

A Retrospection on Triumphant Nonviolent Action in Egypt

By Rabbi Everett Gendler & Dr. Mary Gendler, Chief Resource Persons of ANEC

For 18 days in early 2011, the eyes of the world were focused on Egypt. There, thanks to reporters and television cameras, the world watched as a long planned, carefully executed nonviolent campaign overthrew a dictator who had ruled for more than thirty years.

How did this happen? How could a disciplined but unarmed group of citizens have triumphed over a dictatorship with a vast secret police and a heavily equipped military under its direction? If these questions aroused the curiosity of millions of viewers, they awakened a sense of urgency among Tibetans.

While faithful to the teachings of Buddhism and the Dalai Lama about the necessity of struggling nonviolently for the Tibetan cause, many Tibetans at the

same time are haunted by doubts about the practicality or effectiveness of nonviolence in the realm of political power.

The week following Mubarak's

effective use of nonviolence in changing society.

On a personal note, we are especially gratified to see the prominent place given to the work of Dr. Gene Sharp, along with

the credit to Colonel (Retired) Robert Helvey for his pioneering efforts in the practical applications of Dr. Sharp's theoretical material. Along with the teachings of His Holiness, the writings of Dr. Sharp and Colonel Helvey constitute the core of our ANEC



removal from power, two significant articles in The New York Times offered some insights into how this could have happened, along with some information about a few of the people whose work behind the scenes had helped lay the foundations for this

curriculum. We feel confirmed in our conviction that this material is of vital importance to the future well-being of the Tibetan community, and will continue our efforts to make these teachings widely known throughout our community.

“If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your parther.”

- Nelson Mandela

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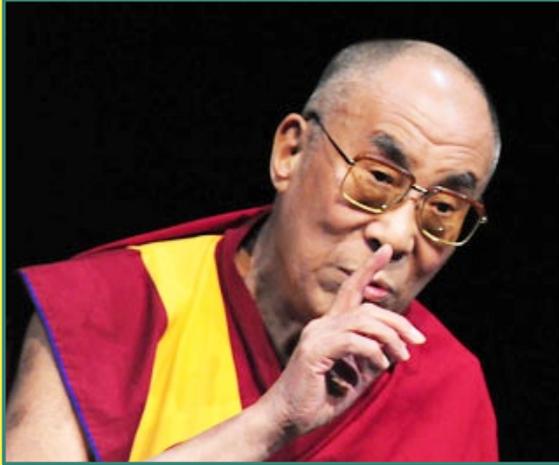
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Stalwarts of Peace and Nonviolence



"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

"If the love within your mind is lost and you see other beings as enemies, then no matter how much knowledge or education or material comfort you have, only suffering and confusion will ensue."
-His Holiness the Dalai Lama

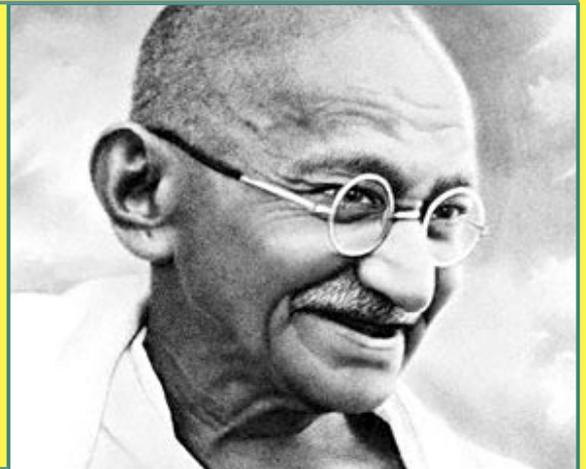
"I know that you are being provoked at every level but it is important to stick to our nonviolent practice."
- His Holiness the Dalai Lama

"An eye for an eye makes the whole world blind."
- Mohandas Karamchand Gandhi

"Whenever you are confronted with an opponent, conquer him with love." - Mohandas Karamchand Gandhi

"Violence dies when it evokes no response. Nonviolence is an instrument of the brave - not of the coward." - Mohandas Karamchand Gandhi

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



"Means we use must be as pure as the ends we seek."
-Martin Luther King Jr.

"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." -Martin Luther King Jr.

"Hating someone is like drinking poison and expecting the other person to die." -Martin Luther King Jr.

"Justice delayed is justice denied." - Martin Luther King Jr.

"Problem with many authoritarian regimes is that they get further and further away from the people." - Aung San Suu Kyi

"I do not believe in armed struggle because it will perpetuate the tradition that he who is best at wielding arms, wields power. That will not help democracy." - Aung San Suu Kyi

"Truth does not become such a problem if there is confidence in each other; with trust, truth and reconciliation will follow naturally."
- Aung San Suu Kyi



Invaluable Experience with ANEC to Promote Peace and Nonviolence

By Professor Sharyn Jones, University of Alabama at Birmingham, USA

India is the perfect backdrop for understanding peace and the culture of peace, both as a practice and from a historical perspective. Many of history's most well known peace makers and advocates for active nonviolence come from the Indian subcontinent. Beginning with the teachings of Buddha, King Ashoka, and later Gandhi, we see a clear trajectory of influential leaders with a focus on cooperation, compassion, personal responsibility, and respect for all living creatures. While in India a visitor can explore many monumental and important sites associated with these leaders and other secular and religious peacemakers from a range of social and cultural backgrounds. The accessibility of the material culture of peace was part of the impetus for deciding that India would be an ideal location to bring students from the University of Alabama at Birmingham (UAB) in association with a new program in Peace, Social Justice, and Ecology, housed in UAB's Department of Anthropology.

