

ལྷ་འཆེ་མེད་ཞི་བའི་ལྷ་གྲུབ་སྤྱོད་བདར་བསྟེ་གནས་ཁང་།

ANEC MESSENGER



ACTIVE NONVIOLENCE EDUCATION CENTER

HALF YEARLY

AUGUST 2011 - JANUARY 2012

ISSUE - 5

ANEC PILOT PROJECT : "UNIVERSAL NONVIOLENCE TRAINING" IN MUSSOORIE
December 19th to 30th, 2011

By Tenpa C. Samkhar
(Executive Director – ANEC)

Former Kashag Secretary for Political Affairs/Former CTA Health Secretary

Located at an elevation of over 6000 feet, Mussoorie in December conjures up memories of bone-aching, chilly weather, let alone being an alluring hill resort for visitors. Five years at the CST and six years at St. George's did not quite acclimatize me. Nonetheless, the majestic, fascinating, lofty mountain ranges coupled with the clean, fresh air all around automatically rejuvenates visitors. The ANEC Resource Team was no exception.

The ANEC Pilot Project on "Universal Nonviolence Training" for 20 senior students of the Tibetan Homes Foundation (THF) in Mussoorie is yet another major ANEC educational training program in addition to the ANEC month-long training in Ladakh, month-long training for five major Tibetan

Settlements in south India, month-long training for all Tibetan Schools in Mussoorie and Dehra-Dun area, two week intensive training for the Tibetan Transit School, two week intensive training in Delhi and a series of ongoing ANEC workshops for the Tibetan teacher trainees at the Sarah Institute for Higher Tibetan Studies organized by the DOE of CTA. "Universal Nonviolence Training" – a real fabulous proposal presented by Dr. Mary Gendler and Rabbi Everette Gendler was the basic theme of the recent ANEC Pilot Project for the THF.

Lecture sessions on various aspects of active nonviolence, traditional and

western concepts, film screening on successful nonviolent movements around the world followed by lively, acrimonious brainstorming with the young, energetic participants kept everybody both physically and mentally alert despite the bitterly cold weather.

The Pilot Training Program for the THF encompassed a host of meaningful and

Khorlhatsang and his wonderful team deserve strong compliment and appreciation for collaborating with ANEC to make the Pilot Program a real acclamatory success and a most memorable event for all concerned.

Role plays, brainstorming, individual and group presentations by the participants exceeded the expectations

of the facilitators, thus fully convincing everyone that it was by all accounts an invaluable "ANEC Train the Trainers Pilot Project" for the THF.

Mention must be made of the laudable contribution offered by the additional resource persons from Mussoorie including Mr.N.C. Tripathi, Reverent Phuntsok Rapgyal,

Mr.Tsering Dorjee, and Mr.Tenzin Loten. Their valuable, educative roles were primarily linked to different aspects of the "Constructive Program." Needless to say, the ANEC Pilot Educational Program in Mussoorie would not have been such a meaningful event had not the Gendlers been able to come all the way from the United States. They were indeed the unflinching driving force behind this major training program in Mussoorie.

The spontaneous feedback that ANEC received from the participants at the conclusion of the ANEC training program were highly inspirational to say the least.



pragmatic subject matters including the "Gandhian Constructive Program" designed for competent, independent "Swaraj" (i.e., self rule) – the Mahatma's cherished aspiration for free India after eroding the alien regime. **"The 'Constructive Program' is designed to build up the nation from the very bottom upward"**, said Gadhi-Ji.

Nonviolence in theory and practice with vibrant, enthusiastic participation of the senior students of the THF, the indefatigably dedicated facilitators and the unstinted co-operation, courtesy, and unforgettably warm assistance and hospitality accorded by the then THF General Secretary Mr.Sonam Topgyal



ALL INDIA ACHIEVERS FOUNDATION

(Registered under societies Registration Act XXI of 1860)

F-103, 1st Floor, Vardhman Plaza, Plot No. 14, Block-B, LSC, Mayur Vihar Phase-II, Delhi - 110 091, INDIA
Tel. : 011-22775100, 22775200, 22775400 Fax : 22775200 E-mail : info@aiaf.org.in, aiafindia@gmail.com
Website : www.aiaf.org.in

Ref.No.AIAF/PRO/NS/SBP/07/67/12

Dt. Thursday, 1st March, 2012

President

Ashok. M. Thakkar

(Industrialist)

Vice President

Prof. S.S. Bhatt

(Educationist)

Advisory Board

Sumati Thakur

(Educationist)

Girish Prasad, NRI

(Software Engineer)

Dharmesh Doshi

(Industrialist)

Faisal Ansari

(Industrialist)

Abdul S. Sainuddin

(Educationist)

Mayurbhai Prajapati

(Industrialist)

Francis Manohar

(Industrialist)

Praveen Kochar

(Social Worker)

Manabendra Halder

(Educationist)

Jitender Singh

(Advocate)

Jagdish Vachaney

(Social Worker)

Chander Prakash

(Journalist)

Secretary

D.S. Bisht

Sub: Presentation Of

" SHIKSHA BHARTI PURASKAR "

Dear Mr. Tenpa C. Samkhar,


This is to bring to your kind attention that **ALL INDIA ACHIEVERS FOUNDATION National Seminar** and Awards Function will be organized in New Delhi on **Saturday, 5th May, 2012**. The Topic of this seminar is **" INDIVIDUAL ACHIEVEMENTS & NATIONAL DEVELOPMENT "** This Seminar will be inaugurated and presided over by Union Cabinet Ministers, Governors and other prominent national leaders. AIAF is a national level Organization Which promotes national economic and social development. Leading industrialists, corporate directors, professionals political leaders, bureaucrats and business leaders will be participating in this seminar.

