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ANEC MESSENGER



ACTIVE NONVIOLENCE EDUCATION CENTER

HALF YEARLY

FEBRUARY 2010 - JULY 2010

ISSUE - 2

ANEC BRANCH OFFICE IN MCLEOD GANJ AND OUR AMAZING VOLUNTEERS

By Tenpa C. Samkhar
Executive Director – ANEC
Former Kashag Secretary for Political Affairs
Former CTA Health Secretary

Dharamsala, the erstwhile little-known small hill resort in Himachal State, has today assumed colossal significance on the map of the world. As an esteemed Temporary Seat of His Holiness the 14th Dalai Lama and the Tibetan Government in Exile, Dharamsala, also known to many as 'Little Lhasa', attracts hundreds of

to implement this program of public outreach and information dissemination through our Every Friday Program at the newly opened ANEC Branch Office.

ANEC'S Every Friday Program comprises of talks, workshops, film screenings on nonviolent movements around the world

ORGANIZATION in Dharamsala. Special mention must be made of the commendable and timely voluntary service offered by Christopher Walker and Louisa Wright from the United Kingdom, Ilkka Kastinen from Finland and Angele Boudreau from Canada. These fabulous, indefatigable volunteers have made things



thousands of visitors from all walks of life and from every nook and corner of the world. They mainly constitute friends, well-wishers, supporters and sympathizers of TIBET including our very dear Indian brothers and sisters.

Against this optimistic background, THE ACTIVE NONVIOLENCE EDUCATION CENTER (ANEC) has recently started a small and simple Branch Office on the third floor of the Himalayan Restaurant between the Green Hotel and the Kunga Italian Restaurant on the Bhagsu Road in Mcleod Ganj. The primary objective of ANEC is to further spread the priceless message of love, compassion, peace and nonviolence advocated by His Holiness the Dalai Lama and Mohandas Karamchand Gandhi. ANEC is making its utmost efforts



Friday Program in progress as well as the basic Tibet issue. Our talks and film screenings are always followed by healthy discussions and informal brainstorming.

ANEC would like to express our sincere appreciation for the invaluable voluntary assistance rendered by our dedicated volunteers from various parts of the world and also the VOLUNTEERS TIBET

much easier for ANEC in activating our Branch Office in Mcleod Ganj.

The ever handy guidance, cooperation and support of our Chief Resource Persons Rabbi Everett Gendler and Doctor Mary Gendler have constantly remained the backbone of all ANEC endeavors for Peace and Nonviolence.

ANEC warmly welcomes you to join us at our Branch Office to brainstorm on resolving all human problems and disagreements through peaceful, nonviolent alternatives.

ANEC Activities at a Glance (Feb. 2010 - July 2010)



ANEC Executive Director and Chief Resource Persons with Honorable Kalon Tripa Professor Samdong Rimpoche on May 04, 2010 at the Kashag Secretariat.



ANEC Executive Director, Training Officer and Volunteer Louisa with His Excellency Ambassador P.A. Nazareth and Madam Manika Jain, Director, Liaison Office, Ministry of External Affairs, Govt. of India at the ANEC Office on May 13, 2010.



ANEC Executive Director and Chief Resource Persons with Honorable Kalon Tsering Phuntsok, Minister for Department of Religion and Culture, CTA on April 21, 2010 in the Office of the Honorable Kalon.



ANEC Executive Director Tenpa C. Samkhar and ANEC Chief Resource Persons the Gendlers with Reverent Karma Gelek Yuthok, Secretary, Department of Education, CTA on May 05, 2010 at the DoE, CTA.

Welcome to ANEC Every Friday Program

All are welcome to join the ANEC Friday Program at the Mcleod Ganj Branch from 3:00 PM - 6:00 PM every Friday for:

- Talks and discussion on nonviolent strategies.
- Film screening on the Tibetan issue and active nonviolent movements around the world.
- Debriefing/ brainstorming on peace and nonviolence.

For more information and to pre-register for the Friday Program contact:

Executive Director: Tenpa C. Samkhar (Mr.)
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OR

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For further ANEC related information, please see the ANEC website: www.anec.org.in

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His Holiness the 14th Dalai Lama on Education and Nonviolence

Cedar Falls, IA, USA, 18 May 2010 - On May 18, 2010, His Holiness gave an hour-long interview to the Chinese language media outlet, Duowei. The interview was conducted by its chairman, Mr. Yu Pinhai, who had flown to Cedar Falls from Hong Kong, for the purpose.

Following the interview, His Holiness left for the McLeod Center of the University of Northern Iowa to participate in a panel discussion on "Educating for a Non-violent world." His Holiness began by apologizing for his delay as he said he was giving an interview to a Chinese journalist.

Gloria J. Gibson, executive vice president and provost at the University of Northern Iowa, moderated the session. The other panelists were Art Erickson, founder and CEO of Urban Ventures Leadership Foundation (UULF), who has been working with young people, facilitating community development, and forming collaborations and networks; Judy Jeffrey, former director of Iowa Department of Education; Jackson Katz Founder and director of Mentors in Violence Prevention; and Lee Rainey, president of

C-Level Consulting who has been involved with rehabilitation work in Minneapolis for many years.



The panelists discussed violence in schools, communities, and the workplace. They talked about ways in which we, as individuals and as a society, can address issues of violence, promote civility and enhance understanding through education.

The panelists first made presentations about their personal involvement in efforts to educate the youth and less privileged members of the society. They then posed questions to His Holiness on his perception, including on the incorporation of the value of compassion in outreach to the community.

His Holiness said it was his first time in Iowa and he was glad to be participating in a serious discussion. He greatly appreciated the personal experiences of the panelists. He said it was his basic belief that it was only a minority of the people in the world who were involved in violence or similar action.

His Holiness talked about the need of education of the heart in addition to the education of the brain. He said there was need to incorporate the study of moral ethics in the education system. His Holiness concluded that a compassionate and warm hearted individual invariably would be a healthy individual, which would lead to a healthy family, which would in turn lead to a healthy community.

