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ANEC MESSENGER

YEARLY APRIL 2025-MARCH 2026 ISSUE 22



Tenzin Lekshey
CTA's Spokesperson
Nonviolence in the Context of the Tibetan People's Movement.



Tenzin Norzin
Former National Coordinator of V-TAG Australia
Youth and Nonviolent Activism



Instagram/anecpeace website/anec-india.net

Active Nonviolence Education Center

The Dalai Lama

MESSAGE

I believe that ultimately it is only through kindness and non-violence that we human beings can create a more tranquil and happy atmosphere that will allow us to live in harmony and peace. This is why I have worked to promote peace and non-violence for so many years. Everyone wishes to live in peace, but we are often confused about how it can be achieved. Mahatma Gandhi pointed out that because violence inevitably leads to more violence, if we are seriously interested in peace, it must be achieved through peaceful and non-violent means.

Many people pay lip-service to the idea of peace and non-violence, but what distinguished Gandhi was that he showed how non-violence could be successful in practice in providing an effective approach to the resolution of conflict. It is important that we continue to explore the use of non-violence as the proper way of resolving differences, whether they concern individuals, families, communities or nations is through dialogue, compromise and negotiations, through human understanding and humility. At a time when, wherever we look, people continue to try to resolve their problems through force and violence, the establishment of the Active Nonviolence Education Centre here in Dharamsala provides an opportunity to conduct such practical research and education. I wish the centre every success.



April 15, 2009

ANEC'S Eighteenth Year



Tenzin Choezin (Executive Director, ANEC)
Member of Tibetan Parliament-in-Exile

Active Nonviolence Education Center (ANEC), a registered educational organization based in Dharamshala, is marking its 18th year since inception. While the organization was formally established in 2007, its co-founders; Late Rabbi Everett Gendler, Late Tempa Samkar, and Mary Gendler had long been engaged in supporting the Tibetan people in their nonviolent struggle for truth and justice against the occupation of Tibet by the Chinese Communist Party.

When the board members reached out to me to discuss leading the organization, I experienced a mix of deep gratitude and quiet reluctance. At first, I questioned the relevance of my background as a trainer and administrator working in community development, particularly in areas such as youth empowerment, women's empowerment, entrepreneurship, and sustainable livelihood development. The role seemed to fall outside my comfort zone, especially given the independent fundraising challenges. Although I had prior experience in proposals, pitching, and project management, this felt like an entirely new path.

During the month I took to reflect on the opportunity, one thing became increasingly clear: this role aligned deeply with my long-standing aspiration to serve the Tibetan community. That sense of clarity was further strengthened during my conversations with the board members, who shared that the idea for this noble initiative originated from the guidance of His Holiness the 14th Dalai Lama. This guidance came after the Gendlers' visit to Tibet in 1995, when they sought advice on how best to support the Tibetan people.

Rabbi Everett Gendler, who worked alongside Dr. Martin Luther King Jr., was a firm believer in truth, justice, and the power of active nonviolence. Mary Gendler, a psychologist, brought a deep understanding of the emotional and psychological struggles faced by Tibetans living under repression. Tempa Samkar, who held several positions within the Central Tibetan Administration, was serving as its Political Secretary at the time.

Together, they recognized the need to channel these experiences constructively through nonviolent means and they travelled extensively across Tibetan settlements, conducting trainings on active nonviolence, what we might today describe as nonviolent advocacy.

They also invited experts such as Dr. Gene Sharp to introduce the 198 methods of nonviolent action to the Tibetan exile community. At the time, particularly between the late 1980s and 2008, there was a significant influx of Tibetans fleeing repression in Tibet. Many of these individuals, especially students at Sherab Gatsel Lobling, became a primary focus of ANEC's early training efforts, as they were directly impacted by conditions inside Tibet and, in some cases, would eventually return.

However, after the 2008 Olympic period, restrictions on movement intensified inside Tibet, leading to a sharp decline in the number of Tibetans able to travel into exile. In response, ANEC adapted its approach continuing its educational work through training programs, internships, and publications focused on nonviolent movements, with a particular emphasis on Tibet.

Since assuming the role of Executive Director in 2021, I have committed myself to sustaining and strengthening the organization in meaningful ways. This has involved not only advancing ANEC's core mission and objectives but also developing participatory, timely, and needs-based programs.

Our efforts have included highlighting the critical situation inside Tibet through movement-oriented children's storybooks, mentoring young Tibetans through structured internship programs, and leading a range of thematic training initiatives on peace, nonviolence, advocacy, capacity building, and Tibet awareness for diverse audiences.

In my first year, we undertook a comprehensive revamp of both administrative systems and program design. Navigating the challenges of fundraising by reaching out to individuals and organizations which brought both rejections and encouragement. These experiences ultimately strengthened our focus on delivering high-quality programs, whether in training, internships, or publications.

Over the past five years, we have led more than 30 projects, ranging from short, one-hour sessions to sustained, large-scale programs, including Seeds of Awareness, screenings and discussions, leadership training for Buddhist nuns, capacity-building for civil society organizations, school and community outreach, advocacy training for Tibetan youth, and Indian youth awareness initiatives. Through our youth internship program, we have supported over 21 interns, and under our publication initiative, we have published three children's books: Phuntsok Nyidron, Rubel RilRil, and Dekyi.

Looking ahead, we remain deeply concerned by the growing repression inside Tibet, particularly the Chinese Communist Party's so-called "Ethnic Unity Law" adopted on 12 March 2026 and set for implementation in July. This policy poses a direct threat to the Tibetan people's language, culture, and identity.

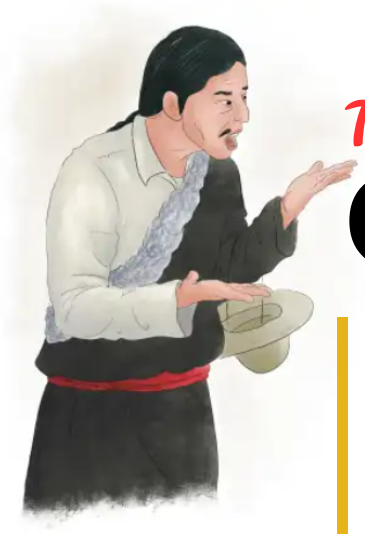
We therefore reaffirm our commitment to continue educating our community and the wider public on the Tibetan nonviolent movement for truth and justice, grounded in the history and lived experiences of the Tibetan people. At the same time, we remain committed to protecting and promoting the Tibetan language, recognizing it as a vital pillar of our identity and heritage.

We also strive to sow the seeds of peace, compassion, love, and nonviolence in young hearts, who will shape a better future guided by the spirit of oneness of humanity, as His Holiness the 14th Dalai Lama reminds us.

I would like to especially acknowledge Mary Gendler and family; ANEC's governing body members, Christian and the Norzang Foundation team; Kungo Tsering Dorjee; Tibet House, Sweden; Gen Soenam Jamyangling; Allan Fotheringham; Peter; Hans; Rikon Tibet Institut; Buddha Kyab; Migmar Dekyi; Dolma Lhamo; and all our program partners who continue to believe in and walk alongside us. Their moral and financial support has been invaluable, and we feel truly fortunate for their kindness, trust, and continued solidarity.

Before I conclude my note for the 18th edition of our magazine, I would like to take a moment to remember Late Rabbi Everett Gendler, Tempa Samkar la, Pa Yonten Gyatso la, and Karen H. Sallick, who are no longer with us. We hold their contributions and spirit close to our hearts.

Lastly, I would like to thank my team members for their unwavering dedication and commitment in carrying forward the mission of the Active Nonviolence Education Center.



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EDITORIAL MEMBERS

TENZIN CHOEZIN
(Executive Director)

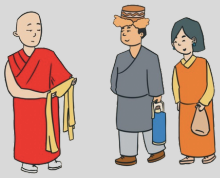
TSERING SONAM
(Project Officer)

NGAWANG PALDON
(Project Officer)

AIMS AND OBJECTIVES



Imparting awareness on active nonviolence appraoch as a strategic means to strengthen the cause of Tibet.



To empower individuals to explore good practices to strengthen leadership to advance nonviolence in community life, to strengthen nonviolent movements, to improve practice of nonviolence through grassroots program developments.

MAJOR PROGRAMS OF ANEC 2025-2026

1. School Outreach Program
2. Essay Campaign
3. Nuns Community Collective
4. Publication: Dekyi
5. Community Outreach Program
6. Indian Youth Awareness Program
7. Youth Internship Program
8. Seeds of Awareness
9. Screening & Discussion



In loving memory
Karen Humphries Sallick

We at Active Nonviolence Education Center remember our dear friend Karen with deep gratitude, respect, and heartfelt appreciation. We are sincerely thankful for her generous support and the compassion she showed toward our work and community. Her kindness, encouragement, and genuine belief in the values we uphold will always be remembered and cherished.

We extend our heartfelt condolences and prayers to her family, friends, and loved ones. May they find comfort, strength, and solace in the enduring legacy of kindness and generosity she left behind. May her soul continue its peaceful journey, guided by the compassion and goodness she embodied throughout her life.

With prayers and remembrance, we honor her life and the meaningful impact she made on so many.



MY STORY WITH ANEC



Dr Mary Gendler
Co-Founder of ANEC

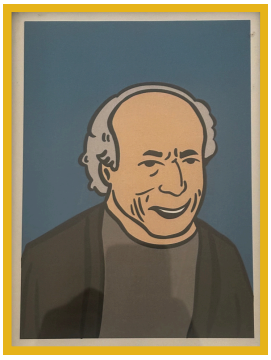
When Everett and I helped found ANEC nearly 20 years ago, we hoped that the traditions of nonviolent social action—shaped by leaders such as Mahatma Gandhi, Abraham Joshua Heschel, and Martin Luther King, Jr.—might offer spiritual and ideological nourishment to the Tibetan community in exile. Drawing on our own experiences in nonviolent activism and diasporic Jewish life, we also hoped to share what we had learned.

In Dharamsala, however, we quickly realized that we were receiving as much as we were offering. We encountered a community that had endured profound loss yet remained deeply rooted in its own principles of nonviolence, faith, and cultural continuity. We learned from artists, writers, political leaders, and scholars who have sustained a vibrant cultural life in exile while remaining steadfast in their commitment to those still in Tibet.

I am deeply grateful that ANEC continues to embody the values that first inspired Everett and me, and heartened by the impact it continues to have. It has been especially meaningful to share Dharamsala with three of my grandchildren—Laszlo, Phineas, and Hannah—each of whom has formed their own connection to this remarkable community.

At a time of global uncertainty, local organizations like ANEC remind us of our shared humanity, help us to dream of a more just world, and encourage us to act so that we live up to our values.

ANEC'S FOUNDING MEMBERS



Rabbi Everett Gandler
(Late)



Dr. Mary Gandler



Tempa Samkar
(Late)



SCREENING AND DISCUSSION (S&D)

IN COLLABORATION WITH NEW SERKONG HOUSE

In a world often marked by conflict and division, nonviolence continues to offer hope and direction. Harnessing this potential, Active Nonviolence Education Center (ANEC), in collaboration with Stories of Tibetan (SOT) , New Serkong House and Vtag India, launched a year-long film screening and discussion series at the Hope Café and Gallery in Dharamshala. Running from April 2025 to March 2026, the monthly program brings together a diverse international audience from India, Russia, Israel, Europe, and the Americans.

The initiative showcases films highlighting the history and practice of nonviolent resistance across the globe, from the U.S. civil rights movement and South Africa's anti-apartheid struggle to India's independence movement and contemporary campaigns for democracy and climate justice. Central to the series is the Tibetan people's ongoing nonviolent resistance since 1959, emphasizing resilience and the preservation of identity through peaceful means.

Each screening is followed by engaging discussions that encourage critical reflection on themes of justice, culture, and activism. These dialogues create space for meaningful exchange, inspiring participants to explore innovative approaches to social change.

Beyond the screenings, the initiative motivates individuals to engage in social justice efforts, connect with global networks, and build communities rooted in peace and compassion. Looking ahead, ANEC, New Serkong House, and Vtag India aim to expand the program beyond 2026, reinforcing its role as a platform for learning, reflection, and action—demonstrating the enduring relevance of nonviolence in shaping a more just and compassionate world.



