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# ANEC MESSENGER

ACTIVE NONVIOLENCE EDUCATION CENTER

YEARLY

APRIL 2018 - MARCH 2019

ISSUE - 15

## EDITORIAL BOARD

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## HIGHLIGHTS OF THE ISSUE

- Workshop Program on Nonviolent Communication for Fifteen Gandhi Fellowship associated with Kaivalya Education Foundation, Mumbai.
- Workshop for the Students of Tibetan Transit School (Sherab Gatsel Lobling)
- One-day workshop on "Nonviolence and Nonviolent Communication" for the Senior Students of Tong-Len.
- Workshop for the Students of Mewoen Tsuglag Peteeon School.
- Workshop for the students of North-East Sambhota Tibetan Schools (Sonada, Ravangla, Tenzingang, Tezu and Miao).
- Half day Workshop for the Senior Students of Central School for Tibetans (CST) Darjeeling and Kalimpong, West Bengal.
- Workshop for the staff of Sambhota Tibetan School (STS) Sonada, Ravangla, Tenzingang, Tezu and Maio.
- Film Screening and other activities.
- Volunteers page

## ELEVEN YEARS OF ACTIVE NONVIOLENCE EDUCATION

Very warm greetings to all the readers of ANEC's 15<sup>th</sup> Newsletter.

I am overjoyed to inform you that the Active Nonviolence Education Center has completed eleven years of promoting peace, love, nonviolence and the message of humanity, reaching thousands across the country from all walks of life. ANEC has produced many educational materials for use in traditional classrooms alongside innovative and interactive techniques which demonstrate the utility of nonviolent communication (NVC) in conflict resolution at all levels. ANEC's core mission is to educate the Tibetan-in-exile community across India on the theories and practicalities of nonviolent theory, beneficial both to local communities and in the broader struggle against the Chinese occupation.

ANEC's focus remains on youth education because the most effective social change emanates from the grassroots. When taught from a younger age, students have the opportunity to internalize and apply NVC throughout their childhood. In collaboration with the Department of Education, ANEC continued to distribute and refine its three books on Active Nonviolence, which are being integrated into the official curriculum for use by every student in exiled Tibet. ANEC is hopeful that our trailblazing curricular partnership with the Department of Education can serve as the basis for a larger NGO role in the educational process for all Tibetans. We aim to promote the practicalities and pragmatism of NVC at a broader level with each passing year. This year, ANEC staff conducted dozens of workshops and fulfilled a key goal, travelling far beyond Dharamshala to offer seminars in schools across northeast India. The tour took ANEC Executive Director Ms. Tenzin Lhamo and Trainer Ms. Tenzin Lhaze to West Bengal, Sikkim, Assam, and Arunachal Pradesh to visit traditionally underserved and remote settlements that contain the key to unlocking the Tibetan grassroots. In those several weeks, ANEC made real progress in spreading hope and affirming the efficacy of a nonviolent solution to the Tibetan Occupation.

I would personally like to pay homage and gratitude towards ANEC's co-founder and former Executive Director Late Mr. Tenpa C. Samkhar La who played a vital role in institutionalizing this Center. Additionally, I hope to recognize the dedication of Rabbi Everett Gendler and Mary Gendler, who have shared guidance, support, and the wisdom of a lifetime of nonviolent Civil Rights and advocacy work with ANEC. Through the Gendler Grapevine Foundation, they have been a constant presence over the Center's last eleven years and have contributed immeasurably to ANEC's mission and achievements.

Tenzin Lhamo (Ms.)  
Executive Director - ANEC

First of all, unlike many of the best known leaders of nonviolent campaigns, she is neither educated nor a professional; she is simply a respected member of the community who works for a living at a decent but not a glamorous job. Secondly, the story of her struggling to overcome the harmful effects of segregation, inferior schools, and disrespectful treatment growing up in the then-segregated south of the United States immediately invites the students to discuss these same issues as they affected Tibetan Children under Chinese occupation, and as they may affect lower class Tibetan children under Chinese occupation, and as they may affect lower class Tibetan children in relation to those who are more fortunate socially. Finally, as a woman, she confirms the ability of all members of the community, female as well as male, to engage effectively in nonviolent struggle.

For the eighth grade focus (or perhaps ninth grade), we suggest *The Life and Words of Martin Luther King Jr.*, By Ira Peck (Scholastic, New York, Sydney, 1968). While appropriately focusing on King's college days what happened later, this volume also includes a small amount of material on his childhood, thus inviting the students to reflect on some of their own childhood experiences. Audio-visual materials that could be used with the above includes:

"Voice of the Civil Rights Movement: Black American Freedom Songs 1960-1966"

(Smithsonian Institute Program in Black American Culture, Washington, DC) Vigorous live recordings from mass meetings of songs that are "a series of musical images... of a people in conversation about their determination to be free."

"From Montgomery to Memphis" A Film on the Life of Dr. Martin Luther King, Jr.

"Fellowship" Magazine, March, 1987 (Fellowship of Reconciliation, Nyack, NY) Striking photographs of scenes from the Philippine Revolution of 1986 (as well as some valuable articles on the revolution)

### THE SECONDARY LEVELS

This unit of study could begin by raising with the students the question of violence in relation to their Buddhist Traditions as interpreted by the Dalai Lama. How can we defend ourselves effectively while still trying to observe the Buddhist teaching of ahimsa, non-injury? Are these compatible? What problems will an individual face in trying to follow both?

At this point in the curriculum, some



traditional Tibetan material could become the focus. One suggestion: Chapter 6, "Policy of State," from *The Range of the Bodhisattva*. Among the issues addressed by this early Mahayana sutra is that of the responsibility of the ruler to protect his subjects in the face of aggressive and menacing forces while trying to remain faithful to Buddhist teaching about non-injury. Students would see immediately the dilemma faced by the ruler.

Another text to consider could be the sixth chapter of Shantideva's treatise on *The Bodhisattva's Way of Life*. Here the

dilemma of "surgical violence" in Buddhist teachings could be dealt with, along with the XIV Dalai Lama's teachings on this matter. (We have not yet seen this text, but it was recommended to us. We'll seek it out, then evaluate.)

After attention to this classic dilemma in Buddhist and, if fact, all religious or moral traditions, it would be valuable to ask another question: what are some personal consequences of starting down the path of violence? To bring these questions to the emotional as well as to the intellectual level, we recommend two short films and some simply poetry from two different wars.

One film in Czech, "The Magician," lasting only about ten minutes, it shows some children at a carnival sideshow presided over by a man who is both friendly and menacing. Using wall targets, puppets, stuffed animals, and dolls, the film pointedly portrays both the attraction and the repulsion of violence, concluding in a surprising and poignant manner.

The other is a half-hour America Film, "For the First Time." It introduces a father who, for his son's twelfth birthday, gives the boy a rifle and then schedules a trip to the fields so that he can teach his son how to hunt. The closeness of father and son; the son's joy at growing up and becoming like his father, yet feeling reluctance to shoot and kill a sweet looking rabbit; the struggle of the son to overcome this reluctance: the combination is emotionally affecting and provides an excellent setting for considering questions of what it might really feel like to kill a living creature. In this context, the issue of violence versus nonviolence has an emotional reality that is often missing when the discussion is more abstract and further removed from living examples.

*(Please see remaining in next issue)*

## ANEC GENERAL WORKSHOP CONTENTS OUTLINE

The following subject matters are covered in ANEC workshops and open forum discussions on active nonviolence strategies. They are effective and powerful alternatives to violence and hatred:

1. History, philosophy and techniques of nonviolent resistance based on Professor Gene Sharp's "Guidelines on Strategic Nonviolence Method" for peace, nonviolence and democracy.
2. Traditional Buddhist concepts of nonviolence based on love, compassion, transformation of the mind and altruism (to rightly interpret the message of Lord Buddha and His Holiness the Dalai Lama).
3. Encouragement of harmonious integration between the traditional Buddhist concept of nonviolence and the modern western concept of active nonviolence.
4. Strategic nonviolence methods for achieving healthy democratic norms.
5. Gandhian philosophy of nonviolence with particular focus on the Gandhian Constructive Program, the peaceful non-cooperation movement, and his steadfast adherence to truth and nonviolence.
6. Nonviolence philosophy as advocated and implemented by the 1964 Nobel Peace Laureate and US civil rights leader the Reverend Dr. Martin Luther King Jr.
7. Films on various case studies of nonviolent actions and active exchange of views and thoughts between facilitators and participants in a truly democratic fashion.
8. Emphasis on the importance of resorting to the above different philosophies and the practical implementation of nonviolent strategies for resolving disagreements. These strategies can resolve differences and problems at all levels of human society and can bring about the requisite changes and innovations for the establishment of strong, healthy, peaceful and democratic societies.