ANEC Activities at a Glance (Feb. 2010 - July 2010)



ANEC Executive Director Tenpa C. Samkhar meeting with His Excellency Ambassador P.A. Nazareth and Madam Manika Jain, Director, Liaison Office, Ministry of External Affairs, Govt. of India and ANEC volunteers at the ANEC Office on May 13, 2010.



ANEC Executive Director, Chief Resource Persons, Training Officer, Asst. Training Officer and ANEC Volunteers during the Thanks Giving Dinner for Gendlers at the Tibet Kitchen in Mcleod Ganj on May 06, 2010.



ANEC Executive Director meeting with Mr. Lobsang, Meditation Teacher, Tushita Retreat Centre and visitors from Korea and Singapore at the ANEC Main Office in March 2010.



ANEC Executive Director, Trainer, Asstt. Trainer, Office Secretary cum Accountant with Dr. Eileen R. Borris, President and Ms. Linda Noble, Program Officer of Institute for Multi Track Diplomacy, USA on June 4th 2010 at the Surya Hotel in Dharamsala.

Let's make 21st century violence free: Dalai Lama to world leaders

(Source: MyNews.in 05-Jun-2010)

Gulabgarh: Tibetan spiritual leader Dalai Lama today appealed the world leaders to come forward and make violence-free the 21st century.

Dalai Lama, who arrived here this morning on a two-day visit, addressed a multi-religious religious congregation in this town of Paddar area in mountainous Kishtwar, about 350 km northeast of Jammu.

J&K Chief Minister Omar Abdullah had specially flown from summer capital Srinagar to this town to receive the spiritual leader on his maiden visit to Paddar area - famous for Sapphire mines.

Addressing a gathering of about 10,000 people, Dalai Lama admired the social fabric in India where people following different faiths live together peacefully.

People living in India live without any conflict. This is a good symbol, he said while advocating path of non-violence.

Let us make this century violence free, Dalai Lama said demanding world

leaders to follow path of non-violence.

He appealed the people of Kishtwar, which



used be a hot bed of militants, to continue with their rich multi-cultural heritage and maintain religious harmony and tranquility at all costs. Earlier after his arrival at 0930 hrs, the Tibetan leader visited Gompa here.

He stayed there for at least two hours and

had a conversation with Mr Abdullah. Dalai Lama also recalled his meetings with the Chief Ministers father Union Minister Dr Farooq Abdullah and grandfather former Prime Minister of J and K Sheikh Mohammad Abdullah.

Tight security arrangements were made for the visit of Tibetan spiritual leader to Gulabgarh -- a small populated area on the bank of Chenab river, also known as Chanderbhaga.

The sleeping town was spruced up to welcome the Dalai Lama on his first visit to Kishtwar district. Earlier, his visits had remained confined to the Buddhist dominated Ladakh area. Dalai Lama will inaugurate a Buddhist Centre in Paddar area which borders the Zaskar Valley in Kargil district of Ladakh.

State administration, under the close supervision of the Divisional Commissioner, Jammu, has made fool-proof arrangements for the visit of spiritual leader.

ANEC Activities at a Glance (Feb. 2010 - July 2010)



ANEC Chief Resource Person Rabbi Everett Gendler and Training Officer Lhakpa Tsering facilitating workshop on Active Nonviolence for monks and nuns at the Tsechokling Monastery on April 22, 2010..



ANEC Chief Resource Person Rabbi Everett Gendler giving talk on Active Nonviolence to Tibetans in Majnu Ka Tilla Camp at the SOS Tibetan Children's Village Day School, Delhi on April 17 & 18, 2010.



Mr. Lobsang (Richard), Meditation Teacher, Tushita Retreat Centre, thanking ANEC Executive Director and Chief Resource Persons for ANEC workshop at the Tushita Retreat Centre on April 26, 2010.



ANEC Executive Director Tenpa C. Samkhar making Opening Remarks on the first day of ANEC Workshop for Tibetan Teacher Trainees at the College for Higher Tibetan Studies, Sarah on April 23, 2010.



Heroines of Peace – The Nine Nobel Women

The Nobel Peace Prizes at their best set before us an array of great human spirits. The nine women Prizewinners clearly belong in this list. They come from a variety of backgrounds and represent a variety of forms of peace making.

UNIVERSAL NONVIOLENT TRAINING - A Moral Equivalent of Universal Military Training

Proposed by: Rabbi Everett Gendler & Dr. Mary Gendler (Chief Resource Persons of ANEC)

continued from the first issue of 'ANEC Messenger':

Spiritual Elements

Along with an appreciation and cultivation of the spiritual for its own sake, major religious traditions have always been interested in some of the potential practical effects of the spiritual. The Hebrew prophet, Isaiah, is one of the earliest to suggest that faith, trust, silence and stillness may contribute to personal strength that can have important political consequences. (Cf. Isaiah 30:15) In this troubled and turbulent century, M.K. Gandhi in South Africa and India, and M.L. King, Jr., in the United States provided stirring examples of this faith-based power. Given the centrality of religious teachings in the Tibetan tradition, it seems most appropriate, then, begin by mentioning certain aspects of Buddhist teaching that could directly contribute to effective nonviolent actions. To speak in pragmatic terms is in no way to devalue pure spiritual practices which have no external motivations or purposes; such purity of approach, of course, is fully respected. In the present context, however, it is also appropriate to illustrate briefly some ways in which these practices could contribute to a nonviolent struggle.

Tibetan Buddhist meditation cultivates the ability to see the world clearly, unclouded by wishful thinking. It also offers guidance for overcoming fear and for gaining a sense of balance and equilibrium. Are these not

valuable practical asserts for those engaged in active nonviolent struggle?

The discussion and comprehension of ideas and teachings about universal compassion for all sentient beings is another feature of traditional Buddhist practice. What might this mean if it were seriously applied to the Chinese? Here, besides facing the personal obstacles to



such compassion and the difficulties of its cultivation in the present political situation, one would look at some of the possible effects of such an attitude where it is effectively communicated to the Chinese with whom Tibetans are in contact. Obviously, strong emotions will be raised by this issue, and these would become one focus for the category of Emotional Elements. (see below). One would also want to raise the question of how Tibetans should treat those Chinese who chose to remain in Tibet after the Tibetans achieved their independence or autonomy.