The second reason I was drawn

to India as the location for an International program focused on a culture of peace, is related to the nature of the discipline of anthropology (the cross-cultural study of humans and our ancestors). Cultural anthropology is an academic field that seeks to understand culture from an insider's perspective. That is: how does the person within a given culture live, think, and conduct himself or herself on a daily basis? And, what does it mean to be a person within this culture? That understanding can only come from experiences with people where, over time the anthropologist comes to comprehend and appreciate a culture that is different from her own. Moreover, the anthropologist seeks to recognize the value of all aspects of that culture within this specific culture context. Importantly, as anthropologists we learn about culture by participating in it. This provides an experiential understanding that can only be gained by interacting with the people we seek to know, and specifically by listening and



observing. If we want to understand the culture of peace in India we must experience it. While our three-week trip was far too short to truly immerse ourselves in Indian culture and walk away with a concrete understanding of the culture of peace, we did get our feet wet, so to speak. Everyone in our group gained a more nuanced understanding of what peace is and how it translates into daily life in India. Most importantly however, we also came to better understand the role of peace and active nonviolence in our own lives.

On the ground in India, one is

ANEC Facilitates the Right Answers

By Dr. Loretta Cormier, Associate Professor of Anthropology, UAB, USA

Several years ago, my colleague Sharyn Jones and I started talking about developing a Peace Studies program at our university. It has been very gratifying to see that idea become a reality, particularly for the students who had the opportunity to travel abroad and work with the Tibetan Active Nonviolence Education Center. We are anthropologists, and in part, the impetus for me in developing a Peace Studies program derived from feedback given to me by students in the large introductory cultural anthropology courses that I routinely teach. In the course, we address many of the problems in the world today, including warfare, genocide, poverty, hunger, and various forms of social and economic injustice. I repeatedly heard from students that I only told them what

was wrong with the world, but did not tell them what they could do concretely to affect positive changes. I do not have the answers to these questions, but Peace Studies is a way that we can potentially learn how to be better world citizens.

I believe that one of the most difficult things with which students struggle (and I as well) is in understanding that all peace is local. If we cannot tolerate those around us who may hold political views that differ from our own, we can never truly respect diversity in the world. If we cannot find a way to forgive people we believe have wronged us in our personal lives, we cannot address big problems such as genocide. And perhaps most importantly, we have to



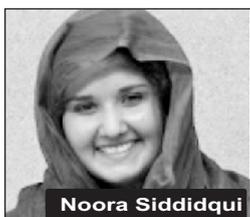
find a way to be at peace with ourselves. Every human being is complicated and flawed. While each of us is responsible for doing our best to become a better person, if we cannot accept our own mistakes and shortcomings, we can never truly have compassion for each other.

ANEC week long workshop participants from the University of Allabama at Birmingham, USA - comments from each participant on the ANEC training in Dharamsala (21st May, 2012 to 28th May, 2012)



Professor Sharyn Jones - Our group learned so much from ANEC, and our interactions with Mr. Samkhar and the ANEC staff that it is difficult to narrow down this rich experience to a simple statement. We are thankful to have had this time to think deeply about active nonviolence and to learn from the experiences of Mr. Samkhar, Mr. Tenzin, Miss. Danel, and Miss. Nyima. These people all radiate compassion, which is all too rare in our world. In our time together, we gained practical tools for promoting peace and nonviolence. The world would be a better place if everyone learned about active nonviolent social action.

Bryan Jones - My time with ANEC had a huge impact on me. From our first day with them, the words of one of the ANEC trainers, Tenzin Danel have resonated with me and stayed with me. The things she said about active nonviolent social action were so reasonable that I now understand that I can follow this program to make positive changes in the world. Her words and what I learned at ANEC changed my life. We become complacent in our day-to-day activities but working with ANEC and experiencing India was a wake up call.



Noora Siddidqui - I'm very thankful for our experience with ANEC, and I hope that more people become aware of the situation in Tibet. I have so much respect for people who are able to live without violence as another country is trying to crush their spirits. Nonviolence will outlive the violence and oppression imposed by the Chinese government.

Jade Delisle - I learned so much at ANEC, about the process and forms nonviolent action must take to be effective. What I found to be most moving was what was taught about the necessity of motivation and intention in performing active nonviolence. Gene Sharp's 198 methods of nonviolent action are most effective, not when powered with a desire to defeat an opponent, or win a victory for your cause; but rather when they are powered by love, tolerance, compassion, and forbearance of those that support and oppose your cause. Peacefulness on a large social scale is not possible unless it first exists within yourself and every other individual.



