try to practice, in accordance with the teachings of the Buddha and the great sages of India and Tibet.

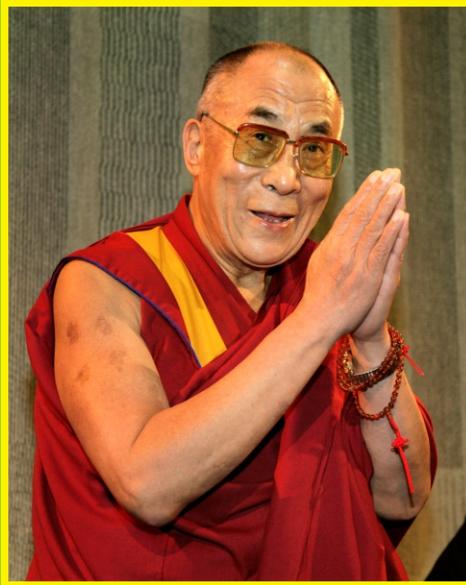
I accept the prize with profound gratitude on behalf of the oppressed everywhere and for all those who struggle for freedom and work for world peace. I accept it as a tribute to the man who founded the modern tradition of non-violent action for change Mahatma Gandhi whose life taught and inspired me. And, of course, I accept it on behalf of the six million Tibetan people, my brave countrymen and women inside Tibet, who have suffered and continue to suffer so much. They confront a calculated and systematic strategy aimed at the destruction of their national and cultural identities. The prize reaffirms our conviction that with truth, courage and determination as our weapons, Tibet will be liberated.

No matter what part of the world we come from, we are all basically the same human beings. We all seek happiness and try to avoid suffering. We have the same basic human needs and are concerns. All of us human beings want freedom and the right to determine our own destiny as individuals and as peoples. That is human nature. The great changes that are taking place everywhere in the world, from Eastern Europe to Africa are a clear indication of this.

In China the popular movement for democracy was crushed by brutal force in June this year. But I do not believe the demonstrations were in vain, because the spirit of freedom was rekindled among the Chinese people and China cannot escape the impact of this spirit of freedom sweeping many parts of the world. The brave students and their supporters showed the Chinese leadership and the world the human face of

that great nation.

Last week a number of Tibetans were once again sentenced to prison terms of up to nineteen years at a mass show trial, possibly intended to frighten the population before today's event. Their only 'crime' was the expression of the widespread desire of Tibetans for the restoration of their beloved country's independence.



The suffering of our people during the past forty years of occupation is well documented. Ours has been a long struggle. We know our cause is just because violence can only breed more violence and suffering, our struggle must remain non-violent and free of hatred. We are trying to end the suffering of our people, not to inflict suffering upon others.

It is with this in mind that I proposed negotiations between Tibet and China on numerous occasions. In 1987, I made specific proposals in a Five-Point plan for the restoration of peace and human rights in Tibet. This included the conversion of the entire Tibetan plateau into a Zone of Ahimsa, a sanctuary of peace and non-violence where human beings and nature can live in peace and harmony.

Last year, I elaborated on that plan in Strasbourg, at the European Parliament I

believe the ideas I expressed on those occasions are both realistic. And reasonable although they have been criticized by some of my people as being too conciliatory. Unfortunately, China's leaders have not responded positively to the suggestions we have made, which included important concessions. If this continues we will be compelled to reconsider our position.

Any relationship between Tibet and China will have to be based on the principle of equality, respect, trust and mutual benefit. It will also have to be based on the principle which the wise rulers of Tibet and of China laid down in a treaty as early as 823 AD, carved on the pillar which still stands today in front of the Jokhang, Tibet's holiest shrine, in Lhasa, that "Tibetans will live happily in the great land of Tibet, and the Chinese will live happily in the great land of China".

As a Buddhist monk, my concern extends to all members of the human family and, indeed, to all sentient beings who suffer. I believe all suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction. Yet true happiness comes from a sense of brotherhood and sisterhood. We need to cultivate a universal responsibility for one another and the planet we share. Although I have found my own Buddhist religion helpful in generating love and compassion, even for those we consider our enemies; I am convinced that everyone can develop a good heart and a sense of universal responsibility with or without religion.

With the ever growing impact of science on our lives, religion and spirituality have a greater role to play reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things. This understanding is crucial if we are to take positive and decisive action on the pressing global concern with the environment.

