



TIBETAN BULLETIN

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Editor
Tenzin Saldon
Email: tibetpressofficer@tibet.net

Asst. Editor
Tenzin Phende

Layout & Design
Tenzin Phende

Circulation Manager
Norbu Wangdue
Email: circulation@tibet.net
Tibetan Bulletin is published by:
Department of Information and International Relations,
Central Tibetan Administration,
Dharamshala - 176 215 H.P. India
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FROM THE EDITOR

October showed less promise, more wreckage for China, the most anticipated rising power of the century. The month was highlighted with China's hard struggles to assert its soft power.

While on one hand, the Chinese government is calling on Tibetan Buddhism to bolster the One Belt, One Road project—which involves infrastructure development and investments in countries in Europe, Asia and Africa—on the other, it has unleashed an unprecedented crackdown on religious adherents in its own home country.

We saw this month, President Xi Jinping's strident determination to "Sinicize" the entirety of China's domain, primarily the religious domains. In its pursuit to pull in "unwavering loyalty to the Communists party", China was seen walking all over the rights of its people, particularly the ethnic minorities.

For six fruitless decades, China had suppressed the spirituality and unique identity of Tibet. More recently, the Uyghurs and Christian communities have come under extreme clampdown. Millions of Uyghurs are targeted through political re-education, religious practice and symbols are criminalised, churches burnt and by the Vatican accord, Bishops are now appointed by the Communist Party and their teachings must conform to CCP ideals.

Many argue that China can not claim soft power on one hand while tenaciously running an extremely repressive social and political system. China is yet to recognise that soft power is an enduring cultural and civilisational power; it is an identity that takes form organically and cannot be manufactured. It is apparent with its desperate attempts that China has nothing much in its arsenal of soft power.



With its infamous list of human rights abuse and suppression in the last several decades, China remains undisputed in its reputation. Even outside, its reputation is seen holding a strong foot. With China at the helm of the United Nations committees, multilateral organisations, international businesses and educational institutions, its repressive regime and tools of censorship and forced detention are seen replicated in all these institutions.

One is witnessing a series of similar trends of incidents, including cases of media censorship and heavy academic controls in the academic sphere. China is rapidly injecting its political ideals and system into institutions of all domains, including western academia, media organisations and businesses.

There were a series of episodic discussions and discontent on the self-censorship in western academia on the subject of China. In its attempt to silence dissent and democratic discourse around the world, China is spending hundreds of millions of dollars in western universities.

Last month, China was heavily criticised by the vice president of the United States on its human rights policies, who said "China's rising prosperity has not led to

reforms." He further criticised, "China has taken a sharp U-turn toward control and oppression" and "A new wave of persecution is crashing down on Chinese Christians, Buddhists and Muslims."

During the recent UN Human Rights Council's Universal Periodic Review, UN member states denounced China's policies in Xinjiang and Tibet and its treatment of human rights defenders. It called on Beijing to protect religious freedoms in Tibet, release detained Uyghurs and other Muslim minorities and stop harassing and detaining human rights lawyers.

More and more observers on China are raising the question of how should world democracies respond to China's military and economic rise. Taiwan president Tsai Ing-wen has warned that the People's Republic of China under President Xi Jinping is a threat to global stability.

China, before claiming the title of superpower or global leader, would do well to take a look inward and start addressing its domestic issues in a reciprocal spirit than authoritative. To become a global leader, it must first earn the trust and faith of its own citizens at home.

CTA President congratulates 34th Kyabje Menri Trizin on his grand enthronement

President Dr Lobsang Sangay, Central Tibetan Administration congratulated the 34th Kyabje Menri Trizin, spiritual head of Bon tradition at his official enthronement ceremony held at Menri monastery.



President Dr Lobsang Sangay, Central Tibetan Administration making a mandala offering to 34th Kyabje Menri Trizin on his grand enthronement ceremony at Menri Monastery, Dolanji on 6 September 2018. Photo/Tibet TV

Speaker of Tibetan Parliament-in-Exile Khenpo Sonam Tenphel, Members of Tibetan Parliament representing the Bon tradition Geshe Monlam Tharchin and Tsewang Tashi Bhara and Secretary of Department of Religion and Culture, CTA were also present among the local Tibetan dignitaries and members of monastics.

The ceremony began with the arrival of the Kyabje Menri Trizin Geshe Dawa Dhargye, followed by Mandala offering by President Dr Lobsang Sangay, Speaker Khenpo Sonam Tenphel and Secretary Tenzin Lungtok to the Bon spiritual head.

“On February 20, 2018, the anniversary of the birth of the founder of Menri Monastery, Nyamme Sherab Gyaltzen, we held a brief enthronement ceremony in which His Holiness the 34th Menri Trizin Lungtok Dawa Dhargye Rinpoche was officially enthroned on Nyamme Sherab Gyaltzen’s throne,” said the Yungdrung Bon Monastic Center Society.

“Because that ceremony was only a basic enthronement, we are now preparing to hold a more extensive enthronement ceremony at Menri Monastery.”

As told by the Bon Monastic Center, the grand enthronement also commemorated the passing of a year since the departure of the 33rd Menri Trizin.

On January 1, 2018, Geshe Dawa Dhargye was chosen as the 34th Menri Trizin: the throne holder of Menri Monastery, and the spiritual leader of the Bon religious tradition after the passing of 33rd Menri Trizin. The traditional and authentic selection process of Tagdril involves the invocation of all the chief deities and protectors of Yungdrung Bon to “Request the Religious Protectors to Reveal the Truth”. For the selection of the 34th Menri Trizin, one hundred thousand offerings to Sipe Gyalmo were performed at the main temple of the Menri Monastery. The rigorous schedule of procedures for Tagdril began on December 21, 2017, and pursued while many prayers and offerings were carried out by Bon monastic communities across the world. The selection process concluded on the morning of Monday, 1 January when Geshe Dawa Dhargye’s name was revealed as the new Bon head.

34th Menri Trizin Dawa Dhargye Rinpoche was born on November 29th, 1972 in the Amdo region of Tibet where he became a monk in the Gamal Monastery at the age of 17. He met the 33rd Menri Trizin Lungtok Tenpai Nyima Rinpoche when he was 22 years old. He received the Monk’s rules of Drangsong and his name of Dawa Darge Wangpo. After he received his first Geshe degree from the Gamal Monastery, he joined the Bon Dialectic school in Menri Monastery where he received his second Geshe degree in 2012. Prior to his appointment 34th Menri Trizin, Dawa Dhargye Rinpoche played many important roles in Menri Monastery where most recently, he served as the general secretary of the Yungdrung Bön Monastic Center Society.

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European Parliament’s Intergroup ranks China amongst worst violators of Freedom of Religion

The European Parliament’s Intergroup on Freedom of Religion or Belief and Religious Tolerance has categorised China under “severe violations” group. China is also ranked amongst the worst violators of Freedom of Religion or Belief and Religious Tolerance in the World. The report has also categorised China in the “Lowest Focallness” group denoting China’s lowest respect for Freedom of Religion or Belief.

