

ANEC MESSENGER



ANEC

ACTIVE NONVIOLENCE EDUCATION CENTER

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**Interview with Tenpa C. Samkhar, Executive Director of The Active Nonviolence Education Center (ANEC)
(Former Tibetan Cabinet Secretary for Political Affairs/Former CTA Health Secretary).**

By Hayley Schmid (Miss), Research Scholar from Goucher College in Baltimore, MD. U.S.A.

Interviewed on December 7th 2009

Hayley Schmid: What is the origin of the concept of nonviolence within the Tibetan community?

Tenpa C. Samkhar : The concept of nonviolence is not something new to the Tibetan people. The vast majority of the Tibetan people being Buddhists by faith, do have an understanding of the principle of nonviolence which always remains the very foundation of the Buddha's teachings: love, compassion, peace, tolerance and so forth. Throughout Tibetan History the great spiritual kings and the successive Great Dalai Lamas of Tibet have been teaching love, compassion and non-violence for centuries. So, the fact always remains that the aspiration for peace and nonviolence is as old as Tibetan history itself.

Hayley Schmid : When was ANEC founded and what are the goals and methodology implemented by ANEC?

Tenpa C. Samkhar: Let me make a long story short. In the year 1995 an American couple, Rabbi Everett Gendler and Dr. Mary Gendler, staunch supporters of the Tibetan issue, visited Tibet for 10 days. During the American Civil Rights Movement, Rabbi Everett Gendler had worked with Dr. Martin Luther King Jr. and he is, therefore, very knowledgeable about the concept of nonviolence and its strategies. Doctor Mary Gendler is a psychologist. While in Tibet, they visited Lhasa and a number of other places and got to see the very sad and unfortunate situation the Tibetans were facing under the repressive, hard-line policy of China. They found that the Tibetans utterly frustrated and in tremendous despair. The Tibetans in Tibet have become second class citizens in their own country. Rabbi Everett Gendler and Dr. Mary Gendler both felt that they should introduce western nonviolent strategies to the Tibetan people. They felt that there was an urgent need for

this program. They then visited Dharamsala and had a private audience with His Holiness the Dalai Lama. They briefed His Holiness on their plans to introduce western nonviolent strategies to the Tibetan community and received full support from His Holiness and the Tibetan Cabinet. They then sought the advice and guidance of Professor Gene Sharp and he too agreed to come to India and give workshops on active nonviolence.



Workshop participants everywhere very much appreciated the trainings and requested a permanent office or institution that could facilitate workshops on nonviolent methods on a regular basis. Thus, ANEC was established on the 10th of September 2007 with the Gendlers as our Principal Supporters and Chief Resource Persons. Today it is a duly registered N.G.O. which facilitates workshops not only within Dharmasala but also in the different Tibetan communities on an ongoing basis. The feedback we have received from the many participants have always been very positive and inspirational.

Hayley Schmid : What are the different methods and approaches that ANEC uses in teaching nonviolence to the Tibetan community?

Tenpa C. Samkhar : The basic goal of setting up ANEC is not restricted to the Tibetan national cause alone. We are teaching active nonviolence strategies to resolve disagreements and problems at all levels of human society. So long as there

are human beings on this planet, there are bound to be disagreements and problems. Our methods are based on Gandhi's nonviolent strategies such as his political, social and economic non-cooperation, civil disobedience and passive resistance. We also base our methods on Dr. Martin Luther King Jr.'s sit-ins, marches, boycotts and other effective forms of nonviolent protests and Professor Gene Sharp's methods as well. We have a training officer and an assistant training officer who mainly conduct the workshops along with Open Forum Discussions. We also plan to produce resource materials of our own. Right now we have the guidance of Professor Gene Sharp, but we hope to have our own approaches and methods in the days, months and years to come.

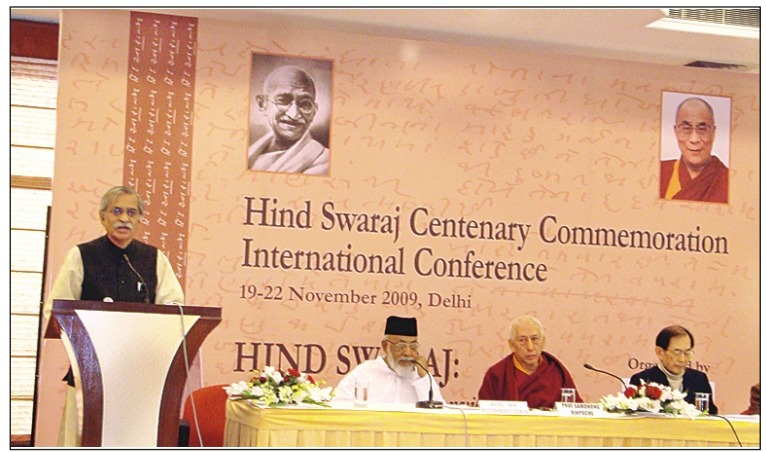
Hayley Schmid: Could you please explain in some detail the methods that are used to teach the Tibetan community active nonviolence?