Physical Elements

Physical exercises can strengthen and give

tone to the bodies of the young people. These should include both standards by physical education conditioning exercises, elements of basic military training designed to strengthen the body, and any traditional Tibetan movements and practices intended to develop physical poise and balance.

Disciplined drills in marching formations, with music, will give practice in cooperative movement, provide an outlet for the energy of young people, and permit the preparation of morale-building and community-building pageantry to be shared with the Tibetan populace at large. (Cf. The marching bands and formations which are seen at the Tibetan Children's Village annual celebration.)

Also valuable would be instruction in self-protective techniques to be used when facing a brutal adversary. These would include ways of protecting the skull, the face, the groin, etc.

Training in basic health and hygiene should be a part of the program. This should include information about cleanliness, diet, and exercise as well as the hazards to health of drugs, alcohol, smoking, poor eating and sleeping habits, etc. The young people should learn that failure to take care of the body is a form of violence to oneself. An unearthly population will be less able to defend itself either violently or nonviolently.

See remaining in next issue...

THE TRAGEDY & GLORY OF TIBET

(By Alan Nazareth, Former Indian Ambassador to Mexico, Managing Trustee, Sarvodaya International Trust, Bangalore)

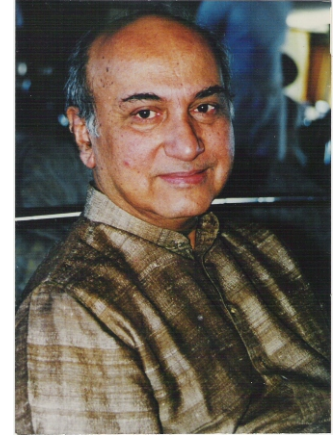
The invasion and occupation of Tibet by China in 1950 and its subsequent destruction, particularly during the Cultural Revolution, of many of its monasteries and cultural treasures is a great tragedy for Tibet, quite likely the greatest that has befallen it since its first great king Song Tsen Gampo who unified the various Tibetan tribes, created a well administered kingdom and introduced Buddhism in the second half of the 7th century. Because of the Chinese invasion thousands of Tibetans including His Holiness the Dalai Lama have been forced to live in exile. This undoubtedly is very painful to them. Ironically, however, in this dark cloud the rest of the world sees a silver lining. Just as the fall of Constantinople to the Turks in 1453 restated the Renaissance, the fall of Lhasa to the Chinese in 1950 is sprouting, slowly but surely, to a new Renaissance – a spiritual one. His Holiness the Dalai Lama is its leading light.

Very little of the great legacy of Tibetan Buddhism was known to the world outside of China and central Asia until the first half of the 18th century. The first European to discover this was Ippolito Desideri, a Jesuit missionary, who arrived in Lhasa in 1716 and lived there for five years. He mastered the Tibetan language and acquired an amazing knowledge of Tibetan religion, life and customs. Unfortunately, because of the total lack of interest among his superiors his valuable research and writings remained unpublished until the early 20th century. Meanwhile another dedicated scholar, Csoma de Koros of Hungary, arrived in Tibet in 1823, studied the Tibetan language, wrote a grammar and

dictionary for it, and made a detailed inventory of the Tibetan Buddhist canon. Csoma is now generally accepted as the founder of modern Tibetan studies and the one who first brought Tibet's rich Buddhist legacy to the notice of the world. His work clearly established that the Tibetan canon was almost entirely translations from Sanskrit. Subsequently, between 1930-40, the eminent Italian scholar, Guiseppe Tucci, brought to light other hitherto unknown treasures of Tibetan religion, history and art, as a result of his arduous research in various remote areas in Tibet. But all the strenuous efforts and valuable research of these scholars remained confined mainly to academia.

It is the forced exile of Tibetan scholars and His Holiness the Dalai Lama that has brought the wealth of Tibetan Buddhism and its deep spiritual insights to the notice of millions of ordinary people, particularly those in affluent countries, who having had a surfeit of material possessions are now searching for real and enduring happiness. The over 2000 Buddhist Dharma centres that have sprung up in various parts of the world and in which the simple arts of proper breathing, mental relaxation, introspection and meditation are taught are drawing hundreds of persons to them. Many have given up smoking, drinking and drugs and found new purpose in their lives as also inner happiness. Meetings and seminars where His Holiness is to speak are attended by thousands including the elite. This “Simple Monk”, as he modestly describes himself, has become a global celebrity, honoured with the Nobel Peace Prize and received respectfully by many heads of state and government. His prime

message is always the same – If you want to be happy make others happy; if you want peace in the world begin by finding peace within yourself as also ways of resolving conflicts through love and compassion for the opponent.



The eminent historian Will Durant, in 'The Story of Civilization'(Vol.1) has written thus about Tibet and its monumental contribution to Buddhism “In the seventh century AD, the enlightened great spiritual king, Song-Tsen Gampo, established an able government in Tibet, annexed Nepal, built Lhasa as his capital. Having Invited Buddhist monks to come from India to spread Buddhism, he inaugurated the Golden Age of Tibet. Thousands of monasteries were built in the mountains and on the great plateau; and a voluminous Tibetan cannon of Buddhist books was published in 333 volumes, which have preserved for modern scholarship many works whose Indian origins have long been lost..... Buddhism, like Christianity, won its greatest triumphs outside the land of its birth – and won them without shedding a drop of blood.” Today, thanks mainly to His Holiness the Dalai Lama, the world is learning that great and enduring triumphs are only won without shedding a drop of blood. May His Holiness live long and be heard in all corners of the world, clearly and loudly!

Active nonviolence as I see it.

By Ilkka Kastinen from Finland – ANEC Volunteer

Active nonviolence has more potential than Facebook, Nokia and China put together. The subject deals with people, among other things. It makes life more tolerable, loving, peaceful and sometimes even pleasant. Because of that it will most probably become the hit thing of the millennium.