The Intergroup in its fourth annual report has analysed 122 countries on quantitative basis with 30 focal countries assessed both on quantitative and qualitative perspectives. The first group of focal countries were selected based on the countries’ track record of being the worst FORB violators and China is part of this. The assessment criteria of the Intergroup were “drafted on the basis of international law”, which in principle means that countries like China which is categorised as “severe violations” “are



Tibetan monks with placards around their neck being forcibly taken away by Chinese police in 2011.

likely to be in breach of international law” where there are “systemic attacks against person exercising Freedom of Religion or Belief.

The Intergroup in its report has raised specific concerns about the “severe restrictions faced by Tibetan Buddhists in the country including outside the Tibet Autonomous Region (TAR).” The Tibetan Buddhists are “not free to venerate the Dalai Lama openly, to proselytise in public or meet in

unregistered places of worship.” The destruction of the Larung Gar Buddhist Institute in 2016 was “Beijing’s desire to eviscerate the teaching and study of Tibetan Buddhism.” It further noted that the Chinese Government during 2016 has “repeatedly vilified the Dalai Lama and accused him of blasphemy and reinforced its restrictions against lawyers and human rights defenders” and also highlighted its concern of China using the new Counterterrorism law to “criminalise peaceful expressions of religious belief.”

It further raised concerns about the severe societal discrimination faced by Uighur Muslims and Tibetan Buddhists in employment, housing and business opportunities and that the Government of China physically abuses, detains, arrests, tortures, sentences to prison or harasses adherents of both registered and unregistered religious groups for activities related to their religious beliefs and practices. It has reported the documented evidences that “at least 65,000 organs each year are extracted from prisoners of conscience, primarily Falun Gong prisoners (and) are sourced for wealthy Chinese citizens and foreigners.”

The intergroup presented the report to the European Parliament and has recommended the European Union (EU) to “use its dialogue with China to raise concerns about the deteriorating situation.” In the light of the pending negotiation process between EU and China on the Comprehensive Agreement on Investment, the Intergroup has recommended that “EU should ensure that a chapter on human rights includes a meaningful dialogue between the EU and China on the promotion and protection of human rights and fundamental freedoms as laid down in international human rights instruments.”



Solutions for Human Rights Situation in Tibet discussed at side event paralleling UNHRC session

The human rights situation in Tibet under the Chinese occupation was brought under spotlight once again at the UN Human Rights Council this afternoon at its ongoing 39th session.

Society for Threatened Peoples, an international group protecting minority peoples who are threatened by oppressive regimes, organised a side event titled ‘Human Rights in China- Seeking Solutions: The Case of Tibet Autonomous Region and the areas where Tibetans live.’

The event featured two prominent speakers: Dhardon Sharling, Secretary for Information, Department of Information and International Relations, Central Tibetan Administration and Taisuke Komatsu from International Movement Against All Forms of Discrimination and Racism (IMADR).



Speaker and moderator of the side event with the CTA’s advocacy program. Photo/OOT Geneva

Adrien-Claude Zoller, President of Geneva for Human Rights, moderated the session.

Highlighting the fact that China’s push for human rights with Chinese characteristics, which places development above human rights, is not only a threat to Tibet but also to the norms underpinning the UN human rights system, Secretary Dhardon Sharling said that China’s 3rd cycle of Universal Periodic Review due on 6th November

this year presents a good opportunity to highlight the human rights situation inside Tibet and strengthen advocacy for Tibet.

She said that instead of naming and shaming China, “we are committed to requesting member States to engage with China and make China accountable under the UN Human Rights system.” Tibetans’ main goal is “to ensure that the human rights situation in Tibet remains atop the UPR agenda. UN agenda in the long run as redressing the rights violations in Tibet has the potential to create change for a larger human rights situation in China,” added Secretary Dhardon.

“China has failed to implement even the simplest of provisions to protect Tibetans’ rights including the recommendations accepted in both of the previous UPR cycles. Furthermore, China’s tactics to silence criticism of its behaviour have been even more aggressive, so we need to press governments harder and ensure that they robustly scrutinize China in this UPR,” concluded Secretary Dhardon.

Citing China’s attempt to undermine the civil society efforts at the UN, Taisuke Komatsu warned “hostility and denial attitude” from China in the upcoming UPR. He further elaborated the recent concluding observation of UN Committee on Elimination of Racial Discrimination (CERD) on China.

The panellists jointly called on UN member states and civil society to actively participate in upcoming China’s third cycle of Universal Periodic Review (UPR), and urged the member states to critically and constructively engage with China in upholding universal human rights protection and promotion mechanisms.



Three Tibetan Monks Detained for Solo Protests in Ngaba

Three Tibetan monks from Ngaba County staged separate solo protests, within a week's time earlier this month, raising slogans against the Chinese authorities and calling for freedom in Tibet.

Two of the three monks have been identified as Dorjee Rabten and Tenzin Gelek, while the identity of the third monk is still unknown, according to our sources at Kirti Jeypa monastery, a Dharamshala-based sister monastery of Tibet's Kirti monastery in Amdo Ngaba.



Monks of Kirti Monastery.

On 5 September, 2018, Dorjee Rabten, a monk from Ngaba Kirti monastery, aged around 23 years old, staged a peaceful solo protest raising pro-Tibet slogans in Ngaba County, traditionally a part of Tibet's Amdo region and currently incorporated into China's Sichuan Province. The Chinese police stationed in the locality immediately arrived at the protest site and detained him.

Monk Dorjee Rabten hails from Meruma (Chinese: Maierma) town in Ngaba county and his teacher's name is Lobsang Dawa. The whereabouts of the monk and other details were not available at the time of reporting.

The following day, on 6 September, another monk Tenzin Gelek, also from the Ngaba Kirti monastery raised slogans calling for freedom in Tibet. The 18-year-old monk was arrested on the spot by the Chinese police and has been detained at an unknown location. Monk Tenzin Gelek is also from Meruma (Chinese: Maierma) town in Ngaba

county and is the son of Ma-nyo and Kundon. Prior to Tenzin Gelek's protest and subsequent detention, he had posted two poems on social media under the penname Sarin, expressing his pain and suffering living under the Chinese oppressive rule.

In a separate incident, around the same time, a third monk from Ngaba county, who remains unidentified at the moment, was also detained after he staged a lone protest raising pro-Tibet slogans.

The situation inside Tibet continues to remain dire. Since 2009, there have been at least 152 self-immolation protests in Tibet of which at least 24 self-immolation protests were by monks and former monks of Ngaba Kirti monastery. Most of these self-immolators called for the return of His Holiness the Dalai Lama to Tibet and for freedom in Tibet.

The Implications of China's Recent Moves in Tibet

Whatever one reads into China's recent moves in Tibet, one thing is very clear: Beijing has big plans for Tibet in all fronts. These plans constitute the increasing militarization of the Tibetan Plateau in China's push against India and securing the border, Tibet serving as a location of migrant Chinese settlers and the source of natural resources for rapidly industrializing economy. One plan includes Tibet serving China in its relentless ambition to advance its influence in South Asia through its Belt and Road Initiative (BRI) by the proposed railway link to Nepal. Above all, the driving force of all these moves is to decide the successor to His Holiness the Dalai Lama. These plans are comprehensive, integrated and single-minded.

