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# ANEC MESSENGER

ACTIVE NONVIOLENCE EDUCATION CENTER

YEARLY

APRIL 2019 - MARCH 2020

ISSUE - 16

## EDITORIAL BOARD MEMBERS

**Kalsang Dhondup (Mr.)**  
Executive Director

**Ngawang Lungtok (Mr.)**  
(Trainer cum Research officer)



## HIGHLIGHTS OF THE ISSUE

- Guidance Talk by Professor Kalon Trisur Samdhong Rinpoche
- Photo exhibition titled " Sixty years of Nonviolent Resistance"
- Leadership Workshop organised by CTA, Department of Education.
- Ling Rinpoche becomes Honorary Member.

## TWELVE YEARS OF ACTIVE NONVIOLENCE EDUCATION

Active Non-violence Education Center (ANEC) is a non-governmental organization legally registered under Himachal Pradesh Registration Acts XXV of 2006. The Center was established on September 10, 2007, and it is a non-profit educational organization dedicated to raising the awareness of peace and nonviolence within the Tibetan communities across India. It gives me great pleasure to state that Active Nonviolence Education Center has completed twelve years of humble service in promoting peace, love, nonviolence and the message of oneness of the human race. It has reached out to more than seven thousand people across the country from all walks of life.

In the recent time, the Centre has turned its attention to Buddhism to understand Buddhist perspectives on nonviolence and how it is practised at individual and communal level. To this end, ANEC had the great fortune of being able to invite one of Tibet's true Gandhain followers, Prof. Samdhong Rinpoche. As one of the greatest living Tibetan Buddhist scholars and practitioners who is also at once at home with the larger Indian philosophy and Gandhian thought and way of living in particular, Prof. Samdhong Rinpoche was and is ideally placed to present a workshop on the underlying principles and practical application of nonviolence in solving problems in our troubled world. All the participants at Professor's workshop received practical guidance in applying nonviolence as a long-term win, win solution.

Above everything else, I must acknowledge the blessings and guidance of His Holiness the Dalai Lama for the Centre. Holiness the Dalai Lama, the Buddha of compassion in human form admits us, who advocates the highest altruistic ideal of others before self is also the guiding force for the Centre. Of the four of His Holiness's missions, one of them has been advocating non-violence as a win-win solution to Tibetan people's just struggle for self-determination. The Middle Way policy, which was initiated by His Holiness, subsequently adopted by the successive Central Tibetan Administrations and which has won near-unanimous support around world, is utterly grounded in non-violence, the central pillar of ANEC.

The following are three principal guidelines that ANEC urges any individuals or organisations to follow in their everyday lives or operations in their bid to put nonviolence into action.

1. The Four Key Principles Underlying the Philosophy and Tenets of Non-violence.
2. The Four Stages of the Philosophy and Tenets of Non-violence
3. The Three methods of Practicing Philosophy and Tenets of Non-violence

The Centre firmly believes that any dispute between individuals, communities or nations can only be effectively resolved through dialogue. Genuine dialogue comes from trust and trust can only be built by means of grounding all endeavours on the three core components of nonviolence.

We salute two of ANEC's principal supporters and the founders of the Center Mr. Rabbi Everett Gendler and Mary Gendler for their tireless work in making this Center a reality by physically and financially supporting the Centre for all these twelve long years. They understandably decided to discontinue their financial support by the end of 2019 in view of their golden age. They are both in their nineties and we fully respect their decision. On behalf ANEC and the Tibetan people, I take this opportunity to thank them profusely from the bottom our hearts for their support for the education of the Tibetan youth in non-violence to ensure that it keeps guiding them and their countrymen to realise their just aspiration to genuine long-term peace.

I would also like to thank all the people who have been involved with ANEC work in the past and present. Now, we have new challenges, particularly, in terms of financial security of ANEC in the coming years. Peace through nonviolence being the long-term project of ANEC, it must and will continue for many more years. Any support for ANEC to ensure this will be hugely appreciated.

**Kelsang Dhondup (Mr.)**  
Executive Director – ANEC

Poetry expressing the personal feelings of soldiers who have fought and killed is also helpful in enabling students to connect emotionally with the realities of war. These brief, powerful testimonies by some who survived the battlefields help counter-balance the tendency to glorify or romanticize war. Wilfred Owen [World War I] and W.D Earhart [Vietnam War] are two whose poems can be both understood and felt by the students. Brief selections from their works will be valuable in this attempt to explore some of the emotional costs of war.

