

ANEC MESSENGER

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APRIL 2022 - MARCH 2023

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FEATURING ABHISHEK MAJUMDAR

THEATRE AS A TOOL TO PROPAGATE NONVIOLENT MOVEMENT



**FEATURING SONAM
TSERING**

A4 REVOLUTION AND ACTIVISM OF TIBETAN YOUTH CONGRESS

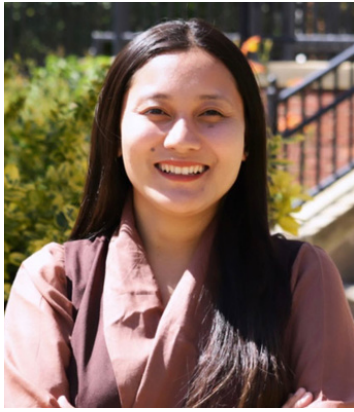


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Still image from 'Theatre of the Oppressed'
To know more, turn page 16



ANEC'S FIFTEENTH YEAR

Tenzin Choezin (Executive Director, ANEC)

With over 64 years in exile, Tibetans are now witnessing a generational shift in the Tibetan people's freedom movement, with a growing number of new generation activists carrying forward the banner. The movement has witnessed different shades of activism and has applied and adopted various tools such as protests, peace marches, hunger strikes, debates, discussions, and candlelight vigils. And now, with the new generation, academia and creative means such as songs, rap music, theatre and indigenous initiatives like 'Gorshey' – the traditional Tibetan community circle dance, have increasingly been employed.

The Chinese government continues to viciously shut down for Tibet to connect with the outside world and vice versa. They are imposing inhuman policies to strictly control the communication between the Tibetan people inside Tibet and in exile, barring access to international media, and are implementing policies that are designed for the complete erasure of the Tibetan people's identity, language, culture and religion from the face of the earth.

However, despite their constant attempts to suppress the voices of Tibet, the Tibetan people's movement has resiliently stood tall for over six decades to resist the Chinese communist party's oppression and continues to stand tall against the colonial regime with nonviolence as its core principle.

In these trying times, indigenous initiatives like 'Gorshey' or the Tibetan circle dance effortlessly develop a symbolic connection between the Tibetans living inside Tibet and the exiled Tibetan populace. As of late, the Tibetan communities from across the globe and from all walks of life are seen taking part in 'Gorshey' on white Wednesday, on Losar and every other auspicious occasion, enthusiastically following the steps of our brothers and sisters inside Tibet, who are at the receiving end of the repressive colonial rule.

The international models and tools for a nonviolent movement that were applied around the world in different time, space and mood, included elements of both conventional and unconventional ways of striving for social justice, freedom and anti-establishment sentiments. Among all the instrumental models of nonviolent resistance, including Gandhian nonviolent movement, Kingian's and others, including the Chipko movement, Bus boycotts during American Civil Rights movement, to Rose revolution as well as many other unheard stories of achieving justice and freedom, the single most important tool for nonviolence has always been resilience and integrity. And the Tibetan community strives forth with resilience at the core of our freedom movement.

The past year, the Tibetan activists took to discussing and advocating against the establishment of the Chinese colonial boarding schools, the unconsented DNA samplings of the Tibetan people, the Chinese state encouraging marriages between Tibetans and Han Chinese and other similar policies aimed at

diluting the Tibetan fabric under the garb of social developments. It also saw the Tibetan non-governmental organizations and individuals express solidarity with the A4 revolution of last year, which was started primarily by Chinese students from more than 200 universities against the government for its mismanagement of the covid crisis in China.

Active Nonviolence Education Center reiterates its commitment to a nonviolent approach to resist the Chinese colonial rule in Tibet and other oppressed communities. As ANEC marks the 15th year of its foundation, we are more motivated to impart awareness on the active nonviolence approach as a strategic means to strengthen the cause of Tibet and build resilience by developing good practices of leadership through nonviolence and peace education in the Exile Tibetan community.

We completed seven projects in 2022-2023 focused on delivering educational training and publishing resources on active nonviolence movements and actions. They are; the Community Outreach Program for nearly 200 Tibetan youths on 'strategic nonviolent advocacy', 'Participatory Approach to Nonviolence and Human Rights Education' for nearly 200 students from different Tibetan schools, Capacity building program for Tibetan civil society organizations on 'Theatre of the oppressed' and 'Asset mapping' for community development, 'Transformative Nuns leadership' for 30 nuns from Ladakh and has published a translation of the book 'Yertle the Turtle' by Dr. Seuzz in Tibetan to be freely distributed across the Tibetan schools in India, Nepal and Bhutan.

We would like to thank our governing body members, partners and donors for their constant support in sustaining the vision of ANEC. We extend our heartfelt gratitude to the Gendler family, the late Tempa Samkar, Ms. Karen H. Sallick, Mr. Soenam Jamyangling from Swedish Tibetan Society for School and Culture, Mr. Tsering Dorjee from Norzang Foundation - Switzerland, Ms. Phurbu Dolma la, former staff of ANEC for their financial support to the organization.

We would also like to thank our project partners, Manjushree Educational Service (MES), Stories of Tibetans (SoT), Ladakh Nuns Association, Head of Tibetan schools, Student associations, part-time program consultants, Mr. Abhishek Majumdar, Playwright of 'Pah-lak' - a theatrical agency promoting the issue of Tibet and Mr. Sonam Tsering - General Secretary of Tibetan Youth Congress for their feature pieces on 'Theatre as a nonviolent tool' and 'A4 revolution and TYCs activism' in our annual magazine and others who we might have missed here.

The Tibetan community in exile continues to fight for the just cause of Tibet as we also address other forms of oppression that are invariably driven by the intersectionality of our society and its hierarchal conditioning.

STENZIN CON

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EDITORIAL MEMBERS

TENZIN CHOEZIN

(EXECUTIVE DIRECTOR)

PENPA

(SENIOR PROJECT OFFICER)

DOLMA LHAMO

(PROJECT OFFICER)

ANEC'S AIM AND OBJECTIVE:



MAJOR PROGRAMS OF ANEC: 2022- 2023

- NUNS COMMUNITY COLLECTIVE (NCC)
- SEEDS OF AWARENESS (SOA)
- COMMUNITY OUTREACH PROGRAM (COP)
- CAPACITY BUILDING TRAINING FOR CIVIL SOCIETY ORGANISATION (CSO TRAINING)
- PARTICIPATORY APPROACHES TO NONVIOLENCE AND HUMAN RIGHT EDUCATION (PANHRE)



ABHISHEK MAJUMDAR

'THEATRE AS A TOOL TO PROPAGATE NONVIOLENT MOVEMENT'

"In my view, something like non-violence is so urgent a matter that audiences, when invited to deeper thinking, do so quite quickly. "

Abhishek Majumdar, is a playwright, essayist, scenographer and director, working across film, theater and opera. He is the Artistic Director of Nalanda Arts Studio, Bangalore and Head of the Theater Program at New York University in Abu Dhabi.