The international media speculate that two extraordinary visits, in quick succession, by two top Chinese leaders and Beijing's renewed push against 'separatism' might constitute China's efforts to decide the post-Dalai Lama succession struggle in its favour.

On 11 January 2018, the central committee of the Chinese Communist Party issued a notice on launching a special struggle against the eradication of crimes committed by 'black and evil forces' and the campaign against corruption. In order to ensure social stability the broad masses are urged to report on the activities of the 'black and evil forces' and corrupt officials.

On 7 February 2018, the public security department of the 'Tibet Autonomous Region' turned the general campaign against corruption, dissent and officially unauthorized religious groups into a struggle against the 'Dalai clique.' The 'Dalai clique' is accused of "using religion to control, incite and hold the masses against the party and the government, intervene in grassroots administration, judicial, educational and other affairs."

The masses are urged not to accept "remote control command of the Dalai clique" and not to "participate in the separatist activities of the evil forces." Even discussing the pros and cons of the Middle Way Policy is considered a crime. Order number four urges the masses not to collude with "illegal organizations" which are accused of "instilling in the masses reactionary ideas like the middle way, protecting the mother tongue and the evil forces of narrow-minded nationalism."

These "illegal organizations" in Tibet are accused of acting as the spokespersons of the Tibetan people and speaking on behalf of the protection of the people's livelihood and the environment, folk customs and culture. In fact order number five says that these organizations are representatives of "the evil force of the Dalai clique and the spokespersons of the evil forces abroad."

While hundreds of thousands of Chinese billionaires send their wealth, families and money offshore to safe havens in the West, order six says it is illegal for Tibetans in Tibet to make cash offerings to His Holiness the Dalai Lama or any other lamas in exile.

All together there are 22 orders. Reading

these orders, it seems China has lost control of Tibet. The broad masses are urged to inform on the activities of “black village officials, village tyrants, city tyrants, king tyrants, food tyrants and meat tyrants.”

The ‘notice of the Public Security Department of the Tibet Autonomous Region on Reporting Crises of Crime Committed by Black and Evil Forces’ seems to be the stick before the Tibetan donkey.

The stick is followed by the enforcers who presented themselves in Tibet as the carrot. The two enforcers, Premier Li WanKeqiang, a first by a Chinese premier to visit Tibet, and Wang Yang, the chairman of the Chinese People’s Political Consultative Conference, an advisory body which supervises the United Front that deals with Tibet affairs, came to Tibet bearing gifts. These gifts came in the form of increased financial spending in shoring up Tibet’s already advanced infrastructure, new highways, airports and a new railway line linking Lhasa to Chengdu, which all have dual- use purposes. The new railway line from Chengdu to Lhasa which will run roughly parallel along the Tibet-India border in the north-east or south-east depending on whether you are in India or in Tibet hold some of the most varied and largest mineral deposits in all China or Tibet. These new infrastructure projects will soak up investment that total \$97 billion. These projects will also facilitate the travel of Chinese tourists to Tibet, which last year received an estimated 26 million visitors from the mainland.

In return for these ‘gifts’ of development, what does China want from the Tibetans? Beijing wants their hearts and minds. Beijing wants Tibetan acceptance of its rule in Tibet and the millions of Chinese tourists, many who may wish to settle on the plateau, given the level of pollution and congestion in the mainland.

The focus of Li Keqiang’s visit from 25 to 27 July 2018 was on ethnic harmony and a new push for greater assimilation of the Tibetan minority into the Chinese majority.

The focus of Wang Yang’s visit, from 24 to 26 August 2018, was on ‘sinicization’ of all religions in China, advancing the ‘anti-separatism’ struggle, alleviating poverty and integrating Tibetan Buddhism into China’s socialist society.

CTA President signs Electoral Amendments into Law

President Dr Lobsang Sangay, Central Tibetan Administration signed the recent Tibetan electoral amendments into law to reinforce the partyless democratic system of the Tibetan people and to regulate campaign practices and its timeframe.



CTA President signs Electoral Amendments into Law. Photo/Tenzin Jigme/CTA

“Tibetan democracy is partyless democracy. We believe in it and we take pride in it. Now with these amendments, we have achieved true party less democracy,” President Dr Lobsang Sangay announced at the signing ceremony held at Kashag Secretariat. The event was also witnessed by local journalists.

The new law prohibits all regional and religious associations and NGOs from nominating candidates for Sikyong and Members of the Parliament.

“In the recent election, some regional organisations have acted like de facto political parties and have nominated candidates. These actions have led to some regional issues within the community,” he said, citing past challenges in the election.

As told by the President, regional or religious organisations or any NGOs are banned from nominating political

candidates on the following grounds.

“One, regional or other NGOs are registered with Indian Society Registration Act. As per this Act, these organisations are not allowed to engage in election politics. Their registered societies by laws are for specific issues such as social welfare, health or spiritual related.

“Secondly, we take pride in party less democracy because this concept was there at the very beginning of India’s independence. If there is a political party, sometimes party’s interest prevail over national interest. Also, party leader’s interest could prevail over national interest. Hence it harms the national interest.

He further stated that the amendments empower future candidates to run for election individually and contest fairly and hassle-free.

“The good thing is after the election, the individual and his or her supporters will dissolve as individuals because there will be no political residue because there will be no ongoing party, organisation or group attached to the candidate who will carry on the issue, problems or try to bring down the other candidates.”

He described the Tibetan Administration system as essentially a culture, community and consensus based system.

“As Buddhist follower, particularly of Vinaya tradition, Tibetan cabinet emphasises and functions in a collective, consensus based system. We believe in culture, community and consensus based system hence Individual interest is secondary to the interest of Tibetan Administration and Tibetan cause.. The Tibetan buddhist based democracy is our contribution to the whole world,” said CTA president.

The second major amendment is with regard to the Process of Electing Sikyong in the Preliminary and Final Election.

According to the new law, ‘If in the preliminary election, a candidate secures more than 60% of the total votes, then, he

or she doesn't have to contest a second round and is automatically, elected.'

Dr Sangay said the purpose is to lessen party politics in community.

The third amendment established a new and reduced timeframe for the election process. From more than 200 days, it has been cut to less than hundred days.

"It is still long but nonetheless we have shortened it by more than half," President said.

Tibet at the Recently Concluded 39th UN Human Rights Council Session

The deteriorating human rights situation in Tibet under the control of Chinese government was yet again brought to the attention by the UN member states at the 39th UN Human Rights Council session concluded on Friday, this week. According to the statement released by the UN Office of High Commissioner for Human Rights, the three-week UN human rights session from 10th to 28th September was joined by "representatives from 150 States, 303 non-governmental organizations and 27 national human rights institutions".

Highlighting China's gross violation of human rights, several member states including EU, Germany, UK, Canada, Finland and France called upon China to release all human rights defenders including Tashi Wangchuk, a Tibetan language rights advocate.