## ANEC GENERAL TEACHING METHODS

### 1. PowerPoint Presentation

PowerPoint Presentation is to provide a clear understanding of the speaker's context to the audience and to strengthen their ability to listen.

### 2. Group Discussion and Presentation

Group Discussion invites pools of resourceful ideas and allows everyone to participate in an active process.

Group Presentation gives confidence and personal development to overcome stage fears.

### 3. Group Debate

Group Debate is an important teaching method which provides ability to think rigorously, critically and improve in a wide variety of academic skills as a result of participation in debate. It does also signify mental and emotional maturity.

### 4. Brainstorming

Brainstorming is a listening exercise that allows creative thinking for new ideas and encourages full participation because all ideas are equally recorded. It also draws on the group's knowledge and experience.

### 5. Role-playing

Role-playing provides an opportunity for people to assume the roles of others. Thus it helps to generate the in-depth understanding of the situation and possible solutions. It also provides opportunity to develop practical skills.

### 6. Case studies

Case Study Techniques develop analytic and problem-solving skills and allows for exploration of solution for complex issues. It encourages all participants to update knowledge and skills.

### 7. Movie Screening

It is an entertaining way of teaching and raising issues which stimulate discussion and attention. It also provides opportunity for the participants to know about the nonviolent movements across the world.

### 8. Panel of Experts

It allows experts to present different opinions and provoke better discussion than a standard teaching. The frequent change of speakers keeps attention from lagging.

### 9. Lecture with Disturbance

ANEC workshops are always conducted as two-way traffic so that the participants can question, clarify and challenge at anytime during the lecture.

### 10. Feedback

Feedback is the pillar of organization which helps us to understand ourselves and areas needed for improvement. We always value Constructive feedback more than positive ones.



# ONE DAY WORKSHOP PROGRAM ON NONVIOLENT COMMUNICATION FOR FIFTEEN GANDHI FELLOWSHIP ASSOCIATED WITH KAIVALYA EDUCATION FOUNDATION, MUMBAI ORGANIZED BY : ACTIVE NONVIOLENCE EDUCATION CENTER, DHARAMSHALA, INDIA.



## Participation Profile :

- Male Participants: 7
- Female Participants: 8
- Total Participation: 15

**Date: 19<sup>th</sup> April, 2018**

## Workshop Facilitators :

Ms. Tenzin Lhamo

(Executive Director of ANEC)

Mr. Thupten Choephel

(Trainer cum Research Officer)

Ms. Tenzin Lhaze

(Assistant Trainer cum Teaching Officer)

## Aims and Objectives :

1. Educate the students on Nonviolent Communication (NVC), a powerful methodology for resolving conflict productively and peacefully.
2. Reframe how students express themselves and engage with others, discouraging defensiveness and hurtful rhetoric.
3. Show students how NVC can promote the natural human state of compassion for others.
4. Reduce unnecessary conflict in participants' lives.

## Introduction :

The Active Nonviolence Education Center seeks to promote healthy and

peaceful dialogue in circumstances of conflict by educating our community about the principles of nonviolent communication. ANEC believes that philosophies of Nonviolence can change the lives of individuals as well as the trajectory of national movements. This workshop was conducted in two parts, one in the morning and another in the evening.

**Morning Session:** Ms. Tenzin Lhamo, Executive Director introduced ANEC to the students by detailing how and why the NGO was formed under the guidance of His Holiness the 14th Dalai Lama and relentless efforts of Rabbi Everett Gendler and Dr. Mary Gendler. She also briefed on ANEC aims, objectives, and future plans, followed by a question and answer session.



**Evening session:** ANEC organized a workshop on "Nonviolent Communication, A Language of Love". NVC is respected as a tool for resolving conflicts in schools, religious institutions, prisons, and meditation centers around the world.

**Conclusion:** ANEC staff enacted four different ways of hearing a negative message: blaming yourself (1), blaming others (2), sensing one's own needs (3), and sensing others' needs (4). Each participant shared feedback with ANEC staff and detailed how they plan to implement NVC into their personal lives.



**Feedback:** The students were given feedback forms to rate our teaching and submit constructive criticism:

**Shardool:** Thank you very much, ANEC, for conducting this session. Despite the short period of time, the staff was very well prepared.

**Rishu Shrivast:** The presentation increased my knowledge and perspective about Nonviolent communication. Thank you so much for your time. It was worth coming.

**Javed Akhter:** This session did a great job introducing me to Nonviolent communication. Today's session was very good.

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

## ANEC WORKSHOP ON THE HISTORY OF THE AMERICAN CIVIL RIGHTS MOVEMENT

**Venue:**

Upper and Lower TCV

**Participation Profile:**

Upper TCV & Lower TCV Students.

**Date:**

June 14<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> June of 2018

**Workshop facilitators:**

Phineas Camper and Sam Farbman

**Aims and Objectives:**

1. To educate the 11<sup>th</sup> standard Upper TCV students and 9<sup>th</sup> standard Lower TCV students on the history and relevance of the American Civil Rights Movement for Black equality to the ongoing struggle for Tibetan independence.
2. To emphasize the benefits of using non-violence to solve issues large and small, as well as the negative consequences of resorting to violent solutions.
3. To inspire a new generation not to capitulate in the face of ever-increasing Chinese entrenchment, but rather to seek strategic solutions which eliminate the economic incentives for the occupation of Tibet.

**Participation:****Upper TCV**

27 students (21 boys + 6 girls)

**Lower TCV**

67 students (40 boys + 27 girls)

**Elements:**

Ms. Tenzin Lhamo opened each workshop with a brief introduction of ANEC and its mission of educating students young and old on the importance of nonviolent conflict resolution. Introducing herself and the two American volunteers, she encouraged the students to ask difficult questions and relate their own struggles, experiences, and aspirations to those of African-Americans in the United States. Phineas Camper used the economic



origins and implementation of slavery in the United States to tie American racial oppression to the Chinese exploitation of Tibetan lands for mineral and water resources. Pointing out those Blacks in the United States managed to use economic resistance such as boycotts and collective bargaining to great effect, Phineas started a discussion among the students on the differences between the political environments in the old American South and modern Tibet, and the extent to which these differences necessitate new strategies. In culmination, Finn asked the students to think critically about the geopolitical incentives they could leverage to rally foreign support, and apply their knowledge in mock meetings with Prime Minister Narendra Modi of India, President Donald Trump of the United States of America, and President Xi Jinping of the People's Republic of China. In general, the students interacted strategically, if somewhat sporadically, with the 'leaders,' demonstrating commands of the subject material. A humorous activity, requiring wild caricatures of the leaders to be most effective, the mock Q&A session engaged

*"Liberty and democracy become unholy when their hands are dyed red with innocent blood." - Mahatma Gandhi*



the younger students particularly.

Although America was born under the rallying cry that “all men are created equal” as a nation offering liberty, justice, and refuge from repressive European colonial powers, American leaders granted these rights only to a select few, usually white, members of society in the country’s early years. America’s guiding principles have endured mostly unchanged, but the nation’s aristocratic past has evolved into a far more inclusive and affirming culture due to the ever-increasing representation of people of color in music and popular media. Sam explained that white perceptions of Black people began to evolve rapidly with the advent of Jazz music, inclusive TV and movies, and in response to the critical role Black people played in winning the two World Wars. Although Americans sacrificed more than 750,000 friends, family, and neighbors over the course of the Civil War, which abolished slavery, Black Americans saw only moderate improvements in their quality of life until such profound cultural shifts paved the way for Dr. Martin Luther King, Jr. and the Civil Rights Movement for true equality.