I believe all religions pursue the same goals, that of cultivating human goodness and bringing happiness to all human beings. Though the means might appear different the ends are the same. *Thank you.*

(Reproduced in Celebration of Silver Jubilee of the conferment of the Noble Peace Prize on H.H. the 14th Dalai Lama)

EDUCATION FOR NONVIOLENCE IN A NONVIOLENT SOCIETY

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

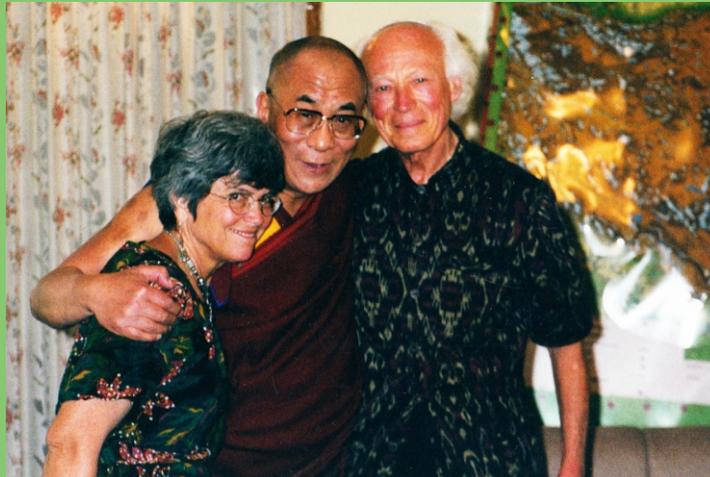
Continuation of Page 2 (10th Issue)

This question, asked by a high school student in a Tibetan boarding school in India, poses succinctly the challenge facing anyone trying to educate for nonviolence in a world filled with images of violence. How compete with the visceral power and fascination of violent incidents? How make nonviolent education interesting, exciting, and relevant to the worries and the concerns, the hopes and the dreams of young people in any society? For mature adults as well, whose often-drab daily lives sent them seeking vicarious adventure in fiction, films, and drama, is there any substitute for the vivid portrayal of death threatening, blood-spilling conflict? What, if anything, can replace the admitted elemental appeal of violent struggle? Are there comparable opportunities for attention-arresting portrayals of personal heroism in nonviolent struggles? Such questions were asked nearly a century ago by the astute American psychologist and philosopher, William James, and a satisfactory response to them is essential if we are to have a compelling, effective educational system supportive of a nonviolent society.

In order to realize these goals, education for nonviolence should provide:

- Accurate images and truthful representations of historically effective nonviolent actions which exemplify courage and heroism;
- True stories of nonviolent

campaigns whose settings and circumstances resemble in significant respects the envisioned nonviolent Tibetan entity or which invite comparisons with the present Tibetan situation; Opportunities for collaborative and interactive projects by the students or the participants to



encourage: a) independent, critical thinking, b) taking initiative, c) speaking up, and d) cooperating with one another;

Bridges to span the cultural divide between traditional Tibetan Buddhist religious teachings about nonviolence and a more historical and pragmatic western approach to strategic nonviolent actions.

"Accurate, truthful, true? These words are neither accidental nor incidental to an educational program for nonviolence. Scrupulous adherence to truth must characterize all the material presented; wishful thinking, fantasies, and exaggerations have no place in such a

program. The development, exercise of an appeal to conscience should also be emphasized. The need not mean, however, lack of excitement or drama. Some of the incidents to be shared and analyzed are so exciting, so dramatic, and so improbable that had they not actually happened, no fiction writer would have dared pen them.

Nor does truth stand in opposition to creative, imaginative, engaging classes, with vivid and dramatic storytelling, heated discussions, lively planning projects, and energetic dramatizations. So long as adherence to accuracy is the guiding principle, the teacher or group leader should feel free to let all her/ his creative energies flow into the process of exploring nonviolence as it has been practiced throughout the

world.

Imagination and improvisation should also be encouraged among the children as they attempt to experience the incidents presented. After all, no historical record presents completely any given episode; at most we have simply the outline of what happened. Inviting the children imaginatively to "fill in the blank," if done with careful attention to the established facts of the case, may help approach the full truth of a given historical incident while at the same time mobilizing the children's energies and developing their capacities to identify with others.

(Please see remaining in next issue)

ANEC Editorial Board

Editorial Chair/ Advisor : Tenpa C. Samkhar(Mr), Executive Director - ANEC

Former CTA Kashag (Cabinet) Secretary for Political Affairs

Former Vice President, Indo-Tibetan Friendship Society, Himachal State Head Office

Editorial Board Members:

Phurbu Dolma (Ms.)- ANEC Training cum Teaching Officer

Wangdue Tsering (Mr.) - ANEC Assistant Training cum Teaching Officer

Jigme (Mr.) - ANEC Accountant (Dispatch & Circulation)

ANEC activities at a glance (September 2014 - February 2015)



Mr. Sonam Dorjee, Tibetan Settlement Officer, Dharamsala, Speaking during ANEC Intensive workshop for the Tibetan Leadership Group, Dharamsala, 2014.