To promote excellence and recognize organisations for achievements in their respective fields the **" SHIKSHA BHARTI PURASKAR "** will be presented in this seminar. This award will be presented by union cabinet Ministers and other VVIP's. You will be pleased to learn that you and your esteemed organization's name has been nominated for this Award on a national basis.

Please send us your brief Self-Profile or Bio-Data Institute's Profile and two passport size photographs for our approval and record. **The Aims & Objects and Application form of AIAF are enclosed. Please fill up the form and send all these documents to us before 31st March, 2012.** The letter of final confirmation for the Award will be sent to you after approval by the Award Selection Committee.

The Seminar will be covered by print media and electronic media.

With best wishes


D.S. Bisht
Secretary

ANEC Editorial Board

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

Editorial Board Members:

Lobsang Tenzin(Mr), Training Officer/Documentation Section Incharge

Tenzin Dasel (Miss)- ANEC Training Officer

Tenzin Nyima (Miss)-ANEC Accountant/Office Secretary

HIS HOLINESS THE DALAI LAMA'S TALK ON NONVIOLENCE AND PEACE

Corruption a form of violence: Dalai Lama

By Times of India - October 3, 2011

Advocating Mahatma Gandhi's principle of non-violence, Tibetan spiritual leader Dalai Lama on Sunday termed corruption as another form of violence.

Urging the people to make the world free of all kinds of violence, the Dalai Lama said, "People who truly follow the idea of non-violence should make every effort to eliminate violence from the society including corruption.

"Corruption is also another form of violence and we need to make more efforts to eliminate this social evil," said The Dalai Lama while giving a message to the world on the occasion of Mahatma Gandhi's birth anniversary.

Stressing upon the need to implement Gandhi's principles, the Dalai Lama said, "While people remember him on his birth anniversary they must make every effort to implement his action of non-violence.

"Implementing Mahatma Gandhi's action of non-violence in our life is a proper way to remember him," the Dalai Lama said. "Maintaining that there is no meaning of repeating his name and paying no attention about non-violence, The Dalai Lama said he thought the idea or the principal of non-violence should be a part of daily life.

"Gandhi's message of non-violence would create a better world after implementation which is very important," the Dalai Lama said.

Terming Mahatma Gandhi's principal of non-violence as a thousand-year old Indian concept of Ahimsa, he said, "Bharat, the birth place of Gandhi, should start this movement of implementation of non-violence."

Expressing his views on social and other developments made by India, Dalai Lama said, "Over nearly 70 years, India has made rapid strides in developing a

democratically open society despite facing corruption and other problems which are forms of violence.

"So people who truly believe in non-violence must stop getting involved in corruption which I think is very important," The Dalai Lama said.

Noting that Mahatma Gandhi's birth anniversary is designated international Non-violence day, the Dalai Lama said the non-violence conti



nue to be important in day-to-day lives as well as in international relations.

Violence in the name of moral principle is very sad, the Dalai Lama

-Phyul (Thursday, Sept. 8, 2011)

"If you criticize Islam due to a few mischievous Muslims, then you have to criticise all world religions," the Dalai Lama said in a keynote address at an interfaith meet explaining that "all religions - including his own - have faithful who carry the seeds of destructive emotions within them. The Tibetan spiritual leader was speaking Wednesday in Montreal at a

conference examining how religions can foster peace in the post-9-11 world. The event, Second Global Congress on World's Religions after September 11 took place just days before the 10th anniversary of the terrorist attacks on Sept. 11, 2001.

"Violence in the name of moral principle is very sad," the Dalai Lama said, comparing it to a "medicine that is supposed to cure you but only makes you sicker."

Stressing on the need to promote dialogue as the only means to resolve conflict, the Dalai Lama said that the bloodshed of the 20th century failed to resolve human problems.

"We will not achieve understanding through prayers to God or Buddha," the Dalai Lama said. "We have to make an effort to talk to each other." Talking on the role of individuals in building a better world, the Dalai Lama said that individuals, not governments, have the power to bring more honesty into the world.

"The practice of compassion must start with one individual, and then share with your own family members," said the Dalai Lama, who was granted honorary Canadian citizenship in 2006.

The Nobel laureate shared his views on how to tackle global challenges like climate change and corruption.

"Corruption is some new kind of disease on the planet," the Dalai Lama said.

The Dalai Lama also chided Chinese communism for having "no ethics" and warned against mining in the Himalayas. "You can change political mistakes, but for ecology it is more difficult," he said.

The Tibetan exiled spiritual leader was quoted by *AFP* as saying that China should allow information to flow more freely and should create an independent judiciary.

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 forth issue of 'ANEC Messenger':

The instruction might take the form of activities, such as presentations of Tibetan songs, dance, making posters using traditional Tibetan symbols; learning old stories and folk tales; making up plays about important historical events, etc. This would be even more effective if ways were developed to integrate traditional cultural symbols and forms of expression into the understandings and expressions of nonviolent struggle and defense. For example, the youngsters might make up a play about an historical encounter between Tibetans and some invading foe in the past. They could show how this encounter might have looked and turned out if the Tibetans at that time had employed nonviolent rather than violent defense.

In this way, practical exercises and relevant simulations of nonviolent strategies for the Tibetan cause would naturally develop from the theoretical, the historical, and the pragmatic study of nonviolent actions this century. The intellectual element, however, approached in this way, will lead quickly to the emotional.

Emotional Elements

It is almost indisputable that once Tibet is regained, many Chinese will remain. Thus, it is crucial that Tibetans and Chinese learn to see each other as "people", and find ways to coexist peacefully. This is not always so easy, and will involve much hard work on both sides.