I think the world is getting ready for it. Despite occasional downturns in the global economy, the absolute wealth is increasing. Nothing wrong with that. I want people to persevere, be creative and advance. I should have mentioned love, but it is built in humanity, so it will follow us, no way to avoid it.

Maybe we should make it happen faster. I say, let's not hurry. Active non-violence may not be called a religion. It may perhaps be as close to a philosophy as common sense is.



Finding ANEC- An Unexpected Blessing!

By Rajesh Chandran
Life Skills Coach and Mentor, Ludhiana.

I was at Dharamsla in May 2010 to conduct a workshop on Lifeskills and alternative teaching tools for the students and the teachers respectively of the Gamru village school. I did not have the slightest of the clue that this workshop will have such an immense impact not only on my work but also me as an individual.

Well, pondering over this thought as one evening I got out of my guest house for a stroll on the Khunyara Road (and this wasn't the usual path that I would take for my evening walks) seems now that as if god wanted me to go and find the answers to my growing concerns about the village children's education.

I had no premeditation of what was to happen next. At the bend of the road that I treaded upon I saw this board on the first storey of a house that read "Active Nonviolence Education Center" "Wow" is exactly what I would describe of what I would call the first word in my mind followed by a "thank you god". Sadly the office was closed by that time of the day

and I decided to return the next day. Somewhere in my heart I knew that I have found the right place to get the right answers to my questions that had bothered me about the education of the tribal children at the Gamru School.

The next day I went back with some excitement and the feeling that I would say perhaps a mix of hopes and "god has a plan" in all this. Upon reaching the office I got what I would say more than what I expected.

Mr. Tenpa Samkhar, the Executive Director of ANEC gave me a warm welcome, something I did not anticipate being first time visitor to the ANEC main office. He shared his vision on active non-violence and its importance in the global scenario. We particularly discussed the importance of the active non-violence as a way of social life and professional dealings between the local Indian community and the Tibetan community in Dharamsala.

We also shared ideas towards educating the people on life skills and non-violence both from the Tibetan and I n d i a n community.



I would like to thank ANEC as not only did I get an opportunity to enhance my work at the village school also I think I will be able to make a difference to my life and perhaps that of others.

I firmly believe that Active Non- Violence can play a major role not only in world's political situation but also if it is induced in day to day life at domestic and social level and at workplace then the world will surely be a better place to live. I eagerly look forward to enjoying further collaboration with ANEC in making our world more loving, peaceful and nonviolent.

Some Significant Quotes on Peace and Nonviolence

"Better than a thousand hollow words, is one word that brings peace."

- The Lord Buddha

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

- Mohandas K. Gandhi

"If we have no peace, it is because we have forgotten that we belong to each other."

- Mother Teresa

"There are many causes I would die for. There is not a single cause I would kill for."

- Mohandas K. Gandhi

"If you can, help others; if you cannot do that, at least do not harm them."

- His Holiness the 14th Dalai Lama

"As someone who stands here as a direct consequence of Dr. King's life work, I am living testimony to the moral force of non-violence. I know there's nothing weak - nothing passive - nothing naive - in the creed and lives of Gandhi and King."

- Barack Obama

"Whether one believes in a religion or not, and whether one believes in rebirth or not, ... Nonviolence is the appropriate method."

- His Holiness the Dalai Lama

"A people free to choose will always choose peace."

- Ronald Reagan

"Peace between countries must rest on the solid foundation of love between individuals."

- Indira Gandhi

"Nonviolence is a powerful and just weapon. It is a weapon unique in history, which cuts without wounding, and ennobles the man who wields it. It is a sword that heals".

- Martin Luther King, Jr

"If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner."

- Nelson Mandela

"Having flung aside the sword there is nothing except the cup of love which I can offer to those who oppose me."

- Mohandas K. Gandhi

A Nonviolent World: seemingly close, yet practically far away!

By Lhakpa Tsering (Mr.) ANEC Training cum Teaching Officer

The fact that nonviolence as a weapon is more powerful than the most powerful weapons cannot be denied. We often get unnecessarily confused and misunderstand this fact in a wrong way. However unlike other living beings, human beings possess a unique ability to think and analyze things with different perspectives.

With the invention of highly destructive arms like the AK47 and deadly nuclear arsenals, the world became quite an unsafe planet to live in the 20th century with hundreds and thousands of people killed in the two major World Wars. Fortunately, the world today has become a much safer place with inspirational messages of love, compassion, peace and nonviolence by the great apostles of peace and nonviolence like the Mahatma Gandhi, Dr. Martin Luther King Jr., and His Holiness the Dalai Lama. Let us take a glance on some of the core concepts of nonviolence shown by these outstanding leaders who advocated love, compassion and nonviolence and continue to inspire millions around the globe.

'Satyagraha' (Gandhian Nonviolence) is a philosophy and practice of nonviolent resistance developed by Mohandas Karamchand Gandhi. Gandhi resorted to Satyagraha in the Indian independence movement against the British rule in India, which eventually helped India win its independence in 1947. It aims to attain the truth through love and right action; it demands the elimination of violence from the self and from the social, political and economic environment. The Satyagraha theory influenced Nelson Mandela's struggle in South Africa under apartheid, Martin Luther King, Jr.'s campaigns during the civil rights movement in the United States, and many other similar movements. Although Mahatma Gandhi was not the author of the principle of non-violence, he was the first to apply it in the political field on a huge scale.

His Holiness the Dalai Lama has been tirelessly working to promote love, compassion, peace and nonviolence all over the world. His Holiness had said: "Ahimsa or non-violence is a powerful idea that Mahatma Gandhi made familiar throughout the world. Nonviolence does not mean mere absence of violence. It is

something more positive, more meaningful than that. The true expression of non-violence is compassion." His strict adherence to the policy of Middle Way Approach based on non-violence in resolving the Tibet issue won him the respect and affection of world leaders and millions of people throughout the world and it also offers a hopeful solution to the most difficult political, environmental and personal problems of our times.