After this exploration of violence-acknowledging its strengths, assessing its limitations, and facing some of the personal consequences of its adoption-students are now better prepared both intellectually and emotionally to look again at nonviolence as a realistic policy. A good place to begin would be a reconsideration of Gandhi's campaigns in India. While this might appear a needless repetition of events already studied, in the Indian subcontinent the centrality of Gandhi's nonviolent practices is often subordinated to a more general treatment of Indian national politics at the time. For this unit,



two very good texts are available. For a brief treatment, Gene Sharp's summary re-telling of that freedom struggle in *The Power and Practice of Nonviolent Struggle* brings again into sharp focus the crucial elements of Gandhi's nonviolent strategy and tactics. A further reason to include this in the curriculum is

that, in its Tibetan version, basic terms and concepts of nonviolent practice became available within the Tibetan universe of discourse. This, we think, will contribute to bridging the possible gaps between this pragmatic approach and the more traditional Tibetan Buddhist teachings about nonviolence.

For a more extended treatment, Louis Fischer's *Gandhi*: have many merits. The first section portrays Gandhi as a child, an adolescent, and a university student: the words are Gandhi's own, well-chosen excerpts from his autobiography that point of Gandhi's weaknesses during that period of life. These provide excellent starting points for discussions of such human problems as dishonesty, cowardice, and a sense of personal inferiority. All of these, of course, are issues in any society, especially one which seeks to be nonviolent. Subsequent sections focus on Gandhi's discovery of the method of active nonviolent struggle that he termed Satyagraha, specific campaigns, and issues of economic justice, social equality, defence against tyranny and oppression that confront all societies, whether violent or nonviolent. Augmenting either of these choices would be appropriate excerpts from Richard Attenborough's feature length film, "Gandhi."

At his point several possibilities should be considered. For an over-all, general consideration of nonviolence, a well-written volume for young people is *People Power* by Susan Newburg Terkel, "A Look at Nonviolent Action and Defence". (Lodestar Books, Dutton, New York, 1996) Discussing principles of nonviolence as well as methods and training for nonviolent actions, it considers ways in which nonviolence can be used for personal as well as national self-defence. The author gives numerous examples, and if particular incidents caught the student's interests, there could be concentration and follow-up on these cases. Another merit of the book is its non-dogmatic tone. Issues are raised in way that leave room for discussion and debate; the ambiguities and uncertainties are not wished or argued away.

A more detailed study of certain cases of nonviolent action relevant to any society determined to defend itself non-violently would seem appropriate here. One that has captured the imaginations of Tibetan students has been the Norwegian teachers' strike of 1940 against the attempts of Nazi occupiers of their country to introduce Nazi Propaganda into the school curriculum. Not only does this focus on people just like the ones who are teaching their classes, but students had some part in it as well. Stories of how the Norwegian students mischievously misbehaved to torment those trying to inject Nazi propaganda into the schools always excite and amuse the Children. Parents and others in the community also responded to the events by helping the teachers organize secret classes for the students while the schools were closed. This, too, immediately stimulates ideas about how parallel tactics might be useful in societal resistance to any, attempted take-over from outside. "Tyranny Could Not Quell Them," a 1953 pamphlet by Gene Sharp, contains many examples based on interviews with those who were involved in the strike, and has proved to be interesting reading for students.

Another case suggestive for the Tibetans is spontaneous Czech nonviolent resistance to the Warsaw Pact invasion of 1968. People Changing street signs in the maze called Prague to delay the invading troops in finding targeted buildings; diffused, clandestine amateur radio transmitters sending out the word to the people for weeks while the invading troops unsuccessfully tried to find them, humanizing the situations, thus reducing the willingness of the soldiers to follow orders from far-away headquarters: some of these are obviously amusing as examples of strategic trickery, while others suggest ways that invading forces maybe induced not to follow orders. An accessible source of details for this case is found in the Tibetan -Language edition of Gene Sharp's *The Power and Practice of Nonviolent Struggle* (forthcoming).

*(Please see remaining in next issue)*



Gendlers with His Holiness the Dalai Lama in 1995.



Everett Gendler marching with Dr. Martin Luther King in Arlington National Cemetery in 1964

## **ANEC GENERAL WORKSHOP CONTENTS OUTLINE**

The following subject matters are covered in ANEC workshops and open forum discussion on active nonviolent 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 Methods" for peace, nonviolence, and democracy.
2. Traditional Buddhist concepts of nonviolence-based love, compassion, transformation of the mind, and altruism (to rightly interpret the messages of Lord Buddha and His Holiness the Dalai Lama).
3. Encouragement of harmonious integration between traditional Buddhist concept of nonviolence and the modern western concept of active nonviolence.
4. Strategic nonviolent 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 reinforce their attention.
2. **Group Discussion and Presentation**  
Group Discussion invites pools of resourceful ideas and allows everyone to participate in an active process. Group Presentation cultivates 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 upon the group's knowledge and experience.
5. **Role-playing**  
Role-playing provides an opportunity for people to assume the role of others. Thus it helps to generate in-depth understanding of the situation and produce possible solutions. It provides opportunity to develop practical skills.
6. **Case Studies**  
Case Studies technique develop analytic and problem-solving skills, allowing for exploration of solutions to 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 boosts sustained attention.
9. **Lecture with Disturbance**  
ANEC workshops are always conducted as two-way traffic so that the participants can question, clarify, and challenge any time during the lecture.
10. **Feedback**  
Feedback is the pillar of organization which helps us understand ourselves and the areas needing improvement. We always value constructive feedback more than positive ones.