ANEC Executive Director Tenpa C. Samkhar speaking on peace and nonviolence to the students from South Africa, Dharamsala, 2014.



ANEC Executive Director and ANEC volunteer engaged in Weekly Friday program at Branch Office in McLeod Ganj, Dharamsala 2014



ANEC Training Officer Ms. Phurbu Dolma speaking on peace and nonviolence to the Leadership workshop organized by Dept of Education at Lower TCV-Jan 5th-2015



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on Nonviolent Direct Action Strategies during Leadership workshop organized by Dept of Education at Lower TCV



ANEC Intensive Workshop on Nonviolence Principles and Practicals for the Tibetan Leadership Group in Dharamsala, 2014



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on Power of Nonviolence and Direct Action Plan during Leadership workshop organized by TYC Centrex at Tibetan Youth Hostel, Delhi



Participants of ANEC Intensive workshop for Tibetan Leadership Group engaged in group discussion, Dharamsala, 2014

MARTIN LUTHER KING JR. 6 FACTS ABOUT NON-VIOLENT RESISTANCE

From his deep studies of Gandhi and his own experience, Martin Luther King Jr. developed a list of six facts to help people understand non-violent resistance and join with him in his vision.

King's words are as insightful and thought provoking today as they were when he wrote them:

1. Non-violent resistance is not for cowards. It is not a quiet, passive acceptance of evil. One is passive and non-violent physically, but very active spiritually, always seeking ways to persuade the opponent of advantages to the way of love, cooperation, and peace.
2. The goal is not to defeat or humiliate the opponent but rather to win him or her over to understanding new ways to create cooperation and community.
3. The non-violent resister attacks the forces of evil, not the people who are engaged in injustice. As King said in Montgomery, "We are out to defeat injustice and not white persons who may be

unjust."

4. The non-violent resister accepts suffering without retaliating; accepts violence, but never commits it. Gandhi said, "Rivers of blood may have to flow before we gain our freedom, but it must be our blood." Gandhi and King both understood that suffering by activists had the mysterious



power of converting opponents who would otherwise refuse to listen.

5. In non-violent resistance, one learns to avoid physical violence toward others and also learns to love the opponents with "agape" or unconditional love- which is love given not for what one will receive in return, but for the sake of love alone. It is God flowing through the human heart. Agape is ahimsa. "Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate," said King.
6. Non-violent resistance is based on the belief that the universe is just. There is God or a creative force that is moving us toward universal love and wholeness continually. Therefore, all our work for justice will bear fruit- the fruit of love, peace, and justice for all beings everywhere."

**Welcome to join ANEC Facebook:
Anec Peace**

Please visit ANEC Web Site:

www.anec-india.net

**1. Home 2. About Us 3. News 4. Aims
5. Inspirations 6. Activities 7. Public Resources 8. Help Us**

TIBETAN NONVIOLENT STRUGGLE AND THE MIDDLE WAY APPROACH

by : Wangdue Tsering, Assistant Training Officer, ANEC



In recent years, there has been dramatic increase in the population of the world. With respect to the increasing population there is a greater avenue for conflicts and misunderstanding by which there has been increase in the number of people around the world who have taken part in nonviolent methods of handling or tackling the problems as and when it arises. It is clear, however, that the precise meaning of nonviolence is debatable. For instance, according to my view nonviolence is a conversion of negative drives, such as hatred, jealousy, malevolence, anger or fear into constructive action.

Following the occupation of Tibet by China in 1951, and the mass murder of Tibetan masses by the government of the People's Republic of China (PRC), Tibetans tried to resist them with violence, which remained unsuccessful. At the present adopting violent method will be a mass suicide as Chinese reaction is predictably brutal.

Since 1951, HH the Dalai Lama has advocated and implemented a nonviolent approach as part of his philosophical outlook, which is the only appropriate way to deal with the brutality of Chinese. That approach remains constant based on a total philosophy of Ahimsa or non-harming through thought, speech and physical action. Charter of Tibetans in exile upholds nonviolence as the principle polity to create Tibet a zone of peace and at the any cost to restrain from the use of violence in the struggle for freedom of Tibetans.