Phillip Pearson - I have learned so much from my time with ANEC. One of the most important things I learned was the severity of the Sino-Tibetan situation. I came in with virtually no prior knowledge of the events that have happened in Tibet. Now, I not only know the facts but I have also learned what I can do to help. I have learned so much about the Tibetan culture and religion and I want to do everything in my power to help preserve it. ANEC has really inspired me to spread their teachings to everyone I know where they can all see how beautiful Tibetan culture really is. I did come in with a little knowledge about the teachings of nonviolence, but I have left with such a better understanding of the true meaning of nonviolence. I hope to incorporate these teachings into my daily life and be a true example of nonviolence. I have learned more than I had ever hoped to during this training. ANEC has truly been a life-changing event that I will never forget.

Lauren Briggeman - My week at ANEC not only taught me the theories of nonviolence, but also about practical applications for my everyday lifestyle. I learned valuable lessons about how to be a better consumer through awareness. My lifestyle choices affect those all over the world and by applying nonviolent methods to my lifestyle, I can have a positive impact on situations all over the world.



Alea Rouse - The most inspiring thing about the Active Nonviolence Education Center was the change it sparked within me and how I approach any conflicts. The idea of active nonviolence has always been something I've been aware of; but it wasn't until I attended ANEC's workshop that I realized that those ideas could truly be applied to the everyday problems.

Participants continued:



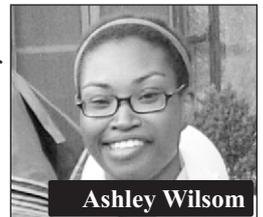
Genevieve Begue - When we were introduced to ANEC's work, Mr. Samkhar insisted that nonviolence is a way of life and that their goal wasn't to defeat their enemies but to win them over. During tea breaks, we exchanged ideas in open discussions, in informal brainstorming sessions. I came to rethink the concept of regular "brainstorming sessions" and I believe it became my favorite part of the experience. I felt that punctuating the workshop with open discussions was a great illustration of the concept of nonviolence in action. It highlighted the idea of an exchange zone, showing care for everyone's feeling, potentially bringing new ideas or possibly building or refining the consensus, while discussing nonviolence.

Haley Rutledge - Learning the aspects of nonviolence in this workshop and seeing how the Tibetan people are putting those principles to work in their lives is truly inspiring. One thing this workshop offers is the exploration of the Tibetan community in Dharamsala. By visiting sites like Norbulingka where ancient artistic traditions are being taught and preserved, one can see firsthand the beauty of this culture while also seeing the resilience and determination of the Tibetan people. I learned so much from the ANEC staff including ways in which I can help the Tibetan cause, using the principles of active nonviolence and how to apply them to my own life.



Mallory Messersmith - I believe ANEC's approach to nonviolence is useful not only for large-scale movements like Tibet, but can also be applicable to our everyday lives. We deal with conflict in our work and personal lives every day, and I believe the mindset and strategies I learned at ANEC will help me approach those conflicts in a better way. Peace and nonviolence begin in ourselves, and must be a lifestyle for the whole person, not just a movement.

Ashley Wilsom - Working with ANEC was a pleasant experience for me. I appreciated their willingness to share information about nonviolent activism. The perspectives presented by ANEC staff explained contemporary conflicts that have had great impacts on the lives of many people including the wider Dharamsala community. It is encouraging to see them continue to promote nonviolence, despite the atrocious injustices that Tibetans and their loved ones have endured.



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.
5. 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.

DID YOU KNOW ?

Some Facts About China

China enters the New Year confronting challenges and opportunities that will be shaped in turn by how its government and populace respond to them. Here outlined are twelve key items and issues that will help define 2012 for China, both at home and abroad. 2012 will be a “two-level” year in which internal and external factors are linked ever-more-clearly. As a new generation of leadership prepares to govern China, millions of citizens and netizens and their foreign counterparts will be watching Beijing's actions more closely than ever before.

1) The run-up to Beijing's once-in-a-decade political transition in October 2012 is likely to generate intensified clampdowns internally and assertive rhetoric abroad as China faces rising domestic challenges, and finds itself constrained internationally. Fearful neighbors may further strengthen ties with the United States. Pariah/failed state “allies” North Korea, Pakistan, and Iran will likely experience problems that affect China's own interests. Externally, China is likely to be more intransigent than before. Internally, Beijing will resist making difficult decisions about economic reforms, particularly reforms that might harm key state-owned enterprises and monopolistic/oligopolistic concerns connected with families of political elites. Domestically and internationally, Chinese leaders will attempt to postpone difficult policy decisions until after the transition.

2) Slowing economic growth will likely increasingly expose the flaws and unsustainable nature of China's infrastructure-driven growth model. One local banking regulator cited by Minxin Pei claims only 1/3 of the investment projects currently under construction will produce cash flows large enough to cover their debt service burden. This may rapidly reduce economic growth and commodity demand in 2012.

3) China's local government debt situation will generate global concern.