## WAR POEMS

Poetry is a popular art form at protests and rallies. From Civil Rights Movement to Women's Rights Movement, poetry has always been the command or driving force at garnering crowds and gathering attention. Speaking truth to power has been the key focus of poets and therefore their attempt has always been to clarify obscurities and denounce ill-conceived narratives of fascist regimes around the world.

The poem below is by William "Bill" Daniel Ehrhart. W.D. Ehrhart is an American poet, writer, scholar and Vietnam veteran. Ehrhart has been called "the dean of Vietnam war poetry". He has been an active member of Vietnam Veterans against the War and was a 1993 Pew Fellow in the Arts.

His poem here speaks of inhumane tendencies that led to devastation and havoc around the world, especially in relation to Vietnam. The poem exposes grim truths, raises consciousness, and builds united stance against inhumane tendencies and obscuration.

**Ngawang Lungtok**  
*Trainer cum Research Officer*

### BEAUTIFUL WRECKAGE

BY W.D. EHRHART

What if I didn't shoot the old lady  
running away from our patrol,  
or the old man in the back of the head,  
or the boy in the marketplace?

Or what if the boy—but he didn't  
have a grenade, and the woman in Hue  
didn't lie in the rain in a mortar pit  
with seven Marines just for food,

Gaffney didn't get hit in the knee,  
Ames didn't die in the river, Ski  
didn't die in a medevac chopper  
between Con Thien and Da Nang.

In Vietnamese, Con Thien means  
place of angels. What if it really was  
instead of the place of rotting sandbags,  
incoming heavy artillery, rats and mud.

What if the angels were Ames and Ski,  
or the lady, the man, and the boy,  
and they lifted Gaffney out of the mud  
and healed his shattered knee?

What if none of it happened the way I said?  
Would it all be a lie?  
Would the wreckage be suddenly beautiful?  
Would the dead rise up and walk?

**W. D. Ehrhart, "Beautiful Wreckage" from *Beautiful Wreckage: New and Selected Poems*. Copyright © 1999 by W. D. Ehrhart.  
Reprinted by permission of Adastra Press.**

**Source: *Beautiful Wreckage: New & Selected Poems* (1999)**

## EXCERPTS FROM SHANTI DEVA'S A GUIDE TO THE BODDHISATTVA'S WAY OF LIFE.

Shantideva, a Buddhist master from the monastic university of Nalanda, India-composed his work A Guide to the Bodhisattva's Way of Life (Bodhisattvacharyavatara) in the 8th century of the Christian era. In India of that era, Mahayana Buddhism was well-established and in the thousand or so stanzas of this text we find a concise yet comprehensive account of the principal features of this doctrine.

In contrast with the Arhat of Hinayana Buddhism-the being who has secured his own liberation from the misery of cyclic existence-Mahayana Buddhism has, as its ideal, the Bodhisattva who, uninterested in his liberation alone, strives for the well-being of all living creatures.

A Bodhisattva comes into being with the development of the Awakening Mind, the purely altruistic wish to achieve the state of a Buddha, and with this motivation he engages in a way of life that is conducive to the realisation of his goal.

In this text Shantideva introduces us to the Awakening Mind and inspires us to develop it by gradually taking us through the path while informing us of our follies and ignorant habituations.

Given below are two verses from the text highlighting our idiocy while dealing with our negative emotions. Often, we lusts after physical things assuming it grant happiness. Of course, physical well-being is essential but our mental stability is also very important. Today all of us are busy running the rat race that we often forget to take care of ourselves and forget to realize that to truly help and empower others, one must first be empowered.

**"Even if you win the rat race, you are still a rat"**

**- Anonymous**

Buddhists fundamentally believe every sentient being possess the Buddha nature or the nature to understand and grasp everything in its true essence. However, it is our ignorance that has deluded us into prioritizing things that are not that important. We often chase after entities whose true nature is suffering and impermanence. However, getting rid of ignorance is often not so simple; certainly not in this post-modern capitalist world. Therefore this ancient wisdom provides light with its simple yet subtle verses.

**From the chapter  
"The Benefits of The Awakening Mind"  
Verse 28**

Although wishing to be rid of misery,  
They run towards misery itself.  
Although wishing to have happiness,  
Like an enemy they ignorantly destroy it.