Germany expressed its deep concern over the deteriorating human rights situation in China. The statement delivered by the delegation stated Germany remained "deeply concerned" over situation in religious and ethnic minority areas in particular "Tibetans who suffered from systematic discrimination". Germany urged China to "fully cooperate with UN Special procedure". The delegation called upon China to release all human rights defender including Tashi Wangchuk, and further called upon

China to "immediately close all re-education camps".

Similarly, the European Union expressed its concern over "expansion of political re-education camps" and called upon China to release all detained human rights defenders. The United Kingdom also called upon China to "release those detained for peacefully exercising their rights".

Expressing concern over "credible report" of China's violation of human rights, the delegation from Canada said "This is contrary to international human rights commitments taken by China, its constitution as well as the UN global strategy to counter-terrorism". Finland seeks to have "dialogue" with China on human rights.

In her maiden statement on human rights situation around the world in the opening of the session on 10th September, Michelle Bachelet, the newly elected High Commissioner for Human Rights, informed that the office has received human rights reports including the UN Committee on the Elimination of Racial Discrimination's concluding observation report on China.

"In light of these reports, we would request the Government to permit access for the Office to all regions of China, and trust we will embark on discussion of these issues"- said Michelle Bachelet, the High Commissioner for Human Rights.

On 17th September, sidelining the UN Human Rights Council's 39th regular session, Society for Threatened Peoples, an international group protecting minority peoples who are threatened by oppressive regimes, organised a side event titled 'Human Rights in China-Seeking Solutions: The Case of Tibet Autonomous Region and the areas where Tibetans live.' The event featured two prominent speakers: Dhardon Sharling, Secretary for Information, Department of Information and International Relations, Central Tibetan Administration and Taisuke Komatsu from International Movement Against All Forms of Discrimination

and Racism (IMADR). Adrien-Claude Zoller, President of Geneva for Human Rights, moderated the session.

"Beijing has taken a sharp U-turn toward control and oppression," says US Vice President Mike Pence

"America had hoped that economic liberalization would bring China into greater partnership with us and with the world. Instead, China has chosen economic aggression..in recent years, it has taken a sharp U-turn toward control and oppression," US Vice President Mike Pence said in a loaded criticism of Beijing's homeland and foreign policy at Hudson Institute.

In his remarks this Thursday, Pence alleged Beijing's malign influence and interference in American democracy, businesses, academic institutions and media organizations.

"China has initiated an unprecedented effort to influence American public opinion, the 2018 elections, and the environment leading into the 2020 presidential election," Pence said at the Hudson Institute, a Washington think tank.

"To put it bluntly, President Trump's leadership is working, and China wants a different American president. China is meddling in America's democracy.

President Donald Trump first charged the Chinese government with meddling in the U.S. election last week during a United Nations Security Council session.

"To that end, Beijing has mobilized covert actors, front groups and propaganda outlets to shift Americans' perception of Chinese policies. As a senior career member of our intelligence community recently told me, what the Russians are doing pales in comparison to what China is doing across this country."

In a sharp critique of Beijing's policy

towards religious freedom in its own homeland, Pence said, “Beijing is also cracking down on Buddhism. Over the past decade, more than 150 Tibetan Buddhist monks have lit themselves on fire to protest China’s repression of their beliefs and culture.

“A new wave of persecution is crashing down on Chinese Christians, Buddhists, and Muslims... Last month, Beijing shut down one of China’s largest underground churches. Across the country, authorities are tearing down crosses, burning Bibles, and imprisoning believers. And Beijing has now reached a deal with the Vatican that gives the avowedly atheist Communist Party a direct role in appointing Catholic bishops. For China’s Christians, these are desperate times.



Beijing has taken a sharp U-turn toward control and oppression: US Vice President Mike Pence. Image designed by Tenzin Jigme/CTA

“In Xinjiang, the Communist Party has imprisoned as many as one million Muslim Uyghurs in government camps where they endure around-the-clock brainwashing. Survivors of the camps have described their experiences as a deliberate attempt by Beijing to strangle Uyghur culture and stamp out the Muslim faith.”

“Today, China has built an unparalleled surveillance state, and it’s growing more expansive and intrusive – often with the help of U.S. technology. The “Great Firewall of China” likewise grows higher, drastically restricting the free flow of information to the Chinese people. And by 2020, China’s rulers aim to implement an Orwellian system premised on controlling virtually every facet of human life – the so-called “social credit score.”

“In the words of that program’s official

blueprint, it will “allow the trustworthy to roam everywhere under heaven, while making it hard for the discredited to take a single step.”

Pence also accused CCP of using rewards and coercion to influence American businesses, universities, and think tanks, and government officials. He said, for instance, that China threatened to deny a business license for a major American corporation unless it spoke out against the Trump administration’s trade policies.

“Beijing compelled Delta Airlines to publicly apologize for not calling Taiwan a ‘province of China’ on its website. It also pressured Marriott to fire a U.S. employee who liked a tweet about Tibet,” the vice president said.

Pence implicitly warned that a new consensus is rising against Beijing.

“More journalists are reporting the truth without fear or favor, and digging deep to find where China is interfering in our society, and why – and we hope that more American, and global, news organizations will join in this effort.

“More scholars are speaking out forcefully and defending academic freedom, and more universities and think tanks are mustering the courage to turn away Beijing’s easy money, recognizing that every dollar comes with a corresponding demand. We’re confident that more will join their ranks,” the Vice President added.

Pence urged that Google should immediately end development of the “Dragonfly” app that will strengthen Communist Party censorship and compromise the privacy of Chinese customers.

He further accused China of “reckless harassment” of the U.S. Navy during operations in the South China Sea. And noted that China has used “debt diplomacy” to expand its influence in Africa and elsewhere, offering billions of dollars in infrastructure loans aimed at benefiting China’s access to ports and other key transit hubs.

CTA President discusses Global Challenges of China at the Forum 2000

The plenary debate titled ‘The Global Challenge of China?’ at the Forum 2000 saw CTA’s President Dr Lobsang Sangay and Theresa Fallon, Director, Centre for Russia Europe Asia studies deliberating on the topic, with moderator Tomáš Pojar, Vice president for international relations, CEVRO Institute, the Czech Republic on Monday.

President Dr Sangay spoke on the censorship of information by the Chinese government at home and abroad. “The Central Propaganda Department of the Chinese government, agencies and private companies employ hundreds of thousands or even millions of people to monitor, censor and manipulate online content. According to the Freedom House’s Freedom on the Net report 2017, China was the world’s worst abuser of Internet freedom for the third consecutive year,” he said.

Dr Sangay also touched on China refining its power tools to influence and shape knowledge production and dissemination in European countries as well.

“China’s increasingly aggressive efforts to control the public discourse about itself, not only in China itself but in other countries as well is indicative of China’s vulnerability despite its rise in power. China misuses its power through propaganda to change its image instead of correcting its wrongdoings. China’s influence is notably visible in Australia, New Zealand, Europe among others through academia and the Chinese government’s mouthpiece, the Confucius Institutes in American institutions,” he added.