Due to the complex differences between the Civil Rights Movement and the situation in Tibet, Ms. Tenzin Lhamo then spoke in Tibetan to the students about how best to apply the nonviolent tactics

and lessons of the Black American struggle. She emphasized that an effective movement for Tibetan freedom must originate within the Tibetan community itself, and that in order for the international community to follow, Tibetans must lead. Nonviolent tactics are effective because they instigate the crisis conditions which produce negotiation without inviting or justifying in any way the violent retaliations which destroy many burgeoning revolutions. Similarly, as Tibetans will never be able to match the sheer firepower of the Chinese military, an effective solution must be political and nonviolently enacted. Ms. Tenzin Lhamo recognized the role the inspired leadership of Dr. King played in the movement, but urged the students to look beyond his persona and understand that his ideas represented his most important gifts to the world. The most critical lesson they could learn is that they, too, could utilize Kingian nonviolence to initiate change.

To conclude the workshop, Phineas, Sam, and Ms. Lhamo directed the students to divide into four groups, each representing a unique faction of the Civil Rights Movement (clergy, labor, students, and women,) and engage in a role play depicting their unique experiences. Originally designed to engage the students in the complex policy questions



which faced a rapidly fracturing movement in the early 1960’s, students used their short time onstage to demonstrate their senses of empathy and ability to forge connections between their own experiences and those of oppressed peoples everywhere. Sam and Phineas thanked the students for participating and released them more or less on time.

### Conclusion:

Although Phineas and Sam faced a steep learning curve, they managed to adapt their seminars quickly, realizing that incorporating simpler language and concepts would produce more engaged students and allow them to teach the heart of the Civil Rights Movement most effectively. By the final workshop, they had removed nearly all references to specific events and chose to focus on the lessons most easily transferable to the struggle in Tibet, emphasizing critical thinking and politics. Accordingly, as Sam and Phineas increased the time spent on activities and role play as opposed to lecturing, the students showed more excitement. Overall, this workshop is a success, and Finn and Sam reaffirm the importance of the model set by the American Civil Rights Movement to the continuing viability of the struggle for Tibetan freedom.

### Report Submitted By:

Phineas Camper  
(Volunteer)



*“At the center of non-violence stands the principle of love” - Dr. Martin Luther King Jr.*

## TWO-DAY'S WORKSHOP ON “ACTIVE NONVIOLENCE PRINCIPLES AND PRACTICALITIES” FOR THE STUDENTS OF TIBETAN TRANSIT SCHOOL (SHERAB GATSEL LOBLING), DHARAMSHALA, HIMACHAL PRADESH.



### Venue :

Tibetan Transit School (Sherab Gatsel Lobling).

### Participation Profile :

Male Participant: 19

Female Participant: 8

Total Participation: 27

**Funded By:** The Tibet Fund

**Date :** 27<sup>th</sup> and 28<sup>th</sup> June, 2018

### Workshop Facilitators :

Ms. Tenzin Lhamo

(Executive Director)

Mr. Jigme

(Accountant cum Office Secretary)

Mr. Thupten Cheophel

(Trainer cum Research Officer)

Ms. Tenzin Lhaze

(Assistant Trainer cum Teaching Officer)

### Aims and Objectives :

1. Educate youth about the successes and triumphs of past Nonviolent revolutions, including those waged against highly repressive regimes, in order to demonstrate the efficacy of

incorporating Nonviolent methods of conflict resolution into their own lives.

2. Introduce a deeper, holistic philosophy of Nonviolence based on the principles of Buddhism, Gandhian perspective, and Kingian emphasis on organization.

3. Introduce the 198 methods of Nonviolent action proposed by Dr. Gene Sharp in order to make any Nonviolent movement more effective.

### Introduction :

The Active Nonviolence Education Center was established in large part to promote a deep understanding within the Tibetan community of the principles of Nonviolent resistance and its effectiveness throughout history, regardless of circumstance. ANEC hopes that, when



properly introduced to the Nonviolent philosophies of His Holiness the 14<sup>th</sup> Dalai Lama, Dr. Martin Luther King, Mahatma Gandhi, and Dr. Gene Sharp, among others, Tibetans around the world will embrace active Nonviolence as the best way to achieve community goals. Since its inception, a core component of ANEC's mission has been providing workshops for new arrivals from Tibet, and ANEC was honored this year to return to the Tibetan Transit School and spread our message. This year, the workshop was administered over two days.

**Day One:** We introduced students to the most influential schools of thought in Nonviolent movements around the world, as well as the most important historical figures in the history of Nonviolence. Staff presented a Power Point on the lives, messages, and accomplishments of His Holiness the 14<sup>th</sup> Dalai Lama, Mahatma Gandhi, and Dr. Martin Luther King Jr.

**Day Two:** We focused on the practical elements of Nonviolent resistance, particularly the 198 strategies developed

*“Violence is not only impractical but immoral.” - Dr. Martin Luther king Jr.*





by Dr. Gene Sharp during his scholarly study of Nonviolent resistance across continents and historical eras. For purposes of the workshop, we split these techniques into three categories: Protest and Persuasion (1), Non cooperation (2), and Nonviolent Intervention (3), and presented case studies demonstrating successful use of these strategies. Staff distributed copies of Dr. Sharp's 198 strategies in Tibetan for future reference by students.

#### **Procedure:**

The workshop was inaugurated by Mrs. Nyima Bhuti, Principal of the Tibetan Transit School, who graciously thanked ANEC staff for their efforts. She stressed the importance of Nonviolence education and encouraged the students to absorb this critical component of modern Tibetan heritage. Ms. Tenzin Lhamo, Executive Director of ANEC, gave a detailed introduction to ANEC's work and history. She explained to participants that Nonviolent strategy has broad applications in everyday life as well as in the greater struggle for Tibetan independence. Staff participated in a long question and answer session with participants. After the conclusion of the workshop, staff presented the students with a certificate of completion.

#### **Conclusion:**

The students of Tibetan Transit School showed immense interest in the philosophy of Nonviolent resistance and hope to study it more in the future. ANEC draws inspiration from their commitment to social change and remains confident that educating the Tibetan community about the methods of Nonviolent

resistance holds great potential to solve our society's issues. This workshop was organized with the support of the Tibet Fund, which promotes a message of peace, love, Nonviolence, and unified humanity with its grants. ANEC is very grateful to and humbly thanks the Tibet Fund for its aid. ANEC appreciates the cooperation and support of Mrs. Nyima Bhuti, as well as the students of the Tibetan Transit School.

#### **Feedback:**

1. SonamTashi (Male): The workshop was very helpful and I will try my best to implement these ideas in my day to day life.
2. Kelsang Dolkar (Female): This type of workshop should be conducted more often in order to broaden understanding of the concepts of Nonviolence.
3. Jamba Gonpo (Male): The workshop helped me understand the meaning of Nonviolence and learn to apply the 198 Nonviolent Methods.



*"This is the unusual thing about nonviolence -- nobody is defeated, everybody shares in the victory." - Dr. Martin Luther king Jr.*



## ONE-DAY WORKSHOP ON “NONVIOLENCE AND NONVIOLENT COMMUNICATION” FOR THE SENIOR STUDENTS OF TONG-LEN.



### VENUE :

Tong-Len, Dharamshala, H.P.

**DATE :** 21<sup>st</sup> September, 2018

### WORKSHOP FACILITATORS :

Ms. Tenzin Lhamo

*(Executive Director-ANEC)*

Ms. Tenzin Lhaze

*(Assistant Trainer cum Teaching Officer-ANEC)*

### PARTICIPATION PROFILE :

Male Participants - 13

Female Participants - 12

Total participants - 32

### AIMS AND OBJECTIVES :

1. Introduce the theory and philosophy of Nonviolence, explaining why it can be an effective mechanism for creating social change and establishing a peaceful and just society.
2. Improve emotional management skills for reasoned negotiation and conflict resolution.
3. Introduce the four components of Nonviolent Communication and emphasize on the importance of empathy and compromise.
4. To make them self-realize and analyze about anger, its causes and method to deal with it.
5. Promote self-awareness and self-analysis regarding the sources of anger and supply nonviolent strategies for managing anger effectively.

### INTRODUCTION:

Dr. Marshall Rosenberg's 1999 book *Nonviolent Communication, a Language of Compassion* emphasizes care and concern for the needs of others as the basis for peaceful, durable solutions to our world's most pressing issues. Nonviolent Communication translates words of criticism, blame, and demand into productive discussion of human needs and areas of common ground. Even under the most trying of circumstances, NVC encourages compassion and empathy as the basis for lasting conflict resolution. Students at Tong-Len hail from many different backgrounds and have divergent ways of viewing the world, making NVC an even more critical skill for collaboration and positive engagement. As we move through the 21<sup>st</sup> century a new generation has the chance to dispense with antiquated ideologies, dogmas, and stigmas, and choose to create a more compassionate world. ANEC strongly believes in the potential for education on NVC to shape and nurture young minds to contribute towards a better future for all, regardless of race, class, sex, or national origin. To kick off the seminar, Ms. Tenzin Lhamo introduced ANEC's mission, work, and history, emphasizing the inspiration of His Holiness the 14<sup>th</sup> Dalai Lama. She expressed confidence that the skills participants will learn in the workshop



can promote a less violent society in our age of conflict and confrontation.