In any conflict situation, indeed almost any human situation, emotions play an important role not only in how we feel but also in how we think and react. It is important to anticipate and find ways to deal with some of the powerful negative emotions which are bound to rise from participation in relation to the Chinese both now and later, and in nonviolent resistance. Among the most challenging of these feelings are fear, anger, hatred, and the desire for revenge.

Fear: Anytime one is in a situation which is perceived to be dangerous, it is normal to feel fear, for fear alerts us to danger. Soldiers engaged in violent struggles are trained to recognize both the physical signs – sweaty

palms, shaking, shortness of breath, etc. – and emotional clues – a desire to flee or to fight. These are all perfectly normal, instinctive reactions to danger. Those engaged in serious nonviolent resistance will sometimes find themselves in dangerous situations; they must be trained to deal with their fear.

The first step is to learn to recognize these clues and to accept them as useful warnings. The second step is to learn and practice ways of overcoming fear. These can range widely, and their success depends both on the situation and on the psychology of the person involved. Stage



in some sort of contact with other people is a major antidote to fear, reciting mantras, chanting, singing, breathing deeply, humor, are other ways. A belief that the cause is worthy of the risk is crucial for developing the courage and determination to overcome fear.

Anger: When someone has harmed you or someone you love, or has taken something from you unfairly, or has injured you in some other way, anger is an emotion which naturally arises. Within the Tibetan Buddhist tradition, much emphasis has been put on learning to overcome anger, and we would urge that these traditional methods be taught and practiced during this training. Western approaches are somewhat different in emphasis, and focus more on first recognizing and accepting

the anger, then finding alternative ways of expressing and focusing the energy which is behind it, rather than lashing out verbally or physically.

Conclusions

Obviously the above represents only a bare sketch of the focus and possibilities of such a Nonviolence Training Program. It would surely evolve and change over time as many people add their thoughts and ideas and as experience accumulates. Not discussed here are the practical problems associated with mounting a training program of this scale, including personnel, logistics, planning, and money. These, of course, would need to be dealt with were any universal training program, nonviolence or military, under consideration.

The challenges here are increased by the fact that, so far as we know, such a program for training its citizenry in nonviolent struggle and defense has never before been attempted by an entire people with a well organized governmental structure. The closest previous approximation may have been Khan Abdul Ghaffar Khan's Khudai Khidmatgar in the early 1930s, organized in the Northwest Frontier of India in a Muslim setting and inspired by Gandhi. Details of that program in its particulars, however, are few.

Despite the special challenges of such an undertaking, it also presents special opportunities which seem especially appropriate as we humans prepare to enter the 21st Century. The Nonviolence Training Program here envisioned combines elements of traditional Buddhist teachings of universal compassion with Biblically-inspired Western and Gandhi-inspired Eastern social activism, and joins contemplative Buddhist meditation with practical Western pragmatism in harmonious mutual re-enforcement. Perhaps such an example can serve all humankind as we hopefully take another halting, yet necessary step towards the fulfilling future is the ultimate promise of all our most cherished moral tradition.

Nancy Lee Nash
104 Welsby Court, 80 Macdonnell Road
Hong Kong
Tel: +852 25233464 *Fax: +852 28692629 *email* nancyleenash@gmail.com

5 February 2012, Hong Kong

Mr. Tenpa C. Samkhar
Executive Director
Active Nonviolence Education Center
Dharamsala - 176215
Kangra
H.P. India

Dear Mr. Tenpa C. Samkhar,

I'm grateful to DIIR for including in their background published materials of Tibetans in Exile, "*ANEC Messenger*" and the exemplary work being carried out by your Active Nonviolence Education Center.

The articles are inspiring - "Soul Force over Physical Force" is a compelling heading, and what so many people outside India do not know is how much reverence Tibetans pay to Mahatma Gandhi-ji. I want to congratulate ANEC on the ecumenical reach of articles on the importance of non-violent activism - from Rabbi Gendler's piece to a reprint from the New York Times about peaceful protesters in Arabia, Aung San Suu Kyi to Tenzin Tsundue and more. It is also wonderful to learn that Non-violence is now widely and professionally being taught in so many forums by so many people from various backgrounds.

We met years ago during your tenure as Kashag Secretary for Political Affairs, and when I was making rather frequent visits to Delhi and Dharamsala on various missions including Buddhist Perception of Nature (BPN). His Holiness the Dalai Lama is Patron, and the project has been recognized with UNEP and Rolex awards. Quotes first published widely in *far Eastern Economic Review* and BPN materials were featured in background and at the time of His Holiness's Nobel Peace Prize.

I regret not catching up with you in Dharamsala in late December. I missed many people then. Kasur Tashi Wangdi is now living in Canada, others were on their way to Bodh Gaya for the Kalachakra. But the visit was wonderful for having audiences with His holiness the Dalai Lama, His Holiness the Karmapa Lama, and Kalon Tripa Dr. Lobsang Sangay, along with finding many old friends I hadn't seen in years.

It is great news that Non-violence is now widely and professionally being taught in so many forums by so many people from various backgrounds. I hope to meet you again next time I'm in Dharamsala and at that time with a Director from a group I admire, Humanitarian Dialogue (HD). I believe you will find the HD work interesting and with much in common with what your ANEC is doing. Your ideas for humanitarian works will be valuable.

Looking forward to that, and sending my all best wishes.