When we speak of tools for nonviolent actions, how effective is theatre?

Like any other art form, Theatre is a mode of communication, reflection and action. It is meant to inform, comfort and disturb at the same time. It is supposed to make us look at the world we live in afresh. In that sense, it is an effective way of challenging assumptions about our world in a non-violent manner.

How do you balance entertainment value with the need to convey a serious message about nonviolence and conflict resolution in your plays?

Entertainment need not mean the absence of serious subjects or deep discussion. Entertainment is about being able to keep someone's attention, and art that deals with serious matters can very much do so. I do not see any contradiction. In fact, in my view, something like non-violence is so urgent a matter that audiences, when invited to deeper thinking, do so quite quickly.

How do you approach creating a play that promotes non-violence and inspires social change?

The approach is the same as any other play. One researches, thinks and then creates several drafts of the work being written. Writing is all about rewriting. While writing a play like Pah-lak, one has to do this over several years because the Tibetan struggle has so many dimensions. Tibetans themselves perceive it differently, leave alone the rest of the world. Tibetan struggle is also very different inside and outside Tibet. So the research and process must include the voices of those who are, in fact, very closely affected by the Chinese occupation.

Would you argue that this tool is possibly more effective than many other tools for propagating nonviolent movements?

No. I do not think there is any scale of more or less effective tools. We use the instrument according to the task at hand. Theatre cannot do what journalism does in the immediate sense. But it can create a long-term discourse. Everything has its place.

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And I think nonviolence is too deep a value to be propagated by a public performance. We can only present dimensions and make a debate come alive. Nonviolence can only be taught at home, in my humble opinion. In my view, the family or most immediate surroundings of a person is the most important unit of learning.

What are some of the advantages of using Theatre as a nonviolent tactic compared to other forms of protest?

Theater's greatest strengths are that it is live and that it can be done by made in any condition by anyone. One does not need to necessarily have a big set or big budget for it always. Hence a play like Pah-lak can be performed by anyone in the Tibetan community anywhere. The text is freely available.

I think this is why theater is so difficult to curb, and oppressive governments try to stop it so much. There were so many attempts to stop this play by Chinese authorities by using all kinds of direct and indirect means. But clearly, they have failed, and the play has reached lots of people. And I am happy to make it available for any Tibetan group worldwide to perform.



ABOVE: Kalsang dolma, protagonist of the play

What challenges have you faced in using Theatre as a nonviolent tactic while making 'Pah-Lak', and how have you overcome them?

There were several challenges, ranging from accessibility to information, difficult research processes and taking the play through severe Chinese censorship and its tools around the world.

All of this has been overcome by working hard, meticulous planning and the support of both family and friends. Pah-lak has been one of the hardest projects to do because of all the above factors. However, I think it is nothing compared to the resolve of the Tibetan people inside Tibet, who continue to hold on to non-violence by and large. We must remember that in exile, the Tibetan movement is not pushed to violence, but inside Tibet, one can be pushed to violence anytime. There is extreme pressure in which Tibetans live.

he challenges of the play though several, are minute compared to the struggle of the Tibetans in Tibet.

In the Tibetan nonviolent movement context, how much has Theatre been explored, and what do you think about its scope in the Tibetan people's freedom movement?

No. I do not think there is any scale of more or less effective tools. We use the instrument according to the task at hand. Theatre cannot do what journalism does in the immediate sense. But it can create a long-term discourse. Everything has its place.

His Holiness the 14th Dalai Lama had created the Tibetan Institute of Performing arts as one of the first institutions in exile in order to preserve Tibetan culture. Tibetan and Buddhist culture overall is extremely performative. The notion that nothing is permanent is absolutely at the heart of Theatre.

I think the power of live performance has been used very aptly by Tibetans in Exile under His Holiness's guidance. However, theatre can be used much more actively by the Tibetan community to ask itself questions and also question the world.



ABOVE: Stills from Pah-Lak

"There were so many attempts to stop this play by Chinese authorities by using all kinds of direct and indirect means. But clearly, they have failed, and the play has reached lots of people."

What inspired you to use Theatre as a nonviolent tactic in the Tibetan freedom movement?

I work in the theatre. It is the only tactic I have. And also, I think it would be too generous to speak of me as a contributor to the Tibetan freedom movement in the same way as actual freedom fighters work and the price they have paid. I am a playwright. My job is to tell stories and ask questions. Non-violence raises several interesting and important questions, which is what I am drawn to. I do not have the moral fibre or the bravery of actual freedom fighters who have been struggling for years in solitary confinements in Chushur or Drapchi prison. My contribution is very minor in their light.

While writing Pah-lak, has your process been different given that the Tibetan people's freedom movement is an ongoing and active movement?

All my plays that deal with movements are about movements that are currently going on. Including the Kashmir movement, the Sri Lankan movement and the movement for a secular democracy in India. The approach is always humble, to listen. To listen deeply to people.



ABOVE: Stills from Pah-Lak

What inspired you to use Theatre as a nonviolent tactic in the Tibetan freedom movement?

This current production of Pah-lak is travelling to many places in the world and raising awareness. However, the play can be performed even after this by local groups, schools, colleges, and community centres.

There are hundreds of plays to be written in Tibetan. Hopefully, Pah-lak is neither the first nor last. More writers should be writing plays, and I am always very happy to go to Tibetan settlements and work with young writers.



ABOVE: Stills from Pah-Lak

The play Pah-lak is about to embark on an international tour; what kind of agency and awareness do you think this play will generate on international platforms?

I think the fact that the Tibetan language will present its own story is a matter of great pride for all of us. It will create a huge awareness because people need to see the power of Tibetan actors and language in action. I was alarmed to see the first show when I realised that Tibetans have a word for every single thing in the English language play. There are literally no words used. This is very rare, and I hope people see that the Tibetan struggle is deeply entrenched in the struggle for the Tibetan language.

Lastly, Theatre is one form of creative expression; what do you think of the effect of art and expression in a nonviolent movement?

I think art and expression are vital to any nonviolent movement. This is why violent governments hate it, and this is why the play has met with so much Chinese resistance. I think the Chinese government has always known the power of live performance.

"I think the power of live performance has been used very aptly by Tibetans in Exile under His Holiness's guidance. However, theatre can be used much more actively by the Tibetan community to ask itself questions and also question the world."