Tenpa C. Samkhar: Let me once again mention that ANEC was not established for the Tibetan Community In Exile alone but for both Tibetan and Non-Tibetan communities. Our methods mainly focus on His Holiness the Dalai Lama's teachings on nonviolence, love and compassion and the Gandhian Philosophy of nonviolence. We also include Doctor Martin Luther King Junior's active nonviolent strategies such as how to use the media in nonviolent action, boycotting, protests, sit-ins and so forth. Mahatma Gandhi was a great spiritual leader who believed that people should always be honest and truthful. He had a deeply profound yearning to free the Indian people from the domination of the British and Gandhiji's method was applying passive nonviolence and steadfast adherence to truth. This was the main foundation of Gandhiji's movement. He strongly believed that the British had no right

Continued on page 3



His Holiness the Dalai Lama with Professor Sulak Sivarksan at the Hind Swaraj Centenary Commemoration International Conference in Delhi on November 22nd 2009.



Mr. Rajiv Vora, Chairman, Swaraj Peeth Trust speaking during the Hind Swaraj Centenary Commemoration International Conference in Delhi on November 21st 2009.



ANEC Executive Director Tenpa C. Samkhar speaking during the group discussions at the Hind Swaraj Centenary Commemoration International Conference in Delhi on November 20th 2009.



ANEC Chief Resource Persons - Rabbi Everett Gendler & Dr. Mary Gendler giving talk on Active Nonviolence to Students of SOS VTC, Selaqui, Dehradun

MAJOR RADIO INTERVIEWS ANEC HAD IN YEAR - 2009

- 1) October 21, 2009:** ANEC Executive Director Tenpa C. Samkhar and ANEC Chief Resource Persons - Rabbi Everett Gendler and Dr. Mary Gendler were interviewed by New Delhi based Voice of America (Tibetan Section - VOA) Reporters Mr. Kalsang Yougyal & Mr. Tsering Wangyal and Radio Free Asia (RFA - Tibetan Section) Delhi based Reporter, Mr. Choephel during ANEC Workshop on Active Nonviolence at the Majnu Ka Tilla, Tibetan Camp in Delhi.
- 2) November 02, 2009:** ANEC Executive Director Tenpa C. Samkhar and Reverent Geshe Jampal Sengye, Abbot of Rikon Institute of Tibetan Buddhist Studies, Switzerland, were interviewed by Mr. Kalden Lodoe, Senior International Broadcaster, Radio Free Asia - Tibetan Section on Buddhist Philosophy of Nonviolence and Modern Western concept of Active Nonviolence Strategies. This International Radio Broadcast in Tibetan lasted over 45 minutes.
- 3) November 11, 2009:** ANEC Executive Director Tenpa C. Samkhar was interviewed by Mr. Passang Dondhen (Radio Voice of Tibet - Tibetan Section) and Tibet Times Reporters Mr. Dhonko and Mr. Palden based in Dharamsala. These two separate interviews by VOT and Tibet Times had taken place during the ANEC Special Press Conference held at the Coffee House in Kacheri, Dharamsala that was attended by over 17 Media Representatives in Himachal State.
- 4) November 22, 2009:** ANEC Executive Director Tenpa C. Samkhar was interviewed by Mr. Pachen Dorjee, Senior VOT Reporter based in Delhi. This International Radio Interview in Tibetan took place soon after the conclusion of the Hind Swaraj Centenary Commemoration International Conference at the Raj Hans Hotel near Delhi that was blessed by the presence of His Holiness the Dalai Lama.
- 5) November 28, 2009:** ANEC Executive Director Tenpa C. Samkhar was interviewed by Mr. Namgyal Shastri, Senior International Radio Broadcaster, Radio Free Asia - Tibetan Section in Washington, D.C., USA. This Weekly Table Talk Radio Interview lasted over 40 minutes.