### CONCLUSION:

“Nonviolence and Nonviolent Communication” successfully concluded with an expression of gratitude from participants and the presentation of customary white scarf to the ANEC facilitators by Mr. Tsering Tenzin, coordinator of Tong-Len. Ms. Tenzin Lhamo thanked the coordinator for his hospitality and cooperation and students for their time and enthusiastic participation.

### FEEDBACK:

The workshop was very interesting. I enjoyed throughout the workshop. It is very beneficial for my present and future life.

**- Neha, Class X**

This workshop has provided me lots of knowledge about Nonviolence and Nonviolent Communication. The Activities are very interesting.

**- Sangana Kumari, Class VIII**



## ONE-DAY WORKSHOP ON “NONVIOLENCE AND NONVIOLENT COMMUNICATION” FOR CLASS 7<sup>th</sup> AND 8<sup>th</sup> STUDENTS OF MEWOEN TSUGLAG PETEON SCHOOL



### Venue :

Mewoen Tsuglag Peteon School,  
Dharamshala.

**Date :** 27<sup>th</sup> September 2018

### Participants Profile :

Female Participants – 11  
Male Participation – 7  
Total Participants- 18

### Workshop Facilitators :

Ms. Tenzin Lhamo  
(Executive Director)

Mr. Thupten Choephel  
(Trainer and Research officer)

### Aims and Objectives :

1. Transform a younger generation into responsible and peaceful citizens by helping them develop a keen emotional self-awareness.
2. Provide holistic understanding of the term Nonviolence and basic characteristic of Nonviolence from Gandhian and Buddhist perspective.
3. Explain the basic theories of nonviolence from a Gandhian and Buddhist perspective to provide a holistic understanding of the term nonviolence.
4. Introduce the concept of nonviolent communication (NVC) and its potential to foster compassionate relations with enemies and friends alike.

### Introduction :

In the 60 years since Tibet lost its

independence, the Chinese have systematically quashed every popular attempt to attain religious liberty and self-government. Although no strategies have thus far managed to free Tibet from China's heavy yoke, the effort and perseverance of our ancestors serves as an inspiration to Tibetans and humanists around the world. Embracing nonviolent resistance exclusively has allowed the movement of freedom for Tibetan to accumulate widespread and passionate support around the globe from those who believe in the dignity of every person, but still shy away from violence. Nonviolent resistance is not defined solely by its nonviolent methods, but also by its emphasis on the needs and feelings of one's adversaries. The foundation of a cohesive, durable, and strong nonviolent movement is a fundamentally nonviolent attitude. Therefore, ANEC aims to promote radical compassion in students by introducing the theories of nonviolent communication and advocating forcefully for its efficacy. As Mahatma Gandhi once said, ***“Compassion is the highest form of Nonviolence.”*** His Holiness the 14th Dalai Lama has told us that humans by nature are compassionate, planting the seeds of our peaceful existence in an immutably interconnected world. Thus, Nonviolent Communication has the potential to transform the way human beings interact with each other in a deeply positive manner, reducing unnecessary bloodshed and increasing personal wellbeing. NVC provides effective methods to get to the root of violence by examining the unmet

needs of the other to reduce hostility, heal pain and strengthen relationships. NVC encourages compassion, compromise, and understanding as a means of finding common ground with one's adversary and has been proven time and time again to be the most constructive way to solve conflicts.

### Conclusion :

ANEC staff closed the one-day workshop by leading students in a rendition of American civil rights anthem *“We Shall Overcome.”* ***We shall overcome because the arc of the moral universe is long but it bends towards justice.*** – ***Dr. Martin Luther King Jr.*** We thanked the workshop participants for their participation and offered white scarves as a token of gratitude.

### Feed Back :

Few of the feedbacks from students are listed below:

1. **Tenzin Woesser (Female):** You both prepared very well and the subjects were clear. So I think you and your team should come again and give the same workshop to our juniors.
2. **Tenzin Pema (Female):** It was fun today and I hope to have more of these kind of workshop.
3. **Tenzin Woedon (Female):** The workshop on “Nonviolence and Nonviolent Communication” was very informative and impactful.





# ACTIVE NONVIOLENCE EDUCATION CENTER ORGANISED WORKSHOP IN COLLABORATION WITH SAMBHOTA TIBETAN SCHOOL SOCIETY

*Two-day's workshop on "Active Nonviolence Principles and Practicalities"  
for the students of North-East Sambhota Tibetan Schools (Sonada, Ravangla, Tenzingang, Tezu and Miao).*



## TOPICS ADDRESSED:

- Introduction of Active Nonviolence Education Center.
- Concepts of Nonviolence and Violence.
- Nonviolent Communication, a method of conflict resolution.
- Power, its types, and sources.
- The concept of obedience.
- Why Tibetans should follow the path of Nonviolence.
- Chinese Pillars of support.
- 198 methods of nonviolent action introduced by Dr. Gene Sharp.

## WORKSHOP FACILITATORS:

Ms. Tenzin Lhamo

*(Executive Director)*

Ms. Tenzin Lhaze

*(Assistant Trainer cum Teaching Officer)*

## MEDIUM OF COMMUNICATION:

Tibetan, English, and Hindi

## AIMS AND OBJECTIVES:

1. Educate the students on Nonviolent Communication (NVC), a powerful methodology for resolving conflict productively and peacefully with

individuals and governments alike.

2. Reframe how students express themselves and engage with others, strengthening their communities and promoting solidarity against the Chinese regime.

3. Provide education on the strengths and weaknesses of the Chinese pillars of support.

4. Explain why nonviolence is the best path for Tibetans against repression.

5. To familiarize students with the dynamics of power and the role of power sharing in schools and explain why obedience can be evaluated as the heart of political power.

6. Introduce Dr. Gene Sharp's 198 Methods of nonviolent action to make any social movement more effective.

## INTRODUCTION :

In November 2018, Executive Director Ms. Tenzin Lhamo and Assistant Trainer Ms. Tenzin Lhaze embarked on a tour of India's northeast region, conducting workshops in five Sambhota Tibetan schools at the invitation of the Sambhota Society. ANEC's tour concluded a banner year of expansion and collaboration

efforts which saw the Center look beyond Dharamsala and seek to fulfill its mission of educating all Tibetans about the power of Nonviolence and Nonviolent Communication, no matter where they live. In the workshops, ANEC sought to introduce the principles and methods of nonviolence with historical examples and topical case studies. Through presentation, discussion, and interactive activities, ANEC encourages young people to learn and think deeply about the philosophy and power of nonviolence and its potential real-world applications.

## CONCLUSION :

The headmaster/headmistress of each school addressed the closing ceremony,



*"Nonviolent struggle is the most powerful means available to those struggling for freedom." - Dr. Gene Sharp*



thanking ANEC facilitators and offering a customary white scarf. Ms. Tenzin Lhamo offered white scarves to the participants as a gesture of gratitude and gave ANEC's 11th founding anniversary diary to the headmaster / headmistress. ANEC thanks Sambhota headmasters / headmistresses deeply for their hospitality.

### FEEDBACK:

Participants feedback represents the most powerful tool ANEC can use to improve its programming and reach a broader audience. Constructive feedback from students spurs innovation and improvement while positive feedback inspires staff to deliver to the best of their capabilities. Feedback forms were distributed to all participants, and responses were classified as either constructive or positive. Our workshops largely received good feedback, proving impactful and informative to many students. ANEC hopes that students will choose to bring our lessons home with them and implement the tactics of nonviolent conflict resolution in their own lives.

### IMPACT ON THE TARGETED POPULATION :

1. Widened student perspectives on nonviolence and introduced nonviolent resistance as a viable strategic weapon for social change.
2. Introduced students to some of Dr. Gene Sharp's 198 methods and clarified the use of nonviolence.
3. Affirmed that nonviolent resistance is the most viable path towards a more just situation in Tibet.
4. Taught students how to communicate using four methods of nonviolent communication, with an emphasis on empathy and compromise.