MY STORY WITH ANEC



Karen Humphries Sallick
Supporter of ANEC

As I sit down to write this note, we are approaching the first anniversary of the passing of Rabbi Everett Gendler on April 1. Reflecting on the last time I met with him in October of 2021, I am filled with gratitude for being able to share the amazing work accomplished by the team at ANEC that year. As I listed the different programs, Rabbi Gendler's joy grew with each item. I could see hope for our future in his eyes.

Listening to the news, it is easy to become disheartened about the future prospects for our world. The impact of climate change, war, hunger, racial inequity, disease, and many other issues can weigh heavily on our hearts and minds. But then I remember the twinkle in Rabbi Gendler's eye for ANEC and think about the truly amazing work the team is doing, such as conducting an activity-based community outreach program on "Exploring Advocacy and Active Nonviolence" at six different locations in India, involving 136 college students of Tibetan and Himalayan origin, providing training for Tibetan Civil Society Organizations, and publishing two children's books on nonviolence. ANEC also hosts ongoing programs for Dharamshala residents, including Seeds of Awareness for children, film screenings, and art sessions as a medium for healing.

In the last month, I had the pleasure of sharing this year's programs with Mary Gendler and their daughters. The news of all the children, nuns, students, and others who have participated in and benefited from ANEC programming brought them deep happiness and gratitude.

The small team at ANEC brings so much benefit to the world with very little funding. Their passion for teaching nonviolence gives me hope for a more peaceful future. Please consider making even a small donation to ANEC so that they can impact even more people. I also ask that you share this newsletter with friends who might be interested in supporting ANEC's work and a more peaceful future.

Best, Karen



ABOVE: Training facilitators (Mrs Tenzin Choezin and Ms. Migmar Dekyi) at the registration desk. 13th May, 2022



ABOVE: Participants presenting their group discussions of the personal reflections on the consequences of rituals and practices women observes.



ABOVE: Final group picture with all the participants and facilitators after the certificate distribution.

TRANSFORMATIVE NUNS' LEADERSHIP THROUGH NONVIOLENCE EDUCATION

NUNS COMMUNITY COLLECTIVE

The nun's community collective program focused this year on 'Transformative nuns' leadership through nonviolence education supported by the Swedish Tibetan society for school and culture was successfully conducted by Active Nonviolence Education Center in collaboration with Ladakh nuns' association from 13th - 23rd May 2022 at Ladakh as requested by Ladakh Nuns Association.

This project aims to offer short-term leadership courses for the nuns to become self-reliant, boost their self-esteem and encourage them to participate in leadership roles because nuns are conditioned to behave subserviently in a monastic environment. Since nuns' voices have been marginalised, ANEC aims to deconstruct the notion of leadership and empower participants and for them to embody and impart the values in their daily acts of management.

A total of 24 participants, including 18 nuns, three Ladakhi working women and three young Tibetan women, completed the ten days of training with sheer enthusiasm. The module, as initially planned, focused on facilitating the participants in exploring individual concepts of leadership and further delved deeper into understanding self and social awareness to introspect one's abilities and blind spots. The trainers initiated many activities such as presentations, debates, group discussions, worksheets and games to accommodate different learners. The second module focused entirely on understanding gender, gender-based violence and female anatomy (Menstrual health, hygiene and taboos), which was hoped to create awareness of how and why gender-based discrimination could challenge women's leadership, especially for nuns, who are more dominantly marginalised in a patriarchal community.

All the sessions ensured a safe adult experiential learning that groomed the entire process of developing the knowledge from within the learning circle instead of imposing external knowledge upon them. This was carefully envisioned to maintain cultural relevance and nuances.

It was then followed by collective learning on 'Building effective communication skills', and 'Conflict reconciliatory approaches', which at the core of leadership has been often associated with public oratory skills or public leadership, but this

module holistically deconstructed the concept of leadership as individual growth on a daily basis and not necessarily be associated with the power of positions. Various concepts were discussed, including power, communication, opportunity and change, and the facilitators carefully revised the entire module based on the activity over the lecture.

The entire session was filled with laughter, learning, growth and unavoidably many emotional moments, but the practical outbound or project executed by the participants on the last day of the training remains one of the most memorable days of all. The practical outbound was a hard-hitting realisation for all the participants who initially did not accept themselves as leaders, who then shared about how leadership is not always public but mainly developing oneself toward fulfilling a goal that strives for change either in an individual's life

or within a group or a community or the world at large.

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HIS HOLINESS THE DALAI LAMA CONFERRED WITH SIVANANDA PEACE AWARD FOR PROMOTING PEACE AND NON-VIOLENCE

SIDE: His Holiness the Dalai Lama awarded with Sivananda Peace Award 2022

PHOTO SOURCE:
Tibet.net



Dharamshala: The Sivananda World Peace Foundation honoured this year's Sivananda Peace Award to His Holiness the Dalai Lama at his residence in Dharamshala, Himachal Pradesh on 1 November 2022.

A4 Revolution and activism of Tibetan Youth Congress

A balloon will burst out if it's squeezed with pressure, and so will the people who are censored and suppressed with so much surveillance and police forces."

The protests that swept across China last November and December were the largest since the Tiananmen protests of 1989 and forced Xi Jinping led CCP to reverse its Zero-COVID policy. The protests were sparked by a fire in an apartment in Urumqi, in the northwest Xinjiang region, that killed ten people and injured some others. Apparently, the protests appear uncoordinated, spontaneous and without obvious organization, but the massive ripple effect they caused has shocked the world. The Chinese people took the opportunity to express their long-buried opinion against the government with the slogans of "CCP and Xi's stepdown", demanding democracy and freedom. They held an A4 paper symbolizing the silenced voice and have risked their lives, and took to the streets with a historic wave of mass mobilization and exposed the ill-treatment of their own government. In fact, they have proved what we have been calling about the Chinese government over the decades. If the Chinese masses are insecure and unhappy with the policies implemented by their own government. How could it be possible that the Tibetans would bear the repressive and oppressive policies that have been forcefully imposed and continue to implement since 1959?

Therefore, Tibetan Youth Congress took the opportunity to amplify the voice of voiceless Tibetans, who are buried behind the curtains of Communist censorship and have supported the voice of the Chinese demonstrators, who are calling for Xi Jinping's stepdown and demanding democracy and freedom. As per the guiding principles of His Holiness the 14th Dalai Lama, all our campaign actions are conducted by adhering to the principles of non-violence. TYC-led protest event was organized in Jantar Mantar, Delhi. It was overwhelmingly joined by both young and elder Tibetans with a hope of positive changes coming in China. Our protest actions include slogans supporting the aspirations of the Tibetans in Tibet and the demonstrators calling for freedom in China. Our protest event was addressed by public speakers who are experts on China and dare to expose the atrocities committed by the Chinese Communist Regime.