ANEC Editorial Board

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

Editor : Lhakpa Tsering, Documentation (English)

Editorial Assistants : Lobsang Tenzin (Mr.) & Nyernga (Ms.)

whatsoever to colonize and subjugate India and enslave the Indian people. He felt that the British were doing an immeasurable injustice to the people of India. He wrote “Hind-Swaraj” during a train journey from South Africa to London. “Hind-Swaraj” focuses on self governance and the future ideal for a fully liberated India. It was not enough just to kick the British out of India; segregation of any kind such as the most abominable caste system then prevailing in India would be abolished once and for all. Gandhiji wanted India to enjoy total economic, social and political equality; even the poorest man in India should have an independent opinion of his own and a voice in the affairs of the state. He felt that the government should be ruled by the people, not the other way around. While his vision may be idealistic, his emphasis on achieving these goals through nonviolent action remains vital not only for the Indian people but for all oppressed and down-trodden people throughout the world. So, Gandhiji’s concept of “Hind Swaraj” is in essence “Global Swaraj”- provided we interpret the concept in the correct sense of the term. So, the ideal means or methods shown by Gandhiji was to always remain steadfast in adhering to truth and nonviolence.

Hayley Schmid : What approaches do the Government In Exile and the Tibetan Community In Exile play in the non-violent movement?

Tenpa C. Samkhar : The Tibetan government in exile has categorically stated the three main principles of the government: Truth, Nonviolence and Healthy Democracy. These are the three guiding principles which show how significant the concept of nonviolence is regarded by the Tibetan people and Government. His Holiness the Dalai Lama’s sincere proposal for genuine autonomy is not total separation. China claims that Tibet already has autonomy. However, what the Chinese authorities call autonomy is nothing but a fabrication. The Middle Path stance aims to make Tibet a demilitarized zone of peace and nonviolence with a high degree of autonomy thereby once again turning Tibet into a peace-loving “buffer zone” between the two Asian Giants, that is, India and China. The official recognition given to ANEC by the Government of India (Legal Registration) and the Tibetan Government In Exile is a clear indication of their

unwavering dedication to peace and nonviolence – the ideal path that is always very strongly advocated and patronized by His Holiness the 14th Dalai Lama of Tibet who is the undisputed Supreme Pontiff of the entire Buddhist Church.

Hayley Schmid : What efforts are being made in your workshops to teach the Tibetan community about democracy?

Tenpa C. Samkhar: Our prime focus is active nonviolence strategies but we also explain how important healthy democracy is. The Tibetan people need to know not only their rights but also their duties and responsibilities in a Healthy Democracy. At least some part of our time during the workshops is spent on educating the Tibetan people on how rights and duties go hand in hand in a Genuine Democracy. Our main focus is nonviolence.

Hayley Schmid: Have you had different reactions from the different generations of workshop participants to nonviolent education?

Tenpa C. Samkhar: We have so far not received any negative feedback. We have seen a difference however, when we teach the western concept of nonviolence to monks and nuns, the workshops often turn into very interesting and educative debates between western concept of active nonviolence and the traditional Buddhist philosophy of nonviolence that is based on love, compassion and tolerance. There are different approaches and methods between the two concepts. Pure and altruistic Motivation and transformation of mind are the very core of the Buddhist concept of nonviolence. On the other hand the western concept of active nonviolence at times tends to be more concerned with who is the winner and who is the loser at the end of the day. Analyzing from the Buddhist philosophy of “The Law of Karma”, we (the Tibetans) are suffering as a karmic result of past negative actions towards the Chinese. Nonetheless, merely waiting for Karmic repercussions may perhaps be overly passive in today’s fast changing world. ANEC is, therefore, trying to explore a harmonious synthesis between the western concept of nonviolence and the traditional Buddhist philosophy of nonviolence based on pure and philanthropic motivation, that is, a compatible integration between the Western and the traditional Buddhist concepts.

Hayley Schmid: Do you feel that there is a

need to unite under one cause? There seems to be a divide in the Tibetan community over the debate between independence and autonomy. Has this had a negative effect on the nonviolent movement?