**From the chapter on "Patience"  
Verse 10**

Why be unhappy about something.  
If it can be remedied?  
And what is the use of being unhappy about something  
If it cannot be remedied

**Ngawang Lungtok**  
*Trainer cum Research Officer*

## TALK BY PROFESSOR SAMDHONG RINPOCHE

### “THE WAYS OF PROVIDING WORKSHOPS ON TOPICS OF NONVIOLENCE BASED ON BUDDHIST TEACHINGS”. INAUGURATION OF ANEC’S MEMBERSHIP DRIVE.



#### Participation Profile :

- Selected 40 from educational, governmental, non governmental organisations and monastics.

**Date:** 15<sup>th</sup> July, 2019

**Venue :** Norbu House, Conference Hall.

#### Aims and Objectives :

1. Teaching ways of providing workshops on topics of nonviolence based on Buddhist teachings.
2. Framing guideline for future references on nonviolence through Buddhist perspective.
3. Creating space of discourse and dissent in Tibetan diaspora through nonviolent means.
4. Inauguration of membership drive.

#### Introduction :

On 15th July 2019, at the invitational request of Active Nonviolence Education Center, Dharamshala, His Eminence Kalon Trisur Samdhong Rinpoche gave a guidance public talk on “The ways of providing workshops on topics of nonviolence based on Buddhist teachings”.

Convened at Norbu House, Dharamshala, the talk began with an introduction by Mr. Kelsang Dhondup, the Director of the Center.

His Eminence Kalon Trisur Samdhong Rinpoche then addressed the gathering. Rinpoche tackled issues related to violence by giving methodological solutions based on Buddhist ethos. Rinpoche also marked three important aspects, that is, “Listening, Contemplation, and Meditation” as solution to any problem in life. Well-known for being a Gandhian, Rinpoche, as expected by the gathering, didn’t leave without citing and comparing Gandhian Nonviolence to that of traditional Indian understanding of Nonviolence. At the end, Ms. Tenzin Lhanze, trainer of the Center thanked His Eminence Prof. Kalon Trisur Samdhong Rinpoche for his kind guidance.

The event was covered by various media organisations and invited representatives from schools, along with governmental as well as non-

governmental organizations. His Eminence Prof. Kalon Trisur Samdhong Rinpoche, being advisor to our Center, also inaugurated ANEC’s membership drive and became its first honorary member. After the talk and question-answer session with Rinpoche, participants sat together with tea and snacks and presented on issues and subjects addressed by Prof. Kalon Trisur Samdhong Rinpoche.

**One can watch the guidance public talk on our YouTubeChannel:**

*ANEC Peace & Nonviolence*

**Or write the link below on search bar:**

<https://www.youtube.com/watch?v=1ksOTTjabCk&t=383s>

**Report Submitted by:**  
Trainer and Research Officer  
Mr. Ngawang Lungtok



## AFTERNOON TALK ON INTRODUCTION TO NONVIOLENCE BY GESHE NGAWANG SANGYE AND GEN NGAWANG WOEBAR

**Participation Profile:**

70 students from XI and XII grade

**Date:**

October 2<sup>nd</sup>, 2019

**Venue:**

Dickyi Tsering Hall, Upper TCV

**Aims and Objectives:**

1. Educating the students on Nonviolence.
2. Creating awareness about Buddhist perspective on Nonviolence by citing verses from Shantideva's Bodhisattvacaryāvatā (or the Bodhisattva's Way of Life).

**Facilitators:**

- Geshe Ngawang Sangye (Geshe from Drepung Loseling)
- Gen Ngawang Woebar (Former Political Prisoner and former Director of Gu-Chu-Sum)
- Mr. Kelsang Dhondup (Executive Director of ANEC)

**Procedure:** Lecture Method

**Introduction:**

October 2<sup>nd</sup> is celebrated as Gandhi Jayanti to mark the birth anniversary of Mahatma Gandhi, one of the biggest political figures in India's struggle for independence. Gandhi was the driving force behind Satyagraha movement and civil disobedience based on non-violence.

In celebration of the 150th birth



anniversary of Mahatma Gandhi's birthday, Active Nonviolence Education Center organized a talk on "Introduction to Nonviolence".

After the talk, children raised questions and duly filled the feedback form. Not only was the event successful but the students received it very well.

The talk held in Upper TCV School was attended by children from 11th and 12th grade.

**Feedback:**  
**Rigzin Angmo**  
**Class: XII**

Gen Ngawang Woebar (former political prisoner and former director of Gu-chu-sum) introduced the children to concepts of nonviolence, its benefits, and accounts from his own nonviolent movements in Tibet.

Thank you. It was indeed very helpful. The stories shared should be passed from our generation to next because there are plenty of lessons to learn from hardships our parents have faced.

Geshe Ngawang Sangye (Geshe from Drepung Loseling Monastery) talked about nonviolence by citing four verses from Bodhisattvacaryāvatā or the Bodhisattva's way of life. Geshe Ngawang Sangye's first three verses came from the fifth Chapter "Guarding Awareness" and his final verse from the sixth chapter "the Practice of Patience".