Nancy Nash



(Free lance Journalist cum Tibet Supporter)

Cc: Mr. Thubten Samphel,
Information Secretary, DIIR,
Dharamsala

What you can do to support the Active Nonviolence Education Center (ANEC)

1. You can always help ANEC by informing people about ANEC, its aims and objectives, its activities for spreading and promoting peace and non-violence and its ongoing workshops and public outreach programs for educating people on active nonviolence strategies for resolving all human problems and disagreements through active nonviolent alternatives.
2. You can help ANEC through individual financial donations or through fund raising on a bigger scale to support ANEC in the production of resource materials, such as, DVDs, leaflets, and books on love, compassion, peace and non-violence.
3. You can also help ANEC through funding workshops, seminars and conferences on peace and non-violence.
4. You can also volunteer to do public outreach and information dissemination in collaboration with ANEC.
4. You can also help ANEC by inviting active and dedicated members. This can be done in consultation with the ANEC Executive Director and getting the membership forms from ANEC.

ANEC GENERAL WORKSHOP CONTENTS OUTLINE

The following subject matters are covered in ANEC Workshops / Open Forum Discussions on Active Nonviolence Strategies as effective and powerful alternatives to violence and hatred:

- | | | |
|--|---|---|
| 1. History, Philosophy and Techniques of Nonviolent Resistance (Based on Professor Gene Sharp's Guidelines on Strategic Nonviolence Methods for peace, nonviolence and democracy) | concept of nonviolence and Modern Western concept of Active Nonviolence. | screening of video films on various Case Studies of Nonviolent Actions and active exchange of views and thoughts between facilitators and participants in a truly democratic fashion. |
| 2. Traditional Buddhist Concept of Nonviolence based on love, compassion, transformation of mind and altruism (to rightly interpret the message of Lord Buddha and His Holiness the Dalai Lama). | 4. Strategic nonviolence methods for achieving healthy democratic norms. | 8. To lay particular emphasis to resort to the above different philosophies and practical implementation of nonviolence strategies for resolving disagreements, differences and problems at all levels of the human society and bringing about the requisite changes and innovations for the establishment of strong, healthy, peaceful and democratic societies. |
| 3. Encouraging harmonious integration between the Traditional Buddhist | 5. Gandhian Philosophy of nonviolence with particular focus on Gandhin Constructive Program, Peaceful Non-co-operation Movement and steadfast adherence to truth and nonviolence. | <i>The above are simply broad line specifics of the topics covered in the ANEC Workshops / Training / Open Forum Discussions on nonviolence theory and practice.</i> |
| | 6. Nonviolence Philosophy as advocated and implemented by the 1964 Noble Peace Laureate - the world renowned US Civil Rights' Leader Reverent Martin Luther King Jr. during the Historic American Civil Rights' Movement based on the famous Kingian Principles of Nonviolence. | |
| | 7. Training facilitation through | |

DID YOU KNOW ?

China ought to be feared because of its weakness, not strength !

- By Bahtiyor Rashidov

In the meantime, all these accomplishments rest on the shaky foundation of exploitation of the millions deprived of elementary social rights. The existing treats to China's security, both internal and external ones, make its road to global leadership all the more difficult.

Is there valid corroborative evidence to back this assumption? Judge for yourselves. Just like with any other country, China's hypothetical status of a world power requires absolute independence from external influence and absence of serious domestic problems. That was how America developed in the 20th century once the Great Depression of the 1930's was over. Processes of globalization did not affect the United States as greatly then as they do nowadays. Status of a naval power separated from the rest of the world by the oceans was another asset guaranteeing America's security. China lacks any such assets. Globalization gaining momentum increases its dependence on the international community. China is located in a potentially unstable region, and that's an external liability. An internal liability boils down to the growing social inequality in the country itself that foments tension in society.

Globalization vs China-ization

Chinese economy's dependence on foreign capitals is substantial. US, European, Japanese, Taiwanese, and Korean companies account for nearly 60% of the total industrial output in China. Four hundred and seventy transnational corporations out of 500 operate in China. Exporters into foreign countries, these corporations wield considerable clout with the foreign commerce of China that already constitutes 37% of the national GDP. That is how foreign capitals exert influence with the principal economic parameter of the country's development.

Global expansion of Chinese produce ups the country's dependence on consumption abroad. Here is a fresh example. Since the United States is so large a market for the Chinese goods, relations with Washington are the factor all of the Chinese diplomacy is centered around. Loss of the American market may crash the Chinese economy. Rerouting flows of goods and commodities to other markets will certainly be problematic and time-consuming.

Geopolitical relations are having their effect on China too, restricting its capacities to a certain extent. Taiwan is a pawn in the geopolitical game of chess between the United States and China now. Official Beijing values its close commercial, economic, and financial ties with the United States too much to jeopardize its relation with Washington over Taiwan.

In the meantime, it is the global problems of international terrorism and extremism that pose probably the worst threat to China. The country in question is too close for comfort to the so called Arc of Instability. Central Asian states, Afghanistan, Pakistan, India constitute a threat of destabilization in the north-west, west, and south-west. In the meantime, it is north-western and western territories that are the poorest in all of China. The Xinjiang-Uigur autonomous district and the Tibet, restive regions clamoring for sovereignty, are located there. All of that may foment a "great Chinese rebellion" and, aware of the implications, official Beijing is doing what it can to normalize the situation and minimize the risk of new conflicts in the region.

Free market socialism, Chinese edition

The Chinese ruling party launched free market reforms to escape the lot of the

late USSR. Unfortunately, it is the Chinese bureaucracy and social strata close to the establishment that are benefiting from the reforms. Party functionaries and state officials are like bona fide capitalist now, with privatized factories and plants and practically all of commerce in their hands.

Chinese workers and peasants by the millions are still living in socialism. Chinese bureaucracy needs the one-party rule to control the vast masses that produce goods and commodities with a high surplus value permitted by low salaries and absence of social guarantees. All of that earns the Chinese establishment fantastic revenues.