On PRC’s active promotion of its agenda on the global stage, President Sangay pointed out China protecting other human rights abusers and the creation of its own international institutions and projects such as the Asian Infrastructure Investment Bank and the One Belt One



CTA President Dr Lobsang Sangay addressing the plenary discussion titled 'The Global Challenge of China?' at the Forum 2000, Prague, the Czech Republic on Monday, 8 October 2018. Photo/SonTash

Road Initiative.

"The PRC has made no secret about wishing to bring this style of influence to the global stage. It is now not a question of whether China will begin to apply this kind of aggressive influence to nations outside its own region but when."

Dr Sangay urged the European countries to push for a reciprocity approach with the Chinese government. He questioned the imposed restrictions on the European reporters and journalists to freely visit Tibet. "Chinese journalists, academics and reporters visit Europe frequently, but why can't the European reporters and journalists freely visit Tibet?" The US House of Representatives passed the Reciprocal Access to Tibet Act, which Dr Sangay said was a major development on the status of Tibet and US-China relations.

When asked about the possibility of democracy in China, Dr Sangay said Xi Jinping led Chinese government is adamant on continuing 'Socialism with Chinese characteristics'.

He said this is the Chinese government's strategy despite Chinese people wanting democracy, human rights, environmental rights, etc. like any other human being would.

Dr Sangay lamented that basic human rights, freedom of speech and freedom of religion are non-existent in Tibet as well as in China. Furthermore, the Chinese government's flawed environmental and developmental policies have turned the resource-rich plateau and its fragile ecosystem into a hub of mining and

dam building activities. This not only changes the water map of Asia for the worse but also creates an environmental crisis, which in turn contributes to climate change across Asia. The rising temperatures on the roof of the world make Tibet both a driver and amplifier of global warming.

Dr Sangay outlined in great details about the situation in Tibet, which represents a revival of Cultural Revolution and how in the last 10 years, the human rights situation has become bad to worse with 152 Tibetan self-immolation in Tibet. He questioned, "Why are Tibetans self-immolating if they are so content as claimed by China?"

In the end, President Dr Sangay said what happened to Tibet last 60 years should not happen to the European Union and its people.

He stressed, "What happened to us could happen to you. It is already happening and the Chinese government is already here in Europe. So it is for you to choose whether you want to be like Tibet and its people or not. I hope not. I hope what happened to Tibet does not happen in Europe and I came to remind you of that." The panel discussion led by President Dr Sangay was the most viewed ever on the Forum 2000 social page.

President Sangay later gave interviews to Radio Free Europe, Most Pro Tibet and Lidové noviny,

The Tibetan community in the Czech Republic on the advice of President Dr Lobsang Sangay and Representative Ngodup recently formed a Tibetan association and elected its first ever President and Vice President.



Former Political Prisoner dies after suffering prolonged illness due to torture in Prison

A former Tibetan political prisoner, Shonu Palden, aged 41, passed away on 30 September 2018, after battling prolonged illness due to torture in detention as confirmed by our sources.

Shonu Palden was arrested on 18 June 2012 for his involvement in 2008 mass protest. He was held in incommunicado detention for more than two months at Machu County Detention Centre, Machu County, Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province, traditionally part of Tibet's Amdo region. He was later sentenced to two years and nine months imprisonment for spearheading protests in March 2008 in Machu County but he was released before completing his sentence on 24 July 2013 with multiple health complications.

The health complications faced by Shonu Palden were caused due to the torture-related injuries he suffered during incommunicado detention. Persons held in incommunicado detention by the Chinese authorities are not allowed to communicate with the outside world or inform anyone about their detention. They do not have any access to counsel or physicians and are often subjected to rigorous interrogation and severe torture.

Shonu Palden was kept in incommunicado detention for more than two months where he was subjected to excruciating torture resulting in grave injuries. These injuries were not attended to when he was in prison. After his release, Shonu Palden underwent two major surgeries and was bedridden for a long time. The belated medical treatment did very little to elevate his pain and Shonu Palden passed away on 30 September 2018 at the age of 41 years.

Shonu Palden is survived by his wife and three children-two daughters-Namgyal Dolma, 10, and Tashi Dolma, 5, and a son Tenzin Kunkyab, 8.

The trajectory of Tibetan language and its preservation in Switzerland

The Tibetan population in Switzerland has grown from few hundreds in the 1960's to thousands. The Tibetan language schools started in 1974 with around 6 schools. Today there are around 400 students and 18 Tibetan language schools.

Five years ago, Dr Sangay addressed the first Europe Tibetan Language Teachers' Conference in Boldern, Switzerland. Over 50 delegates, including teachers from Switzerland, the United Kingdom, France, Belgium and Austria took part in the conference organized by the Geneva-based Tibet Bureau. One of the suggestions made by Dr Sangay at the conference was to hold an annual competition amongst the language schools not only to highlight the achievements of these schools but more so to inspire others to embrace rigorous learning of their mother tongue.

The 5th Tibetan Language Competition saw young Tibetan students showcase their calligraphy skills, recitals, satirical dramas enacting how the spoken Tibetan language is punctured with foreign words. Clad in bright traditional attires the young children performed cultural dances, an air of enthusiasm and excitement emanated throughout the day.

His Holiness the Dalai Lama often spoke of how Tibetans should take pride in having a language as a part of their Identity, a language which is the repository of the vast corpus of Buddhist literature. And many times His Holiness has advised the Tibetans to study the language.

In 2013, a United Nation independent expert pointed out that half of the world's estimated 6000-plus languages will likely die out by the end of the century. As odd as the word 'dead language' sounds, the United Nation's Atlas of the World's Language in Danger maps languages

that are extinct, critically endangered, and vulnerable. When the number of speakers of a particular language reduces, or when the native speaker shifts to speaking another language as UN puts it as "a larger language used by a more powerful group", a language is deemed endangered. The UN also mentions forces such as economic, military, religious, cultural or educational subjugation that threaten a language. These are the very forces that are at play in the Chinese occupied Tibet.

The recent case of Tashi Wangchuk who was arbitrarily detained, indicted of



Clad in bright traditional attires, Tibetan youths showcase Tibetan calligraphy skill at the 5th Tibetan Language Competition held in Switzerland.

"inciting separatism", and incarcerated for five years for advocating Tibetan language education in Tibetan schools, is a striking example. For Tibetans language is not just a means of communication, but rather an integral part of their cultural identity. Language is one of the most important unifying factors for Tibetans. Tibetan language, culture and religion that remain under threat in Tibet are preserved in exile under the visionary leadership of His Holiness the Dalai Lama. And for the Tibetan language to continue to be a part of the Tibetan identity, there has to be strong motivation among the younger generation to learn, preserve and promote it. Such motivation can be inspired by enabling the younger Tibetans to inherit the knowledge and literature, through the provision of adequate learning space, models set by the elders and through encouragement.

The annual Tibetan Language competition Switzerland and Liechtenstein is an exemplary case

where community leaders, teachers, volunteers, parents and children have come together to embrace the responsibility as a Tibetan and more so as a Tibetan living in free democratic countries.