**Norbu Lhamo**  
**Class XI**

The talk was very relevant. It helped me understand the basic concepts of nonviolence and tolerance. It was great!

**Report submitted by:**  
*Trainer and Research Officer*  
**Mr. Ngawang Lungtok**



## Photo exhibition titled "Sixty Years of Nonviolent Resistance" from 10th-17th December



### Participation Profile:

Open to everyone for a week.

**Date:** 10<sup>th</sup> December 2019

**Venue:** Tibet Museum, Dharamsala

### Aims and Objectives:

1. Commemorate Nobel Peace Prize awarded to His Holiness the Dalai Lama thirty years ago.
2. Exhibit various nonviolent methods incorporated or employed by Tibetans during 60 years of nonviolent resistance from 1959 till 2019.
3. Promote culture of peace and harmony.
4. Create unexpected synergies.

**Procedure:** Photo Exhibition

### Funded by:

President Soenam T. Jamyangling  
The Swedish Tibetan Society for School and Culture, Sweden

### Introduction :

In commemoration of Nobel Peace Prize awarded to His Holiness the 14th



Dalai Lama thirty years ago, Active Nonviolence Education Center hosted a photo exhibition titled "Sixty Years of Nonviolent Resistance" from 10th-17th December. The photos displayed how practitioners of the Tibetan struggle have used an arsenal of nonviolent "weapons" at their disposal.

The exhibition aimed to promote the culture of peace and give visibility to events in which nonviolence; creativity and solidarity have strengthened and created unexpected synergies.

Speaker Pema Jungney of Tibetan Parliament-in-Exile inaugurated the exhibition and the book compiled with all the exhibited 60 photos, at Tibet Museum on 10 December.



### Exhibition Curators:

Sonam Tsering (Freelance Photographer)  
Ngawang Lungtok (Trainer and Research Officer for ANEC)

### Feedback:

**More than thousand visitors came in short period of one week for the exhibition and here are some of the feedbacks written by those visitors.**

### Speaker Pema Jungney of Tibetan Parliament-in-Exile:

I personally thank Active Nonviolence Education Center for hosting such a wonderful event today. I personally believe every conflict can be resolved through dialogue and therefore always attempt to glorify such individuals that



resort to nonviolent means in arduous times. They are the real heroes.

### Secretary of Department of International Relations, TsewangGyalpo Arya:

It is only apt that Active Nonviolence Education Center inaugurates such wonderful event on World's Human Right's Day. This is a wonderful exhibition and I personally thank all of you from Active Nonviolence Education Center.

### Christian Erikson, Sweden:

Thank you so much for this exhibition, very knowledgeable. Brave and strong are Tibetan people.

### Muteza, Africa:

Nonviolence is hard while your people burn themselves to fight for their home. It is the truest form of greatness of the people and their leader. I pray that Tibetan people leave exile for their own home.

### Report Submitted by:

Trainer and Research Officer  
Mr. NgawangLungtok



## Nonviolent training session with 51 Students from Maharaja Sayajirao University of Baroda, Gujarat.



**Participation profile:**

51 third year MSW(Masters in Social Work) students from Maharaja Sayajirao University of Baroda, Gujarat.

**Date:** 23<sup>rd</sup> December 2019

**Venue:** Yongling School Hall,  
Mcloedganj, Dharamsala.

- Introducing Nonviolence according to Tibetan Buddhist philosophy.

**Facilitators:**

- Geshe Ngawang Sonam (One of the interpreters for His Holiness the 14th Dalai Lama).
- Tenzin Lhanzey (Trainer for ANEC)
- NgawangLungtok (Trainer for ANEC)

Geshe Ngawang Sonam (one of the personal translators of His Holiness the



**Procedure:**

- Lecture
- Question – Answer
- Group Discussions
- Presentation from participants

**Introduction:**

Active Nonviolence Education Center had a nonviolent training session with 51 third years MSW( Masters in Social Work) Students from Maharaja Sayajirao University of Baroda, Gujarat.

**Aims:**

- Introducing Tibetan culture, people and ethos
- Tour to Tibetan Administration in Exile and Tibetan Medical and Astrological Institute.

Concepts discussed and taught during the session included nonviolence, nonviolent communication and Buddhist perspective on nonviolence.



## Three hours workshop session during Leadership Workshop organised by Department of Education, CTA



**Venue:**

Lower TCV School Hall

**Date:** 24th December 2019

**Workshop Facilitators:**

Ms. Tenzin Lhanzey  
(Senior Trainer)

Mr. Ngawang Lungtok  
(Assistant Trainer)

**Participation Profile:**

Students from class X from various Tibetan Schools in India and Nepal.

**Aims and Objectives:**

- Introducing the Center and work we do in propagating importance of nonviolent approach in modern world, especially in dealing with Chinese or in our struggle against China.