The U.S. and Europe are the current poster children for financial problems, but China's ballooning (and significantly under-reported) local government debts will likely become a front-page story. Local government debts, already reportedly nearing US\$1.7 trillion, are probably larger. Local government finance companies still have at least 2.3 trillion RMB (US\$364 billion) in untapped credit lines. While policy makers still have sufficient maneuvering room to try to coast through October 2012, the problem remains of building infrastructure that likely won't generate the cash flows needed to service the debts that financed those projects. Expect non-performing loans to once again become an albatross for Chinese banks.

4) Falling real estate prices will likely hamper GDP growth. Agricultural Bank of China recently estimated that real estate prices in First Tier cities like Beijing and Shanghai would need to fall by as much as 25%, and those in Second Tier cities like Changsha would need to decline by as much as 15%, to return to reasonable levels in 2012. Given the outsized role that real estate investment has played in China's economic growth in recent years, such price declines bode poorly for GDP growth prospects. Bank of China recently trimmed its 2012 GDP forecast from 9.3% to 8.8% growth. Other banks have followed suit. We believe that in 2012, China's economy will require active policy measures just to meet the 7% growth target laid out in the 12th Five Year Plan.

5) China's debt problems, slowing growth, and continued demand weakness in major Chinese export markets like the U.S., EU, and Japan are likely to have major repercussions for countries benefitting from China's commodity demand boom. Australia, Brazil, Indonesia, Chile, and Russia will be in especially vulnerable positions if a Chinese slowdown triggers significant price declines for raw materials like iron ore, coking

coal, copper, and crude oil.

6) China's government will likely tighten domestic media reporting guidelines, as it remains highly concerned about social unrest and seeks to suppress news that might create controversy ahead of October 2012. Investors will have to take particular care that important data points are not swept under the table.

7) To forestall social instability, Beijing may intensify policies to drive growth in Central and Western China. Despite the availability of older migrant workers returning to rural areas, Beijing's infrastructure-based approach to growth promotion is decelerating. Excavator sales, one indicator of construction activity, fell by 33.2% year-on-year (YoY) in Western China and by 29.5% YoY in Central China in November 2011. Policies aimed at reviving construction activity to sustain growth in these regions will almost certainly exacerbate already substantial local debt challenges.

8) There is a heightened risk that inflation will exceed expected levels. If growth falters as real estate prices continue to fall and the economies of major trading partners remain weak, Beijing may be forced to loosen lending restrictions. Such monetary supply expansion would very likely push inflation well beyond the 2.8% figure that Li Daokui of People's Bank of China forecasts for 2012.

9) 2012 is likely to feature increased outbound investment as Chinese businesses and affluent private investors from China seek safe havens from a possible domestic economic slowdown and domestic inflation. The U.S., UK, Canada, Australia, and New Zealand are among the countries best placed to benefit from private investments in real estate and other assets by wealthy Chinese. Chinese companies will continue to search globally for assets, with natural resources firms especially focused on Australia, Africa, and Latin America.

-Rest in next Issue

immediately confronted with a range of feelings and emotions, including many responses that seem contradictory. Amidst the suffering, joy, beauty, filth, harmony, and chaos many visitors struggle to take it all in and apprehend what is going on rather than simply responding to it. If one is able to let go of the habitual responses to our new experiences in this foreign culture, some clarity and peace emerges. At this point of letting go it becomes possible to actually see, look deeply, listen, and understand. The ability to let go and absorb a culture through challenging experiences is a cornerstone of cultural anthropology, and one of many factors that separates anthropology from tourism. Through careful observations, interactions, and deep reflection over time anthropologists can come to know and better understand other cultures. If there is some form of understanding to be found, it must be found by experiences. This fundamental truth of anthropology reminds me of the Buddhist idea that, if there is something ultimate to be found, a true peace for example, it must be found in the midst of suffering and chaos, not by avoiding it.

One of the first places our group visited in India was the National Museum in New Delhi. Outside the museum is a replica of Ashoka's Major Rock Edict at Girnar, in Gujarat dating to the 3rd century BCE. On this rock are a series of inscriptions that put forth moral precepts based on generosity, good deeds, and respect for others. Discussing and reflecting on Ashoka's edict was a wonderful introduction to the long history of efforts at peacemaking. Many students were surprised to read the translation of this moral and practical guide for living. This was related to the

fact that some Americans tend to associate ideas such as benevolence, kindness to prisoners, respect for animal life, and an effort to listen to and respect the doctrines professed by others as modern democratic, and/or Western perspectives held by either liberals or hippy offspring of the 1960's Peace movement. Embodying these edicts is peaceful yet active. However, this requires dedication, composure, intellectual curiosity, courage, compassion, and patience. Listening and true understanding require putting yourself aside and focusing on others. This path is certainly not one I am skilled at. However, as an anthropologist and a person who seeks a peaceful, happy life, I aim to use the principles of peace and nonviolent social action to move forward along this path. ANEC has helped facilitate this endeavor.