What has moved with flux and change is the political approach to resolve the issue of Tibet. The 'Middle Way or Middle Path Approach' seeks neither acceptance of the present repressive and colonial policies of the Chinese government towards the Tibetan people nor seeking separation from the People's Republic of China, it is so called win-win proposition. The Middle Way approach is not limited to the cultural autonomy for the Tibetan people. If we look into the Memorandum on Genuine Autonomy presented during the 8th round of talk, the Memorandum details how genuine autonomy for the Tibetan people would maneuver within the framework of the PRC Constitution and Law on National Regional Autonomy –specifies the areas such as language; culture; religion; education; environment protection; utilization of natural resources; economic development and trade; public health; public security; regulation on population migration and cultural; educational and religious exchange with other countries. The Middle Way approach is based on the principles of nonviolence. For these efforts dedicated to nonviolence, the Dalai Lama was awarded the 1989 Nobel Peace Prize.

As per my knowledge, over the past five decades the Tibetan people have resisted Chinese occupation of their homeland through various nonviolent actions. Inside Tibet, Tibetans have repeatedly used 12 of the 37 broad categories of methods of nonviolent action offered by Gene Sharp. These actions include

f o r m a l
s t a t e m e n t s ;
c o m m u n i c a t i o n
w i t h a w i d e r
a u d i e n c e ; g r o u p
r e p r e s e n t a t i o n s ; h o n o r i n g t h e d e a d ;
p r e s s u r e o n i n d i v i d u a l s ; s y m b o l i c
p u b l i c a c t s ; d r a m a , a r t s a n d m u s i c ;
p r o c e s s i o n s ; p u b l i c a s s e m b l i e s ;
a c t i o n s b y c o n s u m e r ; a n d
p s y c h o l o g i c a l i n t e r v e n t i o n . N o w
T i b e t a n s a r e b u r n i n g t h e m s e l v e s
a l i v e f o r t h e f r e e d o m a n d d i g n i t y o f
T i b e t a n p e o p l e , w h i c h i s c o n s i d e r
a s t h e h i g h e s t f o r m o f n o n v i o l e n t
p r o t e s t . T i l l d a t e 1 3 6 T i b e t a n s s e l f -
i m m o l a t e d a n d o u t o f w h i c h 1 1 7
p e o p l e w e r e s u c c u m b e d t o t h e
i n j u r i e s a n d t h e w o r l d m o v e s o n
w i t h t h e p o w e r p o l i t i c s .

We do know about the violence and when we look deep down into the history violence has worked and even some nations achieved independence through bloodshed. Violence has often brought about momentary victories; however it can never bring about permanent peace and ends up creating more social problems. Violence in the long run in the struggle for freedom and justice is both impractical and immoral. It is impractical and immoral for many reasons and one of the best reason given by Martin Luther King Jr is that, most of our opponents would love us to start violent revolution; they would use this as an excuse to kill many innocent people under the pretext of inciting riots. This method is wrong. This method is immoral. It is immoral because it ends up in destruction for everybody. It is wrong because it leaves society in monologue rather than dialogue.

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 matters are 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.

ANEC WELCOMES VOLUNTEERS

ANEC welcomes volunteers to help us in our mission of promoting our message of love, compassion, peace and nonviolence. We have a wide range of activities and our volunteers can contribute according to each person's own knowledge, skill and interest.

What we offer our volunteers:

- Complementary lunch and tea
- Allowance for transport between Mcleod Ganj and Kotwali Market
- Recommendation letter or job experience certificate from the ANEC Executive Director at the end of the volunteering period, for those who work with genuine sincerity, perseverance and dedication.
- The opportunity to gain priceless experience and make a contribution to the noble work of ANEC dedication.
- The opportunity to gain priceless experience and make a contribution to the noble work of ANEC

What we expect from our volunteers:

- We welcome volunteers who can commit to at least two or three times a week, Mondays to Fridays.
- We expect our volunteers to be punctual, reliable and professional, and not to use our resources for their personal activities.

Contact: Mr. Tenpa C. Samkhar, Executive Director, ANEC

Phone: 01892-228121; mobile: 9805147048; email: tcsamkhar@gmail.com

The ANEC office is located in Lower Dharamsala, very close to the Kotwali Market on the Khanyara Road, just two minutes walk from the UCO Bank in Kotwali Market.

ANEC is a non-profit, registered NGO that exists to promote and provide training in nonviolent methods of resolving conflict and fighting oppression. We educate both Tibetan and non-Tibetan communities in the importance of participation in nonviolent activities in their fight for democratic freedoms.

ANEC runs workshops and open discussion forums on the principles and practicals of nonviolence for both Tibetan and non-Tibetan participants in Dharamsala and throughout India. In addition, ANEC produces and distributes literature promoting active nonviolence and holds weekly sessions for visitors to Dharamsala. These aim to provide an insight into the Sino-Tibetan issue and to advance a culture of active nonviolence throughout the world.