*"Nonviolence is not inaction. It is not discussion. It is not for the timid or weak. Non-violence is hard work." - Cesar Chavez*



## TWO DAY'S WORKSHOP ON “NONVIOLENCE PRINCIPLES AND PRACTICALITIES” FOR THE SENIOR STUDENTS OF CENTRAL SCHOOL FOR TIBETANS (CST) DARJEELING AND KALIMPONG, WEST BENGAL



### TOPICS ADDRESSED:

- Introduction of Active Nonviolence Education Center.
- Concepts of Nonviolence and Violence.
- Nonviolent Communication, a method of conflict resolution.
- Power, its types, and sources.
- Obedience and the concept of obedience.
- Why Tibetan should follow the path of Nonviolence.
- Chinese Pillars of support.
- 198 methods of nonviolent action introduced by Dr. Gene Sharp.

### WORKSHOP FACILITATORS:

Ms. Tenzin Lhamo  
(Executive Director-ANEC)

Ms. Tenzin Lhaze  
(Assistant Trainer cum Teaching Officer-ANEC)

### MEDIUM OF COMMUNICATION:

Tibetan, English, and Hindi

### INTRODUCTION :

Introducing students to the philosophy and strategy of active nonviolence within the classroom framework at a young age can help develop skills of conflict

resolution earlier, with broad applications during instances of confrontation, exclusion, violence, and discrimination. Today's children are tomorrow's leaders, and youth hold the key to a better world. Violence, conflict, disagreements have become an inevitable part of human existence, but the question is: how can we deal with these in a constructive way? Therefore, ANEC believes in educating younger generation on nonviolence and motivates them by documenting various victories achieved by adopting various nonviolent strategies and methods.

### CONCLUSION :

The Rector of each school concluded the workshops by thanking the ANEC facilitators and offering a customary white scarf. Ms. Tenzin Lhamo offered a

white scarf to each participant as a token of recognition for their participation throughout the two-day's workshop. Ms. Tenzin Lhamo thanked the rector of each school for their hospitality and offered an ANEC 11<sup>th</sup> founding anniversary diary alongside ANEC's 14<sup>th</sup> Newsletter. Staff took photos with the participants for documentation.

### FEEDBACK :

Students expressed their deep satisfaction and requested us to come again and educate more on active nonviolence.



*"I can only close the gap in broken community by meeting hate with love." - Dr. Martin Luther king Jr.*

# HALF-DAY TRAINING ON “NONVIOLENT COMMUNICATION, POWER SHARING IN SCHOOL AND DEALING WITH DESTRUCTIVE EMOTION FOR THE STAFF OF SAMBHOTA TIBETAN SCHOOL (STS) SONADA, RAVANGLA, TENZINGGANG, TEZU AND MAIO



## TOPICS ADDRESSED :

- Introduction of Active Nonviolence Education Center (ANEC).
- Nonviolent Communication : a method of conflict resolution.
- Power, its Types and Sources. The role of Power Sharing in Schools.
- Emotions and How to deal with Destructive Emotion (ANGER in particular).

## WORKSHOP FACILITATOR :

Ms. Tenzin Lhamo  
(Executive Director-ANEC)

## MEDIUM OF COMMUNICATION :

Tibetan and English

## AIMS AND OBJECTIVES :

1. Educate them about the Nonviolent Communication: “a language of Life” and its usage in interpersonal relation to foster compassionate response from the opponent as well as listening with whole being towards the needs and feeling of other and as well as ours.
2. To familiarize with the dynamics of



Power and the role of power sharing in Schools to build closer and dearer relationship with the students.

## INTRODUCTION :

Active Nonviolence Education Center conducted half-day workshop for teaching and non-teaching staff of North-East Sambhota Tibetan Schools, India. Based on the interest and fondness on the topics, the staff were readily convinced for the workshop but due to time constraints the workshop wasn't held for whole day. Concerned Headmaster / Headmaster in-charge of each school inaugurated the half-day workshop by welcoming ANEC's Facilitators and wished this workshop to be enriching and informative.



Whereas Ms. Tenzin Lhamo, Executive Director introduced ANEC by detailing how and why it was successfully institutionalized under the guidance of His Holiness the 14<sup>th</sup> Dalai Lama and the unwavering support of Rabbi Everett Gendler and Dr. Mary Gendler to make a positive impact in Individual life and as well in Tibetans struggle. She expressed the Workshop to be resourceful for the teaching and non-teaching staff as they play a significant role in the life of students who make them realize their full potential and encourages them to strive for truth and hard work. The behaviour of teachers or staff towards students have a powerful impact in students' life and the students will ultimately deliver what they



have been taught. Therefore, ANEC sees it is an imperative steps to educate both the teaching and non-teaching staff on the said topics.

## CONCLUSION :

Half day workshop was concluded by the Concerned Headmaster/ Headmaster in-charge by thanking the workshop facilitator for sharing valuable knowledge and offered customary white scarf as a token of gratitude followed by group photo.

## FEED BACK :

The staff of each school were very impressed by the content of the workshop and shared their view on how important the concept of power sharing amongst students that ultimately give a sense of belongingness, an authority to take responsibilities and decision making power etc. They appreciated the facilitator for the effort in familiarizing them with the concept of Nonviolent Communication and will try their best in incorporating the knowledge they gained through this workshop in their daily lives.





## FILM SCREENING

### ANEC FREE DOCUMENTARY FILM SCREENING

#### **"THE THIRD TIBETAN NATIONWIDE UPRISING 2008"** *(10<sup>th</sup> year commemoration)*

**LOCATION:**

Common Ground Café, McLeod Ganj,  
Dharamshala.

**DATE:** 27<sup>th</sup> July, 2018

**TIME:** 3:00PM - 4:20PM

On 27<sup>th</sup> July, 2018, the Active Nonviolence Education Center conducted a film screening and audience discussion on the 2008 Tibetan Nationwide Uprising. Followed by a brutal Chinese crackdown, the uprising marked a milestone in modern Tibetan resistance, and ANEC screened *The Third Tibetan Nationwide Uprising 2008* to commemorate the 10<sup>th</sup> anniversary of the would-be-revolution. ANEC hoped to leave the audience with a deeper understanding of the oppressive circumstances which precipitated the revolution and an appreciation for the nonviolent demonstration tactics used by protesters. Despite the barbaric and inhumane living conditions for millions of Tibetans unable to exercise basic political and religious freedoms, the people refused to turn to violence. Staff recorded around 14 attendees, Tibetan and foreign.

Ms. Tenzin Lhaze, Assistant Trainer cum Teaching Officer, gave a detailed introduction of ANEC's work, mission, and history. Subsequently, Mr. Thupten Choephel, Trainer cum Research Officer,



explained the causes and history of the Tibetan Nationwide Uprising. The 2008 revolt represents the greatest mass uprising in Tibetan history, the story of a people pushed to the breaking point by Chinese abuse, and a story that deserves to be told. Among the causes cited:

1. In 2006, China completed the construction of the Beijing-Lhasa railroad. The railway brought floods of Chinese settlers, making it harder for Tibetans to access job and university admission.
2. The 2007 release of Windows Vista opened avenues of communication between Tibetans living in Tibet and their exiled family members, exposing Chinese human rights abuses to the world.
3. The excess of the 2008 Beijing Olympic games provoked resentment among Tibetans starved of economic opportunity.

**SIGNIFICANCE:**

1. The geographic extent of the 2008 uprising served as a reminder to the world that China has intentionally partitioned historic Tibet as a diversionary tactic. Much of eastern Tibet has been incorporated into the Chinese provinces of Sichuan, Qinghai, Gansu, and Yunnan, obscuring the full expanse of the occupation and dividing the Tibetan people politically.
2. The world witnessed unfiltered the conditions the Tibetan people had been forced to live under during Chinese rule, shattering CCP propaganda portrayals of Tibet as a tranquil paradise and exposing the cultural genocide beneath.
3. Even in defeat, the uprising unified the Tibetan people within the homeland and in exile.

Audience discussion centered on the emotional impact of the film and the realities of being Tibetan under Chinese administration. One participant shared

his knowledge, gathered through research and from books that the Chinese have been systematically violating human rights in Tibet for decades and tried to wipe out the distinct culture of Tibetans through forced assimilation.