Presiding over the closing ceremony of the 5th language competition, Dr Sangay expressed appreciation over the effective running of the language schools and the successful organizing of the annual competitions. He lauded community leaders, parents and the children for their dedication and hoped that Tibetan communities across the globe will follow suit. "I hope to see a Pan-Europe competition and such initiatives could be replicated from North America to Australia," remarked Dr Sangay.

A young participant speaking about why he is learning the Tibetan language, his gaze seemed deep in contemplation, and with his humble voice makes a candid confession... "when Tibet gains its freedom and I return to Tibet, everybody will be speaking in Tibetan. So I would be very ashamed if I cannot speak in Tibetan."

His answer doesn't fail to evoke feelings that often is accompanied by nostalgia and pain. And indeed it would be a shame if Tibetans living in the free world despite the constant advice by His Holiness the Dalai Lama and efforts of Central Tibetan Administration fail to preserve and practice their language especially when Tibetans in Tibet are risking more than just imprisonment to protect and promote the language.

History is shadowed by events where persecution of people often came with the persecution of their language. After all, language is the repository of knowledge passed from generation to generation, knowledge of our being, knowledge of who we are. What happens when this is lost?

Tibetan communities in Switzerland and Liechtenstein is setting a model where everyone is playing their role, working together as one and where there are determination and willingness, there is hope.

‘Tibet Was Never A Part Of China But The Middle Way Approach Remains a Viable Solution’: CTA Launches Flagship Tri-lingual Report

The Department of Information and International Relations (DIIR) of Central Tibetan Administration (CTA) launched a flagship tri-lingual report titled ‘Tibet Was Never A Part Of China But The Middle Way Approach Remains a Viable Solution.’ The report published in Tibetan, English and Chinese languages, was unveiled by Prof. Anand Kumar, Socialist and Reformer, and Dr. Lobsang Sangay, President of CTA, at an event held at India International Centre.

Addressing the select gathering of scholars, experts, academicians, diplomats and journalists, Prof. Anand Kumar lauded the efforts of CTA to bring about an authentic handbook and said, “Tibetan reality is a mirror to those who believe in Chinese notion of socialism. This notion is a failed one.”

Prof. Anand said that under the Chinese occupation, it is not only Buddhism but the entire belief system that is suffering. Lamenting that imperialism has no

“Freedom in Tibet ensures India’s security, and therefore ignoring Tibet’s tragedy is akin to living in denial,” asserted Prof. Anand Kumar.

Prof. Anand Kumar extolled the principles of the Middle Way Approach envisioned by His Holiness the Dalai Lama, and said that His Holiness and his understanding of the Asian roadmap is our (India’s) roadmap. “Our understanding is that in Tibet lies the key to stability in Asia,” concluded Prof. Anand Kumar.

President Dr Lobsang Sangay provided the introduction and context of the important documentation on situation in Tibet. Pointing to the rights violations that pervade Tibet under the Chinese occupation, Dr Sangay affirmed that “the 152 self-immolations in Tibet evinces the fact that Tibet is not a socialist paradise and that Tibetans are not masters in their own land.”

in the case of Tibetan Buddhism, the sole authority to recognize reincarnate Lamas lies with Tibetan Lamas.

Explaining that the Middle Way Approach is the most viable option to resolving the longstanding Sino-Tibet issue, Dr Sangay called for the resumption of dialogue between the envoys of His Holiness the Dalai Lama and the Chinese representatives.

DIIR’s International Relations Secretary and CTA’s Spokesperson Sonam Norbu Dagpo thanked the 18 plus writers and editors at CTA, in particular at DIIR for contributing to the publication of the report in three languages. “Regardless of how much the PRC attempts to cloud the world’s view of Tibet, as long as Tibetans and their supporters continue to publish and promote information that reveals the truth of what goes on in the region, the push for the rights of Tibetans will continue. This report marks the CTA’s current contribution to this effort,” concluded Secretary Dagpo.

DIIR’s Information Secretary Dhardon Sharling opened the event with the words; “Just as we speak here today, in Putian, southeast China’s Fujian Province, the 5th World Buddhist Forum is underway. Buddhism and Belt and Road and Buddhism and Maritime Silk Road tops the agenda for the three-day forum.” Explaining that the report seeks to provide a tool to strengthen the challenge against disinformation on Tibet, Secretary Dhardon said the report provides the most comprehensive overview on Tibet’s past, present and future.



From right: DIIR Secretary Sonam Norbu Dagpo, CTA President Dr Lobsang Sangay, Prof. Anand Kumar and DIIR Secretary Dhardon Sharling at the Report Launch on 29 October 2018, New Delhi. Photo/ Tenzin Phende/DIIR

future, Prof. Anand said that for India and for the rest of the world, Tibet is the beginning of the solution to achieving peace in the world.

Pointing to the ludicrous efforts of Chinese leadership to recognize reincarnate Lamas, Bishops and Imams, Dr Sangay admitted with conviction that



Kashag's Statement on the 58th Anniversary of Tibetan Democracy Day



At a time when the future of democracy is under threat around the world, we are gathered here today to commemorate and celebrate the 58th anniversary of Tibetan democracy, which was bestowed upon us by His Holiness the great 14th Dalai Lama of Tibet. I, on behalf of the Kashag and 6 million Tibetans, offer my deepest gratitude to His Holiness.

From a young age, His Holiness envisaged a modern system of governance, which would represent the ordinary citizens of Tibet. The process towards democratization had been initiated with the creation of a Reforms Committee in early 1950's; however, the People's Republic of China obstructed the reforms with the illegal occupation of Tibet.

When His Holiness was forced into exile, he did not leave his dream behind. One of the first pronouncements made by His Holiness after arriving in India was to ensure that a democratic system of governance would be born in exile. And on this very day in 1960, the first meeting of the Tibetan parliament-in-exile was held with members representing each of the three traditional provinces and the four major schools

of Tibetan Buddhism. In 1963, women representative were included in the Parliament and later in 1977, the Bon religion also came to be represented.

The democratization saw the adoption of the Charter, the empowerment of the parliament to make laws and elect the Kashag and timely amendments were made for the direct election of the Sikyong.

With the formation of the Tibetan Supreme Justice Commission in 1992, the three pillars of democracy were established. Together, the Parliament, the Kashag, and the Supreme Justice Commission serve checks and balances to keep our democratic governance on even keel. In addition, an independent Office of the Auditor General, a Public Service Commission, and an Election Commission ensure accountability and transparency.

In 2011, His Holiness devolved all his political authority to a democratically elected leader despite the impassioned appeals by the Parliament and the Tibetan people to stay on as the nominal head of state, thereby completing transition to a secular democracy.

Our unique democracy-in-exile reflects the true aspirations of our brothers and sisters inside Tibet and serves as a spokesperson for the struggles under China's illegal occupation.

The world's most reputable independent watchdogs, including Human Rights Watch, Amnesty International, and Freedom House, have constantly exposed the deteriorating human rights situation and religious freedom in Tibet. In addition, at the US State Department's first-ever Ministerial to Advance Religious Freedom this past July, Mike Pence, Vice-President of the United States said: "For nearly 70 years, the Tibetan people have been brutally repressed by the Chinese government" and that the Tibetan people's "fight to practice their religion and protect their culture still goes on."