The world needs education in active nonviolence. Today I heard a news report on the radio about civil unrest and armed fighting in Tunisia. The reporter, Steve Inskeep, ended the story with this statement, "You can say the Arab world faces a divide between liberals and conservatives. A more important divide is between people who listen to others, and people who insist that others must do as they say." This illustrates a worldwide problem--we humans are challenged to listen to others and respect their opinions. In order to live peacefully one must take steps first within ourselves to be peaceful, and second we must have a plan and attainable goals to facilitate wider change. During our workshops at ANEC we discussed many aspects of nonviolent social action and peace movements. We learned that a vision

for tomorrow is a fundamental step toward change. This vision must be shared by a wide community of people. A wide basis of support, and an inclusive group result in a more effective movement. There should be a clear, shared vision and members of the movement should be well trained. The leaders as well as the members should listen in order to understand the ideas that come from individuals. These shared ideas should have a place in the overall vision. As with the practice of anthropology, participants in nonviolent social action should listen, observe, cooperate, and experience to facilitate understanding.

Working together as a group is difficult and group dynamics can certainly test one's ideals about peaceful cooperation. Our group was challenged to cooperate, to listen to each other, and to be peaceful on a daily basis in India. At times each of us responded habitually, rather than mindfully to both our surroundings in this foreign culture and to the reality of spending every day together for three weeks. Nevertheless, we had the words and wisdom of the ANEC trainers, Gandhi, and Ashoka to help guide us. We were encouraged not to habitually waste our words, our time, and our thoughts in a haze of mindlessness. By letting go of our strong feelings and listening to others we learned deep and sincere lessons about peace. Most importantly, we were also given the tools to make the world a better place. I am grateful to everyone at ANEC who made this experience possible. Thank you Mr. Samkhar, Mr. Lobsang, Miss. Tenzin Dase, and Miss. Tenzin Nyima.

Volunteer Tibet - Compassion in Action

Volunteer Tibet is a registered non-profit social service organisation. Its main focus is on attracting and channeling the resources of international volunteers, for the benefit of a number of Tibetan institutes, and organizations. VT provides education to adult Tibetan refugees, social services and also arranges cultural exchange programmes. Classes in Tibetan, English, French, German, Chinese, and Japanese are given on a daily basis (Monday through to Friday). English and Chinese Conversation classes (open to everyone) are offered from 4 pm to 5 pm.

VT is always looking for volunteers for different projects and also refers volunteers to other organizations requiring volunteers. Anyone interested in volunteering their services can contact us at the following address. (Monday to Friday 9am to 5 pm)

Address: Volunteer Tibet, Tashi Choeling Monastery, Jogiwara Road, (opposite hotel Akash) McLeod Ganj,

Web: www.volunteertibet.org.in | Email & fb: volunteertibetdharamsala@yahoo.com | Mob no: 8679643627

I Learned So Much From ANEC In Just A Week's Time !

By Jade Delisle, UAB, USA

I feel very lucky to have participated in ANEC's workshops and cultural excursions during my time in India. I had recently contemplated a number of different motivations for peaceful interaction during the University of Alabama-Birmingham's Anthropology class "Introduction to Peace Studies." During the first semester it was taught, a number of students brought up interesting questions I wanted answers to while we were reading great treatises on peace, including the works of Mahatma Gandhi, Martin Luther King, Jr., the 14th Dalai Lama, and Rev. Desmond Tutu (to name a few). What is peace, really? Does a person's motivation matter while performing nonviolent action? What does one do if maintaining peace comes at a high price? Are anger and peacefulness mutually exclusive? What can everyday people do to promote peace? These questions and more were answered while I was at ANEC.

At ANEC I learned that peace is a great many things to many people, but it is always a productive, positive, truthful force used by the brave to constructively improve conditions not only for one, but for the greatest number possible, even if

others have a different view of the world. It is not temporary; it must be a way of life, and one must be prepared to pay the highest price in order to achieve it internally and in the outside world. Motivations matter – we won't solve problems if we view the world as person against person. ANEC promotes Western strategies of nonviolence accomplished through the Buddhist motivations of love, tolerance, forbearance, compassion, and karma, creating a "harmonious synthesis of action and motivation." This is just one of many perspectives one can take, but its shared values can be reconciled with people, religions and organizations all over the world.

Peace can involve anger, but only if that anger is channeled into something creative. Peace is reconciliation, compromise, and a willingness to separate our feelings and actions towards other people from the causes they support. It is inclusive, and brings people together. Peace is something every person can make more possible by rejecting violence in everyday thoughts, words and actions, and resolving oneself to compromise on differences to everyone's ultimate

benefit. I was glad that ANEC emphasizes education



, advocacy and outreach as part of their program, and the values of unity, planning and discipline. Learning about changes in nonviolent strategy over time by discussing the Indian Independence, Civil Rights and Tibetan Independence movements allowed me to have a more global, inclusive perspective and encouraged me to change my own actions to support people that are working to maintain culture, promote human rights and protect the dignity of others.

Peace can start small and have an astonishing ability to change the world. We all must learn from each other and hold ourselves and each other responsible. I look forward to bringing the perspectives and materials I acquired at ANEC to Birmingham, Alabama to share with others.