Martin Luther King Jr., had adopted Gandhi's nonviolent methods in his struggle to win Civil Rights for African Americans. He had always advocated nonviolent methods in the face of violent repressions from the opponent during the years of American Civil Rights' Movement. The philosophy of nonviolence espoused by Martin Luther King, Jr. is articulated in some of his basic principles of nonviolence as: it emphasized that nonviolent resistance is not a method for cowards, it does not seek to defeat or humiliate the opponent, but to win his heart, it also directed its attack against forces of evil rather than against the persons who happen to be engaging in the evil, it goes on to an extent of accepting suffering without retaliation towards the opponent and further it goes on to hold that at the center of nonviolence stands the principle of love – creation of the beloved community.

Aung San Kuu Kyi was influenced by both Mahatma Gandhi's philosophy of non-violence and by more specifically Theravada Buddhist concepts, entered politics to work for democratization, helped found the National League for Democracy on 27 September 1988, and was put under house arrest since 20 July 1989. She views nonviolence as a very powerful weapon which yields only positive result. However, one needs to work for whatever she/he wants. In her own words, "You don't just sit there doing nothing and hope to get what you want. It just means that the methods you use are not violent ones." She laid emphasis on what she called 'Engaged Buddhism' as active compassion which means doing something about the situation by bringing whatever relief you can give to those who need it the most, by caring for them, by doing what you can to help others. She further described it as the spiritual steadiness that

comes from the belief that what you are doing is right, even if it doesn't bring you immediate concrete benefits. It's the fact that you are doing something that helps to soar up your spiritual powers.



Nelson Mandela was committed to non-violence and put an end to apartheid, he became the President of South Africa in 1994 after spending 27 years in prison altogether. He also became one of the world's most prominent advocates of peace and racial harmony for all mankind.

A brief analysis of the great apostles of peace and nonviolence suggest that these great souls worked to bring peace, justice and equality to this conflict-ridden world. Their ultimate goal is to create a deeply rooted culture of peace and nonviolence throughout the world. However, we must remember that such a society is not possible if we do not actively participate and support these ideals.

When we look into some nonviolent movements around the world not all individuals who led the movement had charismatic leaders, such as Gandhi or Martin Luther King, Jr., yet had led a very successful struggle like the Serbian's nonviolent uprising against Slobodan Milosevic and the former Czechoslovakia's Velvet Revolution. Any ordinary responsible person can have tremendous power and force to make social change if she/he has in-depth knowledge and skill to mobilize others to affect changes.

In conclusion, carefully study this: "The rationale for the use of nonviolence as the preferred method of political activism or philosophy of life rests on the twin convictions that it 'works' instrumentally and that it is 'right' ethically."

"WHY I CHOSE TO JOIN ANEC"

By Tenzin Ngawang (Miss)

ANEC Office Secretary cum Accountant

The Active Non-Violence Education Center (ANEC) promotes knowledge and expertise relating to peaceful, non violent alternatives in resolving disagreements and problems at various levels of the human society. This naturally attracted me towards joining ANEC and being active part of this important Education Center. It is also my firm belief that the Tibet issue can be resolved through and only through nonviolent strategy. ANEC also disseminates and promotes the message of love, compassion and peace so enthusiastically advocated by His Holiness the Dalai Lama, Mahatma Gandhi and other great international leaders.

The prime reason for my interest and decision to join ANEC is my strong belief in the principle of non-violence. Being a part of ANEC will naturally facilitate the opportunity to actively share and contribute my humble knowledge and active participation in the noble movement

for promoting peace and non- violence .The ongoing workshops and trainings conducted by ANEC will always make it possible for me to contribute my very best efforts in realising the objectives of ANEC. ANEC educates and trains not only Tibetans but also non-Tibetans from various parts of the world.

The main objective of ANEC is to educate people in resolving problems and disagreements through non -violent action and never through resorting to violence. Violence is always counter productive and violence breeds nothing but more and more violence. Resolutions to problems and disagreements through violence and bloodshed is always short lived and temporary.

With non violence as our weapon we can always make our world more loving, compassionate and peaceful. Non-violence has been shown as the most

reliable and trustworthy path by Mohandas Karam Chand Gandhi and the need of the hour is to follow in his footsteps.

As a staff of ANEC I can always obtain more in-depth knowledge and expertise on Non -Violence as an alternative. Apart from giving me the opportunity to share my own ideas and knowledge on Non-Violence. As a Tibetan I always have the huge and important responsibility towards my fellow countryman and the future status of my own country. It is my strong conviction that Tibet can be liberated only through non -violence. Bloodshed and violence will only make the situation worse.

I am, therefore, delighted that I am now



Nonviolent Strategies – essential for a spiritually and physically healthy society.

By Lobsang Tenzin (Mr.) Assistant Trainer

The rapid acceleration of technological advances in recent centuries has brought about many improvements. However, at the same time destructive potentials have also increased and conflicts and violence are multiplying. As a direct result of violence and intolerance millions of people have lost their lives in the twentieth century. The dawn of the twenty-first century has brought no special change from violence to nonviolence.

His Holiness the Dalai Lama has said: "Happiness is not something ready made. It comes from your own actions." Every human being desires a happy life rather than a miserable one. A happy life is possible only if we human beings develop inner qualities like love, compassion, kindness, tolerance and power of forgiveness. The real solution to end unhappiness and sorrow is to resort to peaceful, nonviolent resolutions to all problems. This nonviolent action generally comprises three broad categories; Acts of Protest and Persuasion, Non-cooperation, and Nonviolent Intervention.

Nonviolent acts of protest and persuasion are symbolic actions performed by a group of people to show their support or disapproval of something. The goal of this kind of action is to bring public awareness to an issue, persuade or influence a particular group of people, or to facilitate future nonviolent action. Methods of these acts include speeches, public communications, petitions and other public assemblies.

Noncooperation involves the purposeful withholding of cooperation or the unwillingness to initiate in cooperation with an opponent. The goal of noncooperation is to halt or hinder an industry, political system, or economic process. Methods of Noncooperation are like labor strikes, economic boycotts, civil disobedience, tax refusal, and general disobedience.