*Our intern, **Lhamo la**, led the session, facilitating a discussion on the current situation inside Tibet.*



*Our intern, **Choewang la**, led the session, guiding a discussion on Tibet and its nonviolent movement.*



***Chemi la**, leading the session at hope cafe, screeing the document on Tibet and its nonviolence struggle for freedom.*

Nonviolence in the context of Tibetan People's Movement



Tenzin Lekshey
CTA's Spokesperson

At the outset of discussing nonviolence in the Tibetan freedom movement, it is essential to understand the historical and cultural evolution of the Tibetan people. A widely accepted narrative traces Tibetan origins to Avalokiteshvara, revered as the guardian deity of Tibet. This spiritual foundation shaped a civilization deeply rooted in compassion, wisdom, and ethical conduct.

Over centuries, the Tibetan Empire expanded significantly, later fragmenting into regions governed by kings and warlords. Despite periods of instability and conflict with neighboring regions, Tibet often relied on diplomacy and peace treaties to restore harmony. Military strength and diplomatic engagement worked in tandem, while Tibet emerged as a vibrant center for Buddhist scholarship and cross-cultural exchange with India, Nepal, Bhutan, Mongolia, Russia, and, to some extent, China. Tibetan kings and lamas frequently played influential roles in mediating transnational conflicts, reinforcing Tibet's identity as spiritually grounded society.

However, this historical trajectory shifted dramatically with increasing Chinese intervention. The presence of Ambans—nominally imperial representatives—gradually extended into interference in Tibet's internal and external affairs, straining relations between Tibet and China. With the rise of the Chinese Communist regime, this involvement intensified into a determined effort to assert control over Tibet.

The situation escalated into a decade marked by turmoil, bloodshed, and eventual occupation. What China described as the "liberation" of Tibet was, in reality, an armed invasion that resulted in the subjugation of the Tibetan people.

Recognizing the gravity of the situation, His Holiness the 14th Dalai Lama assumed full political leadership and sought dialogue with Chinese authorities, even traveling to Beijing to engage directly with their leadership.

In 1951, the so-called Seventeen Point Agreement was imposed upon Tibetan representatives under duress. Subsequent diplomatic efforts proved futile, though they offered valuable insight into the rigid and opaque nature of Chinese political strategy. It became evident that China's intentions were firmly set on full control over Tibet.

Despite determined resistance, Tibet could not withstand China's overwhelming military power, compounded by a lack of meaningful international support. The loss of Tibetan independence remains a deeply painful chapter in modern history. In 1959, following widespread protests in Lhasa against Chinese rule, His Holiness the Dalai Lama was forced into exile in India, followed by approximately 80,000 Tibetans.

Amid immense suffering, the Tibetan response was not one of retaliation, but of profound moral resilience. In 1960, the Dalai Lama composed the prayer Words of Truth, expressing compassion even for those responsible for Tibet's suffering:

Those unrelentingly cruel ones, objects of compassion,
Maddened by delusion's evils,
Wantonly destroy themselves and others;
May they achieve the eye of wisdom,
Knowing what must be done and undone,
And abide in the glory of friendship and love.

This message reflects the ethical core of the Tibetan movement—nonviolence not as weakness, but as a deliberate and principled choice grounded in compassion and truth.

In exile, under the leadership of His Holiness the Dalai Lama, Tibetans rebuilt their national identity. They established cultural and religious institutions, schools, and democratic governance structures, primarily in India, Nepal, and Bhutan. The Central Tibetan Administration continues to serve as the legitimate voice of Tibetans, advocating for those living under repression inside Tibet.

For over six decades of Chinese rule, the Tibetan leadership has consistently pursued dialogue and reconciliation through nonviolent means. The commitment to the Middle Way Approach—seeking genuine autonomy within the framework of China's constitution—demonstrates a pragmatic and forward-looking vision. This approach is rooted not only in historical truth but also in the belief that a peaceful resolution benefits both Tibetans and Chinese alike.

However, progress has been hindered by China's reluctance to engage meaningfully. This impasse does not reflect the failure of nonviolence; rather, it highlights a lack of political will and foresight on the part of Chinese leadership. The continued hardline stance appears driven by short-term concerns over authority and control, rather than long-term stability and mutual benefit.

Ultimately, the Tibetan struggle represents more than a regional conflict—it is a powerful testament to the enduring relevance of nonviolence in an increasingly turbulent world. The pursuit of truth, compassion, and dialogue offers a path not only toward resolving the Sino-Tibetan conflict but also toward fostering global trust and dignity.

The Tibetan movement stands as a moral challenge and an opportunity—a litmus test not only for China but for the international community. In a time marked by uncertainty and conflict, the Tibetan commitment to nonviolence reminds us that lasting peace can only be built on justice, understanding, and the courage to choose compassion over force.

"This message reflects the ethical core of the Tibetan movement—nonviolence not as weakness, but as a deliberate and principled choice grounded in compassion and truth."

-Tenzin Lekshay-





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TRANSFORMATIVE BUDDHIST NUN'S LEADERSHIP PROGRAM

The Transformative Buddhist Nuns Leadership Training (TBNLT), supported by Tibet Institut–Rikon, was successfully conducted from 3rd to 10th October 2025 at Namkha Khyung Dzong in Odisha. The eight-day residential program brought together 26 Buddhist nuns between the ages of 12 and 55, creating a unique intergenerational space for shared learning, reflection, and growth. Facilitated by the Active Nonviolence Education Center (ANEC), in collaboration with the Women Empowerment Desk, the Tibetan Centre for Conflict Resolution, a yoga instructor, and Men-Tse-Khang, the training aimed to reimagine leadership through the lens of nonviolence, empathy, and inclusivity. At its core, the program sought to empower nuns to become confident leaders and active contributors within both the monastic community and the broader Tibetan society.

Considerable effort went into designing the training to ensure it was participatory, learner-centered, and engaging. Rather than relying on lecture-based teaching, the facilitators created an environment where participants could actively explore ideas, share personal experiences, and learn collaboratively. Preparations for the program included the development of bilingual workshop materials in English and Tibetan, as well as the printing of banners, identity cards, certificates, and standees, all of which contributed to a well-structured and professional learning atmosphere from the outset.

The program commenced with an introduction to ANEC and its mission, followed by the formation of four participant groups. Each group selected a meaningful name that reflected shared values and aspirations: Shide (Peace), Rigpa Ghongphel (Intellectual Growth), Losar (Innovation), and Choepa Yarab (Good Manners). To foster a safe and respectful learning environment, participants collectively established a "Community of Care and Learning" agreement, outlining shared principles of respect, confidentiality, and active participation. Adding a thoughtful and engaging dimension to the experience, the "Secret Friend" initiative was introduced, encouraging participants to perform small acts of kindness for one another throughout the week, thereby nurturing empathy, connection, and a sense of community.

Each day of the training unfolded as a carefully curated journey of personal and collective development. The mornings often began with yoga sessions, helping participants cultivate mindfulness, physical well-being, and mental clarity.

Day 1 focused on deconstructing traditional notions of leadership, encouraging participants to reflect on their own potential as leaders. Through interactive tools such as the Leadership Canvas and the "River of Life" storytelling exercise, participants shared personal journeys, built trust, and developed deeper connections with one another.

Days 2 to 6 of the training focused on building participants' understanding of leadership, gender, health, and conflict resolution through interactive tools, group activities, and facilitated discussions. Sessions addressed transformational leadership, power dynamics, gender issues, SGBV, and holistic health, while also equipping participants with practical skills in nonviolent communication, active listening, and empathy.

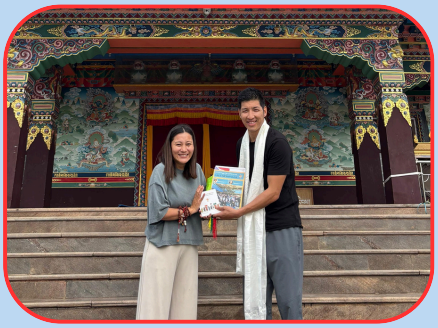
A key highlight was Day 7, when participants applied their learning by leading community outreach sessions on menstruation awareness and active listening. The program concluded with a closing ceremony, reflecting a transformative experience that strengthened participants' confidence, leadership skills, and commitment to creating positive change within their communities.



Karma la and Sonam la from TCCR led a session on conflict resolution and communication



Project Officer Ngawang la led the session on the Issue Tree exercise.



ANEC ED alongside Kunsang Topden la, yoga trainer for the workshop



Tsetan la from Women's Empowerment Desk (CTA) led a session on gender equality and SGBV



Amchi la from Men-Tsee-Khang conducted a session on menstrual and reproductive health.



Sonam la and Ngawang la facilitated the ice-breaker activity "Secret Friend."



SEEDS OF AWARENESS

In Collaboration with TCV Day School, Mcleod Ganj

Active Nonviolence Education Center (ANEC) and Tibetan Children's Village School, Dharamshala, successfully conducted a year-long series of 12 monthly sessions for more than 240 Tibetan children during 2025–2026. The program focused on introducing young minds to the values of active nonviolence and nurturing future leaders rooted in compassion, empathy, and justice.



Kids enjoying fun activities during the session.

Each session combined social justice themes with creative, child-friendly activities such as storytelling, singing, drawing, self-reflection, and interactive group exercises. Through these engaging methods, facilitators encouraged children to practice kindness, resolve conflicts peacefully, and respond to challenges in constructive and nonviolent ways.

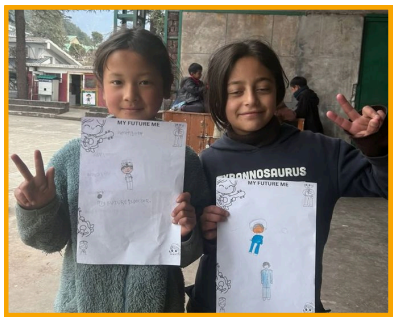
This initiative reflects ANEC's deep commitment to empowering Tibetan children with the principles that guide Tibet's nonviolent movement. By building confidence through compassion and understanding, the program helps students develop the skills they need to face everyday situations with empathy and become positive influences within their communities.

Beyond the workshops, ANEC and TCV have also made valuable contributions to children's literature by publishing a wide range of books on nonviolence and peace, reaching young readers around the world. Their continued collaboration is helping to lay the foundation for a more harmonious and just future through education and awareness.

The impact of this program goes far beyond the classroom. For many children from diverse backgrounds and life experiences, these sessions provide a strong sense of identity, belonging, and purpose. Most importantly, they empower young participants to grow into confident changemakers who carry the values of peace, compassion, and justice into their daily lives and communities.



An interactive activity with childrens fully engaged.



Childrens showcasing their artistic skills.



Our intern leading a session with the students.



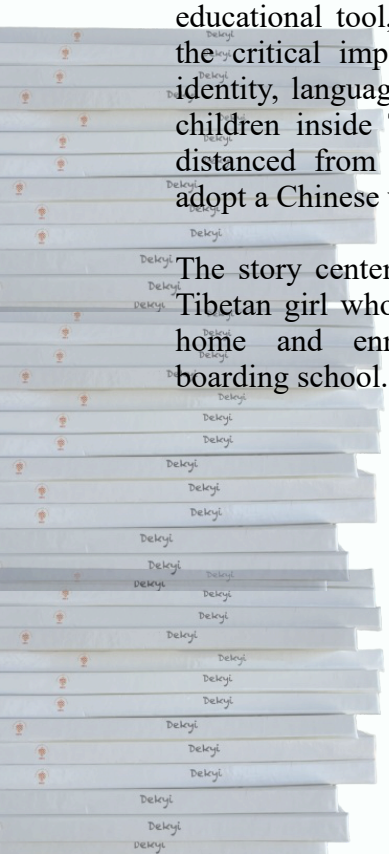
Publication

STORY OF AN ENDANGERED GENERATION THREATENED BY POLICY OF ERADICATION

Active Nonviolence Education Center (ANEC) successfully published an illustrated children's storybook titled DEKYI: A Story of an Endangered Generation, marking a significant milestone in its educational and advocacy efforts. This publication is the first-ever illustrated children's book to highlight the realities of colonial-style boarding schools inside Tibet, where nearly one million Tibetan children are forcibly enrolled under state policies aimed at cultural and linguistic assimilation.