Subsequently, a flash mob protest event was organized at India Gate, New Delhi, participated by working committee members of RTYC Samyeling and the RTYC Rohini. Our protesters wearing black shirt and holding



SONAM TSERING
General Secretary, TYC

A4 paper in their hand symbolizes the plight of Tibetans who continues to suffer under the Chinese brutality.

RTYC-Bangalore brought together the Tibetans in Bangalore and organized a protest rally and released a statement in English and Chinese supporting the Chinese demonstrators' call for freedom and Xi Jinping's step down.

RTYC-Toronto in Canada along with 8 alliance organizations held a protest event in front of the Toronto Old City Hall and RTYC NY/NJ and Minnesota organized a peaceful protest in front of the Chinese consulate and called the Chinese Communist government to fulfil the aspiration of the demonstrators.

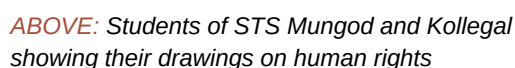
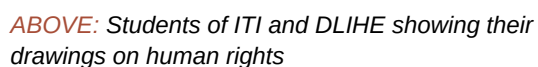
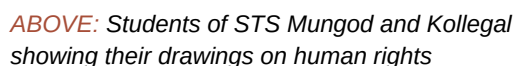
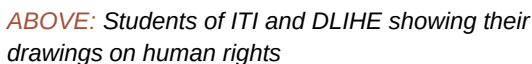
The good thing about the movement is that the Chinese students abroad have started to understand what we have been demanding and calling for so long. Interestingly, many of the Chinese students abroad who earlier chose not to listen to our voice had joined the demonstrations with Tibetans and people from other occupied countries.

The A4 Revolution has given new hope to the Chinese democrats that the aspiration for freedom and democracy still exists among the Chinese people, especially the younger generations, and it is a matter of time and opportunity for them to make a spark.

This movement has deepened our understanding that the Chinese constitution and the system are not flexible and tolerant enough to accommodate different ideas and it has also sent a clear message to the Xi Jinping-ruled regime that the Chinese leadership has failed to facilitate and understand the aspirations of the general public.

If the Chinese themselves feel insecure and unhappy about the CCP-ruled regime. We can easily assume about the insecurity and the suffering the Tibetans are enduring under the repressive rule of the Chinese communist regime.

Therefore, it is our responsibility to ensure that the voices and aspirations of the Tibetans are heard loud and clear by the international community in general and the CCP in particular in such circumstances.



PANHRE-II

To commemorate the 153rd birthday anniversary of Mahatma Gandhi, widely celebrated as the International Day of Nonviolence, the Active Nonviolence Education Center (ANEC), supported by the Swedish Tibetan Society for School and Culture, pledged and successfully facilitated a month-long online awareness program 'Participatory Approach to Nonviolence and Human Rights Education (PANHRE) for over 115 Tibetan youth with 13+ age demographic from various schools, college and vocational training institutes on the concepts and principles of nonviolence, elements of nonviolent communication, human rights and a session on Anti-bullying and Bystander Intervention for the students within October 2022.

The sessions were conducted with 32 participants from Sambhota Tibetan School Mundgod, 32 from Dalai Lama Institute for Higher Education and Industrial Training Institute, Selakui, 39 participants from Tibetan Children's Village School Selakui and 12 from Sambhota Tibetan School Kollegal.

The facilitators developed a participatory and experiential hands-on learning platform and ensured maximising activity-based modules over lectures, keeping intact the ethical values needed to facilitate a participatory session. The Participatory Approach to Nonviolence and Human Rights Education is a participant-centred program which focuses on building skills, values, behaviours and attributes based on adult experiential learning to empower individuals and explore the basis of understanding, asserting and defending their rights as well as the rights of others.

The online course was categorised into Nonviolence and Human Rights concepts, its values and principles, and Gender and Nonviolence through discourses on fundamental human rights from internationally recognized right to constitutionally guaranteed fundamental rights. The course described lessons learned and good practices to strengthen leadership for advancing human rights, with regards to nonviolence and gender equality and in community life; to strengthen human rights movements, and to improve the practice of human rights and nonviolence.

These practices are at the core of ANEC's human rights education work, which aims to empower group subject to discrimination, exclusion and other forms of human rights violations, particularly women, children and youth.

ART AS A MEDIUM OF HEALING :

Every Thursday, ANEC's 'ART AS A MEDIUM OF HEALING' is a community-driven program led by our art consultant, Jigme Choedak la, that aims to develop a platform for the community to explore healing through art and its various forms. Driven by the values of nonviolence and peace, we aspire to establish a community-led space and give back to the community through activities such as painting, singing, poetry, theatre, crafting, meditation, etc. We hope to communicate through a holistic and creative process of making art.

We provide a platform for individuals to engage in creative activities promoting emotional well-being, self-awareness, and self-expression. Individuals can express their emotions and experiences in a non-judgmental and supportive environment and freely express themselves through different art forms. It also helps to develop a sense of curiosity and openness to new experiences, which can have benefits beyond the context of the creative activities themselves. We allow individuals of different ages to connect and share their experiences and perspectives, fostering a sense of mutual respect and understanding.

We also promote cultural diversity and inclusivity by creating a space for individuals to come together and express themselves through art. By engaging in creative activities that encourage self-expression and connection with others, individuals can develop a greater sense of empathy and understanding towards others, promoting a more caring and supportive community.

ANEC, in collaboration with Pema Khando la, lead AMH sessions at various Tibetan schools and colleges. We welcome everyone to participate in 'Art as a medium of healing' every Thursday at ANEC's office.



ABOVE: AMH session at ANEC's office led by Jigme Choedak, our art consultant.



ABOVE: Pema Khando, our collaborator, leading AMH session at Dalai Lama Institute for Higher Education (DLIHE) and CST Bylakuppe.

INTERNSHIP PROGRAMME:

Youth Peace Leaders

Active Nonviolence Education Center's (ANEC) internship program is a project where ANEC offers opportunity for Tibetan youths to take part in learning organisational skills and by developing an activity once every month. The center was looking for interns with passionate outlook towards strategic nonviolent education in the exile Tibetan set up.

Four Tibetan youth peace leaders will get to take part in the internship program at ANEC for a period of three-month each. The interns will be part of the nonviolence & peace projects organized by ANEC and will also get to acquire grassroots experience of working for the promotion of Nonviolence & Peace (NVP) activities in the community.