Tenpa C. Samkhar: The official stance of the Tibetan Government In Exile, that is, the Middle Path Policy is basically a peaceful, nonviolent struggle for genuine autonomy or high degree of autonomy for future Tibet. A small segment of the Tibetan population in exile demands total independence or complete separation from the People’s Republic of China. And in a Healthy Democracy they are also entitled to hold this political stand with regard to the future destiny of their country. Having said this, as far as ANEC is concerned, the important point is that we must endeavour to achieve our ultimate objective solely through nonviolent means as resorting to violence and bloodshed would defeat the very purpose of setting up ANEC. The overwhelming consensus in the Tibetan community in exile is that the nonviolent path is by far the most reliable and positive result-oriented path. So, there is no dispute whatsoever regarding the path of peace and nonviolence shown by both Lord Buddha and the Great Religious Kings and the Great Dalai Lamas of Tibet. ANEC is making its best possible efforts in training and educating people in the different strategies of active nonviolence as this is our cardinal goal and purpose. Yes, ANEC teaches people how to resolve disagreements and differences through peaceful, nonviolent strategies rather than resorting to fists of fury that is always counterproductive. Disagreements and differences can be either between two individuals or at the national or international level. In other words, ANEC’s main objective is to contribute towards the establishment of “a firmly rooted global culture of peace and nonviolence”. So, ANEC’s ultimate objective in a way is rather broad-based and ambitious I should say. We cannot predict how long it will take for us to accomplish this noble goal. It may take decades or centuries or even many generations but we do derive profound sense of joy and satisfaction in having started this noble, altruistic program. And, ANEC calls upon all concerned for their gracious, unstinted, active support, courtesy, and co-operation.

ANEC Activities at a Glance



ANEC Executive Director welcoming Ms. Robyn Brentano, Executive Director, Tibet Fund, New York, to the ANEC Office in Dharamsala on October 28, 2009.



ANEC Executive Director and Volunteer Ms. Raheela Nanji from the UK addressing Media Representatives during the ANEC Press Conference at the Coffee House, Kacheri, Dharamsala on November 11, 2009.



ANEC Trainer Lhakpa Tsering giving talk on Active Nonviolence to Tibetan School Teachers at College for Higher Tibetan Studies, Sarah, organized by CTA Education Department in November 2009.



ANEC Trainer & Asst. Trainer giving talk on Active Nonviolence to RTYC & RTWA Members in Dharamsala on November 10, 2009.



ANEC Executive Director Tenpa C. Samkhar participating in the Hind Swaraj Centenary Commemoration International Conference in Delhi on November 19 - 22 2009.



ANEC Executive Director being interviewed by Press Reporters from Radio VOT and Tibet Times on November 11, 2009 during the ANEC Press Conference in Dharamsala.

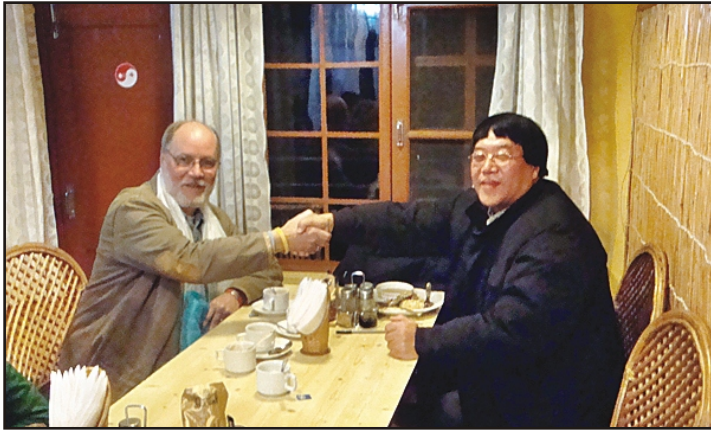


RTYC, Dharamsala President Mr. Sonam giving Vote of Thanks at the conclusion of the ANEC Workshop on Nonviolence for RTYC & RTWA Members in Dharamsala on November 10, 2009.



ANEC Chief Resource Person Dr. Mary Gendler giving talk on Active Nonviolence to Senior Students of Tibetan Homes Foundation, Rajpur, Denra Dun on October 30, 2009.

ANEC Activities at a Glance



ANEC Executive Director Tenpa C. Samkhar meeting with Professor Lopon Claude of Denver University, Colorado USA, following ANEC talk to Denver University Students at Pema Thang on December 18, 2009.



ANEC Executive Director and Training Officer Lhakpa Tsering and Astd. Training Officer Lobsang Tenzin during working dinner with Denver University Students at Pema Thang on December 18, 2009.



ANEC Executive Director giving talk on Active Nonviolence to Tibetan School Teachers at College for Higher Tibetan Studies, Sarah, organized by CTA Education Department in November 2009.



Tibetan School Teachers participating in the ANEC Workshop on Active Nonviolence at the College for Higher Tibetan Studies, Sarah, organized by CTA Education Department in November 2009.



ANEC Executive Director Tenpa C. Samkhar and Office Secretary Nyernga with Ms. Robyn Brentano, Executive Director, Tibet Fund, New York at the ANEC Office on 28th October, 2009.



ANEC Chief Resource Person Dr. Mary Gendler giving talk on Active Nonviolence to Delhi University Tibetan Students at the SOS Tibetan Youth Hostel, Rohini, Delhi on October 25, 2009.