Through storytelling, DEKYI sheds light on the lived experiences of Tibetan children who are separated from their families, communities, language, and cultural traditions at a very young age. ANEC recognized the importance of addressing this issue not only for international audiences but also for Tibetan children living in exile, particularly those growing up in the diaspora. The book serves as a powerful educational tool, reminding young Tibetans of the critical importance of preserving Tibetan identity, language, and culture, at a time when children inside Tibet are being systematically distanced from their roots and compelled to adopt a Chinese way of life.

The story centers on Dekyi, a young nomadic Tibetan girl who is forcibly removed from her home and enrolled in a government-run boarding school.



As Dekyi becomes increasingly disconnected from her language, traditions, and way of life, her family struggles to recognize the child they once knew. The emotional distance and changing behavior of their daughter deeply saddens them, leading to a painful realization of the consequences of cultural alienation. Despite their desire to withdraw Dekyi from the school and reunite her with her roots, the family's efforts ultimately fail due to restrictive government policies that deny parental choice and control over their child's education.

By presenting these harsh realities through the innocent perspective of a child, DEKYI communicates complex political and social issues in a manner that is accessible, empathetic, and deeply impactful for young readers. The book not only documents loss and separation but also stands as a warning against cultural erasure and a call to protect what is precious and irreplaceable.



Dekyi book launch day—group photo with the team at the office following the online launch.

Through this publication, ANEC reaffirms its commitment to nonviolence education, awareness-building, and cultural preservation. DEKYI is more than a children's book—it is a testimony to the resilience of Tibetan children, a reminder of the urgency of safeguarding Tibetan identity, and a promise to continue telling stories that amplify voices too often unheard.

Youth and Nonviolent Activism

A Youth's Perpective



Carrying What Was Never Mine Alone

Tenzin Norzin

Youth Tibetan-Australian Advocate and Former National Coordinator of V-TAG Australia

My journey of Tibetan advocacy officially began when I was elected as the National Coordinator for the Australian Voluntary Tibet Advocacy Group (V-TAG) at the age of 19, not knowing then the weight of the role I had taken on or what it demanded of me. At that time, I did not yet know how my parents had escaped into exile, nor fully understand the resilient stories held within the silenced histories of my elders.

All I knew was that I was born a refugee—a political refugee—away from a homeland hidden beyond the Himalayan ranges. From my birthplace of Dharamsala, those same peaks rose just enough to be seen, yet never enough to reveal what lay beyond—distant, yet ever-present, much like the identity I carried without fully understanding it. What began as a role became a gradual awakening to responsibility. I came to understand that advocacy is not just about speaking for Tibet, but about understanding it, living its story, and carrying it forward with integrity.

In taking on this responsibility, I learned that leadership is not defined by authority, but by service, patience, and the willingness to grow alongside others. To represent was no longer to stand as an individual, but to carry the lived stories of our people—stories built layer upon layer like bricks by our elders to shelter us. With that came the responsibility to preserve, repair, and build further for the past, present, and future.

In this process, I witnessed young Tibetans step into this journey with uncertainty and grow into leaders themselves through the opportunities created for them. I saw them motivate one another to speak more Tibetan, reconnect with their roots, and carry forward our identity with pride. I also witnessed a quiet reassurance among our elders—that there is still hope for our people, that our culture will not disappear, our language will not be lost, and that the light of our resistance continues through each generation.

In today's world, the role of young people in advancing nonviolent activism is more critical than ever. We live in a time where conflict, fear mongering, and misinformation persist, and where attention is powerful yet fleeting. In such a landscape, young people hold the responsibility to bridge the gap between awareness and sustained action. Nonviolent activism demands resilience, creativity, and moral clarity—qualities that youth are uniquely positioned to cultivate and amplify. The Tibetan struggle itself stands as proof that resistance can endure through strength of character and preservation of culture, without resorting to violence, but guided by knowledge, clarity, and responsibility.

For Tibetan youth, staying engaged with the Tibetan cause is not just a political responsibility—it is a cultural and moral one.

As generations pass, the risk is not only the loss of land, but the erosion of identity, language, and collective memory.

Engagement keeps our story alive and connects us across generations. What motivates me is this sense of continuity—the understanding that I am part of something much larger than myself. It is the resilience of our elders, the sacrifices of our community, and the silent hope of those still in Tibet that guide my commitment. It is also the fear of witnessing the loss of a culture rooted in compassion, wisdom, and care for all beings—values that today's world deeply needs.

This journey has profoundly shaped me both as a person and as a leader. It has taught me to listen before I speak, to lead without ego, and to act with intention. I have learned to navigate challenges, bring people together despite differences, and remain grounded in purpose even in uncertainty. More importantly, it has shown me that leadership is not about having all the answers, but about creating space for collective growth and shared vision. As I pass this responsibility on to new youth leaders, I carry forward the same purpose shaped along this journey, grounded in a commitment to contribute to the Tibetan cause through nonviolent resistance and resilience.

To the younger generation of Tibetans, my message is this: your identity is your strength. Take the time to learn your history, ask questions, and stay connected to your community. Advocacy begins with awareness, care, and the courage to remain engaged. I hold two personal pledges—to preserve our Tibetan language, culture, and traditions, and to work collectively with steadfast commitment for the just cause of our people. The future of Tibet's story lies in the collective efforts of each generation that chooses not to forget.



Norzin la moderating a session for Ama Jetsun Pema la during 3rd International Tibetan Youth Forum



Norzin la along with Australian Foreign Minister Miss Penny Wong at Australia Tibet Lobby Day

> "Nonviolence is not the absence of resistance; it is the discipline of preserving humanity while defending truth."



-Tenzin Norzin



COMMUNITY OUTREACH PROGRAM

Active Nonviolence Education Center (ANEC) successfully conducted its Community Outreach Program (COP) in Australia across Sydney, Melbourne, and Newcastle between late November and mid-December 2025. The program aimed to promote nonviolence education among Tibetan children and distribute ANEC's illustrated storybook Dekyi to community institutions.



ANEC's ED Choezin la reading "DEKYI" to the students of Tibetan Children's School of New Castle.

Ms. Tenzin Choezin, Executive Director of ANEC was joined by Ms. Migmar Dekyi (ANEC Coordinator) and local co-facilitators Ms. Tenzin Moenkyi and Mr. Tenzin Dhargyal.

The first workshop took place on 30 November at McKellar Girls School in Sydney, engaging 35 students aged 7 to 18. The session included interactive activities, storytelling, and songs focused on nonviolence principles. On 6 December, two sessions were conducted in Melbourne at Footscray Tibetan Weekend School and South East Tibetan Weekend School, reaching a total of 50 students. The final session was held on 13 December in Newcastle, where 20 students participated.

In total, 105 students took part in the Community Outreach Program across the three cities.



Migmar la facilitating a session at South East Victorian Tibetan Cultural School, Melbourne.

Alongside the workshops, ANEC distributed copies of Dekyi to Tibetan weekend schools and community leaders, ensuring continued access to educational resources reflecting Tibetan children's lived experiences. Meetings with community representatives further strengthened collaboration and outreach.

This initiative marked a meaningful step in expanding nonviolence education among Tibetan diaspora communities in Australia.



Nonviolence Education Training at West Tibetan Langauge School Victoria, Melbourne.

90th Birthday Tribute to His Holiness The 14th Dalai Lama

Essay Competition



To commemorate the 90th birthday of His Holiness the 14th Dalai Lama and celebrate the Year of Compassion, Active Nonviolence Education Center (ANEC), with the support of Swedish Tibetan Society for School and Culture (House of Tibet, Sweden), successfully organized an international Essay Campaign from 6th July to 20th September 2025. The campaign was open to Tibetan students worldwide aged 16–18 years and engaged 106 participants.

The objective of the campaign was to honor the life and teachings of His Holiness the 14th Dalai Lama, particularly his enduring commitment to nonviolence, compassion, and leadership in the Tibetan freedom movement. By encouraging reflective writing among senior secondary students, ANEC aimed to inspire young people to embody these values and express their gratitude through thoughtful engagement.

Participants were invited to write essays of 500–1000 words on one of two themes: "Voice for the Voiceless: A Review and Reflection" or "The Power of Nonviolence: A Movement That Inspired Me." Essays were submitted in PDF format via email. To recognize outstanding contributions, six winners—three in Tibetan and three in English—were awarded Rs 10,000, a Certificate of Excellence, and the opportunity to be featured in ANEC's Annual Magazine. Additionally, five consolation prize winners received Rs 5,000 each along with certificates of appreciation.

The campaign was officially launched on 6th July 2025 through ANEC's social media platforms. Schools under Tibetan Children's Village, Sambhota Tibetan School Society, and Tibetan Homes Foundation were informed and requested to announce the competition during morning assemblies. Although initial participation was delayed due to examinations, follow-up emails and social media reminders helped generate steady submissions. Upon request from the schools, the deadline was extended to 25th August 2025.

By the close of submissions, ANEC received 106 essays, including 74 in English and 32 in Tibetan, from various Tibetan schools. The essays were reviewed by a panel of six judges from educational institutions and ANEC's board, who evaluated them based on content, relevance, and language. After careful assessment and score consolidation, the winners and consolation prize recipients were finalized.

The results were announced on 20th September 2025 via social media and communicated to the schools by email. Prize money was transferred through designated teachers for formal handover during school assemblies, and certificates were sent by post. The essays demonstrated strong reflection, respect, and commitment to the values embodied by His Holiness the 14th Dalai Lama.

Overall, the Essay Campaign was a meaningful and successful initiative that amplified young Tibetan voices while paying tribute to the lifelong service of His Holiness. The program was made possible through the continued support of the Swedish Tibetan Society for School and Culture, whose partnership remains vital to ANEC's educational and nonviolence initiatives.



TCV Gopalpur Principal Gen Karma Sherab La honouring Tenzin Dolma La for securing prize in the Tibetan essay competition organised by ANEC

Top Three Tibetan Essay Winners



Tenzin Palden
Class X
STS Shimla



Tenzin Dolma
Class XII
TCV Gopalpur

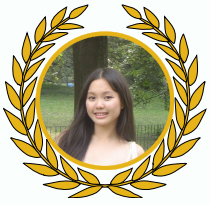


Gangkar Tsomo
Class XII
TCV Bylakuppe



Tsekee Dolkar La being honoured during the school assembly for her achievement in the Tibetan essay competition organised by ANEC, with the award presented by TCV Gopalpur Principal Gen Karma Sherab La.

Top Three English Essay Winners



Tenzin Kunsel
Parkdale school
Canada



Tsekee Dolkar
Class XII
TCV Gopalpur



Tenzin Wangmo
Class XII
STS Mundgod

བོད་ཡིག་རྩོམ་ཡིག་རྩེ་དུད་གསུམ།

བོད་དང་བོད་མིའི་མཐོན་ཚབ། ༼ དཔྱད་ཞིབ་དང་བསམ་གཞིགས། ༽

བསྟན་འཛིན་དཔལ་ལྡན། སེམ་ལ་སོ་སྦྱོ་ཀ་གཅན་ཉིན་སྒོབ་གྲྭ།

ཞི།། །གང་ས་རི་ར་བས་བསྒོར་བའི་ཞིང་ཁམས་སུ།།
ཕན་དང་བདེ་བ་མ་ལུས་འབྱུང་བའི་གནས།།
སྐྱེ་རས་གཟིགས་དབང་བསྟན་འཛིན་རྒྱ་མཚོ་ཡི།།
ཞིབས་པར་སྲིད་མཐའི་བར་དུ་བརྟན་གྱུར་ཅིག །

ཅེས་ལགོང་ས་སྐུ་མིའི་རྣམ་འདྲེན་བོད་ཀྱི་དགུ་ཁྲིད་བླ་ན་མེད་པ་ལརྒྱལ་བ་བསྟན་འཛིན་རྒྱ་མཚོ་མཆོག་ལ་གུས་ཕྱགས་སོན་དུ་བཏང་ནས། བོད་ཡིག་སྐོམ་གྱི་བརྡོད་གཞི་ ། བོད་དང་བོད་མིའི་མཐོན་ཚབ། དཔྱད་ཞིབ་དང་བསམ་གཞིགས། ། ཞེས་པ་མཐོང་མ་ཐག་རང་ཉིད་དགྱས་ནས་དྭངས་གཙང་གི་རྒྱུན་ཆུ་བཞིན་དུ་ངེ་ཡི་ལག་གི་སྐྱུ་གུ་སྐྱུང་བ་མ་མཚན་ལ།།