Mounting social inequality

According to the latest studies made by the Academy of Social Sciences of China, the gap between the wealthy and the poor in this country keeps widening. Ten percent of the wealthiest representatives of Chinese society own 40% of all private assets in the country. The authorities cannot reverse this negative trend.

Aware that the worsening social stratification may undermine stability, Beijing views the necessity to narrow down the gap as the first priority that takes precedence over everything else. It does not even rule out the possibility of slowing down the economic development as leading to the continued social stratification.

Social guarantees for workers in China are minimal, and loss of job usually leads to impoverishment. Capitalist "reforms" had a thoroughly negative effect on the state-owned sector of national economy that became unprofitable. Millions lost jobs there. Chinese workers and peasants lack trade unions - or any rights for that

matter. The situation worsening, protests become more frequent (up to 100,000 protests were recorded in 2005). They constitute a menace to social stability. "Health care crisis" became a signal of alarm. Chinese state officials bluntly admitted failure of the reforms in this sphere. Medical services are something every second Chinese cannot afford nowadays. The authorities' and society's helplessness in the face of pandemics is another serious threat to national security. China is certainly vulnerable to terrorist acts with the use of germ warfare means.

Chinese dilemma

Official Beijing is facing a difficult dilemma: it has to retain the economic growth and avoid the worsening costs in the shape of political and social instability.

Debates rage in the political establishment of China between supporters of the Development Concept (when "economic development is the end in itself") and Harmonious Society Concept (that promotes social slogans and therefore objectives). The former have been getting the upper hand so far. They claim that the danger to stability is rooted in erosion of the economic growth to under 8% a year and not in inequality. The state is sacrificing well-being of the population to its own economic development.

National idea as salvation

Consolidation of the masses requires a national idea. Chinese bureaucracy believes it has found the solution in promotion of aspirations for the status

of a world power. A similar idea united and inspired the peoples of the former Soviet Union once. Essentially paupers that they were, citizens of the USSR took pride in the greatness of the empire. This idea of greatness helped them overlook their own living standards.

Sure, China's impressive tempos of development set it apart from all other countries of the former socialist camp. On the other hand, accomplishments of the country as such have little if any effect on the lives of the ordinary Chinese.

This so called "development" is provided by backbreaking labor of the hundreds of millions. Introduce elements of democracy in Chinese society, and the Economic Miracle will stumble. Fulfillment of workers' demands for a higher pay and social expenditures will make Chinese goods that more expensive. It will immediately affect their competitiveness in the global markets and profitability of foreign investments in the national economy of China. That is why the authorities fear democratization. That is why they are mobilizing society with the slogans of the great future awaiting China.

Conclusion

China's successes are not restricted to economic growth alone. Political propaganda is another field where Beijing has been particularly successful. State officials and analysts enthusiastically predict forthcoming crash of the American might and China's ascension to the status of the

world power of the 21st century. Their efforts seem to be having their effect: Chinese economic expansion and military threat are the talk of the day throughout the West. Western commentators never acknowledge problems of China, decisive as they actually are. It is domestic and external threats to security of China that restrict its capacities in attaining global leadership.

Before becoming the only center of power in the world in the 21st century, China has to do something about the mounting discrepancy between its free market economy and the political system ruled by the Communist Party of China. Mushrooming economic rise collides with dictatorship of the ruling party. Democratization of political life of the country becomes a more and more pressing necessity.

Global domination implies global responsibility for the processes taking place in the world and, also importantly, the necessity to keep the situation in hand or the domination may become history. This mantle rests on the American shoulders now. Is China prepared to assume the mantle of responsibility?

Zhang Zilian, Professor of the Beijing University, once said that "This century is not going to be a century of China. The country has too many problems to solve in the next 50 years." It is not China's strength that has to be feared. The world ought to be afraid of China's weakness and the potential chaos its failure to set up a new economic model may generate.

THE POWER OF PEACE

by Maulana Wahiduddin Khan (The Times of India)

The power of peace is greater than the power of violence. Peaceful methods are far more effective than violent methods. Constructive goals can be achieved only through peaceful means, while violent ways lead to destruction and ruin.

I would like to give an example from recent Indian history. The freedom struggle of India started in 1857 and the leaders of that period wanted to achieve freedom by violent methods. This trend continued up to 1919, but the target was not achieved.

Then Mahatma Gandhi entered the freedom struggle in 1919. After studying the situation, he decided to reverse the course of action. He declared that they would continue their freedom struggle, but it would be by a strictly peaceful method. He declared

that where previous leaders had been using "bombs" of violence to pretest against British rule, they would now use the "bomb" of peace to achieve the same goal.

This declaration by Mahatma Ghandi changed the whole scenario; it paralyzed the entire machinery of the British Empire. Puzzled by this announcement, one British collector sent a telegraphic message to his secretariat, worded as follows: "Wire instruction how to kill a tiger non-violently."

The violent method gives your opponents justification for violent retaliation, but if you adopt peaceful methods, the other party has no grounds for using force against you. This was the logic of Gandhian peace methods, and very soon India became free.

This formula of peace is of a general nature, that is, it is applicable at both individual and national levels. Adopt a

peaceful course of action, and you will be guaranteed success.

The violent method is a highly risky affair. That it will entail losses is almost certain, while its benefits are indeed doubtful. But in the case of the peaceful method, which entails no risk, success is guaranteed.

The violent method activates the other party's ego. When one's ego is involved, the result is a breakdown. Violence inevitably breeds violence. Thus, violence only aggravates the problem. It cannot solve any problem either for the individual or for the community, country and world.

The peaceful method is the method of nature. This is an immutable rule. Thanks to nature invariably treading the path of peace, we see that in nature everywhere there is perfection.