Nonviolent Intervention, unlike protest and persuasion, and noncooperation, is more direct method of nonviolent action. Nonviolent Intervention is often more immediate and effective than the other two

methods, but is also harder to maintain and more taxing to the participants involved. Methods of intervention include occupations (sit-in), defiance of blockades, non violent harassment, and nonviolent obstruction and so on.

These are the broad categories of nonviolent methods which can resolve the conflicts peacefully between two parties whether it is a political or personal issue. It is also important to have a good motivation. Mahatma Gandhi had said: "Hate the Sin, Not the Sinner." Nonviolent alternatives are not for destruction of human beings but for destroying wrong deeds of human beings. It is, therefore, very important that education and training on active nonviolence strategies be introduced in all schools and other educational institutions.



ANEC'S Message of Nonviolence brought to the Tushita

By Richard Meyer (Lobsang) from Holland
Meditation Teacher of Tushita Meditation Centre



Two and a half years ago I came to India to learn Tibetan. But I didn't expect that learning Tibetan, especially reading Tibetan Buddhist philosophy, would take so many years, and I stopped making the effort to learn Tibetan and went on forwards in the direction of Buddhist practice. I now do retreats and work on a volunteer basis as a meditation teacher in Buddhist courses at Tushita Meditation Center in Dharamsala some months ago, I came into contact with Mr. Tenpa C. Samkhar, Executive Director of ANEC and really appreciated his way and the dedicated effort that he makes in bringing the message of nonviolence into the world. I was so touched that I organized a lecture of ANEC in a ten day course

Introduction to Buddhism in Tushita. Even with the short time that was available for the lecture it was inspiring and became successful.

I think that the strategies of nonviolence are very beneficial and embrace the purpose and meaning of life. When we think about the meaning of life – which is actually a very important question – we will discover that the meaning, or its purpose, is to benefit others. And to benefit others or to give service to others we have to have a positive mind. This means a mind with positive values such as kindness, sympathy, compassion and love; these values can be utilized to serve the world. On the other hand, a negative mind, like a mind with hatred, greed, jealousy and ill will, can become a mind that easily falls into using violence against something that it does not like. Even nowadays people think out of ignorance that using violence

is a way to fulfill their goals in life. So in this way, I am very happy and really appreciate that ANEC educates and offers antidotes for the ignorant violent mind. I therefore hope that we can welcome ANEC to Tushita on many occasions in the future, and in general, that the message of nonviolence, the base for a positive mind, may be developed in the minds of all sentient beings. A positive mind is the only way that can bring happiness and peace to ourselves and most importantly to others. I think this is the best way to give a contribution to world peace and to conclude our purpose and meaning of life. May there be no obstacles for this and may it be realized without delay.

The Tushita Meditation Centre and ANEC can together contribute greatly to world peace and nonviolence. The initial step towards this noble goal is already taken.

Volunteering at ANEC

By Louisa Wright from the UK - ANEC Volunteer

Before coming to Dharamsala, the concept of active nonviolence was one that I found hard to grasp – it seemed paradoxical that nonviolence could be an active strategy; indeed, that it could be taught and learnt. I was thus excited to hear about, and to be accepted as a volunteer at the Active Nonviolent Education Centre.

Our trip happened to coincide with that of ANEC's Chief Resource Persons, the Gendlers. As well as many fascinating conversations with Tenpa C. Samkhar, Lhakpa Tsering and the Gendlers about the nonviolent movement. We were also able to attend a workshop they held with the Executive Director, Trainer and Assistant Trainer at the Tibetan Transit School. This was an excellent introduction to what ANEC does. We were able to watch about 500 newly arrived Tibetans learn a little of the theory behind nonviolence and its necessity, and some nonviolent strategies that would hopefully help them in their struggle. This was followed by some interesting questions from the students, such as the difference between Buddhist and Western notions of nonviolence, and what does freedom for Tibet *really* mean?, which have given us much to think about in

our time volunteering.

We have been helping ANEC establish the new Branch Office in McLeod Ganj. The branch office will be a great way for westerners and Tibetans to learn more about nonviolence and how it is related to the Tibetan issue. That there will be a member of ANEC staff there, and the provision of a library of literature on the Tibetan issue and the theory and history of the nonviolent movement, will be, we believe, a good way of helping anyone who wishes to learn more about ANEC and what it does, and the nonviolent movement in general.

Prior to working with ANEC, I had slight discomfort about my position as a Westerner coming to India to help spread the message of nonviolence. I am from a country that continually is at war with another, and has been throughout history. The UK certainly doesn't have a good record for nonviolence. However, since being here, I have been able to think about small movements in the UK and elsewhere in the West, such as the Women of Greenham Common, in relation to the Tibetan struggle. Hopefully, these small

and successful examples of nonviolence, and being able to educate people about them, will show that nonviolence has proven to be a powerful tool against oppression.



I now understand more the need for *active* nonviolence. I feel that the work of ANEC in relation to the Tibetan issue is crucial – from its insistence on an assimilation of western and Buddhist ideas of nonviolence (supported by His Holiness the Dalai Lama), to the grassroots workshops. I also feel the need to return to the west with the inspiring message of ANEC, that active nonviolence is not only appropriate, but a successful means of resisting violence and oppression. I am very grateful to Mr. Tenpa C. Samkhar and to all the staff at ANEC for giving me the opportunity to learn so much about the nonviolent movement. It has truly been such a wonderful experience for me!

Quakers and the Peace Testimony

By Chris Walker from the UK - ANEC Volunteer

As a Quaker, volunteering at ANEC has been an insightful experience. Quakers, or the Religious Society of Friends, began as a religious movement in 17th Century England, born out of dissatisfaction with the established church. The founders of the society sought a form of religious experience that was not mediated through clergy and rejected the hierarchy of the existing church. Instead they engaged in a more direct form of worship to God or 'the spirit'. Since this original questioning of mainstream Christian worship, Quakers have joined together in mostly silent worship, in which any member may speak their thoughts.

Throughout the development of Quakerism, Friends have experienced persecution for their religious beliefs and practice. Many were imprisoned and beaten during the Society's early years in Britain, Ireland and the British Colonies. In Massachusetts Bay, USA, individuals were even executed for their religious activities.