The event concluded with an expression of gratitude from ANEC staff to all attendees for their participation. Overall, the documentary screening was productive and informative.

#### **ANEC FREE DOCUMENTARY FILM SCREENING** *"LEAVING FEAR BEHIND"*

**LOCATION:**

Jimmy's Italian Kitchen, McLeod Ganj.,  
Dharamshala.

**DATE:** 27<sup>th</sup> August, 2018

**TIME:** 3:00PM - 4:30PM

On August 27, 2018, the Active Nonviolence Education Center screened the documentary film, "Leaving Fear Behind" (Jigdre in Tibetan). Shot by Tibetan amateur filmmaker Dhundup Wangchen and Golog Jigme, a monk, it samples more than 40 hours of footage and features the testimony of 108 ordinary Tibetan citizens on the realities of life under Chinese rule. Filmed from October 2007 to March 2008, on the cusp of the Tibetan Nationwide Uprising, the film conveys the resentment many Tibetans felt as a result of sustained human rights violations and the Chinese decision to host the 2008 Summer Olympics rather than invest in social welfare. Throughout the dozens of interviews, Tibetans consistently highlight the immigration of Han Chinese to historically Tibetan lands as a source



of strife, keeping Tibetan natives out of jobs and educational institutions. One bright spot for many, however, is the longevity of His Holiness the 14<sup>th</sup> Dalai Lama, who represents hope and spiritual fulfilment.

After the film's release, Chinese authorities detained the filmmakers from their homes in Qinghai Province. Throughout Dhundup Wangchen's six year sentence and Golog Jigme's seven month sentence, they endured brutal torture at the hands of the Chinese police.

24 people attended this documentary screening from all around the world, including the USA, England, Netherland, Belgium, Israel, China, India, Spain, France, Poland, Romania, Scotland, Canada, Tibet and Italy.

Mr. Thupten Choephel, Trainer cum Research officer, gave a detailed introduction of ANEC's mission, work and history, and spoke on the many ways participants can contribute to internationalizing the plight of Tibet and its people.

Staff followed the film with an in-depth discussion of the repressive Chinese policies that affect Tibetan most deeply, including both economic and cultural regulations.

After the discussion, Ms. Tenzin Lhamo recapped why it is so critical to address the plight of Tibet. The Chinese occupation destabilizes Asian politics, increases the risk of military conflict, wrecks ecosystems across south and southeast Asia, gravely threatens the survival of Tibetan Buddhism, and silence represents an unconscionable

endorsement of human suffering.

Specifically,

1. Chinese authorities have violated the fundamental rights of Tibetan citizens to such an extent that many choose to self-immolate rather than live their lives within Chinese parameters.
  2. An ever-expanding network of dams has cemented Chinese control over rivers that support more than 1.4 billion people in India, Nepal, Bhutan, Pakistan, and others, granting China massive geopolitical leverage over important military and trade powers.
  3. Special interests in China's government ruthlessly have sought to destroy the fragile ecosystems of Tibet through deforestation, resource extraction, water pollution, and urbanization.
  4. Chinese Government been imprisoning Tibetans for preserving their basic rights such as religious, culture etc.
  5. Tibetans face imprisonment for any expression of their cultural heritage or religious beliefs.
- ANEC staff concluded the screening by thanking the audience for their interest in the Tibetan struggle and determination to help the cause. Each participant took home a copy of ANEC's most recent newsletter.

## ANEC FREE DOCUMENTARY FILM SCREENING

*"A FORCE MORE POWERFUL"*

### LOCATION :

Common Ground Café

**DATE :** 14<sup>th</sup> December, 2018

**TIME :** 5:30 PM to 8:00 PM

On Friday, December 14<sup>th</sup>, 2018, ANEC hosted a public film screening of "A Force More Powerful" at the Common Ground Cafe in McLeod Ganj from 5:30pm to

8:00pm. The film, produced by Miriam Zimmerman for PBS, highlights three distinct instances where nonviolent movements were able to overcome oppression and authoritarian rule within the last hundred years: the Indian independence movement, the Civil Rights Movement in the United States, and the Anti-Apartheid boycotts in the Eastern Cape Province of South Africa.

The 22 attendees hailed from diverse location such as the United States, India, and Israel, including a group of students from the University of Denver. To begin, volunteers Sarah Svendahl and John Hale from the University of Denver introduced ANEC's work and gave an overview of the film to the audience.

Following the film, staff held a discussion with the visitors from the University of Denver. ANEC's volunteers had prepared a number of questions related to the film for the guests to engage with. The goal of the questions was to help the audience envision ways they can implement nonviolent strategies to solve conflict in their daily lives. Members of the discussion produced ideas such as starting or joining clubs that work nonviolently for a specific cause. Others suggested posting on social media about the cause that they wish to work for.



*"Nonviolence would work today, it would work 2000 years from now, and it would work 5000 years from now." – Coretta Scott King*

## VOLUNTEER COLUMN



**PHINEAS CAMPER :**  
**Volunteer @ Anec**

I stood before a group of bored teenagers, trying to get them excited about constitutional democracy. The boys slumped in their seats; the girls sat politely with forced smiles. I could have been in any high school in America. But I was at the Upper Tibetan Children's Village near McLeodGanj. From the looks of it, they felt trapped and couldn't wait for the bell to ring. When Ms. Tenzin Lhamo la took the floor, however, the students sprung to life, responding to her natural charisma and skill as an educator on nonviolent resistance. Over the course of an hour, I saw a whole classroom of children fall in love with the philosophy of strategic nonviolence.

My weeks working with Active Nonviolence Education Center in Dharamsala marked a period of tremendous personal growth under the guidance and mentorship of ANEC's amazing staff. I deepened my understanding of the unique factors which make securing freedom for all Tibetans so difficult, and with ANEC's help, shared a tale of hope from my own country. In an increasingly connected and developed world, it's easy to assume that achieving independence is just a matter of time for Tibet. Cell phones have eased communication between Tibetans on both sides of the border and allowed marginalized people all over the world to coordinate protests and other campaigns for freedom. ANEC understands, however, that this assumption is shortsighted and

dangerous. ANEC's critical work reminds the world of our obligation to act in support of Tibet strategically and morally, for China cannot be allowed to continue its reign of terror. Thank you to ANEC for the work you do.



**SAM FARBMAN**

### **My Experience with ANEC**

From the moment I landed in Dharamsala, ANEC opened its arms and served as my temporary home. The staff is made up of some of the nicest people I have ever met, going out of their way to make sure I was enjoying my time in India and planning a variety of educational visits and programs. Getting to teach Tibetan children about the American Civil Rights Movement was a radically new experience for me, and I'm glad that the Active Nonviolence Education Center was there to help me through it. From writing the curriculum to planning activities and actually getting to the school, ANEC's staffs were constantly giving tips and arranging whatever was needed. I was sad to leave Dharamsala because of how close I had gotten with the people there, but I know that their work is important and I have been spreading awareness about the Tibetan cause here at home. Sometimes, I reminisce about those days at the base of the Himalayas and smile, because ANEC really made my time their special and productive. I would recommend volunteering to anyone who is passionate, driven, and ready for an adventure.



**SARAH**

### **ANEC Experience**

During the month of December, I was fortunate enough to spend two weeks volunteering at the Active Nonviolence Education Center where I worked alongside Executive Director, Tenzin Lhamo. While at ANEC, I had the opportunity to engage with the organization's goal of creating a nonviolent world through education.

Before volunteering here I did not realize how many practical ways in which I could engage with nonviolent acts in my own life. When I thought of nonviolent acts I thought of marches and boycotts similar to what Martin Luther King Jr. and Gandhi used. During my time at ANEC I learned that there are small things I can do such as engaging in conversations with others about nonviolence.

To start a conversation with the community about nonviolence, myself and another volunteer hosted a public film screening of *A Force More Powerful*. In attendance of the screening were students and other community members. By hosting the screening we gave the attendees a space to discuss large scale acts of nonviolence that they saw demonstrated in the movie, and then encouraged them to relate those back to forms of active nonviolence that they could use in their day to day lives.

Volunteering at ANEC opened my eyes to the many ways that I can promote and educate others on how to use active nonviolence. In active nonviolence the everyday actions, such as conversation, are just as important as the large scale acts.