ANEC Chief Resource Person Rabbi Everett Gendler giving talk on Active Nonviolence to Delhi University Tibetan Students at the SOS Tibetan Youth Hostel, Rohini, Delhi on October 25, 2009.



ANEC Chief Resource Persons - Dr. Mary Gendler & Rabbi Everett Gendler giving talk on Active Nonviolence to Tibetan Ex-Service Old Men's Home in Lakhnawala, Herbetpur on November 04, 2009.

My Personal Observations as a Volunteer and member of ANEC
By Raheela Nanji (Miss) from the United Kingdom

As part of my journey through India I wanted to spend time volunteering and giving back. Coming from the West (London, UK) I felt that we often lose sight of what is important so I wanted to come to India and in any way possible, assist causes and/or individuals and satisfy the need in me to "give back".

My journey started in Goa where I spent time planning my journey ahead. Having been to India before, I wanted to go to places that I had never been before so I decided to head north. Using my Lonely Planet Guide as my "Bible", I contacted Volunteer Tibet and was accepted as a volunteer. I was so delighted by this and expected to spend my time in McLeod Ganj, teaching the monks to speak English.

On arrival in McLeod Ganj I was met by a representative of Volunteer Tibet who took time to orientate me and also showed me the main sights. On discussing my aspirations for volunteering we felt that I would be best suited to a position in Dharamsala as that was much closer to where I was staying. Preliminary discussions took place over the phone with the ANEC Executive Director Mr. Tenpa C. Samkhar and I at once felt absolutely comfortable and homely with what the organization's ethos was. I then immediately agreed to meet with the ANEC Executive Director to see how I could help.

The next morning I arrived at ANEC feeling very excited and slightly nervous! My nervous feelings were immediately expelled when I met Mr Tenpa C. Samkhar, Executive Director of ANEC and the rest of the wonderful ANEC Office Team – all so devoted, friendly and affectionate. The whole environment was so warm, loving and awfully welcoming and incredibly peaceful (not to mention the delicious food which too was incredible!). Mr Tenpa C. Samkhar took a great deal of time talking to me in such fluent and impressive English about ANEC and what they precisely needed from me as a volunteer from the United Kingdom.

As I come from a marketing background back in the United Kingdom, one of my specified responsibilities as a volunteer was to prepare a press clippings file. I suggested that we have different books for each of the sections so that the clippings are organized, and articles easy to find.

My other responsibilities were:

1. Preparing templates for proposals and reports
2. Undertaking outreach work

I had the privilege of spending a great deal of time sharing thoughts with Mr Tenpa C. Samkhar. During these discussions I shared my thoughts on the important role that the media could play in spreading the message of peace and non-violence, and we looked at how the media could be brought onside to assist in our objectives. We also looked at how the media should use constructive and objective reporting instead of sensationalist methods. The result of these discussions was the decision to hold a press conference and issue a joint press release that:

- a) Informed the media about ANEC and its message of peace & non-violence
- b) Asked them to use constructive and objective reporting methods

By having a preliminary meeting with Mr Mono Chadda, Reporter of the Himachal Reporter English Weekly, the ANEC Executive Director was able to explain the organizational needs, and Mr Chadda agreed to the press conference, and was helpful in assisting with regards to the time and date of the press conference (which was to be held at the Indian Coffee House, Dharamsala at 3pm on Wednesday 11th November 2009).

Prior to the press conference, the press release was issued, and information packs on ANEC were compiled and given to the press and other attendees. These packs consisted of:

- ANEC souvenir magazine
- ANEC Introductory leaflet
- The ANEC Executive Director, Tenpa C. Samkhar's business card

• The ANEC formal official press release.

• Invitational calls were made to the list of press given by Mr Chadda and follow up calls made the morning of the press conference.



The work undertaken prior to the press conference was efficient and well thought-through, with 15 members of the press committing their attendance.

Of the 15 confirmed press attendees, 13 attended. Attendees were a combination of Tibetan and Indian local press. In addition, ANEC Executive Director, ANEC staff, ANEC members, volunteers and supporters also attended.

In the days that followed the press conference, ANEC was featured in a number of major Himachal State Hindi Daily newspapers. I felt extremely happy that the press conference had been such a tremendous success.

I am very happy about the time I have spent volunteering with ANEC, and am now highly honoured to be an official member of ANEC. I hope to continue my work in spreading the word of peace and non-violence when I return to the UK. I will, however, be very sad to leave ANEC and Dharamsala. My time here has been incredible and I do feel that I have assisted a truly noble cause. I will miss the ANEC Executive Director and his staff and the laughter and the warm, inclusive, most cordial and intimate family environment.