Indeed, religious persecution in Tibet continues to persist. Recently, the Chinese government increased deployment of paramilitary and police force in Lhasa during Shoton, the Tibetan Opera festival, and the parents of the students at Lhasa Middle School were coerced to sign contractual agreements not to let their children participate in

any religious activities during summer holidays. In Zachuka district of Kham, young monks and nuns were ordered to leave their monasteries and nunneries and forced to join Communist Party-run schools.

The Chinese government's widespread interference in religious practices of Tibetans are in clear violations of the numerous policies on Tibet created in the 1980's which recognize the special characteristics of Tibet's religious identity and customs. For example, Document no. 31 states that, "all Central government guidelines, policies, instructions and regulations could be refused or adapted if they did not conform to the practical conditions in Tibet."

China's repressive policies in Tibet blatantly contradict President Xi Jinping's own words asserting that Buddhism helps promote the Chinese culture. Other prominent Chinese leaders, such as Premier Li Keqiang and Wang Yang, Chairman of the Chinese People's Political Consultative Conference National Committee's recent trips to the so-called Tibetan Autonomous Region have shown that systemic efforts are being made to use Buddhist leaders as tools to assimilate Tibetans into Chinese. Wang Yang specifically asked Buddhist religious figures to "be courageous to battle all separatist elements, in order to further protect the national reunification, ethnic unity, and social stability."

The right to religious freedom is an inalienable right affirmed by the 1948 Universal Declaration of Human Rights, which declared, "Everyone has the right to freedom of thought, conscience, and religion." It is time that the international community calls on the Chinese government to adhere to the legal instruments it has signed and stop committing grave human rights violations with impunity.

Under the leadership of His Holiness, Central Tibetan Administration is committed to preserving our identity and pursuing our dignity.

After years of planning, in 2017, the Kashag launched the Five-Fifty Vision premised on His Holiness' advice to "hope for the best and prepare for the worst." The vision aims to maximize efforts to resolve the Tibet issue in 5 years based on the Middle Way Approach, while ensuring CTA's resilience to sustain the Tibetan freedom movement for the next 50 years if need be. Our plan is not to stay in exile for another 50 years; instead, our plan is to plan for the next 50 years if necessary.

The first segment of the Five-Fifty Forums was held in October 2017 where experts, scholars, strategists and old friends of Tibet gathered to deliberate on how to shape Tibet's political future. Last month, a Five-Fifty Youth Forum was held where 100 young participants from 15 different countries came under one roof to brainstorm on the ways to strengthen the Tibetan freedom movement. This month, we will hold the third segment on building "A Resilient Tibetan Community", which will investigate and find innovative solutions to cultural preservation, education, economic development, and health care.

Further, the Kashag has put all efforts to continue the dialogue process with the Chinese government through the Middle Way Approach, which seeks, not independence or assimilation, but a genuine autonomy for the Tibetan people within China's Constitution. Since 2014, several initiatives have also been taken to educate the general public and train NGOs on the Middle Way policy. Kashag and the parliament have consistently lobbied leaders in India and around the world for their support for a peaceful resolution of the Tibet issue. In 2014 and 2016, the White House officially applauded and supported the Middle Way Approach. We welcome such statements of support and call on China to resume formal dialogue with the envoys of His Holiness the Dalai Lama.

This year marks 7 years since the devolution of political authority by His Holiness. It is crucial to remember that with democracy come responsibilities. Freedom of speech and freedom of

expression do not mean the freedom to spread misinformation and cause disharmony. Using the democratic rights to disrupt our unity fundamentally goes against the democratic vision of His Holiness that began from inside Tibet.

We must never forget the Na-gaen Thuwoche, the great oath taken by Tibetan leaders on behalf the Tibetan people in Bodh Gaya 60 years ago. They made a pledge that under the leadership of His Holiness the 14th Dalai Lama, an iron-ball like unity would be the foundation of the Tibetan community.

Ultimately, for our democracy to thrive, it is the responsibility of every Tibetan to be informed and prevent any attempt to disrupt our community and harmony. The Kashag has and will continue to implement the three guiding principles of unity, innovation, and self-reliance, and I urge every Tibetan to follow suit.

Taking this opportunity, I want to thank old and new friends of Tibet who have stood by us in this freedom struggle. I especially want to thank the government of India and its people for accorded the utmost respect to His Holiness and for generously hosting Tibetans-in-exile.

Let us unite—stronger than ever—to ensure that the democratic vision of His Holiness the Great 14th Dalai Lama of Tibet continues to flourish. Let us pray together for the long life of His Holiness and rededicate ourselves in order to fulfill the aspirations of Tibetans inside Tibet.

KASHAG

2 September 2018

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www.tibet.net



Statement of the Tibetan Parliament-in-Exile on the 58th Anniversary of Tibetan Democracy Day

Today is the day we commemorate with gratitude, His Holiness the Great 14th Dalai Lama's bestowal on the Tibetan people, the gift of the democratic system of governance. It is, therefore, a day of great importance in the history of Tibet. In this connection, His Holiness had, from a tender age, discerned the urgency for the Tibetan state system to be reformed in keeping with requirements of the trend of the time. Accordingly, after assuming the temporal and spiritual leadership of Tibet, His Holiness, in 1952, newly established a reform bureau. Thereafter, by the end of the year 1954, His Holiness especially established a branch in the Tibetan judicial system to resolve civil disputes in Lhasa. Through a series of highly admirable initiatives of profound implications such as these, inspired by nobility of intentions to properly reform the traditional Tibetan system of governance, His Holiness, through sheer strength of his personal majesty, put himself to the task of establishing for the Tibetan subjects a society marked by an era of happiness, tranquility, and prosperity. Unfortunately, this was not to be, for while he was fully immersed in these efforts, the newly established communist-ruled China started to exert pressure and violent repression on Tibet in 1949. These kept growing in strength and finally reached across the whole of the country. Eventually, the whole of the religiously endowed land of Tibet was occupied by the invading neighboring communist-ruled China, with the result that in 1959 His Holiness the Dalai Lama was compelled to escape his homeland and enter neighboring India to seek asylum. More than 80,000 Tibetans followed in his footsteps to escape the persecution and seek asylum. Forthwith upon His Holiness the Dalai Lama's arrival in India, with great concern and responsibility, he established the foundational basis of Tibetan administration to represent the whole of Tibetans, both inside and outside Tibet. Thereafter, bringing about gradual transformative reforms with the then polity of Tibetan administration in par with the modern democratic ethos