། ། བོད་དང་བོད་མིའི་མཐོན་ཚབ་སྐོམ་ཡིག་འདིའི་ནང་སྐོམ་པ་ཁོ་ལརྒྱལ་བ་རིན་པོ་ཆེ་ནི་བོད་དང་བོད་མི་རིགས་ཀྱི་བློ་སོགས་ཅན་གྱིས། ལྷ་ཡུལ་མི་ཡུལ་དུ་འཕོས་པ་ལྷ་བྱའི་ཞེ་བདེའི་བོད་གང་ས་ཅན་ལྷོ་ཇོ་ནས་དེ་ཕྱི་ལོ་ ༡༥༤༥ ལོང་ཆུ་དམར་གཞུང་གི་བཅན་འཛུལ་བྱས་ཀང་ཆུལ་བའི་བཀའ་དྲིན་ལ་བརྟེན་ནས་གཞིས་ཡུས་བོད་མི་རྣམས་ཀྱི་སྐད་ཡིག་ནི་མི་རིགས་ཀྱི་ཐུན་སོགས་ཡིན་པས་དེའི་ཚེར་ཆོས་དང་རིགས་གཞུང་འཛིན་སྐྱོང་སྤེལ་གསུམ་ལ་རང་དབང་ཁོངས་སུ་སྐྱུང་ཆུང་ཆུ་དམར་དྲུག་པོ་དང་མཉམ་འཆོ་མོད་ཞེ་བའི་སྐོ་ནས་འཐབ་རྩོད་འཕྲིན་རྒྱབས་ཆེན་བསྐྱངས་པས་བོད་དང་བོད་མིའི་མཐོན་ཚབ་ངོ་བོའི་ཚ་ནས་མཇུག་བསྒྲུབས་དང་སྐྱོང་བཞིན་པ་ནི་ཆུ་བོའི་ཐུན་འབབ་པ་མཆིས་སོ།།

། ། རང་དབང་དང་བདེན་གི་ཐོག་ཆུ་མཆོ་ཆེན་པོ་ཡས་ཀྱང་གཉིང་དཔག་དཀའ་བའི་ལརྒྱལ་བའི་བཀའ་དྲིན་དང་ བོད་གཞུང་གི་བཀའ་དྲིན་ལ་བརྟེན་ནས་སྐྱོབ་ཕྱག་ཆོར་དེང་དུས་ཀྱི་ཤེས་ཡོན་ཚད་ལྡན་ཐོག་ནས་ཆུས་པའི་ན་གཞོན་སོན་རྣམས་ཀྱི་ཤེས་ཡོན་ཚད་ལྡན་ཐོག་ནས་ཆུས་པའི་ཚེ་ཟིང་རིགས་སྤྱི་ཚོགས་ཀྱི་ཁྲིམས་ཡོད་ཅིང་ཁྲིམས་ཀྱིས་ཁས་བླངས་པའི་ཐོག་ནས་ཆུས་པའི་ཚེ་ཟིང་རི

ཞེས་རྩོམ་ཡིག་འདིའི་མཇུག་སྡོམས་སྡོན་ལ་མཆོག་གི་ལྟུགས་རྩོམ་གནང་བའི་བོད་དང་བོད་མིའི་མཐྱིན་ཚབ་དེབ་འདིས་ལ་བོད་ལ་མཆོག་གི་སྐུ་རྟེའི་ལོ་རྒྱུས་དང་བོད་དང་བོད་མིའི་བཅེན་པའི་གནས་ཚུལ་ཡོངས་པ་བཟུང་ཡུག་གི་རིང་བོད་མི་རིགས་དང་རིག་གཞུང་བསྐུར་གསོའི་སྐད་འཕེན་བསྐུངས་ཆེན་བསྐུངས་པའི་མཇུག་བྱས་བློ་ན་མེད་པ་ཞེག་ཡིན་པའི་གོར་མ་ཆགས་པས་རང་རེའི་བོད་རིགས་གཅོས་འཛམ་གིང་རྒྱ་ཆེ་མང་ཚོགས་དང་མི་རེ་ངེ་རེ་ནས་བོད་མི་རིགས་ཀྱི་བློ་སོག་སྤྱི་ཆོར་ལ་ལྷག་བསྒོམ་ཟབ་ཅིང་ཞི་མཆོག་གི་སྤྱན་ལམ་ཁོ་ནས་ཁྱོད་མེད་ཡོང་བ་སྤྱི་ཚེ་རབས་ཀྱི་བར་དུ་ཡང་ཁྱེད་ཚོའི་ཐུགས་རྗེ་ཆེ་ཞིང་ཐུགས་བསྟེན་ཟབ་ཅིང་ཡིད་ཆེས་སུ་ཆུད་པ་ཞིག་ཡོང་བའི་རེ་བ་ཤུགས་དྲག་པ་ཞིག་ཡོད་པས།། །།



བསྟན་འཛིན་དཔལ་ལྡན།
སིམ་ལ་སཱ་སྡེ་ཏ་གཏུན་ཀྱིན་སློབ་གྲྭ།

འཚེ་མེད་ཞི་བའི་ལམ་ འཚེ་བ་མེད་པའི་སྡོམས།

བཱངས་དཀར་མཆོ་མོ། སྒྲལ་ཀོབ་བོད་ཁྱིམ།

༡། གླེང་སློང་བ།

རང་ཉིད་ཀྱིས་འཚེ་མེད་ཞི་བའི་སྡོམས་ཞེས་རྩོམ་ཡིག་གི་མིང་བྱང་ཐོས་མ་ཐག་ཏུ་ངོ་མ་རྟུ་ལ་རི་མོར་ཁགོང་པ་ཇི་བཞིན་བྱི་ཆུའི་འདུན་པ་ཤ་ཅང་བརྟན་པོ་བརྟན་འོན་ཀྱང་གུས་མོ་རང་ཉིད་ཀྱི་མིག་མདུན་དུ་ཀེ་ལ་ཤི་ཏེ་དང་། རྒྱུང་མཐའ་མེད་ནམ་མཁའ་ལྟ་བུའི་ཚོགས་དུ་མ་ཞེག་ཐོས་དང་བསམ་སྒམས་པའི་རང་གི་ཀུན་ཀོག་ཐུགས་རྗེ་ཆེ་ཤིན་ཏུ་ཁོ་བོ་ཉིད་ཀྱི་ཐུགས་ཀར་ཐུགས་ཁྲལ་ཡོད་ཀྱི་ཡིན་ལུགས་ཁོ་ནས་ཀྱང་ཐུགས་རྗེ་ཆེ་ཞིང་ཟབ་མོའི་ཆོས་ཀྱི་ཁྲིད་ཡིག་ཆུང་ཞིག་ཏུ་ཡང་ཡང་ཞུ་ཞིང་ཁྱེད་ཚོ་ཡང་ཐུགས་རྗེ་ཆེ་ཞིང་ཟབ་མོའི་ཆོས་ཀྱི་ཁྲིད་ཡིག་ཆུང་ཞིག་ཏུ་ཡང་ཡང་ཞུ་ཞི

འཆི་བ་མེད་པ་འདིའི་འབྲི་མཚམས་གཅོད་དགོ་ཞེག་མ་རེད། རྒྱ་མཚན་གང་དུ་འཆི་བ་ཡོད་ན་དེར་གྱེན་ལོག་ཡོད་པ་འཛམ་གླིང་ཀུན་གསལ་ཡིན་པའི་གཞན་ལུགས་གླེགས་བམ་བརྒྱ་ཐུག་མང་པོ་ང་ཚོའི་བསོང་ཆོས་སུ་ཡོད་པ་བཞིན་དངོས་ཡོད་གནས་ཚུལ་དུའང་དེང་སྐབས་འཁྲུག་ཆེན་མང་པོ་བརྒྱགས་དང་རྒྱབ་བཞིན་པ་འདིས་གསལ་ཟཕད་མི་དགོས་པར་འཆི་བའི་རང་བཞིན་ལྟ་དགོས་ལ། བྱས་ཀྱང་མི་དགོས་པར་རྟོགས་སྐྱབ་ཅིང་རེད་སྐྱམ། འཆི་བ་མེད་པ་ནི་དེའི་ལྷོག་ཕྱོགས་ཏོ་ནར་འགྲོ་སྟེ་ཡང་དག་པའི་ས། ཡང་དག་པའི་ལམ། ཡང་དག་པའི་ཆོས། ཡང་དག་པའི་ཐབས་ལམ། སོགས་སྟེ། བསྟོམས་ཀྱིས་གྲུབ་དོན་ལས་བྱང་བའི་ཐབས་ལ་སྐྱགས་རྟེའི་བྱིང་ཐབས་ངོ་མ་དེ་ཡིན་པ་“འོང་པས་བསུམས་ཀྱང་ཁམས་གསུམ་”ཞེས་པའི་དཔེ་ལས་ཤུགས་མི་འདུག་གམ་འདི་ནི་གུས་མོས་འོལ་ཚོད་ཙམ་དང་གློ་བུར་བའི་བསམ་བློར་འགོར་བ་ཙམ་མ་ཡིན་ཅིང་དེ་ལྟ་བུའི་ཐབ་ཁྲུས་ཤིག་ཁྱོད་བྱང་བའི་རང་ཉིད་ཀྱི་ཉམས་རྟོགས་སམ་གོ་རྟོགས་ངོ་མ་དེ་དེ་དང་ལྡན་ཡུངས་མང་པོ་མ་དྲངས་བར་བརྩེད་བའི་སེམས་ཀྱི་དཀྱིལ་འཁོར་ལས་བྱང་བའི་སྐད་ཅ་ངོ་མ་དེ་ཡིན། འདི་ལས་ཀྱང་མངའ་ཞིག་འཁོད་ཀྱང་ད་ལམ་བརྩེད་གཞིའི་སྐྱེག་ལམ་ཡར་མཚམས་འདི་ནས་འཛོག་པར་བྱའོ།



བསན་འཛིན་སྐྱོལ་མ། གོ་ཡུར་བོད་ཁྲིམ།

ཁོ་མོར་འཆི་མེད་ཞི་བའི་རྣས་སྟོབས་ཀྱིས་ཤུགས་རྐྱེན་ཇི་ལྟར་བྱུང་བ།

བསྟན་འཛིན་སྐྱོལ་མ། གོ་ཡུར་བོད་ཁྲིམ།

སྐྱིར་འཛམ་གླིང་གོ་ལ་རྒྱལ་པོ་འདིའི་ནང་ཕྱི་དངོས་པའི་ཡར་རྒྱས་ཕུལ་དུ་བྱུང་བ་དང་ནང་སེམས་ཀྱི་སྐོར་ལ་སྐྱོབ་སྐྱེ་ཁྱུ་མང་པོ་སྐྱག་ཡོད། རིག་དངོས་གང་ལ་ཡང་གསར་བཏོད་དང་མཁྱེན་དཔྱོད་ཡངས་པའི་ཤེས་ལྡན་སོགས་མང་དག་ཅིག་ཡོད་ཀྱང་། ནང་སེམས་ཀྱི་བྱམས་པ་དང་བརྩེ་བ། སྐྱིང་རྗེ། གཞན་ཕན་སོགས་ཀྱི་ཀུན་སྤྱོད་དང་ལྡན་པ། གཞན་ཀྱི་བདེ་དོན་ལ་སེམས་ཁུར་དང་ཐོག་ཐུབ་ལ་བརྩེ་བཀུར་ཡོད་མཁན་རྣམས་ཀྱི་ཤུགས་ཀྱང་ཚད་ལྡན་པ་དེ་ལས་ཀྱང་ལྷོག་གཞན་ལ་མགོ་བསྐོར་དང་བསྐྱེད། ཚ་རོལ་པོ་རྩྭ་བརླག་གཅོད་འདོར་ཀྱི་ཀུན་སྤྱོད་དན་པ་ཡོད་པ། རྒྱལ་ཁབ་ཚན་རྩའ་དང་ཁོ་ནང་ཁྱོད་ཀྱི་རིམ་པ་ཤུགས་ཀྱི་རིག་པ་ཤེས་རབ་ཀྱི་ཁྱད་པར་ཐེག་ཆེན་ལྟ་བུ་ཡོད་ཀྱང་། ཁོ་ཚོས་ཁོ་ཚོའི་ཤེས་ཡོན་ཐོག་ནས་ཁོ་ཚོའི་ཚེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་མེད་ཅིང་། ཁོ་ཚོའི་ཐུགས་ཀ་ནས་ཁོ་ཚོའི་ཚེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་ཡོད་ཀྱང་། ཁོ་ཚོའི་ཚེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་མེད་ཀྱང་། ཁོ་ཚོའི་ཚེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་ཡོ