I wish ANEC all the best with the truly fabulous mission they are doing, and hope that they know they have a real enthusiastic and profoundly inspired member of the team (ANEC) in the UK.

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ANEC AND THEIR WONDERFUL CONTRIBUTIONS TO PEACE AND NONVIOLENCE

By Johanne Caron, Teacher, Volunteer and Member of ANEC from Quebec, Canada

When I first came across the ANEC introductory pamphlet at a Tibetan Hotel in Delhi (Tibetan colony), my very first impressions were very positive and delightful. I felt that I was coming to grip with an organization that brings great hope and meaning not only to my profession as a teacher of Ethics and Religious Cultures but more so to the Tibetan people and their many friends and well-wishers all over the world and also to the native populations (American Indians) residing back in Canada.

Mr. Tenpa C. Samkhar, Executive Director of the Active Nonviolence Education Center (ANEC) and his wonderful Trainers present in a remarkably professional manner strategies and methods of nonviolence and clearly demonstrate through workshops and open forum discussions in various places how the human mind can be transformed to deliver a more loving, compassionate and effective

way of leadership skills. This is a very ambitious challenge. However, through continuous and tireless education, I strongly do believe that it can ultimately be accomplished. With fond memories of leaders such as Martin Luther King, Mahatma Gandhi and host of others we can fully understand the urgent and dire need for organizations such as ANEC in today's world that is constantly faced with anger, hatred, malice and violence.

It was indeed a memorable treat for me to personally attend some of the ANEC workshops and open forum discussions for the Tibetan Youth Congress and Tibetan Women's Association Office bearers up in McLeodganj while I was with them in Dharamsala as a Volunteer and later also as a member of the ANEC.

I truly consider myself very fortunate to have met the ANEC Executive Director and his dedicated, loving office team

including the Office Secretary and office cook and wish all of them every success in helping the Tibetan people regain their human dignity and their freedom within their own motherland. Upon my return to Canada, I am well determined to continue promoting ANEC'S noble aims and objectives and contribute to their truly commendable tasks to the best of my capacity.

It is my honour and special joy to wish all members of the Active Nonviolence Education Center the very best of luck and success in their tremendous endeavours for peace, harmony and nonviolence for all human beings in our world that is full of hatred, violence and destructive



An Unsuspecting Encounter: Volunteering at ANEC

By Tucker Plumlee (Mr.) *University of Denver, Colorado, USA*

As so many before me, I came to India looking for something; and, as so many before me, I didn't find it. Instead the lessons I have learned and the ideas I have encountered during my short time here have been all the more thrilling and powerful because they were both unexpected and, compared to the fantastic visions I had arrived with, relatively mundane. The silent, everyday passion that stirs here in Dharamsala—a place of cause and struggle—has moved me. Of all the ideas that make the climate of Tibetan life in exile potent and relevant, that of nonviolence is one of the most pervasive and powerful; whether it is in the speeches of His Holiness or the pleas of the Tibetan people, it is present everywhere.

This is why I am grateful for the opportunity I have had to serve with the Active Nonviolence Education Center (ANEC) in Dharamsala. In my experience the ideal of nonviolence is often thrown about quite loosely, as if it were a nice idea—a quaint idea—but one that has little relevance in our modern world; to many of my colleagues at home it is pleasant to

think about, but impractical to practice. During my time here at ANEC I have learned that this is hardly the case; that nonviolence is a very real way of solving conflict, that it has been used effectively throughout history, and that it is perhaps our most powerful form of justice and action if we wish to see a peaceful future.

And it is the noble goal of ANEC to bestow a similar education on everyone that passes through the doors of its office and classroom. As a volunteer I am seen not just as another helpful person who can work around the office, but as a potential force for nonviolent change in the world—my education began the day I stepped into Mr. Tenpa Samkhar's office. It became clear that ANEC would graciously provide me with lunch, but we would use that time to exchange ideas on nonviolence, Tibet, and other important issues. Then Mr. Samkhar provided me a copy of Gandhiji's *Satyagraha* and asked me to read and take notes on it. This is the sort of organization ANEC presumes to be: a place where passionate trainers and the kindest office staff—Mr. Lhakpa Tsering,

Mr. Lobsang Tenzin, Ms. Nyernga and Mr. Ngawang Tsultim—work diligently for the Tibetan cause and to instill principles and actions of nonviolence in the hearts and minds of all people.