- Teaching campaign planning and leadership qualities.
- Raising awareness and empowering students in facing bullies and peer pressure.
- Introducing concepts of nonviolence, nonviolent communication, and organising campaigns.
- Photo exhibition of the collection titled "Sixty Years of Nonviolent Resistance" during lunch and tea break.

formed into groups and had opportunity to speak about their understanding. Then trainer Ngawang Lungtok clarified misunderstandings in concepts and stressed that the power lies in the hands of masses and not with the authoritative figure[s].

Students had very creative questions and thoroughly enjoyed the session, ground rules of which they set themselves.

**Report Submitted by:**  
Trainer and Research Officer  
Mr. Ngawang Lungtok

**Introduction:**

Active Nonviolence Education Center had two one-and-a-half-hour sessions with students from Leadership Workshop organised by Department of Education, CTA.

Executive Director introduced the Center and helped facilitate the session.

Trainer Tenzin Lhanzey had presentation on "Why Tibetans should follow Nonviolence"

She talked about the importance of resorting to nonviolent means and uselessness of violent approach.

After the lunch break, trainer Ngawang Lungtok had a presentation on "Violence, Nonviolence, Power, Obedience and Nonviolent Direct Action". Students



## OTHER ACTIVITIES

### Appointment of new Executive Director and new Trainer (April 22<sup>nd</sup> 2019)



Mr. Kelsang Dhoundup becomes new Executive Director of Active Nonviolence Education Center, replacing Miss Tenzin Lhamo who has served for three years both as a trainer as well as executive director. Active Nonviolence Education Center also appoints new trainer Mr. Ngawang Lungtok replacing former trainer Mr. Thupten Choephel.



### Trainers from Gandhi Fellowship visits ANEC office. (21<sup>st</sup> May 2019)



ANEC and trainers from Gandhi Fellowship shared ideas on strategies and tactics both centres use to approach methods related to nonviolence. While our Center studies methods and means of various scholars and critics, their focus rest mainly on nonviolent communications based on four main components by Dr. Marshall Rosenberg.

1. Observation
2. Feelings
3. Needs
4. Request

Having had wonderful space of discourse, we came to mutual understanding on various strategies both our centres work on.

### ANEC visits Professor Samdhong Rinpoche. (29<sup>th</sup> May 2019)

Prof. Samdhong Rinpoche is an eminent and distinguished scholar, teacher, philosopher and philanthropist. Rinpoche is an authority on the teachings

of Krishnamurti and Gandhi. Therefore, a life-long campaigner of Gandhian principles especially that of non-violence or peaceful resistance. His stand on nonviolence and other important humanitarian issues of our time makes him an exemplary inspiration for us all. A number of his talks have been collected together in a book called "Uncompromising truth for a compromised world".

We (ANEC) had the fortune of requesting him three main proposals during our meeting.

1. Since we are going to restart our membership program, we requested Rinpoche to be our first honorary member to which he agreed.
2. We also requested Rinpoche for a lecture around the month of July to a select audience regarding nonviolent movement through a Buddhist perspective and to that he also agreed.
3. Rinpoche has also accepted to become Advisory Board member according to our requests. Since Rinpoche is a close friend of our founder Mary and Everett Gendler, he inquired about them during our conversation.



**ANEC visits Dr. Pema Yangchen  
(Kalon of Department of Education,  
CTA)  
(15th June 2019)**



**ANEC visits Sikyong  
Lobsang Sangay,  
President of CTA at his office.  
(24<sup>th</sup> July 2019)**



Active Nonviolence Education Center visits Sikyong Lobsang Sangay at his office. Executive Director along with secretary cum accountant had a very thorough discussion with Sikyong on various issues regarding both ANEC and Tibetan cause at large.

**Half- day talk on the topic 'Apology'  
led by Daniel from Global Inner  
Fitness Group.  
(15<sup>th</sup> October 2019)**

Tuesday afternoon: ANEC organized a half-day talk on the topic 'Apology' led by Daniel from Global Inner Fitness Group. The talk was attended by two NGO's- TCCR and Tibet Action. Daniel commenced his talk by saying "Apology is not luxury, it is a need". Gradually he covered methods to implement holistic apology. The methods included trust, safety, acknowledgment, consideration, and impact. He then stressed the importance of keeping our inner child happy and safe so that our outer demeanour doesn't resonate and reflect violence because he thinks if we keep stuffing things inside us that aren't healthy, we will automatically react violently outside to smallest of problems or confrontation.

**Reported submitted by:**  
*Trainer Tenzin Lhanzey*

In the meeting some proposals were discussed.