བདེ་བ་མེད་པའི་སྤྱི་ཚོགས་སུ་འགྱུར་འགྲོ་ཡི་ཡོད་ཀྱང་། ལགོང་ས་མཆོག་གིས་དེ་ལས་ལྷོག་སྟེ་མཐའ་གཅིག་ཏུ་འཚེ་མེད་ཞི་བའི་ལམ་ཁོ་ན་བརྒྱད་དེ་བདེན་དོན་འབཅ་རྩོད་གནད་བཞིན་པ་ནི་ངོ་མ་ངོ་མཚར་ཆེན་པོ་ཞིག་མ་ཡིན་ནམ། དེ་ནི་རྒྱ་བོད་གཉིས་ཀར་ཁན་ནུས་དང་ཁེ་ཁན་ཡོད་པ་ཞིག་ཡིན། ངཚིའི་རེ་སྐྱག་བྱས་ཏེ་ལོ་དུག་ཅུ་རེ་དུག་ཙམ་བརྒལ་ཟིན་པས་དེ་དང་རྒྱང་ནས་ཐུགས་ཁོ་ནས་ཡིན་པ་ཞིག་ཡིན། ངཚིའི་རེ་སྐྱག་བྱས་ཏེ་ལོ་དུག་ཅུ་རེ་དུག་ཙམ་བརྒལ་ཟིན་པས་དེ་དང་རྒྱང་ནས་ཐུགས་ཁོ་ནས་ཡིན་པ་ཞིག་ཡིན། དེ་ནི་རྒྱ་བོད་གཉིས་ཀ་ནི་ངོ་མ་ངོ་མཚར་ཆེན་པོ་ཞིག་མ་ཡིན་ནམ



Top Three English Essays

"A Reflection on Voice for the Voiceless"

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On the surface, Voice for the Voiceless reads like a political plea: a small nation's leader appealing to the international community against injustice. But the more I sat with His Holiness's honest, unvarnished words, which covered an expanse of intricate, near-controversial topics,the more I realized that it wasn'tsimply about Tibet;it was a mirror held up to society, history, and human nature itself. Like how His Holiness's own friend, Martin Scorsese, once said, "empiresrise and fall,sowing the seedsof their own destruction." His Holiness points to the same paradox: regimes built on violence, fear, and oppression may appear invincible, but can not outlast the human need for freedom and dignity. How the violence corrodes itself, how an unstablesociety is the system's own seed of destruction.

His Holiness's words remind me that oppression committed by the Chinese Communist Party will not be defeated by miracle or luck or accident; it will one day be defeated because its very foundation is a contradiction. It denies the very freedoms human beings yearn for. After nearly seventy-five years of oppression and genocide of our people living inside of Tibet, it seems Tibetans in exile fear the lingering thoughts of an inevitable truth: that we can never liberate the oppressed or restore dignity to those stripped of it. And so I realized exactly why every Tibetan must read this book in this specific, critical moment in the Tibetan freedom movement. "One clear lesson we know from history: if you keep people permanently unhappy, you cannot have a stable society" (Gyatso, x). His Holiness Reduces the complexities of the relationship between a society and its systems of power into the state of being "permanently unhappy" (x). Rome, the Soviet Union, and the British Raj—each once appeared invincible, near-undefeatable, yet each collapsed in destruction from the very seeds that they themselves sowed in their societies.

The Chinese Communist Party's rule is no different. Its brutal abuses against the Tibetan adults, women, and children of Tibet all demand a constant permeating state of fear, erasure, and obedience; the very condition of "permanent unhappiness" His Holiness brilliantly simplifies. In those words, the real, inevitable truth is exposed; one cannot obtain a stable society in such conditions. "No totalitarian regime can last forever, because they abuse the very people they claim to speak for, and also yearning for freedom is a powerful force within human nature.

The very nature of their rule—paranoid, suspicious, and afraid of ordinary citizens—makes totalitarian regimes inherently unstable, even if the gun may prevail the short term" (xvi). After all, our brothers and sisters inside of Tibet are real people, people who yearn for dignity, connection, and freedom, and when those are systemically and fundamentally denied, resistance sparks and a fire grows. The system is doomed from the start; it is as natural as a breath. Empires indeed do rise and fall.

If instability is inevitable, the question becomes: how do the oppressed endure and resist until the system collapses? Another topic that could not escape my train of thought was His Holiness's reflection on his commitment to nonviolence. Particularly, nonviolence as a mode of resistance. His Holiness writes: "Part of me admired the guerrilla fighters. Would Mahatma Gandhi have condoned violence here? Using force against the Chinese would not only be useless but suicidal" (27). In this moment, he names the dilemma at the heart of our freedom struggle. Nonviolence is not weakness, but a deliberate, calculated choice.

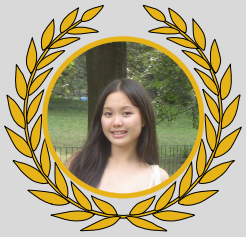
Principled nonviolence, grounded in Buddhist and Gandhian ethics, is often misread as relying on the particular mechanism of change called conversion—changing the oppressor's conscience. But as our oppressors nearly all lack conscience of any kind, we are led to believe that nonviolence is not effective. What we don't realize is that our commitment to principled nonviolence is as strong-willed as its potential to enact change. According to Harvard Professor Erica Chenoweth, nonviolent resistance is twice as likely to succeed compared to violent resistance, based on historical data. Instead of conversion, relying on appealing to the oppressor, we rely on coercion: a refusal to cooperate, the spreading of awareness, raising China's cost of occupying Tibet,all driven by strategic nonviolent action.

Something that doesn't rely on the oppressor's conscience but forces them to confront the resistance head-on by costing them either economically, socially, or politically. So His Holiness, the Nobel Peace Prize Laureate, a believer of principled nonviolence—nonviolent resistance rooted in moral duty—remarks not about how using violence is unethical, but rather suicidal.

Against China, it would never even work. When Tibetans choose nonviolence, it is both a principle and a strategy, rejecting violence as ineffective and using noncooperation as a force stronger than any gun.

His Holiness's words reveal a truth often hidden in plain sight: injustice is unstable, and nonviolence is the sustainable path toward dismantling systems of oppression. In a time where the Chinese State works tirelessly to erase our language, culture, and our faith, His Holiness reminds us that without an abundance of power or wealth, what we have on our side is much more revealing and valuable: the truth. Reading His Holiness's words for me personally, simply reaffirmed what I have always believed: that we would one day return to our homeland, that we would one day breathe in the fresh air of the mountains of our home, the third pole of the world.

"Reading His Holiness's words reaffirmed my belief that we will one day return to our homeland."



--Tenzin Kunsel

Echoes of Silence: A Tibetan Voice for the Voiceless

"The six realms, the human realm is the most evil. And it is also the only realm capable of hope." –From the movie, "4 Rivers, Six Ranges"

Tsekee Dolker
TCV Gopalpur

Tibetan people have lived with silence for more than six decades—not because we chose it, but because we were forced to do so. After the Chinese occupation of Tibet in 1950, thousands of Tibetans, including my family, fled across the Himalayas seeking refuge. What we left behind was more than a country—it was a voice. In exile, we held onto our traditions, our language, and our hope, but the world rarely listened. Our stories became whispers in the background of global politics. In school, I learned about the richness of Tibetan culture, but also about the pain of being forgotten.

Our struggle is often labeled as "too complicated" or "too sensitive," and in that way, the silence around Tibet continues. Yet despite this, our identity thrived through quiet acts of resilience—through songs, prayer flags, and the unwavering spirit of elders who still remember the smell of the mountain wind in Lhasa. Being Tibetan means carrying both the burden of silence and the responsibility to speak —even if no one is listening.

Reading *Voice for the Voiceless* by His Holiness the Dalai Lama was not simply a literary experience for me—it was a revelation. As a Tibetan student born and raised in exile, I have often felt the weight of identity without fully understanding its depth. This book gave voice to the silent questions in my heart, and with each page, I began to understand the magnitude of what it means to be Tibetan. Through stories of resilience, pleas for justice, and unwavering commitment to compassion and nonviolence, Voice for the Voiceless transformed not just my understanding of Tibet's political struggle, but my relationship with my own history and purpose.

The book opens a window into the soul of a nation. His Holiness does not speak with hatred or vengeance, despite having witnessed the tragic annexation of Tibet by Chairman Mao's forces in 1950, the systematic destruction of monasteries, the loss of thousands of lives, and the cultural erasure that followed. Still, he speaks of compassion, of dialogue, of what he calls the Middle Way Approach—a peaceful pursuit of autonomy within China that preserves the unique language, religion, and identity of the Tibetan people.

Before reading this book, I knew I was Tibetan, but I didn't fully know what that meant. I was raised in an English-medium school in Rajasthan, where my appearance marked me as different. I remember wondering why there was an invisible "R" on my forehead, one I couldn't see in the mirror, but everyone else seemed to notice. At that time, I didn't know who the Dalai Lama truly was, or why our people were living outside their homeland. My real awakening began when I joined the Tibetan Children's Village (TCV), where I finally learned the names, the dates, the faces, and the history that had shaped my people. And yet, in most of our school textbooks, the years between 1959 and the present are treated like a ghost—unspoken.

We know we are in exile, but we are not always taught how we got here or why we must never forget. This book filled that silence. It told me not just what happened, but how His Holiness responded—with wisdom, with patience, and with a clarity of vision that is rare in any leader, let alone one crowned at the age of sixteen in a nation on the verge of losing its freedom.

The final chapter of Voice for the Voiceless—the Dalai Lama's heartfelt appeal—moved me to tears. In his quiet voice, I heard the echo of millions of

silenced voices, yet also the courage of a people who have never given up. It made me realize that nonviolence is not weakness—it is the most profound strength. It is the power to hold onto humanity when everything else is being stripped away.

As I read about Tibet's history, I felt a range of emotions: sorrow for the suffering endured by our ancestors, awe at their resilience, and a strange feeling of goosebumps and guilt. How had I, a Tibetan youth, lived so long without knowing the full truth of our people's pain? But alongside the sadness was hope. I began to see my identity not as a burden, but as a privilege—one I must carry with purpose.

One of the greatest lessons I drew from this book is the importance of perspective. Like many of my peers, I grew up hearing stories of how "red Chinese" soldiers had killed, tortured, and destroyed. It was easy to blur the lines between the oppressive government of the People's Republic of China and its people. But His Holiness reminds us that not all Chinese citizens are the enemy. In fact, many of them have suffered under the same regime. I was reminded of the 1989 Tiananmen Square protests, where brave Chinese students called for democracy, only to be silenced by violence. This truth reshaped my heart: the path forward must not be one of hatred, but of shared humanity.

Through this book, I came to appreciate the deeper meaning of the Middle Way Approach. While many Tibetan youths—including myself—have often dreamed of complete independence, I now understand that survival and dignity must come first. Our language, our sacred traditions, our connection to the land of the Tibetan plateau —these are not political tools; they are lifelines to our identity. His Holiness does not ask us to forget our past or surrender our future—he asks us to find a path that protects our people while opening doors to reconciliation.

There were moments in this book when I had to pause and breathe. The sadness was heavy, but there was always a flicker of light. The Dalai Lama's writing is never bitter. It is clear, poetic, and compassionate. His words carry the wisdom of a monk and the vision of a leader. In a time when political rhetoric is loud and often fueled by anger, his voice is a rare whisper of clarity and love—a whisper strong enough to stir the soul of a people.

As a student and a proud Tibetan, I now feel more grounded in who I am and what I must do. I may have been born in exile, but I am not rootless. My roots are deep in the snow covered mountains, in the stories of resistance, in the prayers whispered through the smoke of butter lamps, and in the pages of this book. The world may have forgotten Tibet, but we, the youth, will not.