Nature may be involved in disparate kinds of activities, this create no problems. And, undoubtedly, the

reason is that it is steady-fastly peaceful in its line of action.

A peaceful method saves you from wasting your time and energy. Remaining peaceful helps to normalize the situation and so is constructive. Moreover, violence only breeds hatred and intolerance, while peace fosters love and compassion. Peace is the greatest social good, for it inculcates positivity among people. Where there is peace there can be developmental activities. But without a peaceful atmosphere, there can be no progress whatsoever.

The stars, the planets and all other aspects of nature are active day and night, but they never stray from the path of peace. Peace is the culture of nature; peace is the law of the universe. Rivers flow carrying the message of peace, the wind blowing day and night conveys this message.

ANEC'S POWERFUL COMMITMENT TO NONVIOLENCE

- Sharyn Jones, PhD, Professor of Anthropology, The University of Alabama at Birmingham

When I reflect on the concept of non-violence, what first comes to mind is the word peace. The practice of nonviolence, much like peace, must originate within the individual. This fundamental idea has been thoroughly described and embodied by both spiritual and secular leaders such as Martin Luther King Jr., Gandhi, Nelson Mandela, Thich Nhat Hanh, and, of course, His Holiness the Dalai Lama. These leaders have illustrated that peace is not a concept reserved for nations, governments, or institutions; the practice of peace begins with you and me.

In a recent speech on the White House lawn in Washington, D.C., the Dalai Lama explained that 'when you are at peace with yourself you are at peace with your neighbor.' This is obvious and undeniable when you think about it. But, how does one act on this statement and cultivate personal peace?

We certainly do not need the growing body of scientific research that

has emerged over the last decade to convince us that stress, fear, and anger are unhealthy and toxic in terms of personal and social well being. Self-reflection and personal insight show us that we are the world we create. Nevertheless, realistic methods and discipline are needed to achieve any practical results. This is where education comes in--education is a critical tool for building a personal worldview imbued with an understanding of peace and nonviolent social action. Education can create a sustainable, non-political approach to the cultivation of peace. This is why a colleague and close friend, Dr. Lori Cormier, and I decided to start a program in Peace Studies at the University of Alabama at Birmingham (UAB). Recognizing that life's web of confusion, preoccupation, and suffering can be all-consuming, we resolved to attempt to create a better world for ourselves, and hopefully for

others, by teaching classes on peace, non-violence and conflict resolution. The author a n d philosopher J i d d u Krishnamurti



i has argued, "...seeing that the house is on fire, you and I can build a new place, with different materials that are not combustible, that will not produce other wars." By creating a Peace Studies program at UAB and collaborating with organizations such as the Active Nonviolence Education Center (ANEC), I hope to contribute a small part to building a new home with the materials of education and personal compassion.

MY MEANINGFUL CONTACT WITH ANEC

- By Mark McClish, Ph.D., Professor of Asian Religions, Birmingham-Southern College

This July I travelled with a colleague to Dharamsala to meet with Mr. Tenpa Samkhar and the staff of ANEC. I have dreamed of bringing a group of students from my college in the United States to India in order to expose them to the philosophy and practice of nonviolence and the plight of the Tibetan community in India. Upon meeting Mr. Samkhar and the ANEC staff, I quickly came to appreciate the importance of the educational outreach work that ANEC is doing and I excitedly planned a visit and training session for my class in Dharamsala this January.

Although my academic background is in the classical Sanskrit legal tradition, as I began my teaching career I became aware of the great interest among students in learning more about nonviolence. I started educating myself on the topic and eventually developed a course that has proven quite popular on the

Birmingham-Southern College campus. From the beginning, however, I have been aware that the course lacked something both I and my students greatly desired: a real connection to the broader world and the cause of justice where nonviolence holds profound promise.

My search for groups to work with quickly led me to ANEC. What impressed me the most about ANEC's methods was their focus, as outlined by His Holiness, on the long and tireless work of nonviolence education in service of the Tibetan cause. I was impressed by this farsighted and patient approach, an approach meant not just to meet acute conditions, but to help in guiding the development of a diasporic community in exile and enriching, extending, and activating their deeply held faith in and commitment to nonviolence. I see ANEC as directly engaging in the work of helping a community in tragic

conditions to “be the change” we all want to see in the world.

Meeting Mr. Samkhar, the ANEC staff, and members of the

Tibetan community in Dharamsala was a deeply humbling and inspiring experience for me. It brought into focus the profundity and power of a commitment to nonviolence. I cannot imagine a better opportunity for my students, as they look out into the world and seek guidance from experts and leaders that will help them to make a difference in their own communities and abroad. I am excited about our partnership with ANEC. I am eager to learn further with my students and to work with the Tibetan community for the cause of justice and nonviolence.



What you can do to support Tibet

1. Mobilize international support through media attention, social networking sites and other awareness-raising activities with strong focus on the current extremely grave, volatile situation inside Chinese occupied Tibet.
2. Urgently pressurize the Chinese government through massive letter writing campaigns, vigils, demonstrations and other effective non-violent strategies.
3. Strongly call upon local governments, organizations and individuals to support Tibet.
4. Encourage and guide people to always resort to non-violent action in resolving the vexed Sino-Tibet crisis.
5. Make people understand that the nature of the Tibetan struggle is not anti-China but anti-repression, anti-authoritarianism and anti-colonialism.
6. Make people understand the true nature of the Tibetan national cause by consistently reminding them that supporting the Tibetan cause is not just supporting the Tibetan people,

My Aspiration for ANEC

- By ANEC Volunteer, Mr. Mason Hester from USA

As a new volunteer for Active Nonviolence Education Center ("ANEC") I did not know what to expect, but I was drawn into the organization through our shared values and likewise our shared heroes. The first aim of ANEC is listed on their website as, "To educate and encourage the Tibetan Community of the importance of active participation in the democratic set up, thereby moving towards a sound and healthy democratic community based on active nonviolence principles." I firmly support this goal.