Today, Quakers have evolved into a faith group that holds no fixed doctrine, but instead adopt four testimonies of Truth, Justice, Simplicity and, perhaps most importantly, Peace. The Peace Testimony originates from the belief that there is what we call 'that of God', 'the spirit' or 'the light', depending on the individual's

personal beliefs, in everyone. This means that at base, we share a common sense of humanity, morality, love and suffering with all people.

However, the important part of a testimony is that this belief or commitment should be lived actively in one's everyday life, work and relationships. Part of this commitment means that Quakers have traditionally been actively involved in peace and social justice movements. Quakers were highly active in the abolition of slavery in the USA and Britain and its colonies. Later, many Quakers went to prison for refusing to fight in the First and Second World Wars. Today, Quakers have a central place in the movement for disarmament, anti-war, human rights and trade justice movements.

Like the teachings of Gandhi, Dr. Martin Luther King and His Holiness the Dalai Lama, Quakers' rejection of violence means that their social action is practiced through nonviolent means. This includes attending marches, lobbying politicians, economic boycotts and holding vigils. However, many have also taken part in nonviolent direct action, including blocking roads to nuclear weapons bases, occupying government property and even holding silent meetings for worship whilst doing so.

As a faith group that stands for the kind of justice and freedom that Tibetans struggle for, I'm sure I can speak for Quakers in saying that they would be highly

supportive of the approach being taken by ANEC to centre the Tibetan struggle in nonviolence. One great privilege that most Quakers have is that they live in societies in which protest is relatively free, and taking part in illegal direct action will result in a criminal record at worst. When I return to the UK, I want to encourage Quakers to actively support organizations like ANEC that teach the importance of nonviolence in highly oppressive societies where resorting to violence may at first seem attractive or the only option. Nonviolent groups in the West like the Quakers have a responsibility to show support to those whose commitment to nonviolent struggle may be their only chance of freedom and cultural survival.

My time spent with ANEC as a volunteer remains absolutely unforgettable!



Nonviolence and compassion – a great idea!

A sharing of what supports me to live it!

By Amanda Raine, Non-violent Communication Trainer from the UK

As a Westerner I am not facing the same adversities as the Tibetan people. However, I still face challenges in my own life to live from a place of compassion and nonviolence. On the 28th of April 2010 I had the opportunity to share with ANEC my understanding of 'Nonviolent Communication', developed by Dr Marshall Rosenberg. NVC greatly supports me on my journey to the path of nonviolence and compassion, and I have been sharing this work across India for over three years, through Compassionate Communication workshops.

We can look at the situation in Tibet and other situations around the world and see a lot of pain and suffering, as the

result of acts of violence. Yet we often don't need to look beyond ourselves and our families to find that many of the dynamics being played out between countries we are inflicting on a smaller scale in our own lives. When I make a mistake in my life, forget something or say something I wish I had not, often the first response is attack, judgment of myself and harsh inner criticism. I am literally taking a stick and hitting myself for getting it wrong! I have even attacked myself for not being 'compassionate' enough! An interaction with a rickshaw driver, when I am charged three times the price for a journey I regularly take can

stimulate a rage in me, and violent thoughts, and an inner desire to use my 'stick' on him! When I see someone physically hurting another person, often thoughts come to my mind to hurt that person back!

I have spent many years meditating and following Buddhist practices that touch me deeply, and yet anger in myself can be triggered by day-to-day things, and can spin me in to a place far from my values of nonviolence and compassion. I have a deep yearning in my heart to find ways to live compassionately and non-violently with myself and others, and something



that has helped me on this journey is the work of Dr Marshall Rosenberg who developed a process called 'Nonviolent Communication'. (www.cnvc.org)

'NVC' has also been called 'the language of the heart' or 'practical spirituality'. It has helped me so much to live more from a place of compassion and nonviolence, that I am deeply moved to share it when I can. As I had a piece of cake in a cafe in Dharamshala I saw the sign board of ANEC and a few minutes later I found myself in their office and offering to Mr. Tenpa C. Samkhar to do a short workshop on Compassionate Communication, in which I could share my understanding of NVC. I was very grateful to be able to share this process that has helped me so much with Mr. Tenpa C. Samkhar,

Executive Director of ANEC and their chief resource persons Rabbi Everett Gendler & Dr Mary Gendler.

When other people are doing things that do not meet our needs for safety or respect or security, and the situation faced by the Tibetans is a clear example of these basic needs not being met, it is very easy to find ourselves turning those people into 'enemies' in our minds. Seeing them as 'other' and 'threat'. Our heart wants to close down to protect itself from the pain we are feeling. When our hearts close, it is not just our enemies but also ourselves we cut off from.

I am very moved by the intention of ANEC to find a way to practically embody teachings of compassion, and nonviolence

in the move towards a free Tibet. ANEC views nonviolence and compassion as not just a 'part' but the whole. ANEC has a deep awareness that even though there is severe adversity, and much suffering, steps taken quickly, that don't embody the essence of non-violence and compassion, may seem to take us to our goal faster, but they take us off the path of truth and compassion on which Tibet yearns to be built.

I very much enjoyed my time sharing my Compassionate Communication workshop with ANEC and I wish them well on their journey, and hope to connect with Mr. Tenpa C. Samkhar and his wonderful ANEC team again.

“ANEC” and “Gentle Lives, Gentle Ways” - What striking similarity!

By Lobsang Wangchuck from Ireland

How similar ideals, the valuable work of ANEC and the work of “gentleness” in Ireland, encompass our body, speech and mind. The following are some reflections of mine while here in Dharamshala.

It has been most fortunate and timely that I have met with Mr. Tenpa C. Samkhar, Executive Director, ANEC, and his very fine team of trainers. Thank you, sincerely, to each and every one of you. Resulting from our lengthy, interesting and educational discussions at the ANEC office, similar aims, focus and programs of ANEC and Gentleness are complimentary. I particularly focus on the work of Gentleness as we attempt to train and practice it in our communities led by our Director, Dr. Antony McCann, of Magee University, L'Derry, Northwest Ireland. I quote from our literature;

“Trying to live with an attitude of gentleness does not have to mean condemning ourselves to a path of political ineffectiveness. Working towards greater gentleness in every aspect of our lives can mean working towards a more subtle awareness of the political possibilities of life.”