Intern's key responsibility apart from the Annual Work Plan task delegation, would be to organize monthly film screening and discussion in collaboration with Stories of Tibet (SoT), leading a session for kids on nonviolence related book reading activity at Manjushree Educational Services (MES) every third Sunday, leading art as a medium of healing session every Thursday. ANEC also provides the intern to access materials available at office and open for creative activities such as skits, Flash mobs, organising discussions & debates in the community. (Physically & virtually)

The internship program aims to mentor the younger generation to actively participate in the Tibetan people's movement with a deeper understanding of nonviolence as a necessity. The program hopes to produce a community of youth willing to adopt nonviolence & peace as the way forward.

Through the program, ANEC hopes to make way for creative ideas to flow in through the youth leaders and encourage them for active participation in the Tibetan people's cause.



ABOVE: Sonam Phuntsok and Migmar Dekyi with kids after read aloud session on "The People who hugged the trees",



ABOVE: Rinchen Dorjee during read aloud session with kids at Manjushree Library.



ABOVE: Tsering Lhazai Samkher reading 'No means no!', teaching children about personal boundaries, respect and consent.

CAPACITY BUILDING PROGRAM FOR TIBETAN CIVIL SOCIETY ORGANIZATIONS:

THEATRE OF THE OPPRESSED

28th November to 1st December 2022



ABOVE: Orientation and icebreaker activities within the participants



ABOVE: Oppressor-oppressed scenario and escalation of the level of oppression activity



ABOVE: Participants actively listening to the facilitator



ABOVE: Participants working in pairs to create still images and dynamizing their images with dialogues

The capacity building program through the 'Theatre of the oppressed' organized by the Active nonviolence education centre and supported by Swedish Tibetan Society for School and Culture was successfully conducted from 28th November to 1st December 2022 at the Tibetan settlement office's hall, Dharamshala.

The training comprised 21 participants from various Tibetan civil society organizations, including; Active nonviolence education center, Umeylam (Middle way approach), Tibetan Women's Association, Tibetan Youth Congress, Tibetan Ability Center, Stories of Tibetans, Students for a free Tibet, National Democratic Party of Tibet, Tibet Action Institute, Tibetan Center for Conflict Resolution, Manjushri Educational Services, Tibetan Center for Human Rights and Democracy and participants from the general public took part in the four-day program. Twelve participants were women, and nine were men, with the age demographics ranging from 24 - 48 years old.

Theatre of the oppressed is unlike traditional theatre; it is a nonviolence means to promote social and political change as we speak of multiform of oppression; it is a platform to give voice to the voiceless, exploring gender, race, caste, ability, age, class and the colonial oppression at large. The TOO also uses techniques that are focally participatory for team building, communication, critical observation and problem-solving, which is crucial to any establishment. Therefore, ANEC's capacity-building program through the 'Theatre of the oppressed' aims to strengthen the Tibetan civil society organization by introducing its democratic values and participatory techniques as a tool.

Mr. Avijit Solanki (Trainer) spearheaded the sessions through physical activities and individual reflections with zero lecture hours. The initial sessions primarily deconstructed one's emotions and feelings through image-creation processes, such as reflecting on personal moments of 'oppression' in the past and picturizing them through image-creation activities with a partner. The activity encouraged the participants to analyze the plights of the oppressor and the oppressed while brooding for alternative solutions and approaches to resolving the



ABOVE: Still- image by a group on 'Patriarchy, masculinity and its discriminatory effects on men'



ABOVE: Still- image by a group on 'China's colonial boarding school inside Tibet and forced separation of children from their family'



ABOVE: Still- image by a group on 'China's colonial boarding school inside Tibet and forced separation of children from their family'



ABOVE: The trainer and ANEC's Executive Director sharing their inputs for the development of individual skits in alignment with the values of the Theatre of the oppressed

oppressor-oppressed situations. The process also prioritized the experience of exploring the deep structures of societal norms and how one can bring positive change.

After the forum theatre, the participants assembled in ANEC's office and were divided into groups. Mrs. Choezin la facilitated a session on 'Asset-based community development' (ABCD) and shared the tools on asset and stakeholder mapping. The group members were requested to map their assets and design a collaborative program or initiative accordingly. The session concluded with a SWOT analysis of their prospective venture and presented it to the other group members. The participants actively participated in the brainstorming session and designed new and unconventional ideas for bringing good changes in the Tibetan community through the mapping tools to live up to the democratic values of nonviolence.

"Through this program, I as an individual learned how to deal with any conflicts and situations in the family and in our everyday social life. Especially when I could see our surroundings and friends' circle there is always difficulty in a relationship between family or friends. I could apply the knowledge and method that learned from this program easily to solve the problem. Same way as a working person in an organization it helped to improve my way of thinking and my way of working with office colleagues as well. Overall this program helped me to be a more sensible and responsible person. This kind of program must be needed in future for working people under any organization especially leaders and people in higher position".

: Tsewang Gyaltzen (Middle-way approach global)

I learned that regardless of our differences in opinions, political ideology or otherwise, when we come together to understand what oppression feels to each one of us as individuals, there is a lot we have in common.

The TOO also helped me to understand the power of a spectator in any situation of oppression and the responsibility of every individual in stopping the chain of oppression from escalating further. Additionally, when we are at the receiving end of any form of oppression we often forget the power we hold against the oppressors, the TOO allowed me to reflect on the ways in which I could approach the oppressors while communicating my perspective. I have employed most of what I learned from the TOO workshop in my daily life and I have seen wonderful changes.

: Nordin (TCHRD)

SCREENING AND DISCUSSION:

Active Nonviolence Education Center (ANEC) has collaborated with Stories of Tibetans (SOT) to do a screening and discussion series that focuses on nonviolent movements across the globe and the Tibetan freedom movement on the second Tuesday of every month at Hope Cafe and Gallery to shed light on the importance of nonviolence and the ongoing struggle for Tibetan freedom.

The screening features films and documentaries followed by a discussion highlighting the nonviolent movements worldwide and the Tibetan freedom struggle. The screening and discussion are open to the public and provide a platform for individuals to engage in meaningful discussions and better understand the impact of nonviolence in creating social change.



ABOVE: Tsering Lhazai, our intern, leading a film screening and followed by discussion on 'Women of Tibet' at Hope Cafe and Gallery.

SEEDS OF AWARENESS (SOA):

Active nonviolence education center (ANEC) in collaboration with Manjushri Educational Services (MES), leads SOA sessions every month to the kids above third grade on active nonviolence, building resilience, and gender sensitization at Manjushri library. ANEC hopes to denounce violence by bringing love and kindness into education literature.

ANEC initiated this project to engage our younger generation in the movement. We aim to empower children with the knowledge and tools to handle conflicts peacefully and nonviolently. By providing them with an understanding of active nonviolence, they can better navigate through their daily lives with confidence, resilience, and empathy.

Also, ANEC in collaboration with MES has published and supported the publication of many books on nonviolence and peace in the past.