1. Sending our (ANEC) trainers for professional training schools within India and a discussion about its budget.
2. Discussion about upcoming Prof. Samdhong Rinpoche's talk on "Nonviolence from a Buddhist Perspective to Tibetan Children" and decided unanimously that this talk will be the guideline for both ANEC and DOE.
3. Discussion regarding jointly coordinating programs in the future to educate Tibetan Children on nonviolence from a Buddhist perspective.



## **ANEC's Trainer cum Research Officer attended week-long nonviolent training Action Camp hosted by SFT India. (20<sup>th</sup> - 27<sup>th</sup> October 2019)**



SFT arranged four big tents for participants. Participants were divided into two groups for major sessions. All participants had to wash their own dishes and clean their own trash. In evening participants, facilitators, trainers, and volunteers would sit around a bonfire or SFT would invite figures important within Tibetan circle to give a talk or have an informal conversation. The camp covered a range of workshops from deconstructing nonviolence as a tool of resistance to campaign-organizing, grassroots outreach, media and messaging, public speaking, leadership building, and personality development. Rope climbing was also very refreshing training for a lot of participants. Trainers and facilitators employed informal teaching methods, using games, group exercises, and trust games to enable each participant to step outside their comfort zones and discover the leader in them.



### **Trainer attends week long Training of Trainers organised by The Women's Empowerment Desk (WED) under SARD, CTA on Gender and Gender Based Violence at PRIA, New Delhi**

The Women's Empowerment Desk (WED) under SARD, CTA organized a week long Training of Trainers (TOT) on Gender and Gender Based Violence at PRIA, New Delhi and was facilitated by Martha Farrell Foundation (MFF). Understanding that the issue of gender is pivotal towards development of society at large, Trainer-cum-Research Officer NgawangLungtok attended the training. The training was also attended by other young Tibetans passionate and interested towards creating a gender-equal and just society. A very intense learning session in itself, the training included discussions, exchange of knowledge and building capacity.

### **Summarization of Training of Trainers organised by Women's Empowerment Desk, CTA**

Making and remaking/ learning and unlearning of Gender knowledge: Brief

This summarization of experience at Training of Trainers is concerned with gender education and training. Gender

education and training is part of a wider initiative of the Women's Empowerment Desk(CTA), which overall aims to promote and contribute to a critical reflection and revisioning of gender education and training.

The summarization specifically explores explicit and, more often, implicit assumptions regarding gender, about the nature of knowledge (epistemology), imparting knowledge (pedagogy) and knowing (cognition). This inquiry becomes particularly interesting (and complex!) when we consider gender training, its feminist 'roots' as a project to eliminate gender inequities and the context in which gender training takes place, along with mainstream international development. Each of these has their own and multiple epistemological assumptions. We (trainers) attempt to not only understand these, but to also understand and analyse their inter-relationships.

In particular, I was concerned with a number of questions that this training can only begin to address:

- How are the epistemological roots of gender and development related with the knowledge and learning contexts in which gender training takes place?
- What are the implications of building



feminist knowledge and approaches, which ultimately challenge traditional models of power and knowledge, in contexts that value acquisition of knowledge over processes of learning and that subscribe to hierarchical, positivist and didactic knowledge and learning models? –

- What are the assumptions of the links between knowledge, attitudes, behaviours and practice in gender studies and training and how do these mesh with the learning and knowledge contexts of the societies and organizations where such education and trainings occur?

### PERSONAL EXPERIENCE

I must confess initially I wasn't as interested as I should have been; only realizing later the importance and necessity/need for the training (not only for myself but also in our society). Being the only man or male identifying sex [and gender] at the training, also because of my upbringing in Tibetan schools where men usually do not interact much with their female counterpart, I had some prior reservation. That said, I soon and immediately opened up because the session was really interesting and knowledgeable (cognitive).

As days went by and as our interaction grew, I came to know about subtle discriminations against women in our society. As Tibetans we always say and hear gender discrimination is much less of a problem in our society. Up until then I also believed that but it is not quite true. In fact, our society has normalized subtle discriminations against women that we do not see problems in many things we do.

Living in a patriarchal society, gender is a social construct and doesn't have to do anything with nature. Since the birth of a child, our society demarcates a child based on its sex. Where a baby girl is given dolls and a baby boy an action figure. Where a baby girl is taught to be

submissive, quiet and shy, and the baby boy is excused any mistakes "because he is a boy".

We not only inculcate and enforce gender norms to our children based on their sex but also suppress their innermost wants and dreams.

We are all human devoid of our sex and gender orientation. All of us want happiness and doesn't want suffering. People who identify as Trans, intersex, homosexual, bisexual etcetera are also humans and should be treated the same. As Buddhists we must be more understanding because our texts teaches us to be compassionate to all living beings in six realms of samsara and these people of traditionally-discriminated categories also belong in the six realms.

In Buddhism, we also talk about emptiness and nonduality, something which can be used in understanding gender and sex. In Buddhism, final enlightenment or realization has no black and white.