"When the voice of truth is silenced, echoes become our only witness." This line stays with me—because for decades, the voice of Tibet has been silenced. And yet, the echoes of our struggle, our culture, our prayers, and our pain continue to reverberate through time. Voice for the Voiceless is one of those echoes—clear, unwavering, and deeply human. Through this book, I have come to realize that as Tibetan youth in exile, we are not powerless. We are the living echoes of our ancestors' resilience, and we carry the voice of truth forward. Even if the world turns away, we must continue to speak—for justice, for peace, for Tibet. The echo becomes the voice when we dare to listen, and more importantly, when we dare to respond.

In conclusion, this book has not only given me knowledge—it has given me a purpose. It has reaffirmed my identity and awakened my responsibility. I am part of a people who refuse to disappear, who continue to speak, pray, and hope. And so, I carry this voice with me, a voice for the voiceless, echoing across generations, rising like the prayer flags over our mountains—fluttering not in despair, but in defiance, and in the enduring light of hope.



Tsekee Dolker
TCV Gopalpur

Voice for the Voiceless: When the right book finds you at the right time.

"A personal review of His Holiness the Dalai lama's Voice for the Voiceless"

Dechen Wangmo
STS Mundgod

I dedicate this essay to His Holiness the 14th Dalai lama on his 90th Birthday. May His Holiness's legacy prevail.

Sometimes I wonder what would have happened to Tibet and all of us Tibetans if His Holiness the 14th Dalai lama had never existed. Would our cultural have completely disappeared? Would have world even know about Tibet today? These thoughts haunted me as i picked up "Voice for the Voiceless" from the library not because it was receiving a lot of attention and became quite trending among many Tibetan readers, though i am glad to see many of our people reading it- but I desperately needed to understand something deeper.

Dear His Holiness, how small of me that just at the age of 17, I found myself drowning in personal hardship, tired of life itself. But your book somehow found its way into my hands. It wasn't coincidence, it was exactly the right timing. I had been wondering how you were doing all these years. Do you have any dear and near friend who toy share your secrets and talk about gloomy days? I've never seen you in person, what a precious dream that would be. But I need to connect with you, to learn from your journey, to find some way to express all the gratitude i carry in my heart. And this opportunity knocked my door.

"Voice for the voiceless" is His Holiness speaking directly to the world, but especially to us. The Tibetan people and the Tibetan youth who sometimes feel lost between two words of Responsibility and Negligence.

His Holiness in this book shares what it means to lose everything & still choose compassion over hatred.

The book's central message is that suffering is not the end of our story, but the beginning of our wisdom. he tells us that when he was forced to leave Tibet at 24. younger than many people reading the book today he had two choices: become bitter or become better. He chose to become BETTER, not just for himself, but for all of us, to the world. He says "look at what human endures & still choose love" to us Tibetan, he says something even more powerful. "your exile is not your failure, it is our opportunity to carry Tibet's heart to places it has never been.

A personal journey through the pages.

When I started reading this book, I was complete gloom, my setbacks felt so heavy & my future uncertain. But as I read about his holiness's journey how he lost his entire country, betrayed by Chinese brutal regime, watched his own people suffer, lives decades in exile, I suddenly realized how small I was, & how even smaller my problems were in compassion. Here was a man who had seen the worst that humans can do to each other. he had received reports of monasteries being demolished, his people being tortured and killed. He had to make impossible decisions of leaving his homeland knowing that he might never return. His wishes to return back may still linger in his heart. Yet instead of becoming angry or depressed, he became our voice when we had none.

Reading these words, i felt ashamed by my own tiredness with life. If he could remain hopeful after losing everything, how could i give up over my small struggle? It woke me up from myself pity and made me realize that giving up was never an option.

Throughout the book, His Holiness speaks directly to young Tibetans like me. He doesn't sugarcoat our reality, we are people in exile, our homeland occupied, our future not known, but he also does not let us use this an excuse to give up hope. He acknowledges us that being born Tibetan in exile is not a burden but a responsibility, we carry within us thousands of years of wisdom, compassion & culture. Our job is not to feel sorry for ourselves but to share this treasure with the world. He reminds us that many young Tibetan today have opportunities he never had, we get education, travel the world, use technology to spread our message.

"Don't waste your energy on anger" he writes, "Use it to build something beautiful" He encourages Tibetan youth to learn both our traditional cultural and modern skills, to become bridge between the ancient wisdom of Tibet and contemporary world.

As I read through the book, I couldn't help but worry about his holiness's aging. The man who has been our everything, our voice, our hope, our guide is getting older. This worry kept me growing in my mind, sometimes it motivates me to study even more better but sometimes put me into a state of wondering who will lead us with such graceful leadership when he's gone.

But then I realized that his book itself is part of his answer, He's not just telling us his story, He's showing us how to carry on his work. every page teaches us that leadership isn't about one perfect person, it's about all of choosing compassion over hatred, hope over despair, service or selfishness.

Growing Respect, Gratitude & Trust

Reading this book grew my Respect, Gratitude and trust in His Holiness even more than i thought possible. I learnt about his incredible bravery, not the kind that fights with weapons, but the kind that faces hatred with love, that responds to violence with peace, that answer despair with hope.

I Learned that he's not just our political or spiritual leader, he's a proof that humans can be truly good, even when the world around them chooses to be cruel. He has shown us that losing everything can the beginning of finding what really matters.

And lastly Message for all of us.

"Voice for the Voiceless" is ultimately a book about hope. It tells us that no matter how dark things get, no matter how powerless we feel, we always have a choice about how we respond. Being a student myself there are times when i can't control my emotions but a simple thought of his holiness choosing to turn his pain into compassion, his exile into opportunities, his loss into love finds its way to encourage me to take the kindest path everyday possible because it is always possible.

Dalai lama ends the book with a simple message "Be Kind whenever possible. it is always possible" This is not just a advice to me but a source of inspiration that transform not just my own suffering into a new learning but suffering of many around me.

The Book came to me when i needed it most, & I believe it will do the same for others.

It's not just a book about the Dalai lama, it's a book about the Dalai lama, it's a book about all of us, about what we can become when we chose love over fear.

To my Fellow Tibetan youth reading this, our Dalai lama has shown us the way, now it's our turn to walk the way.

To everyone else, this book will teach you that true strength comes not from power but from kind heartedness and that the most revolutionary act in a world full of hatred is simply to choose love.

I still dream of seeing His Holiness in person one day, so that i can express my words of gratitude and ask him about his

wellbeing, be his friend and learn about my motherland. Though I may not have raised in my land but breath of mine yearns to see Tibet, fell its cold breeze, the welcoming environment calls for me each day I remember Dalai lama. But until I meet him, I carry his voice with me, and I try to make my own voice worthy for the voiceless people everywhere who need someone to speak for them. And this book has taught me that we all can be that voice. I hope one day I could be that voice and make His Holiness proud. How I wish to obey and complete his wishes of preserving out Tibetan rich culture and language is the least I can do compare to what he has done for our cause till today. We Tibetan young seedlings should never give up, be eahc others strength and show the world that we are not just victim of injustice and brutal occupation of Communist Chinese, but a determined handful of people who's willing to take all the new learnings from hatred & transform it into love, a language that every people understands.

"If a man who lost a nation can still choose love, then my small struggles can never be an excuse to give up."



-Dechen Wangmo-



STS Mundgod Principal, Gen Namgyal Yarphel la, presenting the certificate and prize to Dechen Wangmo la for her achievement in the essay contest hosted by ANEC.

Voices of ANEC



My Journey with ANEC

Ngawang Paldon
Project Officer

When I first joined ANEC, I was excited, nervous, and thrilled to be part of an organization promoting peace and nonviolence. It was my first time working as a Project Officer, and I looked forward to learning—and unlearning—everything I could. My previous experience as a school counselor gave me only limited exposure to project planning, but it was the foundation of my confidence.

As time went by, I made many mistakes—from writing simple emails to drafting project proposals and estimating budgets for the fiscal year. However, within just a few months, I gained some of the most basic yet most valuable experiences of my professional life.

The work culture at ANEC challenges you while also providing strong support, pushing you beyond your comfort zone. I feel fortunate to work with colleagues and a leader who genuinely care about both personal comfort and professional growth. From planning to execution, I have grown into a more confident Project Officer.

One of the most rewarding aspects of working at ANEC is the opportunity to explore various areas such as effective communication, networking, record-keeping, teamwork, and accountability. Over time, I have come to understand the true significance of these skills—not only professionally but also in personal life. I feel proud to be able to contribute to my community through Active Nonviolence Education Center.

A year at ANEC has transformed me into a better professional, and I am eager to continue learning and contributing to an organization that inspires me to strive for improvement every day. It has also taught me the value of being an observer and a lifelong learner.

Thank you, ANEC, for guiding me through this meaningful journey.



From Learning to Leading: My ANEC Journey



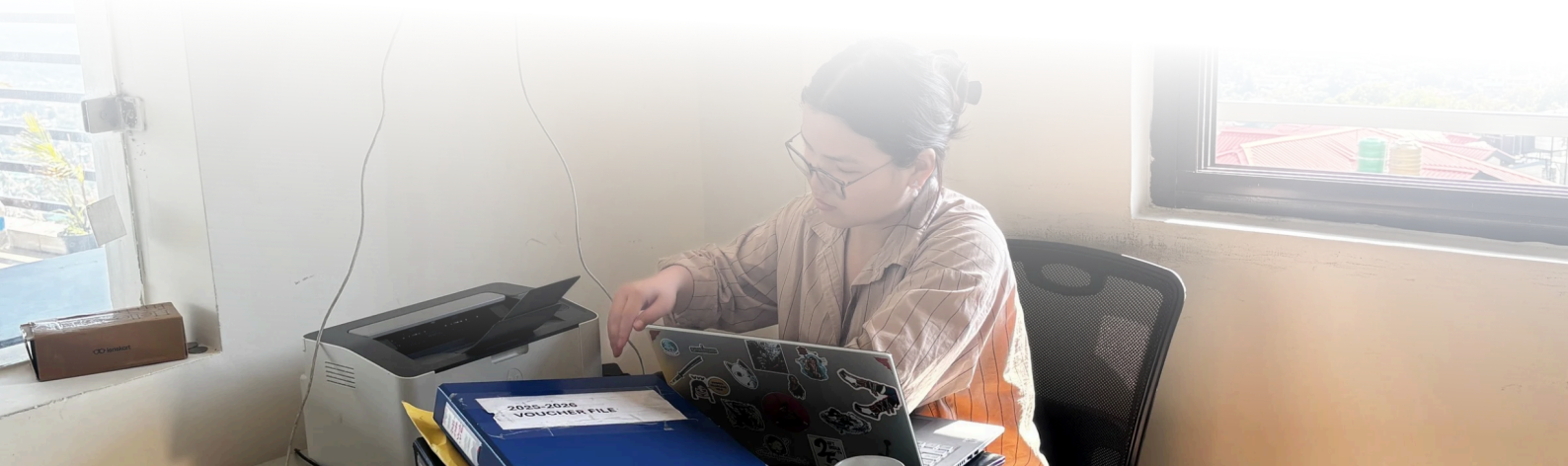
Pema Lhazom
Accountant

Feeling truly grateful to be a part of ANEC. Looking back, my journey here has been so much more than just a job it has been a phase of constant learning, growth, and self discovery. Every day at ANEC has given me the opportunity to step out of my comfort zone and take on real responsibilities, especially in the field of accounting and finance. From working on reports to managing practical tasks, I've gained hands on experience that no textbook could ever fully teach.

What I appreciate the most is the environment here. It's not just about work, but about how people support, guide, and uplift each other. Having mentors and colleagues who are always ready to help has made a huge difference in my confidence and performance. I've learned how to be more disciplined, detail oriented, and responsible not just professionally, but personally as well.

ANEC has also taught me the importance of accountability, time management, and continuous improvement. There were challenges, but each one pushed me to become better, stronger, and more capable. It's a place where your efforts are valued, and you're encouraged to grow at your own pace while still aiming higher every day.

I'm genuinely thankful for all the exposure, trust, and opportunities I've received here. Being part of ANEC has shaped my mindset and strengthened my foundation for the future. This journey is something I'll always be proud of, and I'm excited to keep learning, growing, and achieving more ahead.