*"Peace, Unity, love and Nonviolence should be our rallying cry and the catalyst for change in our Nation." - Tony Evans*



## “NON-VIOLENCE AND THE PATH TO PEACE AND HAPPINESS”

Cambridge, England, 20<sup>th</sup> April 2013



“Brothers and sisters, I am extremely happy to have this opportunity to meet with bright, young people like you. You belong to a new generation who have a chance to create a better world in this twenty-first century. I belong to the twentieth century which in many ways was a difficult time. A strong emphasis on my people, my nation and so on led to the strong sense of ‘us’ and ‘them’ that I feel was a major source of trouble. This kind of thinking is out of date. The new reality is that we live in a global world in which many of our problems are man-made, but we often neglect this reality and cling to appearances instead. At other times our mind projects a reality of its own and then we act accordingly.”

His Holiness cited the example of the conflicts in Iraq and Afghanistan. He acknowledged the protagonists positive motives to bring democracy and secure freedom for the people, but the method, the use of force, was wrong. In ordinary life, when we want something, we have to be realistic enough to get it.

According to some historians, His Holiness said, about 200 million were killed through violence during the twentieth century, including the nuclear bombings of Hiroshima and Nagasaki. Add to this the September 11th event in which thousands were killed, all of them innocent victims.

“Now in the twenty-first century we have the chance to create a better situation. Problems won’t disappear, they may increase, but adopting a peaceful approach means that we will address them by non-violent means. We need the confidence that

comes from having truth on your side; it is powerful support.

“I belong to the twentieth century, which has already gone. People like me only have the coffin or rebirth to look forward to. But you of the younger generation have the opportunity to reshape the world in this century. It’s an honour to meet you and share experience with you.”

Since the Global Scholars Symposium is intent on initiating action, one student asked, what is the biggest challenge we face today? His Holiness mentioned the huge gap between the North and South, between rich and poor. In the North there is a surplus of food, while in the South there is starvation. This is a serious problem we have to address. Another enquiry concerned the continuing role of the academic world and His Holiness suggested the creation of materials to raise awareness, keeping in mind the need to foster inner values. One student wanted to know about how His Holiness deals with the responsibilities of being Dalai Lama. He answered:

“I never think of myself as a leader, I think of myself as a simple Buddhist monk. It’s part of my practice to serve sentient beings as best I can. My body, speech and mind are dedicated towards their welfare. If someone asks, I share my experience with them, but I don’t impose my views without a request or invitation.

“In today’s world, everything is interdependent; when difficulties occur they affect us all. Thinking about the well-being of others is a source of real satisfaction,

whereas pursuing your own interest is a source of anxiety. Our current education system has little to add to this because it lacks a sense of inner values.”

His Holiness expressed some skepticism about efforts to ensure equality of wealth and resources by reducing the wealth of the rich. This is what communists like Mao Zedong tried to do, with dire results, which is why Deng Xiaoping judged it opportune and realistic to reintroduce a capitalist approach. His Holiness recalled that when he went to Czechoslovakia at the request of President Havel, he suggested the need to combine the virtues of socialism with the energy of a market led economy.

“Brothers and sisters, I dislike formality. When I meet you, I like to think that we are all human beings. Any idea that I am somehow different from you because I am Asian, Tibetan or Buddhist, or that I am somehow special because I am the Dalai Lama, is nonsense. You are human beings, I’m a human being; you want a happy life, and I want a happy life. But I think that aim will not be fulfilled only on the basis of material values; what we all want is affection and what we all need is to be more warm-hearted. This is how we create the healthy mind that ensures our physical health.”

*His Holiness explained that one of the forceful, destructive emotions that dispelled our inner peace is anger. An American psychologist, Aaron Beck told him that when we are angry the object of our anger appears to be completely negative, but 90% of that negativity is in fact our own projection. This is an example of how we tend to rely on appearances rather than reality. Neither prayer nor quiescent meditation alone defeat anger. What we need is analysis of whether anger is of any value. Such analysis is part of our secular ethics. We need to encourage the widespread cultivation of warm-heartedness, for this is the basis for making this a more peaceful century than the one that went before.*

When it came to time for questions and answers, His Holiness was asked what was his greatest regret. First of all he had little to say, but then he revealed that he regrets that in his early teens, when he had not assumed political responsibility and the Chinese occupation had not taken place, he did not study harder.

## PROF. SAMDHONG RINPOCHE'S VIEW ON NONVIOLENCE.

"There are three factors which are indispensable for a happy life: 1) A healthy body, 2) a healthy mind, and 3) right living (Right livelihood, Pure living). All three are in your hands—if one knows them well, these three are not something which cannot be achieved."

- Prof. Samdhong Rinpoche



**(The following are the excerpt from a talk given by Prof. Samdhong Rinpoche, on 23<sup>rd</sup> December, 2013 to a group of students from Mexico).**

Now the second topic is non-violence. Non-violence is also the essence of Buddha dharma. In the second/third century A.D., Aryadeva, a direct disciple of Nagarjuna, appeared in South India; Aryadeva says in a beautiful verse: Here somebody asked me to sum up the entirety of Buddhism into two words; I will use the two words of ahimsa, non-violence. And non-violence is the essence of the entire teachings of the Buddha.

Earlier, I mentioned the threefold training. The moral conduct—how do we decide which is moral, which is immoral? The basic principle is that anything which directly or indirectly harm others, or causes unhappiness to others, is immoral. Whatever is not harming others, that is moral. If it is benefitting others, that is high morality. And, how do you achieve a concentrated mind? That also comes through non-violence. As long as your mind is angry, you cannot achieve the concentrated mind. Your mind shall have to become non-violent, then you achieve mental concentration. The wisdom says that every sentient being is equal. That is the final stage of non-violence. When you see everyone as equal, then there is no question of doing violence to anyone.

We shall have to define what non-violence

is. Violence and non-violence are not principally decided (categorized as such) by the appearance of the action, they are decided by the intention from which the action is initiated or comes out. Violence generally means harming any other sentient being. If we cause harm, injury, pain, unhappiness, to any other person, that is violence. But that kind of act will become violence in reality when you have the intention of hurting the other. Otherwise if you have a compassionate mind and want to help or save the other, sometimes causing pain and causing unhappiness may not be in the category of violence. For example, doctors amputate your body parts, cut them by knife or some instrument, and that is very painful unless you are anaesthetized. But the intention would be to save the patient's life. On the face of it, it is causing pain, but in reality it is for saving their life. That is not violence.

Similarly, some actions might appear friendly and as not causing any harm or pain, but ultimately they harm others. For example, giving bad advice, or these days there are so many cases of supplying drugs and intoxicating substances, and saying that this is good, that you will be happy, that you should use this, and I can give you it for free. In this way the action is apparently very friendly and for the benefit of the other, but in reality the intention was to make the person addicted and then to create a permanent customer of the supply, so on and so forth.

The entire exploitation of today's world, we call it structural violence. The economic system is full of violence. It is violence not only to living beings, it is violence to nature as well. Due to that, we have made this world miserable. Violence is the root cause of the entire problems of the world today. It may be politics, it may be social, it may be economic, and it may be the environment. Wherever you look, the world is full of violence. We shall have to understand, therefore, what violence is and what the results of violence are.

Violence was there right from the beginning of civilization, in history, but in the ancient times, violence was limited, and particularly violence in the form of war used to be for a specific object: to get more power, to get more territory, or to win the war. Once the war was won, then there was no other objective to continue the violence. The scale of violence was also limited. One person could kill four or five people. Not more than that. Today, a single person, by pushing a button, can kill millions of people, millions of living beings. This is the kind of weapon we have created. Violence has become so much more dangerous today.

The principle of non-violence has much relevance for every living being today, so much more than in the ancient times, because violence is a part of trade and business, and there are many business houses which need violence. I am talking about the weaponry industries which need a sustainable market. To have a sustainable market for the weaponry, they need people to use the weapons. And weapons can only be used in violence, never will they be used for the benefit of non-violence.

I very much appreciate, I always quote it whenever I can, one of the statements of Martin Luther King. He gave a talk and his utterance was very correct. He said that there's no option before us today between violence and non-violence. This option was out of date. Today the option before us is only between non-violence and no existence. This is very true.



## OTHER ACTIVITIES

**Mrs. Naomi Camper, Finn Camper and Sam Visited ANEC  
(10<sup>th</sup> June, 2018)**



Mrs. Naomi Camper, daughter of ANEC's Chief Resource persons and principal supporters, her son Finn Camper and his friend Sam visited Active Nonviolence education Center followed by exchange program at TCV and Peteon School in Dharamshala.