ANEC's Realities Exceeds Our Expectations

By Alea Rouse and Lauren Bridgeman, UAB, USA

Having taken an introductory class on peace and nonviolence at our university we felt we had a good grasp on the basic principles of nonviolence. Upon our arrival in India it became apparent that the foundation we had was not as strong as needed to make a distinct impact on the complex problems facing human societies. It was not until after attending the weeklong workshop at ANEC that we realized just how we could implement active nonviolence into our daily lives.

One of the most influential lectures of the seminar, led by Tenzin Dasel, was a focus on developing a clear vision for tomorrow. Tenzin asked us to reflect on

how each of us wants our society to be at the end of our struggle. While this idea seems simple, it is easy to forget that the first and sometimes most basic step is the most important. Creating a



vision of your ideal future and the state of our society, which is realistic, concrete, attainable, and positive outlines a goal that is well worth sacrifice. This allows people to focus

more on what they are struggling for not only against. In our society we focus primarily on our enemy and instantaneous results without seeing beyond immediate goals. By clarifying a specific goal, we can obtain the widest base of support among our society, which makes individuals more responsive to change.

To understand nonviolence we must educate ourselves on why and how it works. Nonviolence opens the door for communication, alleviates alienation of opponents, and is most likely to produce a constructive outcome rather than a destructive outcome. In addition to opening new channels of thought and

communication nonviolence is a method open to all parties involved. Using peaceful methods helps create respect and compassion for all human life as well as understanding. This aids in creating a global culture of nonviolence. As we have seen first hand in American society, violence gives way to violence and the final outcome is always self-destructive.

It is easy to reflect on peace and nonviolence when you are studying in a classroom, however, real world applications can be more challenging.

After realizing that the human rights issues that Tibet faces extend across the globe, we returned to Birmingham with a clearer vision for our tomorrow. By raising more awareness in our community about the struggles of the Tibetans, we can relate it to similar human rights issues that we are facing locally. We have gathered the information, educated ourselves, and made a personal commitment to take direct action on this human rights issue. Our plan for direct action includes creating a chapter of Students for a Free

Tibet, practicing practical economic sanctions, and continuing to inform others about the principals and methods of peace and nonviolence, as well as ourselves.

ANEC has been essential in providing us with the tools and education needed to make a realistic difference in the problems we face daily. As Gandhi said, nonviolence is not for the weak and timid, it is a weapon of the brave.

Observations and Experiences with ANEC in Dharamsala

By Genevieve Begue, UAB, USA

My first memories of our arrival at the Active Nonviolence Education Center (ANEC) in lower Dharamsala are of the Center, which is located in a house with a terrace overlooking the valley. Mr. Tempa Samkhar, Executive Director of ANEC, received us and we sat on the terrace where we were served tea and refreshments. Mr. Samkhar introduced us to our workshop trainers Miss Tenzin Dasel and Mr. Lobsang Tenzin, and to ANEC Secretary, Miss Tenzin Nyima. Next we were introduced to ANEC's work and goals. Mr. Samkhar insisted that nonviolence is a way of life and that through nonviolence a person's goal was not to defeat their enemies but to win them over.

The following are some observations I made while in Dharmasala and working with the people at ANEC. For Tibetans, the idea of nonviolence is as old as the Lord Buddha. I had previously learned at the Tibetan Women's Association a some about the peaceful and shy Tibetan nature. Watching the Tibetans at ANEC made this all more obvious. The Tibetans are an extremely devoted people. The precepts of Buddhism lead their life and they practice their faith with fervor. In Dharamsala and McLeod Ganj I witnessed Tibetan interactions with other people, often involving simple interruptions of their prayers. Love, compassion, forbearance, tolerance, Karma, and interconnectedness for and with all

sentient beings are the precepts of Buddhism. In the short time that I was able to stay in Dharamsala I observed the Tibetans and understood that their fundamental nature truly provides a glimpse of these precepts in their practical application.

"Evoking Gene Sharp's method with a Buddhist philosophy..." Mr. Samkhar explained, "...even in fighting [nonviolently], sympathy was primordial." We learned that in essence, the Dalai Lama's Middle Path policy was to avoid extremes. In the case of the Chinese invasion of Tibet, the extremes are either total independence of Tibet or total submission of Tibetans to China. While I am still uncomfortable with some aspects of the Middle Path policy, the global concept does sound appealing to me, as I consider myself a staunch believer of moderation.

During a tea break at an ANEC workshop one day, we exchange ideas about Mr. Samkhar's introduction in what he likes to call an informal brainstorming session. We then proceeded to watch the documentary *Ten Questions for the Dalai Lama*, in which a journalist anxiously prepares to meet the Dalai Lama during a two months trip in India. Our workshops were always punctuated with reviews of the ANEC material and open discussions. While some of us in the UAB group first appeared shy,

uncomfortable with speaking up, I came to rethink the concept of regular "brainstorming sessions" and I believe it became my favorite part of the experience. I felt that punctuating the workshop with open discussions was a great illustration of the concept of nonviolence in action. It highlighted the idea of an exchange zone, showing care for everyone's feeling, potentially bringing new ideas or possibly building or refining the consensus, while discussing nonviolence in an open and informal context.