Growing Through Experience at ANEC



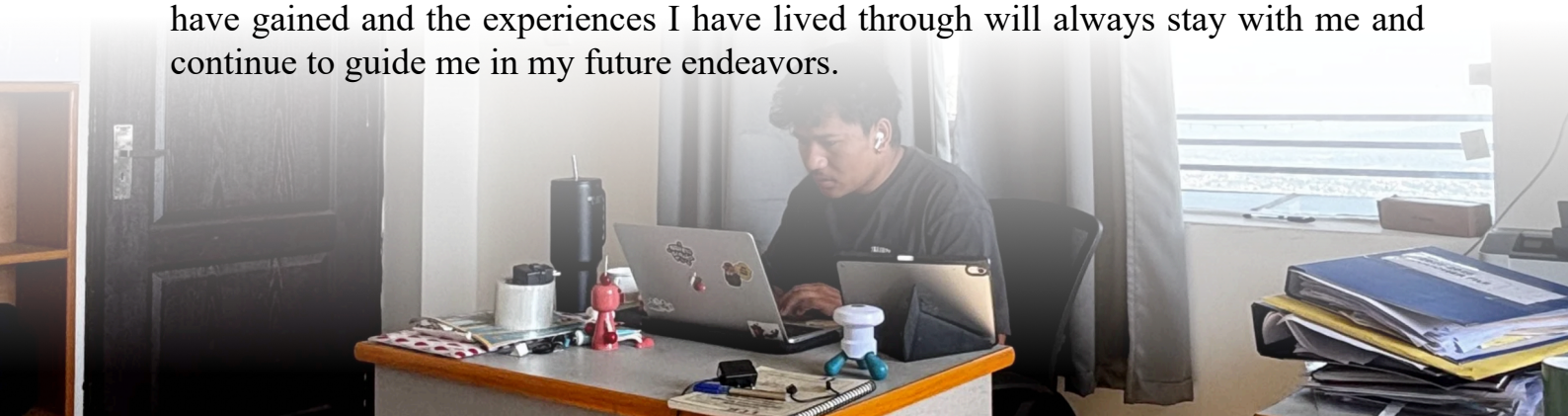
Tsering Sonam
Project Officer

I joined ANEC on 2nd July 2023 as an intern, and since then, I have spent nearly 2 years and 9 months working and growing with the organization. What started as a simple opportunity to learn gradually turned into a deeply meaningful and transformative journey. From the very beginning, ANEC provided me with a supportive and dynamic environment where I was encouraged not only to contribute but also to grow in ways I had never imagined.

During my time with ANEC, I had the opportunity to work on a variety of projects and take on different roles and responsibilities. Each experience was unique and came with its own set of challenges and learning moments. Whether I was assisting in organizing programs, supporting training sessions, or working behind the scenes, every task helped me gain new skills and a deeper understanding of the work we do.
One of the most valuable aspects of my journey has been the exposure to diverse areas of work. Being involved in different types of assignments allowed me to explore my strengths, improve my weaknesses, and build confidence in my abilities. I learned the importance of teamwork, communication, adaptability, and taking initiative—skills that have shaped both my professional growth and personal development.

Beyond skills and experience, ANEC has also helped me grow as an individual. It taught me patience, responsibility, and the value of meaningful work that contributes to the community. The guidance and support I received throughout my journey made a significant difference, encouraging me to step out of my comfort zone and continuously strive to do better.

Looking back, my time at ANEC has been much more than just an internship or a job—it has been a journey of learning, growth, and self-discovery. The lessons I have gained and the experiences I have lived through will always stay with me and continue to guide me in my future endeavors.



90TH BIRTHDY TRIBUTE TO HHDL

SCHOOL OUTREACH PROGRAM

Fostering Compassion and Emotional Intelligence in Young Hearts

In celebration of the 90th birthday of His Holiness the 14th Dalai Lama, the year 2025 was observed worldwide as the Year of Compassion. To honor this historic milestone and to meaningfully bring His Holiness's message of kindness, nonviolence, and universal responsibility to younger generations, the Active Nonviolence Education Center (ANEC) implemented the School Outreach Program during May and June 2025. The program focused on nurturing emotional intelligence, empathy, and peaceful values among Tibetan students, particularly those in Grades 6 to 8, a crucial stage for emotional, social, and moral development.

The initiative was developed in response to the increasing emotional and social challenges faced by students today. Young people often struggle with understanding their emotions, managing stress, resolving conflicts, and maintaining healthy relationships. Recognizing these realities, ANEC designed the School Outreach Program to equip students with practical tools to identify emotions, reflect on their reactions, and respond to challenges in constructive and compassionate ways. Rooted in the teachings of His Holiness the Dalai Lama, the program encouraged students to view compassion not merely as an ideal, but as a daily practice essential for personal well-being and social harmony.

The program began with a pilot session on 16 May 2025 at Mewon Tsuglag Petoen School, where 129 students participated. The positive engagement and feedback from this initial session led to an expanded outreach phase from 11 to 28 June 2025, during which the program was conducted in eight additional Tibetan schools across India.

In total, the School Outreach Program reached 1,591 students. The sessions were facilitated by ANEC team members Ngawang Paldon, Project Officer; Tsering Sonam, Administrative Officer; and Tenzin Lhamo, Intern, who ensured that the content was accessible, interactive, and relevant to students' lived experiences.

Each session followed a participatory and student-centered approach that emphasized experiential learning and self-reflection. Ice-breaking activities helped create a welcoming and energetic learning environment, allowing students to feel comfortable sharing their thoughts and feelings. Through multimedia presentations, games, and guided discussions, students explored the concept of emotional intelligence and learned how emotions influence thoughts, behavior, and relationships. Reflective journaling exercises encouraged students to identify destructive emotions and consider peaceful alternatives, while group-based conflict resolution activities helped them practice empathy, teamwork, and nonviolent problem-solving. The sessions concluded with a "Compliment Circle," where students exchanged positive affirmations, reinforcing kindness, mutual respect, and a sense of community.

The School Outreach Program was implemented across nine Tibetan schools, including Mewon Tsuglag Petoen School, TCV Chauntra, TCV Suja, TCV Gopalpur, Upper TCV, STS Herbertpur, STS Mussoorie, STS Shimla, and STS Dholanji.



Teachers and students responded positively to the interactive format, noting that the sessions were engaging, meaningful, and different from conventional classroom learning. Many appreciated the opportunity to openly reflect on emotions, relationships, and values, and expressed interest in similar programs being conducted in the future.

Overall, the program contributed to enhanced emotional awareness, greater empathy, and a deeper understanding of nonviolent approaches to conflict among participating students. By translating the teachings of His Holiness the Dalai Lama into practical, age-appropriate activities, the initiative fostered a culture of kindness, respect, and cooperation within school communities.

More than an educational intervention, the School Outreach Program served as a living tribute to His Holiness's lifelong commitment to compassion and peace.

Through this initiative, ANEC is proud to have reached over 1,500 Tibetan students across India, helping to plant the seeds of emotional resilience and compassionate leadership in the next generation. ANEC extends its sincere gratitude to the House of Tibet, Sweden, and the Swedish Tibetan Society for School and Culture for their generous support and partnership in making this meaningful tribute possible in honor of the 90th birthday of His Holiness the 14th Dalai Lama.



Project Officer Ngawang Paldon-la leading an engaging and inspiring session at Upper TCV School, empowering young minds through learning emotional intelligence.



Post session group photo with particiapnts and facilitator at STS Mussorrie school.



Project Officer Ngawang Paldon-la leading an ice-breaking session at Sambhota Tibetan School, Shimla.

INDIAN YOUTH AWARENESS PROGRAM

Discussing Tibet and Why Tibet Matters to India?

From 10th February to 9th March 2026, the Indian Youth Awareness Program was successfully conducted across four Indian colleges and institutions, reaching a total of 420 students. Designed as an awareness tour, the program aimed to educate young Indians about the Tibetan people's nonviolent resistance and to highlight the continued relevance of Tibet in today's geopolitical and humanitarian context. Led by Project Officers Ngawang Paldon and Tsering Sonam, the initiative created a meaningful platform for engagement, dialogue, and critical reflection among students—India's future leaders.

The sessions began with an introduction to the organization and an overview of Tibet as a historically independent nation. This was followed by a compelling segment, "From Independence to Annexation," which traced Tibet's transition under Chinese occupation. Through carefully curated presentations and powerful visual material, participants were introduced to the realities of life under the Chinese Communist Party, gaining a deeper understanding of the cultural, political, and human rights challenges faced by Tibetans today. The use of videos and interactive elements helped bring the Tibetan story to life, making the sessions both informative and emotionally resonant.

By engaging with young Indians, the program highlighted the importance of spreading awareness among a generation that will shape future discourse and policy. It sought to foster empathy, solidarity, and a sense of shared responsibility rooted in the values of nonviolence, compassion, and human rights. Each session concluded with a reflective question—"What can you do for Tibet?"—encouraging participants to think about their individual role in advocating for truth and justice. The facilitators also expressed their deep gratitude to the people and Government of India for their continued support of the Tibetan community, followed by a heartfelt tribute song and an engaging question-and-answer session.

Despite challenges such as delays in university approvals, schedule changes, and adjustments to the original plan in Central India, the Indian Youth Awareness Program was successfully implemented across four institutions, reaching 420 students in total.

Overall, the program significantly raised awareness among Indian youth about Tibet and its global relevance, highlighting its connection to broader issues of peace, justice, and sustainability, and strengthening understanding and solidarity with the Tibetan cause.



Tsering Sonam la and Ngawang Paldon la facilitated the session titled "Why Tibet Matters to India" at Rajiv Gandhi College of Engineering.



Ngawang la intereacting with audience at MCM Trust multi skills training institute.



Post-Session group Photo with Students and Staff at RGCE.

YOUTH INTERNSHIP PROGRAM

YOUNG PEACE LEADERS



Interns for 2025-2026



In 2021, Active Nonviolence Education Center (ANEC) initiated its Internship Program to empower Tibetan youth. The program is designed to strengthen organizational capacities, promote strategic nonviolent education within the Tibetan exile community, and encourage active participation in the Tibetan nonviolent movement.

For the 2025–2026 cycle, ANEC received a large number of applications, from which four candidates—Ms. Tenzin Lhamo, Ms. Chemi Denkar, Ms. Tenzin Deckey and Mr. Tenzin Choewang—were selected. These youth peace leaders took part in the internship from April 2025 to March 2026.

Throughout the internship period, the interns made meaningful contributions to nonviolence and peacebuilding initiatives, gaining hands-on experience through community-based projects. They played a key role in implementing ANEC's annual work plan and led monthly film screenings and discussions at Hope Café in collaboration with Stories of Tibetans. In addition, they facilitated the Seeds of Awareness program with Manjushri, conducting monthly nonviolence-themed book-reading sessions for children at the MES Library.

The interns also benefited from access to ANEC's resources, which enabled them to develop and carry out creative initiatives. Through this internship program, ANEC seeks to cultivate a network of young leaders committed to nonviolence and peace, while encouraging innovative thinking and active engagement in advancing the Tibetan cause.

INTERN'S MONTHLY PRESENTATION



As part of the three-month internship program, each intern is required to undertake a focused presentation on methods of nonviolence, with particular emphasis on Gene Sharp's 108 methods of nonviolent action. This component is designed to encourage independent learning, critical thinking, and a deeper engagement with the theory and practice of nonviolence.

Interns are given the flexibility to choose specific topics within this framework, allowing them to explore areas that resonate with their interests while also aligning with the broader context of Tibet's nonviolent movement. This approach not only strengthens their conceptual understanding but also helps them connect global nonviolence strategies to the Tibetan struggle in a meaningful and relevant way.

A key aspect of this initiative is the presentation itself, where interns share their insights in front of ANEC staff. These sessions are highly interactive, with staff members providing constructive feedback, sharing their own perspectives, and engaging in thoughtful discussions. This creates a collaborative learning environment where knowledge flows both ways.

Ultimately, the initiative serves as a mutually beneficial platform—empowering interns to build confidence, research skills, and public speaking abilities, while also offering staff the opportunity to revisit, reflect on, and expand their own understanding of nonviolence. It fosters a culture of continuous learning and reinforces the importance of dialogue in strengthening nonviolent practices.