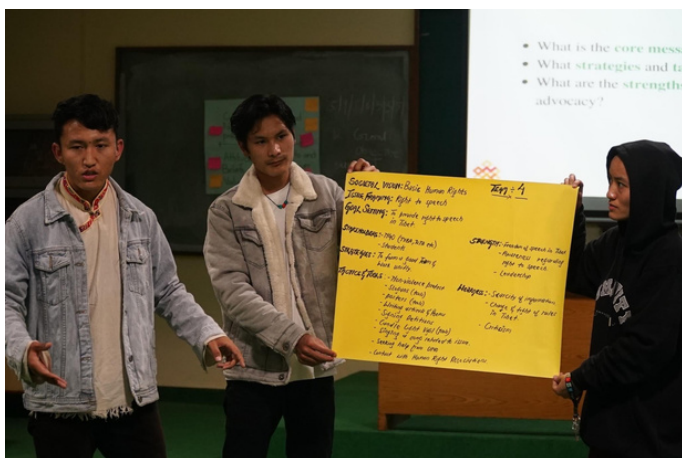
ABOVE: Tsering Lhazai Samkhar reading 'Julián Is a Mermaid' to create awareness of active nonviolence and gender sensitization among Tibetan children.



ABOVE: Mrs. Tenzin Choezin facilitating a program at Dalai Lama Institute of Higher Education (DLIHE).



ABOVE: Team building game played before group discussion at Central Institute of Higher Tibetan Studies.



ABOVE: Participants presenting their group discussion using strategic advocacy planning on their selected issue at Central Institute of Tibetan Higher Studies, Varanasi Tibetan Studies.

COMMUNITY OUTREACH PROGRAM:

STRATEGIC NONVIOLENT ADVOCACY

18th – 31st January, 2023

ANEC's community outreach program on 'Exploring advocacy and active nonviolence education' supported by Swedish Tibetan Society for School and Culture was successfully conducted from 18th – 31st January, 2023 in Dalai Lama Institute for Higher Education – Bangalore, Baroda, Varanasi, Sontsa hub- New Delhi, Jalandhar and Sarah College, Dharamshala.

The training saw 68 male participants and 68 women participants, a total of 136 college going students of Tibetan and Himalayan origin. The age demographics of the participants ranged from 18-25 years old. Throughout the process of designing the training material, facilitators carefully planned sessions that were participatory, participant centered, and filled with activity-based-learning over lecture-based- sessions.

Mrs. Tenzin Choezin was the lead facilitator for the training held at 'The Dalai Lama Institute for Higher Education' and 'Baroda Tibetan college students' with Ms. Dolma Lhamo and Mr. Penpa as co-facilitators cum observers whereas in the remaining 4 training locations, the latter two conducted the sessions as the lead facilitators.

The team led a ten-minute lecture-based session of technical steps to design and develop a strategic nonviolence advocacy plan, including problem analysis, issue framing, goal setting, stakeholder analysis, strategy and tactics, implementation and monitoring and evaluation. Stories from lived experience and case studies from popular nonviolent movements were referenced and discussed, such as 'Gandhian nonviolence movement', 'American Civil Rights Movement', 'Bus boycott by Rosa Parks', 'The Tibetan singing nuns of Drapchi prison', 'Narmada Bachao Andolan in India, etc. They later delved deeper into strategy and tactics whereby building constituency, cooperation, education, persuasion, litigation and confrontation were presented with examples from our daily lives and situations.

Therefore, to strengthen the capacity of the Tibetan youth, ANEC facilitators created a platform for them to design their own strategic nonviolent advocacy plan for the changes they wanted to work for.



ABOVE: Team ANEC with students from MS Baroda University, at Vadodara, after a successful workshop on 'Advocacy and Active Nonviolence'.

They were divided into groups for the particular brainstorming session and were made to take part in team-building games to help capacitate their team spirit. The youth raised various Tibetan issues from different places, such as gender inequality, racial discrimination, revision of educational policy, awareness on mental health, campaign on human rights situation inside Tibet, and most of them adopted lobbying, educational programs, petitions, peace march, etc. to advocate for the issues.

We have received so much positive feedback from the participants. We wanted to thank all the coordinators and participants for making our community outreach program successful.



ABOVE: Ms Dolma Lhamo leading session at Sontsa Hub in collaboration with Empowering the Vision Project at Delhi.

"The workshop was perfect and I cannot think of anything that could have been better. It was very enlightening. I hardly knew advocacy at the beginning of the session but now I am going out with lot of knowledge on advocacy. I truly appreciate ANEC team."

"Workshop was very interesting and good but could have been better if workshop is for at least two or three days because the topic is wide. Otherwise, all your strategy and tactics are interesting."

"Overall, the program is held beyond expectation but it would be better if there are Tibetan terms for every word used in English, which I found would be very useful for individuals."

"This workshop was extremely entertaining and activity based there is almost nothing I could add on for suggestions but if there is anything I could suggest is to bring visual and video-based methods."

"Thank you so much for this workshop. Despite having exam tomorrow, I do not want to leave the workshop halfway so I remain till the end. Something I want to thank you for providing me with new insights and knowledge. Thank you so much!"

"Overall, the program is held beyond expectation but it would be better if there are Tibetan terms for every word used in English terms, which I found very useful for individuals."

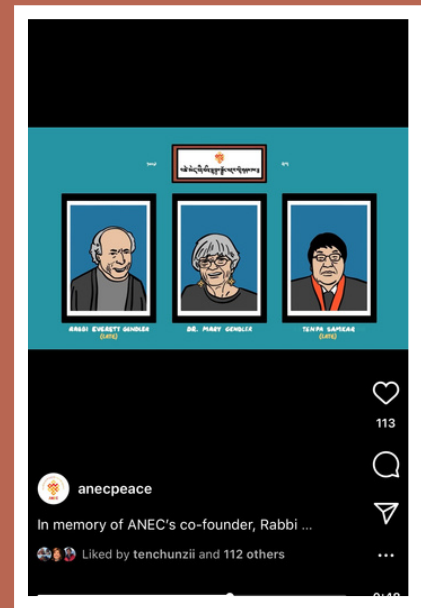


ABOVE: Participants were divided into groups and discussed an issue they wanted to advocate for using strategic advocacy planning at Sarah College, Dharamshala.