I consider myself a person of faith, but my faith does not reside with some other-worldly being, rather my faith resides with my human brothers and sisters. As a self-aware and ingenuitive species that dominates our planet, it is humanity's obligation to serve as stewards for the Earth and for itself.

Humanity has reached an age in which it is capable of self-destruction via a variety of means: anthropogenic climate change, economic collapse, or a militaristic Armageddon. The options of this age for human civilization are to: 1. Stagnate and remain on the cusp of potential self-destruction, 2. to regress

by partial or slow deterioration, 3. to improve by evolving into a more compassionate and aware humanity.

ANEC and the larger Tibetan community represent the third option. Tibetan culture, strives to uncover the greater selves we all hold within, beneath our mistaken notions of avarice and retribution. But as the world stands the strength of justice, the strength of the Tibetans and the rest of humanity who are working to fulfill our obligations of stewardship is faltering when it comes to manifesting in all beings their inalienable rights to life, liberty, and the pursuit of happiness.

At this hour the People's Republic of China holds the Tibetan people as prisoners in their own land. The rest of the world is turning a deaf ear and a blind eye to the Tibetan genocide, because of petty self-interest. Living at a time when every drop of water can be counted, every gram of grain boxed and labeled, and in a time when these and the other necessities of life cannot only be accounted for but also fairly distributed as well, and to see human eschatological immaturity as the only hurdle preventing such proper

stewardship from being accomplished can be devastatingly disheartening.

However, we must not give up hope, and we must hold true to righteous values. By educating individuals on how to shape their world through democratic civil disobedience in the face of unjust oppression, ANEC has become an exemplar of what humanity needs if we are to evolve and survive while maintaining 'our sacred Honor.' It is my deepest desire to see my brothers, my sisters, and myself become truly self-actualized beings, transcendently awakened. I believe a severe blow will be struck against this development if we allow the knowledge garnered throughout the centuries in Tibet to be thrown out and replaced with temporary satisfactions of the flesh in the form of inexpensive manufactured goods.



VALUE BASED EDUCATION

By N.C. Tripathi, Ex. P.G.T., C.S.T. Mussoorie

Values are a set of moral principles, ideas and beliefs which are handed down through custom, tradition, education and religion. They are cherished to live a life of excellence, and so have become an integral part of education. They make life more meaningful by giving a reason to live and if necessary, to die, but of late, erosion of all values is noticeable everywhere which causes deep pain and anguish and evidently calls for the need of promotion of values to save mankind from total annihilation. It is high time to shift the emphasis from money making

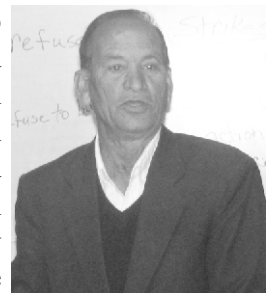
to man making. Sadly enough, education which in essence is the harmonious development of a child's personality has degenerated into a mechanical passing of information with the sole purpose of producing exam results. It has failed to check the gradual erosion of time honored values, both in public and private life.

It would not be out of point to know the causes that have led to this degeneration. A thorough probe reveals that a large number of students in a class lack inter-personal relations between teachers and students,

exposure to mass media and even globalization and liberalization can be chiefly held responsible for the neglect of

universal, national, social and all general values.

But whenever the question regarding the breakdown of values is discussed, the younger generation is always blamed. If we introspect; we will find



that they are not only to be blamed. Have we set any standards before them? Are we the real role model of all the qualities of head and heart? What the younger generation needs is guidance, direction, a strong belief in values and above all the fact that honesty and dishonesty, good and evil, consistency and inconsistency, and right and wrong stand poles apart.

Mahatma Gandhi aptly remarked, “A cowardly teacher cannot make his students valiant, a liar cannot make them truthful and a stranger to self-restraint cannot teach the value of self-restraint.”

My own experience of working in Central School for Tibetans, Mussoorie goes on to confirm my belief in the saying that values can be caught nor

taught. It was here that I learnt the qualities of strong commitment to work, an attitude of gratitude, humility, patience, truthfulness, nonviolence and above all courage to face adversity without losing heart. I owe a great deal to this great seat of learning for having changed my entire value system and given meaning to my life.

Upcoming ANEC educational workshops on nonviolent strategies

1. March 28th to 29th 2012

ANEC training on Active Nonviolence Strategies for Tibetan Teacher Trainees at the Sarah Institute of Higher Tibetan Studies - organized by the Education Department, Central Tibetan Administration and ANEC jointly.

2. May 19th to 26th 2012

ANEC training on Active Nonviolence Strategies for students of University of Alabama, USA at the ANEC Office, lower Dharamsala.

3. ANEC Random Friday Public Outreach Programs at the Drumsticks Restaurant or Lhamo's Croissant in McLeod Ganj.

Please visit ANEC Web Site:

www.anec.org.in

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

**Welcome to join ANEC Face Book:
Anec Peace**

Quotes:

“Be kind whenever possible. It is always possible.”

By His Holiness the Dalai Lama

“When one gives way to anger, one only harms oneself.”

By Mahatma Gandhi

“Hating someone is like drinking poison and expecting the other person to die.”

by Martin Luther King Jr.

ANEC activities at a glance (August 2011 - January 2012)



Dr. Mary Gendler, Chief Resource Person, ANEC speaking during ANEC Pilot Training Session for THF, Mussoorie on December 19th, 2011.