Welcome to join ANEC Facebook: Anec Peace

DID YOU KNOW?

'WEAKNESS OF THE OPPRESSOR': LEAKED DOCUMENT EXPOSES PSYCHOLOGICAL TRAUMAS FACED BY CHINESE ARMED POLICE IN TIBET (Monday, 13 May 2013)

Front cover of the PAP manual on mental health

TCHRD has received a Chinese language copy of a manual published by the Sichuan Provincial Political Department of the People's Armed Police Force (PAPF, also called PAP), titled "Guide on Psychiatric Wellbeing While Maintaining Stability" that was circulated among different contingents, detachments and squadrons located at the province, prefecture, and county levels of Sichuan. The manual contains issues raised during a videoconference meeting held by Sichuan Province People's Armed Police Force regarding the psychological and moral issues arising from stability maintenance work in Tibetan areas. Although the manual was drafted before Xi Jinping's appointment earlier this year, there is no sign that he will change any of his predecessor's policies regarding Tibet.

Experts in psychiatric health departments of armed police hospitals and other relevant organs jointly drafted the 29 questions and answers on how to cope with the violent nature of the PAPF's work in the Tibetan areas of Sichuan Province. The 29 questions and answers focus "on providing guidance to some PAP officers on effectively deal with the common psychological traumas" caused by the horrors of their job in Tibet, and to "further improve the quality of capability of stability-maintenance work in Tibetan areas, particularly the PAP officers and other armed forces who need thorough educational and ideological guidance on their work."

Edited and approved by Fu Wan Xuan, the director of the Sichuan Political Department of PAP and his deputy, Chen li Xue, the manual was drafted by Wang Jun Xiang, Cheng Jian Wei, Xie Lei, Wang Bin, and Zhang Wen Chun, all mental health experts working in military and armed hospitals.

In a broader sense, the manual starkly exposes the falsity of the Chinese government's claim that Chinese rule has 'liberated' and brought happiness to

Tibet. Repression and violence not only take a toll on the lives of the repressed but also those who perpetrate it. The casualties of China's "life and death struggle" in Tibet, as exposed by this manual, are the victims and perpetrators alike. Those assigned with stability maintenance work in Tibet struggle with psychological problems as their most fundamental beliefs in right and wrong are twisted, violated and made irrelevant. Scientific studies have pointed out that these psychological symptoms are not limited only to first time officers but also the veterans. In this manual, China speaks mainly of some first time officers who are psychologically traumatized by their experience of implementing repressive policies sanctioned and supported by the Chinese central government in Beijing.

The manual provides guidance on maintaining the psychological health of PAP forces in Tibetan areas while simultaneously providing instructions for the same PAP forces on how to effectively maintain stability, utilizing the tactics that cause the psychological problems, such as police violence against protestors. Some PAP officers, unable to cope with changed conditions in Tibet, leave or become afflicted with psychological illnesses. The 25-page manual offers advices on the difficulties and doubts harbored by armed police officers in Tibet.

Point 11 in the manual talks about the psychiatric issues faced by some PAP officers who find it impossible to block from their minds images of an armed crackdown. The manual mentioned the "3/16" incident in Ngaba when Phuntsok, a Tibetan monk, became the second Tibetan to self-immolate and the "3/18 incident of beating, smashing, burning and looting" in Serta (Ch: Seda) and Kardze (Ch: Ganzi) counties. In both these cases, PAP forces flagrantly abused their power and fired indiscriminately into huge crowds of peaceful protesters in Tibet. The level of repression in these areas has only

increased since then as Tibetan areas in Sichuan Province remain under rigorous surveillance and blocked to outsiders. Not surprisingly, the manual states that PAP officers who had participated in the "3/16" and "3/18" incidents as well as the violent crackdowns may suffer from nightmares or insomnia as they are reminded of their involvement in such incidents. The small saving grace of the ongoing tragedy in Tibet in this context is that there are some armed Chinese officers whose conscience are pricked and morally outraged by the inhumane consequences of their actions.

On the psychological crises suffered by some armed officers when faced with defiant Tibetan protesters, point 16 says: Some comrades when they see troublemakers challenging them with Tibetan swords and stones lose their composure and become confused and discouraged, while some, when they see [protesting] maroon-robed monks, become uncomfortable and confused. [Some comrades] even fear to react when faced with such situations. Such reactions diminish the strength of armed forces' velour and resolve in punishing [the troublemakers]. This situation is taken very seriously by the armed forces and efforts are made to complete the work successfully.