ANEC'S NON-PROGRAM ACTIVITIES:

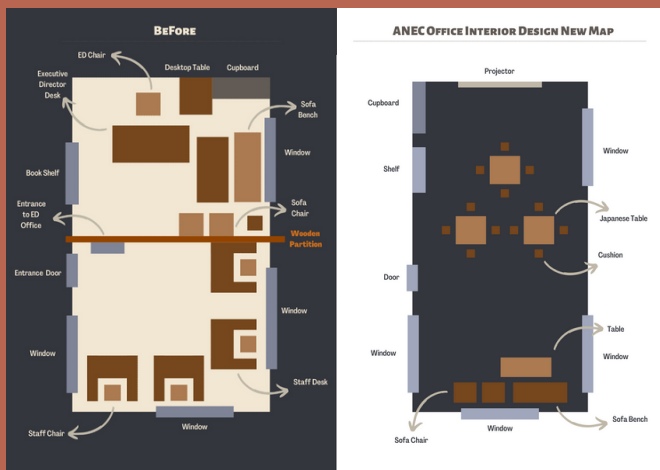
The promotional video (in the Tibetan language) was released on 4th April 2022 in memory of ANEC's co-founder Rabbi Everett Gendler who passed away on 1, April 2022. It was with heartfelt gratitude and solace that ANEC reaffirmed its commitment to nonviolence and peace. Mrs. Tenzin Choezin led the ideation; the illustrator of the video is Mr. Jigme Choedak, the script was written by Mr. Tenzin Dharpo, and the voiceover & translation were done by Mr. Tenzin Dorjee. The promotional video in English was already released last year during the 14th Founding Anniversary of ANEC, and the Tibetan version of the promotional video was started making in the month of march and the Norzang Foundation, Switzerland, supported the making of the promo video. After the release of the video, it was very well received on social media and had 2,300+ views on ANEC's official Instagram.

On the one-year passing away of Rabbi Everett Gendler, we wanted to pay our deepest condolences and express our gratitude to him for his years of support towards ANEC. His legacy of advocating for peace and nonviolence will continue to inspire us for years to come. We are grateful for the time he spent working with ANEC, and we will never forget his contributions to our mission.



ABOVE: The screenshot of the posted promotional video (in Tibetan language) in Instagram.

ANEC celebrates 15th Founding Anniversary :



ABOVE: Before and After of ANEC's office interior

ANEC's brochure was printed in May with the design of Mr Tenzin Lekhden to remake a brochure that is less text heavy and consists of bright pastel tones. The brochure includes a brief introduction to ANEC, its aims and objectives, what ANEC do, and a short explanation of how one can help ANEC with its contact details and information. One thousand copies of the brochure were printed, distributed, and released in May with the ANEC's annual newsletter.



ABOVE: Front and back of ANEC's new brochure

ANEC's project officer Ms. Migmar Deckyi had an interactive session with the participants of 26th Gurukul Program, an initiative of H.H The Dalai Lama's Foundation for Universal Responsibility, FUR on ANEC's vision and programs at Tsuglakhang on 15th June 2022.



ANEC's former project officer Ms. Migmar Dekyi and Mr Penpa participated in the three days Umaylam Training for trainer workshop organized by the Dept. of Information and International Relations, DIIR, CTA from 16th August to 18th August 2022 at the Administrative Training and Welfare Society. The training session was facilitated by Ms. Jaya and Ms. Kavita.

ANEC's project officer Mr. Penpa participated in a week long SFT Action Camp from 9th October to 16th October 2022 at Dev Bala Farm Home Stay, Gharoh. Action Camp is SFT's flagship training program provides basic strategic campaigning skills to current and future leaders of the Tibet movement. The camp brings together student activists, Tibetan community organizers, and human rights campaigners from around the world for a week of workshops, presentations, and discussions to advance the goal of human rights and freedom for Tibet.





Board members and staff of ANEC met with Soenam Jamyangling and his wife Anne on 16th November, 2022 and briefly discussed our projects, and exchanged meaningful conversations. We are grateful for their continuous support.

The Department of Education, CTA invited the Active Nonviolence Education Center to conduct a session on "Nonviolent Resistance and Principles of Nonviolence" for 140 students of class 10 leadership workshop on 27th December 2022. ANEC'S project officers Mr. Penpa and Ms. Dolma Lhamo led a participatory workshop to encourage the students to engage in discussions and share their ideas. The students demonstrated a keen interest in the principles of nonviolence and actively participated in the activities and discussions. Overall, the participatory approach of the workshop ensured that the students were fully engaged and actively participated in the learning process.



Co-founder of ANEC, Dr. Mary Gendler, her granddaughter Hannah, our Executive Director Mrs. Tenzin Choezin, and Project Officer Ms. Dolma Lhamo had the opportunity to exchange greetings and discuss about ANEC with Sikyong Penpa Tsering la on 14th March 2023.

Later that day, ANEC hosted a gathering with the board members, Dr. Mary Gendler and staffs to further discuss on organization's goals and projects.

WHAT IS IT LIKE WORKING WITH ANEC:



DOLMA LHAMO
Project Officer

Working as a project officer at ANEC has been an incredible and enriching experience, filled with valuable lessons, exciting opportunities, and personal growth. I have been fortunate to work on a range of exciting projects that have helped me develop essential skills and gain valuable experience. Working at ANEC has provided me with opportunities to grow both personally and professionally. I have learned the importance of effective communication, teamwork, and leadership, which are critical skills in any job. Additionally, collaborating with individuals from diverse backgrounds has provided me with a broader perspective and a deeper appreciation for inclusivity and diversity.

I appreciate the positive work environment and the culture of teamwork. We constantly exchange ideas and feedback and are open to trying new approaches and learning from our experiences. A real sense of teamwork and mutual support makes the work feel more achievable.

ANEC has provided me with an opportunity to make a tangible impact on the community, develop my skills and expertise, and work with a team of passionate and dedicated individuals. One of the most rewarding aspects of my job at ANEC is the opportunity to participate in the 'Seeds of Awareness'. These programs aim to empower children with the knowledge

and tools to handle conflicts peacefully and nonviolently. ANEC's vision of denouncing violence by bringing love and kindness into education literature is one of my favourite programs, and I look forward to it every month.

Another highlight of my time at ANEC was during the community outreach program on 'Advocacy and Active Nonviolence', where I had the opportunity to lead the program, which was a new and challenging experience for me. However, with the unwavering support and encouragement from my colleagues, I was able to navigate the challenges and ensure the program was a success. As someone who loves creating videos, I was delighted to have the opportunity to put my skills to use in creating reels and updating them on our social media to reach more people. I am thrilled to see that our efforts have resulted in increased engagement and activity on the platform. I would like to thank the ANEC team for providing me with the creative freedom to explore new ideas and approaches.

In conclusion, working at ANEC has been an incredible experience, filled with exciting opportunities and personal growth.

WORKING AT A TRAINING ORGANIZATION:



PENPA

**Senior Project Officer Cum
Accountant at ANEC**

Three years ago, amid covid 19 pandemic I joined ANEC as an Accountant cum office secretary until my recent appointment to the post of project officer. ANEC in recent years has witnessed transition and with our small new team and after careful deliberations, we began to build from the scratches to fight the bigger fight ahead of us. Deconstructing the office set up from a hierarchical structure to a more democratic and interactive space, curated with arts where one would get a glance about ANEC on entering the office and there the wall art tells the intact stories of ANEC.