In the afternoons the ANEC trainers took our group on excursion where we toured the Tibetan community. Our daily tours brought us to the beautiful Norbu Lingka (a center of Tibetan art and culture), the Tibetan Children's Village (TCV), and the Reception Center where new arrivals to India from Tibet are taken in. We also visited other sites that were facilities for maintaining and teaching Tibetan heritage. The ANEC staff was very helpful in showing us around and making sure that we got plenty of information about each site; we came to understand each of



these locations supports the preservation of Tibetan culture. Thanks to everyone at ANEC, we all were able to leave

Dharamsala with greater knowledge of Tibetan history along with a historical understanding of nonviolent social action and extremely useful techniques

for making our own contributions to promoting peaceful relations in the world.

Reflections on Tibetan Culture and my Time with ANEC in Dharamsala

By Phillip Pearson, UAB, USA

Before my trip to India with the UAB group, I expected that I would learn a little about the Indian culture and history as well as some information about peace and nonviolence. I was very excited to see all of the people and places in India because I have been fascinated with their culture for several years now. I thought I would be completely wrapped up in India culture because of my fascination with it. However, I learned more than I had ever hoped to about Indian and Tibetan culture, along with concepts and tools of nonviolence. Because of my experiences in India and with ANEC, I left India with a changed attitude on life and a stronger passion for human rights.

I learned a lot about the Indian and the Tibetan cultures. Arriving with a little prior knowledge of Indian culture and knowing only some of the customs and traditions that are followed, I was able to learn much more by actually observing life in India first hand. However, prior to my trip I knew very little about Tibetan culture; but after spending time in New Delhi and Dharamsala, I learned a lot more, which left me with a greater appreciation for the Tibetan people, their history and their rich culture.

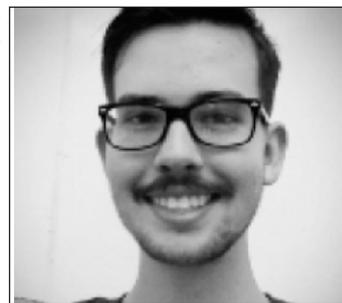
Although I had no concrete prior knowledge of Tibetan culture, I quickly learned about it during my time in Dharamsala and in my interactions with the people there as well as the staff at ANEC. From what I understand, most of the Tibetan culture is based around the Buddhist religion. This requires active nonviolence and reverence for all forms of life as well as the law of Karma, which essentially means, "You reap what you sow in life." It is a blend of these principled and pragmatic non-violence. I believe that these are reasons that the Tibetans I encountered were all so nice and polite. Tibetans seem to be very devoted to their religion.

For the Tibetans to be able to hold on to the principles of Buddhist teachings while living in a country such as India where there appears to be a great deal of social inequality, reflects very highly on Tibetan values. The group that I was with from the University of Alabama at Birmingham (UAB) consisted mostly of women and I observed great contrasts in the ways that the women in our group were treated by men in New Delhi and Dharamsala vs. the way that I was treated. In New Delhi many of the Indian men treated the women in our group as less than equals when they were shopping, talking, or ordering food; and I, being a male, rarely had any contact with Indian women. In contrast, I observed a general sense of equality between the sexes among the Tibetans in Dharamsala. However, in Dharamsala many women were managing shops and conversing with customers. Despite my frustrations in Delhi, I was inspired by the lives of the Tibetans in Dharamsala.

Buddhism calls for the development of forgiveness, love for all, and friendliness. I definitely experienced this from all of the Tibetans that I interacted with. Forgiveness and love for all are both difficult to sustain in adverse situations, but the Tibetans are adamant about the practice of nonviolence.

I had very little knowledge of the current situation of the Tibetans or the events that had led to their exile, prior to arriving in Dharamsala. But through my interactions with ANEC I learned a great deal about it. Prior to my trip to India, I only knew that Tibetans were in exile. Through our training at ANEC and our excursions into the Tibetan communities, I learned things that have initiated a great feeling

of compassion within me for the people of Tibet and their struggle. At ANEC workshops we were taught about the initial occupation



of Tibet by the Chinese government in 1959, which led to the Tibetan's exile in Dharamsala. We also learned about the current oppression of the Tibetans still living in Tibet. It was heartbreaking to hear how their homeland and culture are at risk of being destroyed. I have also come to understand that there is some concern that Tibet's culture could be completely wiped out in contemporary Tibet and it may only exist in India in the future.

During the workshop with the Active Nonviolence Education Center we discussed how nonviolent activism is essential for any real and lasting progress in the current situation in Tibet. This requires education in nonviolent activism, so that peaceful solutions can be realized. Because of the teachings of the Dalai Lama, it seems that this message is familiar to the Tibetans. However, for those of us outside of the Tibetan community who truly want to make a contribution, it is also necessary to be knowledgeable of peaceful, but effective methods of activism. Being in Dharamsala and observing the lives of Tibetans was an eye opening experience. I just cannot explain how heartwarming it was to see these people so happy after all that they have been through. I really grew to love the Tibetans, and I would like to spread awareness about their situation and help in promoting nonviolent activism around the world.