*Intern **Chemi la** delivered a presentation on passive and active violence on 29th July 2025.*



***Choewang la** presented on noncooperation and protest on 20th March 2026.*



*Intern **Lhamo la** presented on Gene Sharp's 108 methods of nonviolent action on 30th June 2025.*

ANEC'S NON-PROGRAM ACTIVITIES



ANEC convened its first board meeting for 2025–2026, bringing together members to reflect on completed projects, review progress, and engage in detailed discussions on upcoming initiatives, while also addressing key organisational matters and future directions.

21 April 2025



Our Project Officer Ngawang Paldon la succesfully completed capacity building workshop on social, emotional and ethical learning under the Department of Education (CTA) from 21st-27th May, 2025.

21 -27 May 2025



Geshe Tenzin Gyurme la introduced Buddhist philosophy to our staff on Sakadawa, followed by an engaging Q&A session.

28 May 2025



From the support of Department of Education (CTA), ANEC had the honour of meeting students from Belgium (TCC) and hosting a workshop on fostering Compassion and Emotional intelligence.

17 July 2025



ANEC had the privilege of meeting Kungo Rigzin Choedon la in Brussels, where they discussed ANEC's mission and presented the newly published children's book.

12 August 2025



ANEC Executive Director Choezin la met with Kungo Tsering Dorjee-la of the Norzang Foundation, presenting ANEC's latest publication Dekyi and discussing future collaborations, while expressing sincere gratitude for their continued support.

24 August 2025



ANEC's Executive Director met with partners from Tibet Institut Rikon and Science Meets Dharma, marking the beginning of a valued collaboration and expressing gratitude for their support of the upcoming Transformative Buddhist Nuns Leadership Program.

24 August 2025

ANEC's Executive Director engaged with key representatives of the Tibetan community in Paris and France, introducing the organization and presenting its children's publication Dekyi, followed by a constructive exchange on potential areas for future collaboration.

29 August 2025



ANEC's Executive Director met with Choerig Zinkyong in Brussels, Belgium, engaging with President Jigme Denwa-la and Finance Officer Kalsang Phuntsok-la, and successfully conducted an Emotional Intelligence training for 30 students—marking a meaningful step toward continued collaboration.

11 September 2025





ANEC convened its Governing Body Meeting at its new office in Gamru, reviewing key achievements, financial updates, and future plans. The meeting marked the official launch of the bilingual edition of the illustrated children's book Dekyi, followed by sincere appreciation to all members for their continued dedication.

18 October 2025

ANEC had the honour of meeting Hon'ble Sikyong Penpa Tsering-la, presenting its children's book Dekyi and sharing its vision of promoting nonviolence through youth education, while expressing heartfelt gratitude for his guidance and encouragement.

14 November 2025





ANEC had the honour of welcoming Kungo Tsering Dorjee-la of the Norzang Foundation to its office, presenting completed and upcoming projects while expressing sincere appreciation for his guidance and continued support.

17 November 2025

ANEC had the honour of meeting Honourable Sherig Kalon Tharlam Dolma-la, presenting its publication Dekyi and sharing its key initiatives, while expressing sincere gratitude for her time, guidance, and encouragement.

25 November 2025





ANEC had the honour of meeting Kalon Norzin Dolma-la, presenting its newly published book Dekyi on colonial-style boarding schools in Tibet and sharing its ongoing work, while expressing sincere appreciation for her guidance and support.

25 November 2025

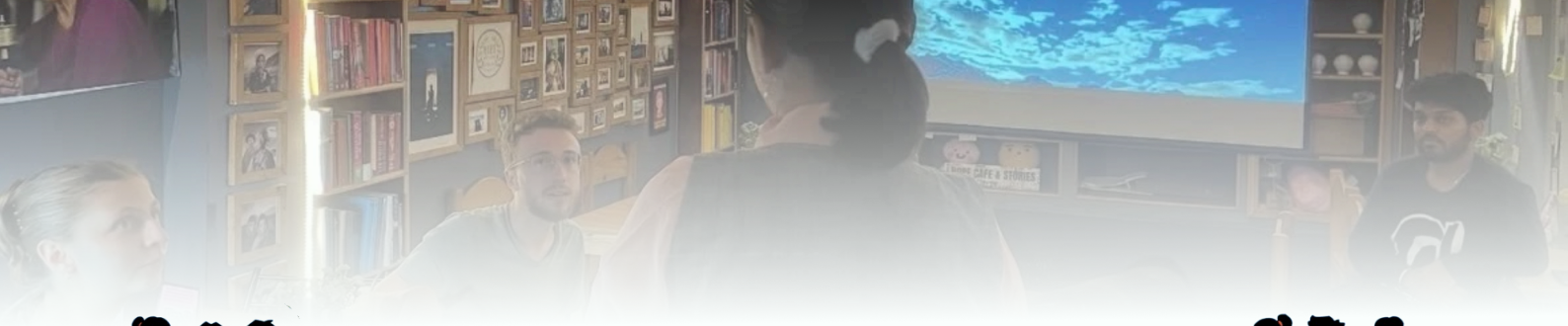
ANEC had the privilege of meeting Kungo Kalon Gyari Dolma-la, introducing its initiatives and presenting the book Dekyi, highlighting the realities of colonial-style boarding schools in Tibet, while conveying sincere appreciation for her thoughtful engagement and support.

1 December 2025





Pema la and Sonam la had the opportunity to attend two-day program on Foreign Contribution Regulation Act (FCRA) organised by Department of Finance (CTA).
3-4 December 2025





TESTIMONIALS
FROM OUR INTERNS





Tenzin lhamo
April - June 2025

During my Internship at ANEC, I've learned few skills, such as communication, public speaking which helped me a lot to improve professionally and in future where I can contribute more impactful work in society and personally also, I realised the value and its importance of nonviolence movement which we really need in this modern world to achieve peace and happiness and it taught me the change first begins within yourself. I am really grateful for the great experience that I had.



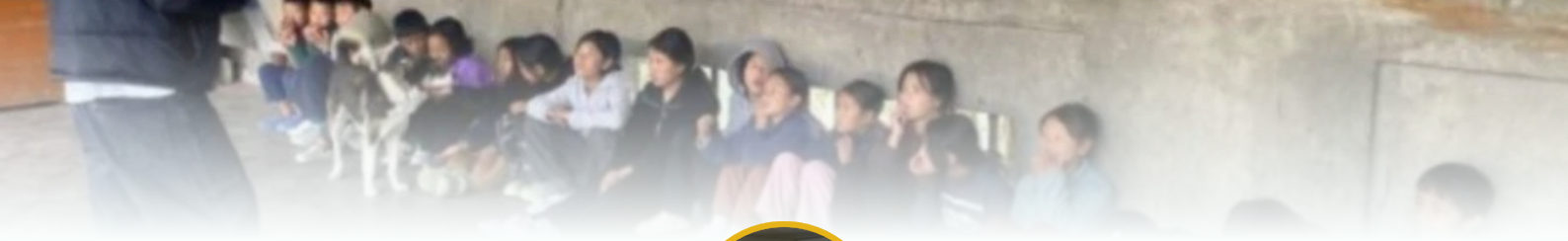
Chemi Denkar
July - September 2025

I would like to express my heartfelt gratitude for the opportunity to complete a three-month internship at Active Nonviolence Education Center (ANEC) from July to September 2025. This experience was highly meaningful and played a vital role in shaping my personal and professional development.

During my internship, I actively participated in various tasks, including assisting with workshops, interacting and socializing with students, and engaging in screening and discussion activities. These responsibilities helped me strengthen my communication skills, enhance my social engagement, and deepen my understanding of nonviolence and its practical applications.

The supportive and encouraging environment at ANEC played a significant role in my learning journey. The ANEC team was patient, approachable, and always willing to guide and mentor me, which motivated me to learn more and contribute effectively.

I am sincerely grateful to ANEC for providing me with this valuable opportunity and for guiding me with patience, encouragement, and trust throughout my internship. This experience has left a lasting impact on my personal and professional development, and I will carry these lessons forward in my future endeavours.





Tenzin Deckey

October - December 2025

I joined Active Nonviolent Education Center (ANEC) in October 2025, which later extended until February 2026. This learning opportunity became a deeply meaningful experience that strengthened my understanding of nonviolence, leadership, and community engagement.

During my internship, I led educational programs with school students and contributed to awareness sessions on Tibet to a diverse audiences. These experiences helped me develop confidence in public speaking, program planning, teamwork, and coordination.

More importantly,ANEC team created a supportive and collaborative environment where I was encouraged to share ideas, take initiative, and learn through practice. it helped me to increase my understanding in the importance of dialogue, education, and community-based efforts in creating long-term social change.

My time at ANEC played an important role in shaping both my personal growth and my commitment to contributing positively to society.



Tenzin Choewang

January - March 2026

My internship at ANEC has been a truly meaningful and enriching experience. A significant part of my role involved conducting Screening & Discussions (S&D), where I engaged with diverse groups and shared the historical and ongoing realities faced by Tibetans. These sessions encouraged thoughtful dialogue and reflection, allowing me to express important issues with greater clarity and sensitivity.Equally valuable was my engagement with children, which helped me develop patience, communication, and a deeper sense of understanding. Building these connections required attentiveness and adaptability, shaping the way I interact and learn from others. The supportive environment at ANEC played an important role in my growth, and I am sincerely grateful for this experience. I leave with a strengthened sense of purpose, along with skills and perspectives that will continue to inform my future work.





Board of Directors

We are pleased to introduce you to our Board, which currently consist of 7 members. Each member brings diverse backgrounds and experiences and together they share the responsibility of fulfilling the Board's duties. Our General Board Members are dedicated individuals who actively promotes the values of love, Compassion, peace and nonviolence.



Urgen Tenzin
Chairman
Former member of Tibetan Parliament-in- Exile



Tenzin Choezin
Chief Functionary
Member of Tibetan Parliament-in-Exile



Kalsang Phuntsok
Member Secretary
Former ED of Active Nonviolence Education Center



Ngawang Woebar
Member
Vice-President of Gu-Chu-Sum Movement Association of Tibet



Tenzin Dhargyal
Member
Teacher, Tibetan Children's Village School



Thupten Yarphel
Member
Principal, Namgyal Monastery School



Tsering Yangkyi
Member
Former Head Mistress, TCV Day school (Mcloed Ganj)

HOW TO HELP ANEC?

You can help us and support our work by either participating in our programs, trainigs, or by becoming an intern or a volunteer at ANEC

You can also help us financially by donating to fund our programs via cheques or bank drafts.

Local bank Account Detials
Beneficiary Name: Active Nonviolence Education Center
Saving Account No: 202610100800
IFSC Code: CNRB0002026
Dharamshala-176215
Distt. Kangra
India (HP)

Foreign Contribution bank Account Detials
Beneficiary Name: Active Nonviolence Education Center
Saving Account No: 40059924801
Beneficiary Bank: Bank of India
IFSC Code: SBIN0000691
Swift Code: SBININBB104
Beneficiary Branch: New Delhi, Main Branch

Our Current Address

Active Nonviolence Education Center
173A, Inside Kirpu Mod, Vivek Vihar,
Gamru, Dharamshala-176215
District Kangra, Himachal Pradesh, India

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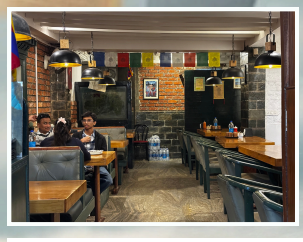


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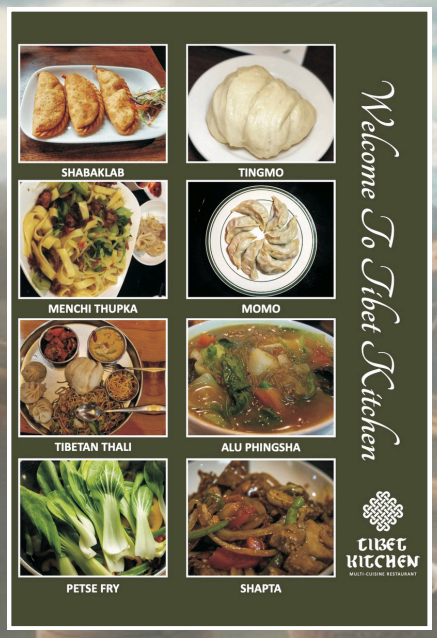



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