For a realized being or Buddha, fire and water has no difference. For them everything is same and therefore is treated the same, something we Tibetans forget as a Buddhist. We call ourselves Buddhist and venerate Buddha but at the same time forget that we are the same people who discriminate and normalize violence (whether verbal, physical, visual etc.).

Also Tibetans have a knack of hiding rape incidents namely because it attaches bad image with "Tibetan" as a whole. Rape or sexual misconducts in Tibetan society happens in schools, offices, monasteries, nunneries and etc. Women and girls who are raped (by paedophiles) are told not to utter even a word about it to anyone (pressure from the authorities and society and sometimes even from the parents).

### TRAINING METHODS

Workshop and Training are two different terms and shouldn't be confused.

Main method used was participatory method. We also used Case study, collage-making, focus groups, lecture method, role play et cetera.

**Report Submitted by**  
Ngawang Lungtok  
Trainer and Research Officer.

### Meeting PPP, Taiwan. (17<sup>th</sup> July 2019 )

On the morning of 17th July 2019, Executive Director met with Permanent Peace Partner founder Mr. Chien-Ming Huang, Taiwan and discussed the work ANEC do here. Finding similarities in achieving a nonviolent society and world at large, PPP decided to support our endeavours.



### Memberships drive in front of Tsuglakhang during Tenshug or "long life offering" by former CTA staffs.

Finding opportune moment to increase our members, we decided to open membership-drive stall outside the temple gate during "long life offering" ceremony to His Holiness the Dalai Lama by former CTA staffs. Many of the former CTA staffs became lifetime members and even appreciated the efforts.



### Newest Member of ANEC, Miss Christine Jones

Ms. Christine Jones came to our office and we had discussions about how she can help improve the Center. Ms Jones read about our organisation in Tibet Museum January 2019 newsletter and a number of other places. Very impressed by the aims, missions and activities of ANEC, she decided to become a member. She is a practitioner and a teacher of meditation and restorative justice in Australia.



### New volunteer

Ms. Lisa Krooth is our newest volunteer. She is from America and works as a social justice lawyer for the government. Inspired by the goals and aims of ANEC, she decided to volunteer for two- three months, unfortunately we had to abruptly close our office due to the corona pandemic and end our office volunteering for a while. Ms Lisa helped our center in charting plans for future.



### VOA Interview (17th July 2019)

Executive Director Kelsang Dhondup was interviewed by Voice of America's Namgyal Shastri on ANEC and its work in today's modern world.

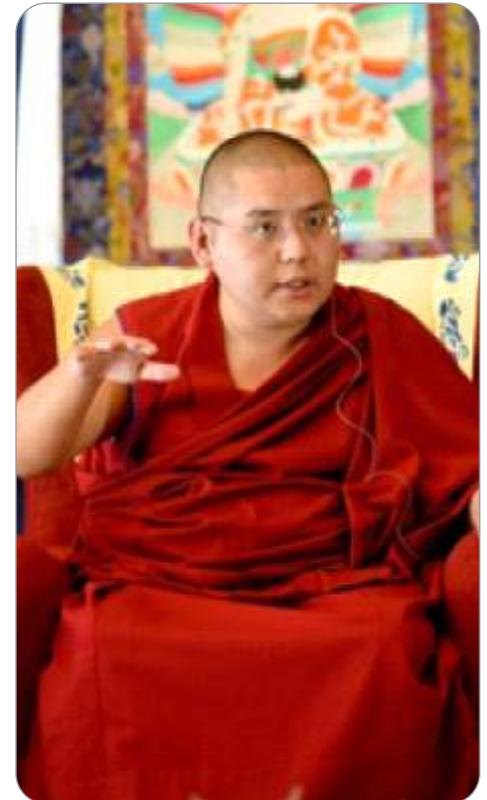
One can watch the interview on our YouTube Channel:  
ANEC Peace & Nonviolence

Or write the link below on search bar:  
[https://www.youtube.com/watch?v=GsoLtd0\\_FtA](https://www.youtube.com/watch?v=GsoLtd0_FtA)

### HIS EMINENCE SEVENTH YONGZIN LING RINPOCHE BECOMES HONORARY MEMBER.

His Eminence seventh Yongzin Ling Rinpoche agrees to become honorary member after Prof. Kalon Trisur

Samdhong Rinpoche. Hailing from long illustrious line of Ling incarnations, numbers of his predecessors have mentored numerous incarnations of Dalai Lama. His immediate predecessor, the sixth Ling Rinpoche Thupten Lungtok was the 97<sup>th</sup> Gaden Tripa and senior tutor to His Holiness the Dalai Lama. It is our honour to have both Ling Rinpoche and Samdhong Rinpoche as our honorary members.



## 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.

## 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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**+91 94181-21228, +91 70181-67116**

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**[facebook.com/anecpeace](https://facebook.com/anecpeace)**

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**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)**



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