Rabbi Everette Gendler, Chief Resource Person, ANEC speaking during ANEC Pilot Training Session for THF, Mussoorie, on Dec. 30th, 2011.



Mr. Tenpa C. Samkhar, ANEC Executive Director speaking during ANEC Friday Program at the Drumsticks Restaurant, Dharamsala, on October 14, 2011.



Mr. Mason Hester, Lawyer from America - ANEC Volunteer speaking during ANEC Friday program at the Drumsticks restaurant in Dharamsala on October 14th, 2011.



Mr. N.C. Tripathi, former P.G.T., at CST, Mussoorie, speaking during ANEC Pilot Training Session for THF, Mussoorie on Dec. 23rd, 2011.



ANEC Training Officer Tenzin Dase giving talk on nonviolence strategies during ANEC Pilot Training Program for THF, Mussoorie.



ANEC Executive Director and Staff Members with ANEC Guests on ANEC Day celebrations on Sept. 10th, 2011 at the ANEC Office, Lower Dharamsala.



ANEC Executive Director Tenpa C Samkhar distributing sweets to Indian Children in ANEC Office complex on ANEC Day - September 10th 2011.

ANEC activities at a glance (August 2011 - January 2012)



ANEC Executive Director Tenpa C. Samkhar making concluding remarks on last day of ANEC Pilot Training Program for THF, Mussoorie, Dec. 30th, 2011.



ANEC Executive Director brainstorming with western visitors at the ANEC Office in Lower Dharamsala on 20th October, 2011.



Senior lawyer Mr. Rakesh Narayan and lawyer Mr. Vinek Narayan discussing legal systems with US lawyer Mason Hester at the ANEC Office on October 6th, 2011.



Mr. Tenpa C. Samkhar, ANEC Executive Director giving talk during ANEC Pilot Training Program for THF, Mussoorie, on December 20th, 2011.



Senior students of THF, Mussoorie, making presentation during ANEC Pilot Training Program for THF, Mussoorie on December 27th, 2011.



ANEC Executive Director brainstorming with western visitors at the ANEC Office in Lower Dharamsala on 20th October, 2011.



ANEC Training Officer Tenzin Dase making power-point presentation during ANEC Pilot Training Program for THF, Mussoorie, Dec., 29, 2011.



Mr. Tsering Dorjee, Tibetan Sweater Sellers Union Leader, Mussoorie, speaking during ANEC Pilot Training Program for THF, Mussoorie.



ANEC Executive Director Tenpa C. Samkhar giving talk on active nonviolence alternatives to participants from various parts of the world during ANEC Friday Program at the Drumsticks restaurant, Dharamsala on October 14th, 2011.

NOW OPEN !



THE CURRY LEAF RESTAURANT & BAR



We serve:

- Indian, Chinese, Tibetan, Mughlai, South-Indian
- Completely Wi-fi
- Full Service Bar

The only with fast-approaching lift facility to the Roof Top Restaurant

**The Curry Leaf Restaurant, Hotel Lhasa, Main Square, Mcleod Ganj,
Dharamsala, Distt. Kangra (H.P.) Phone: 01892-221555**

For more information & ANEC Workshop requests, please contact:

ANEC Office Phone: 01892-228121
Cell Phone: 9418432361, 9805147048

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

Lobsang Tenzin (Mr.)
Training Officer - ANEC

Tenzin Dasel (Miss)
Training Officer - ANEC

Tenzin Nyima (Miss)
Office Secretary cum Accountant - ANEC

Please Note:

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

Canara Bank
Beneficiary Name: Active Nonviolence Education Center (ANEC)
Savings Account No. 8000
IFSC Code: CNRB0002062
Dharamsala - 176 215
Distt. Kangra (H.P.) INDIA

Kindly intimate to : executive_directoranec@yahoo.com
ANEC Website: www.anec.org.in



*a luxury hotel****



Hotel Asian Plaza built luxurious hotel in the town main chowk Mcleod Ganj. The hotel is completely decorated offering all the service that you expect from a luxury property at affordable price. All the rooms are beautifully furnished with all modern facilities.

All the rooms attached with balcony and with Breath taking view of snow cap Dhauladhar ranges. Come and rejuvenate your body and soul.

Hotel Asian Plaza

Main Chowk Mcleodganj, Himachal Pradesh, India Tel.: 009-1892-220855,955
Mb.:+91 98052 55500, email: info@hotelasianplaza.com, web: www.hotelasianplaza.com

केनरा बैंक



Canara Bank

TOGETHER WE CAN

Canara bank's VISION is to emerge as 'best practices bank' by pursuing global benchmarks in profitability, operational efficiency, asset quality risk management and expanding the global reach.

PRODUCTS AND SERVICES

- | | |
|------------------------|-----------------------|
| * LOANS AND ADVANCES | * MUTUAL FUNDS |
| * SAVINGS AND DEPOSITS | * DEPOSITORY SERVICES |
| * TECHNOLOGY | * CONSULTANCY SERVICE |
| * CARD SERVICES | * NRE BANKING |

For further details ask the manager

SENIOR MANAGER, CANARA BANK, K B, Dharamsala, Phone: 01892-226351



Your new source of

money power₹



Recurring Deposit Account

UCO Sowbhagya

For individuals & registered organisations

While your money grows steadily, you enjoy flexibility of instalment payment as well as a host of benefits.

Features

- Flexible monthly instalment minimum ₹100, maximum ₹10 lakh (in multiple of ₹ 100)
- Deposit for 12 / 24 / 36 months
- Flexibility to deposit any number of times in a month
- No charge of Intersol transactions or standing instructions
- Attractive rate of interest