In this context, it is useful to remember that since 2008, the Chinese government has unleashed the scourge of domestic Chinese nationalism to justify its violent rule in Tibet and thus widening the ethnic hostility between Tibetans and Chinese. Official Chinese media has labeled Tibetans as ungrateful, uncivilized and wild people. Point 16 is an example of the Chinese attempts to instill enmity in the PAP so they will not hesitate to attack Tibetan protestors. This is in stark contrast to the Chinese singing paeans to ethnic unity.

Rather than speaking of ethnic unity, the manual reinforces the myth of wild, fearful Tibetan barbarians in the eyes of the Chinese saying:

(Please see remaining in next issue)

GOODNESS PAYS, ALWAYS

*Hindustan Times: Padamjit Singh,
August 9th, 2014*

Our acts of goodness and kindness pay in the long run. My late grandfather, Sarder Pratap Singh, was a rich land lord in the Punjab province of undivided India, now Pakistan. At the time of partition, when there was bloodshed and genocide, my grandfather and his family safely made it to India without any loss of life.

When they were leaving their village in Pakistan, nearly half the village escorted them to the Indian border. They formed an impenetrable armed security ring around to avert any attack on them. It was due to this concern for our family's safety and security that no harm came to him and his family. The villagers bade a

tearful farewell as they safely crossed over to the Indian side. My grandfather had earned this goodwill and respect of the villagers because of his goodness and kindness of head and heart. People revered him not for his riches but for his saintly nature.

My father recounts that once a poor farmer from the village approached my grandfather for a loan. The farmer's daughter was getting married. He was in urgent need of money to meet the marriage expenses. My grandfather told the farmer to go home and not to worry about the money. The following day, my grandfather himself went to the farmer's house, and handed him over a tidy sum of money. He told the

farmer that his daughter was like his own and that if he needed more he could come back to him without hesitation. The poor farmer had tears of gratitude in his eyes. It was because of such acts of kindness that the bond and goodwill my grandfather had built with the people in his village stood him in good stead in such a critical and tragic time of history when everybody was losing their head and killing each other in the wild frenzy and madness of partition. My father affirms to this day that had it not been for the goodness and kindness of my grandfather nobody in our family would have been alive.

WORK WITH A CALM MIND

*Hindustan Times: S C Khungar
July 15th, 2014*

The tension of modern, complex living has invaded the quiet sanctuary of the soul. There is the necessity for cultivating stillness in the mind. When mind is disturbed, you bring many problems in life. Your attitude and behavior changes and you break relationships with your boss, subordinates, relations and customers. Anger, depression, anxiety and other negative emotions result into many diseases in the body. When the mind is tense, you take wrong decisions and bring many other problems in your life. In a motionless, completely still and clear lake, you can only see its bottom. But if a stone is dropped in the middle of lake, ripples are formed, at first one,

then a few, then many. The same is the case of a disturbed mind. When it is filled with negative thoughts, you cannot see inside your heart.

Archimedes could not get his answer while sitting at his worktable, when his mind was filled with anxiety and tension. He threw everything out, went into the bathroom, and started taking a bath. With his mind relaxed, the answer came to him. He hopped out of the tub and ran about the streets naked, shouting Eureka, Eureka (I have found it). With this principle of buoyancy, he found how ships, weighing thousands of pounds, could float on water, when a small coin sinks.

Dr. Frederic Benting, Noble

Laureate, a brilliant Canadian physician and surgeon, spent considerable time to find an effective way to arrest the disease of diabetes. One night when we was in a drowsy state (mind becomes calm since conscious mind is submerged to a greater extend), the answer came to him to extract the residue from the degenerated pancreatic duct of dogs. This was the origin of insulin, which helped millions of people.

In any examination, with a tense mind, you cannot remember the answer even though you know it. Therefore, there is a need to keep your mind cool, always, in all circumstances, and lead a successful, prosperous and victorious life.

ESSENTIALITY OF NON-VIOLENCE IN 21ST CENTURY

by: Tenzin Dhazay

"I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent."

--- Mahatma Gandhi

Mahatma Gandhi, often considered a founder of the non-violence movement, spread the concept of Ahimsa through his movements and writings, which then inspired other non-violent activists.

Non-violence (from Sanskrit Ahimsa, Non-Violence, "lack of desire to harm or kill") is the personal practice of being harmless to self and others under every condition. It comes from the belief that hurting people, animals or the environment is unnecessary to achieve an outcome and refers to a general philosophy of abstention from violence based on moral, religious or spiritual principles. In modern times, non-violent methods of action have been a powerful tool for social protest and revolutionary social and political change.