Although one does not need to come to India to learn about principles of nonviolence, I am grateful for my time at ANEC and for all that I have learned here, even if it was not what I had expected. I intend to bring what I have learned here back with me and integrate the philosophy and practice of active nonviolence into my life and work engaging diverse religious communities in dialogue and common action.

Again, I am grateful to ANEC, its Executive Director Mr. Tenpa C. Samkhar and its staff for their kindness and hospitality during my stay and wish them all the best in their future efforts!



ANEC Activities at a Glance



ANEC Executive Director Tenpa C. Samkhar making Opening Remarks on the first day of ANEC Workshop at the Tibetan Majnu Ka Tilla Camp in Delhi on October 21, 2009.



ANEC Trainer Lhakpa Tsering facilitating Nonviolence Workshop for Tibetan Welfare Office Staff, Camp Leaders, RTYC & RTWA Members in Delhi on October 21, 2009.



ANEC Assistant Trainer Lobsang Tenzin giving talk on Active Nonviolence to Senior Students of Samhota Tibetan School, Poanta Sahib on November 03, 2009.



Western and Tibetan audience watching the American Civil Rights' Movement film screened by ANEC to commemorate Gandhi Jayanti and International Day of Nonviolence at the Yongling School on October 02, 2009.



ANEC Chief Resource Person Dr. Mary Gendler giving talk on Active Nonviolence to Students of Sambota Tibetan School, Dickeyling, Dehra Dun on October 29, 2009.



ANEC Chief Resource Person Dr. Mary Gendler giving talk on Active Nonviolence to Tibetan Students of SOS Vocational Training Centre, Selaqui, Dehra Dun on November 02, 2009.



ANEC Chief Resource Person Rabbi Everrett Gendler giving talk on Active Nonviolence to Senior Tibetan Homes Foundation Students Mussorie on October 28, 2009.



ANEC Trainer Lhakpa Tsering giving talk on Active Nonviolence to Senior Tibetan Students of TCV School, Selaqui, Dehradun on November 02, 2009.

ANEC Activities at a Glance



Ms. Robyn Banerjee, Mr. Vijay Karanti, Mr. O.P. Tandon - Trustees of the Center for Nonviolent Alternatives meeting with ANEC Executive Director Tenpa C. Samkhar on at the ANEC Office.



Mr. Tenzin Tsondue, General Secretary, Fiends of Tibet, Mumbai, Reverent Jamyang, Director of Tong-Len and other ANEC guests celebrating the ANEC Day on September 10, 2009 at the ANEC Office.



ANEC Chief Resource Person Rabbi Everett Gendler giving talk on Active Nonviolence to Senior Tibetan Students of CST School Mussorie on October 27, 2009.



ANEC Executive Director Tenpa C. Samkhar giving talk on Active Nonviolence to Tibetan School Teachers at College for Higher Tibetan Studies, Sarah, organized by CTA Education Department on January 13, 2010.



ANEC Executive Director, Training Officer, Asst. Training Officer, Office Secretary, Office Caretaker and Volunteer Mo with Trustees of the Center for Nonviolent Alternatives at the ANEC Office on



ANEC Executive Director Tenpa C. Samkhar & Mr. Tenzin Tsondue, General Secretary, Fiends of Tibet, Mumbai, giving talks on Nonviolence to the Tibetan Transit School on ANEC Day - September 10, 2009.

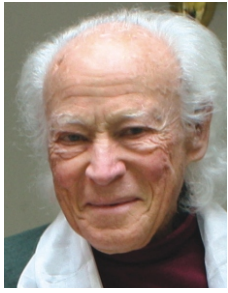


ANEC Chief Resource Person Rabbi Everett Gendler giving talk on Active Nonviolence to Senior Tibetan Students of CST School, Herbertpur on October 31, 2009.



ANEC Trainer Lhakpa Tsering facilitating Workshop on Active Nonviolence to Tibetan School Teachers at College for Higher Tibetan Studies, Sarah, organized by CTA Education Department on January 13, 2010.

UNIVERSAL NONVIOLENT TRAINING - A Moral Equivalent of Universal Military Training
Proposed by: Rabbi Everett Gendler & Dr. Mary Gendler (Chief Resource Persons of ANEC)



What are the Goals of the Proposal?

The goals of this proposal program refer to the near future, the far future, and the immediate present. In the near future, a nonviolent training program would help young Tibetans become fuller participants in the communal effort to preserve their traditions and culture; it would also train them in new methods and techniques which could be employed in the on-going struggle

to achieve a Free Tibet. Looking further ahead to the realization of that goal, the community would at that time find itself a citizenry trained in peaceful, cooperative, democratic procedures, hence ready to take its place and function knowingly in the brave new nonviolent society. This aspect should of course, be integrated with the general plan of civic education currently presented in the Tibetan school system in exile. And in the immediate present, it would offer energetic, eager, and frustrated Tibetan young people the opportunity to become actively and constructively engaged in the struggle of their people, thereby resorting hope and moderating both their frustration and their impatience.