The paradigm shift in the method of training workshop in recent years has required us to plan our project to be more time relevant, creative, and productive. Moreover, devising of a participatory, activity based and self-centred learning methods to tailor fit the target beneficiaries. Training for me is a two-way learning process and as a training facilitator I felt prior preparation, communication, active listening, and time management are crucial aspects of the training skill. However, one should avoid preconceived notions and biases toward others, as it is detrimental and often hinders the flow of idea exchange in the process.

This year's community outreach program was an enriching experience and a home calling for me when we embarked on a workshop trip to over 6 different colleges/Universities. A work trip that I reminisced my university days, an opportunity to recreate and relive the past moments.

Facilitating a workshop is uncomfortable at the very first place and never my forte, but I nudged myself to come out of the cocoon to become more candid at times during the sessions. Me and my co-facilitator complements each other quite well during the sessions and build a good partnership subsequently. After each session we post reels on Instagram and that is where I think ANEC has joined the Instagram reels bandwagon to improve its reach and visibility among netizens.

My special mention here would be ANEC's Thursday 'art as a medium of healing' apart from other handful of programs ANEC has led in this fiscal year, which is one such intriguing community driven program aimed at giving space for people to freely express themselves through different forms of art. A session for healing as well as to unearth and discover new skills in the process of healing. It is a creative session and one might sense a hype looking from the outside but I would suggest people to join the session to delve deeper into the significance of having such sessions. In a subtle note one can come out from a monotonous life and relish in expressing your true self and making the most out of it. Personally, I fervently engaged in each of our program and a lot of take away for me so far.

TESTIMONIALS FROM INTERNS:



My three months internship at ANEC passed in a blink of an eye. There I learnt how to be people-smart while developing necessary street skills. Being shy and reserved, I was gently nudged to come out of my shell and given ample opportunities to host and lead the programs in collaboration with Manjushri Educational Services and Stories of Tibetans. So I would definitely recommend this internship opportunity to all students and fresh graduates who wish to expand their horizons. Finally, I wish to thank Team ANEC for taking me in and imbibing me with their values of hard work, resourcefulness and dedication towards contributing to our society.

Tsering Lhanzai Samkhar



My three months internship at ANEC was a great learning experience. As a follower of the H.H the 14th Dalai Lama who always emphasizes on prevailing peace, Non-violence and compassion. I am extremely honoured to get the opportunity to work on this mission through this internship program. Taking part in different projects like seeds of awareness, film screening and discussion has given me ample of knowledge and helped me in personal growth by coming out of my comfort zone. I am grateful for all the hardworking staff members of ANEC for providing this platform.

Wang Tsomo



Working as an intern at ANEC was enjoyable, educational, and a fantastic opportunity. They offer a platform where you may have to talk about and create sensible objectives and plans for the progress of the national struggle. The internship program aims to teach younger generations and give them a deeper understanding of nonviolence so to get them actively participate in the Tibetan people's movement. Since the basis of the Tibetan people's struggle for genuine autonomy through middle way approach is peace and non-violence, ANEC plays a crucial role in establishing the younger generation by introducing them to "Nonviolence", strategies and tactics. According to my personal experience, along the way ANEC's workplace culture has inspired my internship journey. They provide excellent support and consideration throughout.

Sonam Phuntsok



I joined ANEC as an intern whose job is to lead programs such as Seed of Awareness, Art as a Medium of Healing, and monthly film screenings with discussions. This has unearthed and revealed a lot of potential in me. It has allowed me to improve, learn, and gain great insight into the work of other organizations. ANEC's mission to promote non-violent conflict resolution and education aligns with my values and beliefs, which encouraged me to always do my best. It has been an excellent opportunity to contribute to the common good while gaining personal growth and satisfaction. I am grateful for this enriching journey and opportunity. Overall, working with ANEC and the team was a rewarding experience.

Rinchen Dorjee

MEET OUR BOARD MEMBERS!



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Email: Tenzinu2013@gmail.com

Occupation: Former Member of Tibetan Parliament in Exile



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Designation: Member Secretary

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Occupation: Former President of Gu-Chu Sum Movement Association



Name: Yonten Gyatso

Designation: Vice Chairman

Email: yontenhouse@yahoo.com

Occupation: Former Member of Tibetan Parliament in Exile

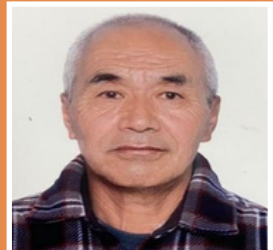


Name: Thupten Yarphel

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Name: Kalsang Dhondup

Designation: Member

Email: kalsdhondup@gmail.com

Occupation: Former Executive Director of ANEC



Name: Tenzin Dhargyal

Designation: Member

Email: tendar123@gmail.com

Occupation: Teacher, Tibetan Children's Village School

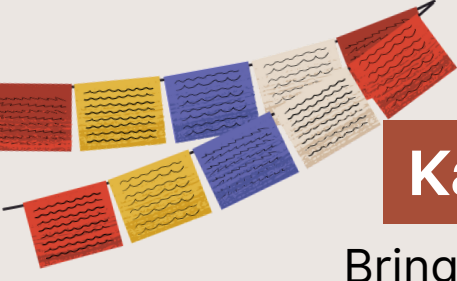


Name: Tsering Yangkyi

Designation: Member

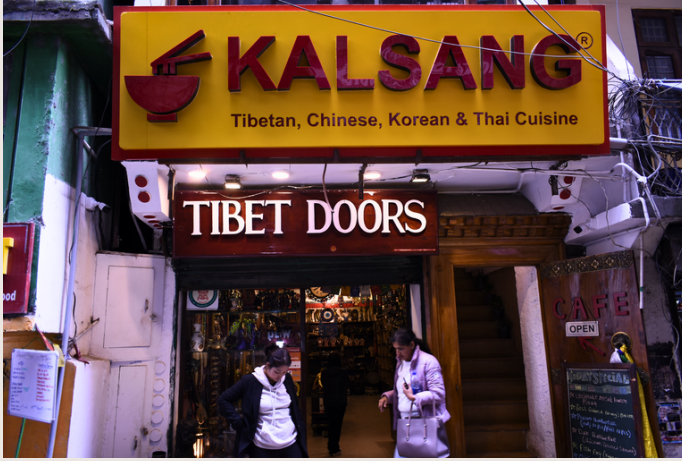
Email: N/A

Occupation: Former Head Mistress, TCV Day School



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