**Meeting with the Speaker of TPiE,  
Khenpo Sonam Tenphel la.  
(12<sup>th</sup> June, 2018. )**

Active Nonviolence Education Center's Executive Director, along with Gendlers daughter and Grandson Visited Kashag, Department of Education and Tibetan Parliament in Exile. We would like to thank Speaker Khenpo Sonam Tenphel la, Tibetan Parliament in Exile for sharing his experiences and for the productive discussion.



**Meeting with Dr. Pema Yangchen, Kalon /  
Minister of Department of Education,  
Central Tibetan Administration.  
(10<sup>th</sup> July, 2018)**

Ms. Tenzin Lhamo, Executive Director and



Mr. Jigme Office Secretary cum Accountant of Active Nonviolence Education Center had productive meeting with Dr. Pema Yangchen La, the newly elected Kalon/Minister of Department of Education, Central Tibetan Administration. They congratulated her and had the privilege to brief ANEC's work, its history and future collaboration with education department. We thank her for such warm welcome and supportive words. Together we can bring more positive changes and let the message of love, Nonviolence and humanity reach every nook and corner of the world.

**Talk Session at Tibet Museum.  
(25<sup>th</sup> July, 2018)**



Ms. Tenzin Lhamo, Executive Director was invited at Tibet Museum for a talk session. She gave a power point presentation on Nonviolence, Humanity and peace followed by question answer session and discussion. The session was attended by Tibetans and Non Tibetan from different parts of the World.

**Meeting with Mr. Namgyal Yemphel,  
Director of Sambhota Tibetan Schools  
Society. (26<sup>th</sup> July, 2018)**



Ms. Tenzin Lhamo, Executive Director had a productive meeting with Mr. Namgyal Yemphel la, Director of Sambhota Tibetan Schools Society at ANEC office regarding plans and preparation of November, 2018 workshop for the students of Northeast Sambhota Tibetan Schools Society.

**Workshop on Documentary making for  
Tibetan NGOs.**

Mr. Jigme, Accountant cum office Secretary attended workshop on Documentary making along with the members of other NGOs and Entrepreneurs organized by Stories of Tibetan.



**Talk Session with Professor Daniel  
Singer, and a group of students from  
Denver University, Colorado, USA.  
(7<sup>th</sup> December, 2018)**





Ms. Tenzin Lhamo, the Executive Director of ANEC was invited by Dr. Daniel Singer, Professor at Denver University and a group of Denver University students, USA for talk session at Tibet World, McLeodGanj, Dharamshala.

Ms. Tenzin Lhamo introduced the organization (History, aims and objectives, work and achievements) followed by interactive question answer session on universal Nonviolence.

#### **Interview with Radio Free Asia (RFA). (13<sup>th</sup> December, 2018)**

ANEC's Executive Director Ms. Tenzin Lhamo interviewed by Benpa Topgyal of RFA on 13<sup>th</sup> December, 2018 where she briefed about Center's history, aims and objectives followed by recent workshop organised by ANEC at Seven Tibetan Schools in collaboration with Sambhota Tibetan School's Society at North-East, India.



#### **Meeting with Mr. Pema Jungney, Speaker of TPiE. (17<sup>th</sup> December, 2018)**



Ms. Tenzin Lhamo, Executive Director on behalf of ANEC congratulated Mr. Pema

Jungney la for being elected as the new speaker of TPiE. She also briefed ANEC's work so far and its future plans. We thank him for providing his valuable time for ANEC.

#### **Half Day Workshop at 18<sup>th</sup> Tibetan Youth Leadership Training organized by Tibetan Youth Congress. (27<sup>th</sup> December, 2018)**



Tibetan Youth Congress (TYC) invited Ms. Tenzin Lhamo, Executive Director to conduct half day training/workshop on Nonviolence at 18<sup>th</sup> Tibetan Youth Leadership Training attended by 40 students from different colleges and universities across India. She talked on the topics: Nonviolence, Nonviolent Communication and Dealing with Destructive Emotions followed by role play and question answer session.

#### **One day workshop on Gender Sensitization conducted by TCCR.**



Ms. Tenzin Lhamo, Assistant Trainer cum Teaching officer, attended a workshop on Gender Sensitization conducted by Tibetan Centre for Conflict Resolution organized by Women's Empowerment

Desk, CTA at TSO Hall, McLeod Ganj, Dharamshala.

#### **Talk on the US education system and basic government structure. (18<sup>th</sup> June, 2018)**

Mr. Jigme, Accountant cum Office Secretary accompanied American volunteers Finn and Sam to Upper Tibetan Children's Village School to give a talk on US Education system and basic government structure.



#### **Three-day workshop on digital security organized by Tibet action institute. (17<sup>th</sup> to 20<sup>th</sup> March, 2019)**



Mr. Jigme, Accountant cum office Secretary attended 3-day workshop on Digital Security organized by Tibet Action Institute at Citadel Resort from 17<sup>th</sup> March to 20<sup>th</sup> March, 2019.

## ANEC WELCOMES VOLUNTEERS

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

What we offer our volunteers:

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

What we expect from volunteers:

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

Volunteering Opportunities

- Peace Activities
- Public Outreaching
- Computer Professionals ( Web Designing)
- Office Chore Assistance
- Fund Raising
- Volunteer Coordinating
- Research and Documentation
- Project Officer
- Others

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

1. You can help ANEC through funding workshops, seminars and conferences on peace and nonviolence.
2. You can help ANEC through individual donations or through fundraising on a bigger scale to support the production of resource materials such as DVD's, leaflets and books on love, compassion, peace and nonviolence.
3. You can volunteer to do public outreach and information dissemination in collaboration with ANEC.
4. You can always help ANEC by informing people about its aims and objectives. The first of these is spreading and promoting peace and nonviolence through various peace related activities. The second is the continuation of ongoing workshops and public outreach programs. The goal of these workshops and programs is to educate people on active nonviolence strategies, which have the potential to resolve all human problems and disagreements.

*"Nonviolence is the only credible response to the violence we're seeing around the world." - Coretta Scott King*

## ANEC'S BASIC AIMS & OBJECTIVES

1. To educate the Tibetan community on the importance of active participation in democracy through voting, and stressing the importance of democracy for nonviolent society.
2. To help the general public understand the practical message of nonviolence as taught by His Holiness the 14<sup>th</sup> Dalai Lama.
3. To demonstrate how the cultivation of moral values and strength of character taught in Buddhism are essential qualities for personal development and for successful nonviolent campaigns. These qualities include compassion, patience, human understanding, discipline and determination.
4. To emphasize the importance of active nonviolent resistance as the best and most effective form of action for the Tibetan national cause. In addition to promote the use of nonviolence as resolution in every instance of human disagreement, on the individual, community, or national level.
5. To serve as a platform for Tibetans to express their opinions, ideas and suggestions regarding the course of their national struggle.
6. To encourage hope within the Tibetan community and encourage all Tibet supporters to strengthen their commitment to active nonviolent resistance.

### **FOR MORE INFORMATION**

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ANEC Cell Phone :  
+91 94181-21228, +91 70181-67116  
ANEC Website: [www.anec-india.net](http://www.anec-india.net)  
[facebook.com/anecpeace](https://facebook.com/anecpeace)

#### **Executive Director-ANEC**

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Phone no: +91 94181-21228

#### **Trainer cum Research Officer-ANEC**

Tenzin Lhaze (Ms.)

#### **Assistant Trainer cum Teaching Officer-ANEC**

Ngawang Lungtok (Mr.)

#### **Accountant cum Office Secretary-ANEC**

Jigme(Mr.)

### **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. 2026101008000  
IFSC Code: CNRB0002026  
Dharamsala-176215  
Distt. Kangra (H.P) INDIA

Kindly send donations in Cheques or Bank Drafts to the following address:

House No. 895, 1st floor, Toepa Community House,  
TIPA Road. McLeodGanj -176219, Dharamsala,  
Distt Kangra (H.P) INDIA

Kindly intimate to :

[executivedirectorofanec@gmail.com](mailto:executivedirectorofanec@gmail.com)

*"One of the Principles of Nonviolence is that you leave your opponents whole and better off than you found them." – Andrew Young*





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