What exactly does the Proposal constitute?

What might such a program look like? Two general observations need to be made at the beginning. First, although serving a function analogous to that served by universal military training, Universal Nonviolent Training will differ from the later in a fundamental respect: It will strive to cultivate discipline without demanding uncritical obedience, at the same time, however, rejecting another extreme, the anarchism of each person "doing his/her own thing." While it will insist that strategic decisions be followed, it will involve the participants themselves in devising such strategies. Tried and true formulas, handed down from above by experts, will be the way nonviolence moves into action at this stage of history. Instead, for each situation there will need to be an assessment of the circumstances, the creative imagining by all those participating of ways to proceed, and the devising of

alternative responses to various possible reactions by the opponent. This will be a middle path between the sometimes endless communal attempts at complete consensus and simply following authoritarian orders from above.

The second preliminary observation recognizes that particular projects and individual undertakings need to be part of a larger, over-all plan that reflects the considered aims and aspirations of the community as a whole. Such a grand strategy should emerge from thoughtful consultations and careful planning by all agencies of the Tibetan exile community, both governmental and non-governmental. Insofar as possible, it would also benefit from expressions of aims and aspirations by Tibetans living under occupation. The clear formulation of the basic goal for Tibet – independence, autonomy, or a unique, yet-to-be defined status – together with intermediate goals leading towards that end; the selection of particular areas and projects for action; the kinds of means to be employed: these must affect the tone, the emphasis, and the details of the nonviolent training, for such training will have as its aim the realization of those community goals.

In a short essay for this celebratory volume, there is not the space for a complete and detailed program for such nonviolent training. Yet a general outline can be offered, including six essential categories of such a training program. While the six aspects can be distinguished for explanation and clarification, the reader will quickly discern that each related to and intertwines with the others. Since such a program of Universal Nonviolent Training has few if any precedents, we shall try to make it concrete and comprehensible by giving at least a few examples from each category. In order to provide an idea of what the program might look like in fuller realization, we shall offer larger, the Intellectual and the Emotional.



Some Significant Quotes

"Love and compassion are necessities, not luxuries. Without them, humanity cannot survive."

His Holiness the Dalai Lama - Nobel Peace Laureate of 1989

"Non-cooperation with evil is as much a duty as is cooperation with good."

Mohandas Karamchand Gandhi

"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 being."

Mohandas Karamchand Gandhi

"Stability and peace in our land will not come from the barrel of a gun, because peace without justice is an impossibility."

Bishop Desmond Tutu - Nobel Peace Laureate of 1984

"At the center of nonviolence stands the principle of love."Dr.

Martin Luther King, Jr. - Nobel Peace Laureate of 1964

"The survival of democracy depends on the renunciation of violence and the development of nonviolent means to combat evil and advance the good."

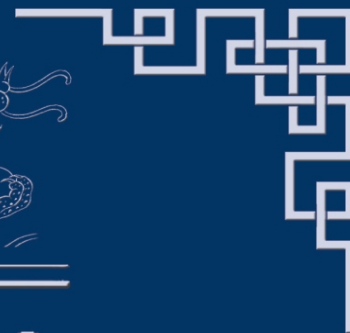
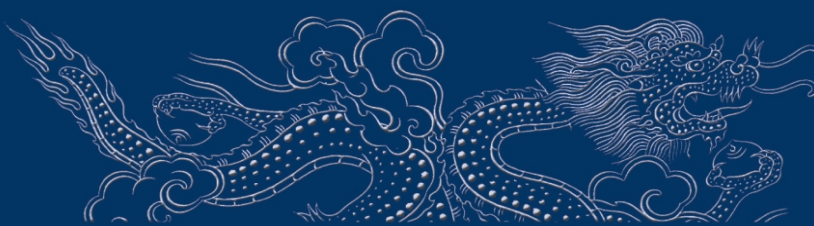
A. J. Muste

"You can't shake hands with a clenched fist."

Indira Gandhi - Former Prime Minister of India

"All forms of violence, especially war, are totally unacceptable as means to settle disputes between and among nations, groups and persons."

His Holiness the Dalai Lama - Nobel Peace Laureate of 1989



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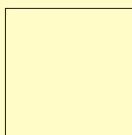
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