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)

2. Traditional Buddhist Concept of Nonviolence based on love, compassion, transformation of mind and altruism (to rightly interpret the message of Lord Buddha and His Holiness the Dalai Lama).

3. Encouraging harmonious integration between the Traditional Buddhist concept of

nonviolence and Modern Western concept of Active Nonviolence.

4. Strategic nonviolence methods for achieving healthy democratic norms.

5. Gandhian Philosophy of nonviolence with particular focus on Gandhin Constructive Program, Peaceful Non-cooperation Movement and steadfast adherence to truth and nonviolence.

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 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.

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.

The above are simply broad line specifics of the topics covered in the ANEC Workshops / Training / Open Forum Discussions on nonviolence theory and practice.

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***

ANEC activities at a glance (February 2012 - July 2012)



ANEC Executive Director giving talk on nonviolence to Prof. and students from University of Alabama at Birmingham, USA, at the ANEC office on May 21st, 2012.



Tsering Samdup, Education Officer, DOE, introducing ANEC Executive Director to Teacher Trainees at Sarah Institute for Higher Tibetan Studies.



Tenpa C. Samkhar, Executive Director, ANEC, giving opening talk during the Week long ANEC training for Prof. and Students from Alabama University, USA on May 21st, 2012 at the ANEC office.



ANEC Training Officer Tenzin Dasel giving talk on nonviolence to Teacher Trainees at the Sarah Institute for Higher Tibetan Studies on 28th March, 12.



ANEC Training Officer Lobsang Tenzin giving talk on nonviolence to Teacher Trainees at Sarah on March 30th, 2012.



Tenpa C. Samkhar, Executive Director, ANEC talking to Tibet Supporters from various countries on April 3rd, 2012 at the ANEC office.



Tenpa C. Samkhar, Executive Director, ANEC giving talk on nonviolence to Tibetan Teacher Trainees at Sarah on March, 28th, 2012 organized by DOE.



Tenpa C. Samkhar, Executive Director, ANEC giving introductory speech to Tibetan Teacher Trainees at Sarah on March, 28th, 2012 organized by DOE.

ANEC activities at a glance (February 2012 - July 2012)



ANEC Executive Director and ANEC staff members during dinner party with UAB Prof. and students at the Choenor House on 27th May, 2012.



ANEC Executive Director brainstorming with Prof. and students from UAB, USA, at the ANEC office in Dharamsala on May 22nd, 2012.



ANEC Training Officer Lobsang Tenzin with ANEC workshop participants - students from University of Alabama at Birmingham, USA - 21st May, 12.



ANEC Training Officer Lobsang Tenzin facilitating nonviolence training for Teacher Trainees at Sarah, Dharamsala, on March 30th, 2012.



ANEC Training Officer Lobsang Tenzin talking on nonviolence to Prof. and students from UAB, USA at the ANEC office on May 24th, 2012.



ANEC Training Officer Tenzin Dasel facilitating workshop on nonviolence for Teacher Trainees at Sarah, Dharamsala, March 30th, 2012.



ANEC Executive Director & Staff Members with Mr. & Mrs. Arun Puri & Son Mr. Alok Puri during inauguration of new Imperial Printing Press complex, 24th July, 2012.



ANEC friends Benedikt Urban from America & Thomas Braysmith from the U.K. with ANEC Executive Director after discussing training programs on Peace and Non-Violence.

ANEC activities at a glance (February 2012 - July 2012)

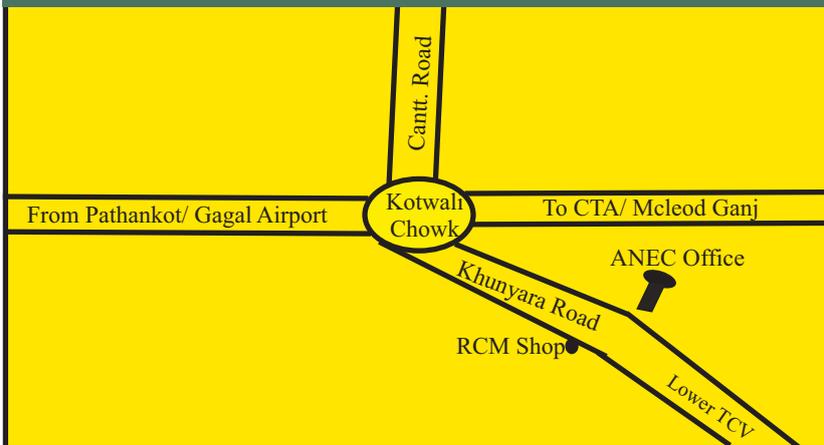


ANEC Executive Director, Tenpa C. Samkhar speaking on nonviolence to Prof. and students from UAB, USA, at the ANEC office, 25th May, 2012.



ANEC Executive Director speaking on Tibet Issue and nonviolence to participants from various parts of the world at the ANEC office, 3rd April, 12.

MAP SHOWING ANEC OFFICE



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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:

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

- 1 You can help ANEC through funding workshops, seminars and conferences on peace and non-violence.**
- 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 volunteer to do public outreach and information dissemination in collaboration with ANEC.**
- 4 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.**