In my eye, what I see is that Violence in society is a reality and to combat with this evil non-violence is the only pragmatic solution. Many view the term "non-violence" in a religious way but it is basically a peaceful action of body, mind, and speech. If violence is the only solution for a problem then by now we might have been outnumbered because today's technologies like the deadly nuclear weapons possess the tendency to create chaos on a massive scale not even leaving a single species behind. But through non-violence we can prevent things like that from violence and creating a more calm and composed environment.

There is no problem which does not have a solution but how we perceive it and our reaction to the problem is the thing which really matters. For an instance, there are two persons, both get stamped on their foot by another person. A person who stamps on the foot apologizes; first person curses him with harsh words, second person smiles and says it is alright. You can clearly see the difference; in a way using a harsh word is also violence even though someone apologized.

Non-violence is one of the healthiest ways to deal with a problem; it can prevent diseases which can occur due to stress, depression, and aggression. People who are violent are more prone to diseases like heart related problems, and mental instability issues, whereas people who are less violent in their daily life are more happy and their life expectancy is longer.

To conclude, it is evident that non-violence is indeed very essential and one of the best panaceas to tackle any kind of obstacles that we are bound to face in our life.

"Nonviolence is a powerful and just weapon. Indeed, it is a weapon unique in history, which cuts without wounding and ennoble the man who wields it."

— Martin Luther King, Jr.



**Lessons from Hong Kong:
What can other non-violent movements learn from the Umbrella Revolution?
By Ryan Goehrung, ANEC Volunteer**



On September 28, 2014 as many as 100,000 individuals descended upon the busy Central Government Complex of Hong Kong in a massive show of non-violent support for greater democratic representation in the national government. Though the movement did not ultimately achieve its explicit end of gaining fully democratic citizen representation in the 2017 issue and paved the way for future reforms. Not only that, despite the enormous scale of participation and length of the campaign, the protesters and its organizers successfully maintained the principles of non-violence even in the face of violence visited upon the demonstrators by the Hong Kong government and anti-protest forces. In this sense, the movements learn from the example of these protests in Hong Kong?

1. The power and importance of non-violent leadership

The protest were primarily organized by the activist group occupy Central with love and Peace (OCLP). This group was not only instrumental in mobilizing a huge number of individuals, but also provided strong guidance and leadership to ensure that protesters adhered to the tenets of non-violence. To who strongly

support the tenets of non-violence and successfully mobilized a huge number of individuals in a very short time for protests that lasted nearly three consecutive months, until their official disbandment on December 15, 2014.

2. The power of non-violence, particularly in the face of violent retaliation

On the first night of the protest, Hong Kong police barricaded streets to contain protesters and over the course of the evening fired 87 shots of tear gas into the crowd. However, rather than responding with violence or disbanding, protesters continued to stand in non-violent strength and solidarity even in the face of such heavy-handed police tactics. In many ways, this initial show of police brutality only increased sympathy and contributed to greater numbers of individuals coming out to join the protest.

3. Timing is everything & adaptability is key

Although OCLP had been planning protests to begin on October 1. The group quickly changed plans in light of some spontaneous student protests that had already begun. OCLP quickly capitalized on this momentum and mobilized supporters right away. This adaptability

and timing greatly contributed to the movement's strong turnout.

Things to consider:

Though the protest lasted for three consecutive months (only disbanding on December 15, 2014 and had a huge base of popular support, the intended reforms were not achieved. Two possible reasons for this are as follows.

- Protesters primarily relied on a single strategy (non-violent occupation of business/government centers). In order to be effective, it is sometimes necessary to adopt multiple approaches and utilize them at different times (e.g. strikes, rallies and other forms of disruption).
- In the case of Hong Kong, the seat of government authority that would make the final decision on granting protester demands (Beijing) is far-removed from the center of the protests. This distance put the Umbrella Revolution at an immediate disadvantage because demonstrations were unable to effectively disrupt the true seat of power.

"Violence sometimes may have cleared away obstructions quickly, but it never has proved itself creative"

: Albert Einstein

At the center of non-violence stands the principle of Love

: Martin Luther King Jr.

ANEC activities at a glance (September 2014 - February 2015)



ANEC Executive Director Tenpa C. Samkhar speaking on Nonviolence Principles and Practicals during the ANEC Intensive workshop for the Tibetan Leadership Group, Dharamsala, 2014.



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on Nonviolent Direct Action Strategies to the Leadership workshop organized by Dept of Education at Lower TCV- Jan 5th- 2015.