“Gentleness” is sometimes referred to as “a movement,” but would more correctly and accurately be described as “gentleness conversations,” as we continue to train under the umbrella “a politics of gentleness,” both in our communities and in our schools. During the training, the participants are asked to consider that there might be nothing more personal, political

or relevant than attending to the character of our own attitude as we engage in crafting our experience and our relationships. Also, in doing this, there might be no attitude more personal, political or relevant than an attitude to gentleness. An attitude of gentleness can allow us to live the possibilities of hope as a realistic engagement with the here and now of our relationships and circumstances. It can be difficult to find room for gentleness in our lives. It sometimes seems like an impractical luxury. Sometimes we suffer from failures of imagination and lose sight of the possibility that more gentle ways of being in the world are even possible. By becoming aware of how we can crowd gentleness out of our lives, we can maybe leave room for ourselves to live gentleness a bit more. If we let it, maybe gentleness can simply happen!

Our training is flexible and open, but there are many topics. These include: gentleness is possible and may lead to personal and political transformation; exploration of the range of ways we speak for helpful attitudes and helpful relationships; gentle lives, gentle ways, in which we explore our own lives and the world around us, including practical examples of gentleness in parenting, healthcare, conflict response, communication, political activism and martial arts; exploring presence in

relationships
ip-politics
work
better
when it's
here;
making a
difference
in our own
lives and
other
lives;
understand



enclosure: uncertainty and the elimination of uncertainty; “listen to yourself, listen to your situation,” and crafting gentleness; “hope works better when it's here,” in which participants explore/ consider hope as an understanding that nothing is fixed, that nothing is necessary, and that nothing has to be the way it is. Participants will also discuss practical ways in which they might craft more hopeful lives at home, work, and throughout our everyday lives.

Finally, may I wish the valuable ANEC project well as all of us try to integrate the philosophy and practice of nonviolence into my and others' everyday lives.

May all beings be happy and free from suffering!

ANEC Activities at a Glance (Feb. 2010 - July 2010)



ANEC Executive Director Tenpa C. Samkhar facilitating talk on nonviolent strategies for Western participants from various countries at the Tushita Retreat Centre on February 25, 2010



Mr. Passang Tsering, General Secretary, College for Higher Tibetan Studies, Sarah giving the welcome speech for ANEC workshop for Tibetan Teacher Trainees on April 23, 2010.



ANEC Assistant Training Officer Lobsang Tenzin facilitating talk on active nonviolence for participants at the Tibetan Majnu Ka Tilla Camp in Delhi on April 18, 2010.



ANEC Executive Director giving introductory talk on Active Nonviolence to monks and nuns during ANEC workshop at the Tsechokling Monastery on April 22, 2010.



Mr. Tsedup Dorjee, Principal, Sherab Gatsel Lobling welcoming ANEC Executive Director and Chief Resource Persons during ANEC Workshop for teachers and students of Sherab Gatsel Lobling on May 06, 2010.



ANEC Trainer Lhakpa Tsering having exchange with participants during ANEC workshop on Active Nonviolence for monks and nuns at the Tsechokling Monastery on April 22, 2010..



Students and Teachers of the Sherab Gatsel Lobling, Dharamsala, attending ANEC Training/ Open Forum Discussion on active nonviolence on May 06, 2010



ANEC Executive Director, Chief Resource Persons and President of Gu-Chu-Sum Ex-Political Prisoners' Movement during the opening ceremony of ANEC workshop for Gu-Chu-Sum on April 29, 2010.

ANEC Activities at a Glance (Feb. 2010 - July 2010)



ANEC Executive Director Tenpa C. Samkhar making Opening Remarks during the ANEC talks on active nonviolence for Western participants of the Tushita Retreat Centre on April 26, 2010.



ANEC Chief Resource Person Dr. Mary Gendler and Training Officer Lhakpa Tsering facilitating workshop on Active Nonviolence for teachers and Students of the Sherab Gatsel Lobling on May 06, 2010.



Participants from various countries attending the ANEC workshop on nonviolence at the Tushita Retreat Centre on February 25, 2010



ANEC Trainer Lhakpa Tsering facilitating talk on nonviolent strategies for Western participants from various countries at the Tushita Retreat Centre on February 25, 2010



Participants making presentation during ANEC workshop at the Tibetan Majnu Ka Tilla Camp in Delhi on April 17 - 18, 2010.



ANEC Chief Resource Person Dr. Mary Gendler and Training Officer Lhakpa Tsering facilitating workshop for students of the Gu-Chu-Sum Ex-Political Prisoners' Movement on April 29, 2010.



ANEC Chief Resource Person Rabbi Everett Gendler giving talk on Active Nonviolence to Tibetan Teacher Trainees at the College for Higher Tibetan Studies, Sarah on April 23 & 24, 2010.



ANEC Executive Director Tenpa C. Samkhar, Volunteer Ilkka Kastinen and Mr. Rajesh Chandran, Life Skill Coach from Punjab, brainstorming on nonviolent alternatives for resolving human problems on May 19, 2010.

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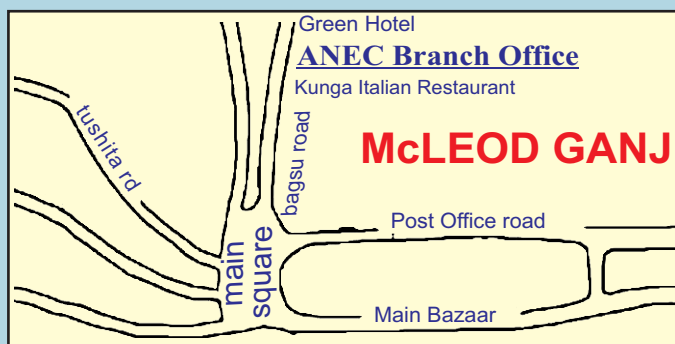
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