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on peace and nonviolence to the computer students at the YES Tibetan Career Centre, an initiative of Dept of Homes, CTA, Jan 2015



ANEC Asstt Training Officer Mr. Tenzin Choesang speaking on Nonviolent Communication during the ANEC Intensive workshop for the Tibetan Leadership Group, Dharamsala, 2014



ANEC Executive Director and Accountant with ANEC Volunteer Mr. Nima Tshering, Fr. Jim Thomas SJ, Vice President- Economitors and Ms. Carol Keslar, Asstt Director- Chaksampa at the ANEC Office.



Participants making chart presentation during ANEC Intensive Workshop for the Tibetan Leadership Group- Dharamsala, 2014.



Indian and Tibetan friends and well wishers of ANEC during ANEC day celebration at the ANEC Office on Sept 10th, 2014



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on peace and nonviolence to the computer students at the YES Tibetan Career Centre, an initiative of Dept of Homes, CTA, Jan 2015

ANEC activities at a glance (September 2014 - February 2015)



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on peace and nonviolence to the computer students at the YES Tibetan Career Centre, an initiative of Dept of Homes, CTA, Jan 2015



Documentary movie screening at the ANEC Branch Office at McLeod Ganj



ANEC Training Officer Ms. Phurbu Dolma speaking on 20 Nonviolent Strategies that may be applicable inside Tibet to the Tibetan Leadership Group, Dharamsala, 2014



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on Power of Nonviolence and Direct Action Plan to the Leadership workshop organized by TYC Centrex at Tibetan Youth Hostel, Delhi- Dec 27th, 2014



ANEC Staff members with Prof. Alan Gilbert and ANEC Volunteers from Denver University at the ANEC Office, 2014



Group leader presenting their presentation on how to organize an effective nonviolent campaign.



Participant asking question during talk on peace and nonviolence to the computer students at the YES Tibetan Career Centre, an initiative of Dept of Homes, CTA, Jan 2015



ANEC Training Officer Ms. Phurbu Dolma speaking on successful nonviolence case studies to the Tibetan Leadership Group, Dharamsala, 2014

ANEC activities at a glance (September 2014 - February 2015)



Documentary movie screening at the ANEC Branch Office during Friday program at McLeod Ganj



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on Methods of nonviolent action to the Leadership workshop organized by TYC Centrex at Tibetan Youth Hostel, Delhi- Dec 27th, 2014



ANEC Training Officer Ms. Phurbu Dolma speaking on peace and nonviolence to the Leadership workshop organized by Dept of Education at Lower TCV- Jan 5th -2015



ANEC Asstt Training Officer Mr. Wangdue Tsering speaking on three basic principles of nonviolence to the Tibetan Leadership Group- Dharamsala, 2014



Group leader presenting their presentation on how to organize an effective nonviolent campaign.



ANEC Executive Director Mr. Tenpa C. Samkhar being interviewed by Ms. Carol Keslar, Asstt Director- Chaksampa, USA at the ANEC Office on Oct 22nd, 2014



Being sweets distributed to children in the neighborhood of ANEC Office on ANEC Day- Sept 10th, 2014



ANEC Accountant cum Office Secretary Mr. Jigme sticking flyers for the Friday program at the ANEC Branch Office, McLeod Ganj- Dharamsala.

For more information & ANEC Workshop requests, please contact:

ANEC Office Phone : 01892-228121
Cell Phone : 8679904767, 9805147048

Tenpa C. Samkhar (Mr.)
Executive Director-ANEC
(Former Kashag Secretary for Political Affairs/CTA Health Secretary)
E-mail: tcsamkhar@gmail.com / tcsamkhar@yahoo.com

Phurbu Dolma (Ms.)
Training cum Teaching Officer - ANEC

Wangdue Tsering (Mr.)
Asstt. Training cum Teaching Officer - ANEC

Jigme (Mr.)
Accountant - ANEC

Please Note:

DONATIONS FOR ANEC WORKSHOPS / TRAININGS & OTHER PEACE & NONVIOLENCE RELATED ACTIVITIES MAY KINDLY BE SENT IN CHEQUE / BANK DRAFT TO THE FOLLOWING BANKACCOUNT 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

Kindly intimate to : tcsamkhar@gmail.com
ANEC Website: www.anec-india.net

ANEC Branch Office in Mcleod Ganj

We are happy to inform all our friends, well wishers and supporters that ANEC has opened a branch office in Mcleod Ganj, opposite to the Gu-Chu-Sum Movement of Tibet, Former Political Prisoners Organization, Jogiwara Road, on October 1st, 2014. This ANEC BRANCH OFFICE in Mcleod Ganj is primarily for general public outreach and information dissemination pertaining to the Aims and Objectives and Peace and Nonviolence related activities of THE ACTIVE NONVIOLENCE EDUCATION CENTER (ANEC) in Dharamsala.