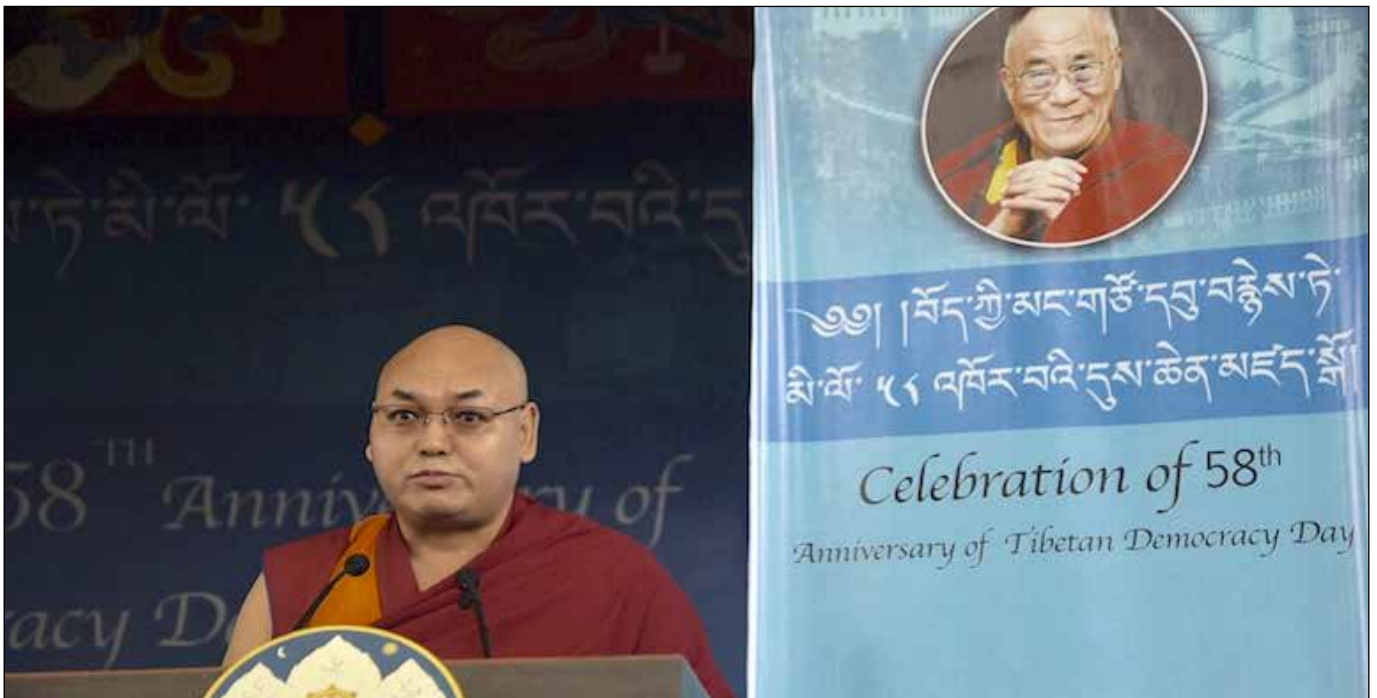
and entrusting his utmost confidence in the Tibetan people, he endowed them with the gift of Democracy. It was, thus, on 2nd September 1960 that the first Commission of Tibetan People's Deputies from religious and provincial constituencies, took their oath before His Holiness the Dalai Lama, thereby, formally inaugurating the Tibetan democratic system of governance.

His Holiness the Dalai Lama, pioneering the establishment of the nature of Tibetan governance system with democratic values and characteristics, has, likewise, always adhered to guiding the essence of Tibetan freedom struggle with non-violence. As a result, the Tibetan people and their just cause have continued to receive support from all parts of the world. Not only that, the Tibetan people's cause has also received support from intellectuals in Mainland China as well as from a large number of other impartial Chinese people. Especially under the leadership of His Holiness the Dalai Lama, Tibetans uniting together as one entity, has worked as equal in different institutions and furnished in unison, their energy and capabilities towards the common struggle of their freedom, irrespective of their provincial or sectarian considerations. That this remains a continuing trend is a matter worthy of joy and pride among us all. Hence, taking the opportunity provided by this occasion, we offer our incomparable gratitude to His Holiness the Great Fourteenth Dalai Lama from the depth of our hearts on behalf of all the Tibetan people.

Tibetan democratic system of governance in exile is a unique system, which incorporates the best characteristics of both the presidential and parliamentary system without any political factions. It is a special kind of democracy, in which, the parliament is placed in the very heart of it all. In 1963, the constitution of Tibet was promulgated and later in 1991, the 11th Tibetan Parliament-in-exile adopted the Charter of the Tibetans in exile, which was duly assented to

by His Holiness the Dalai Lama. Since then the Tibetan Parliament-in-exile has been able to proceed to function as a lawmaking body in full keeping with the functioning of such a constitutional authority. In 1992, the Supreme Justice Commission of the exile Tibetans was established. In 2001, the system of direct election of Kalon Tripa, the head of administration by the Tibetan public was instituted. In a more momentous event, which took place in the year 2011, His Holiness the Dalai Lama, keeping in view the multitude of pros and cons underlying the issue of Tibet, both at that time and for the enduring future, abdicated to devolve all his historical political and administrative authority and responsibility to the elected leadership of the Tibetan people in exile. In keeping with this act of truly great broadminded approach of His Holiness the Dalai Lama, Central Tibetan Administration has adhered to upholding of fundamental importance the laws as well as the rules and regulations passed by the Tibetan Parliament-in-exile. This is the basis on which the Central Tibetan Administration has administered its affairs under the democratic approach of the system of rule of law. As a result, the practices of the Central Tibetan Administration today, with its fully endowed three pillars of democracy, are such that we can justly take pride in it.

To the Tibetan people left behind in their occupied homeland, democratic freedom continues to remain a distant dream. On the contrary, over the past more than 60 years since the occupation of Tibet by the Chinese government, there has been a move to obliterate without trace the Tibetan language, religious heritage, culture, and customs and traditions, which represent the defining characters of the Tibetan nationhood, as well as to ravage the natural environment of Tibet. For these purposes, the government of China, to begin with, implemented in Tibet what it called democratic reforms, which was nothing but a euphemism for Chinese communist totalitarian rule. Within the framework of this



authoritarian rule, China has, for many decades since its invasion of Tibet, from the period of the Cultural Revolution, continued to implement without any break various types of campaigns under different policies one after another. Our brethren in Tibet have, starting from the year 1980, continued to stage peaceful protests on successive occasions. These have included the great Earth-Mouse Year uprising of 2008, and since from the year 2009, a total of 152 protest self-immolations has been verified and confirmed to have carried out by Tibetans. By these peaceful protests, Tibetans in Tibet have sought to express their disagreement with and rejection of the kind of policies as well as the kind of system of political education campaigns they were being subjected to by the government of China. Under criminal charges brought against them for political reasons, many Tibetans have been arrested, put behind bars, and put on trial. Even to this day, China continues to expand its policies on the large-scale transfer of its population into Tibetan territories. In particular, it clings to a policy of unmitigated ethnic discrimination, so that when it comes to the demands and aspirations of the Tibetan people on the one hand and of the Chinese people, on the other hand, the latter keeps on being given the top priority. The Tibetan language activist

Tashi Wangchuk was charged with inciting separatism and was tried in January this year. The trial concluded in May with a guilty verdict, imposing him with imprisonment of 5 years. Recently, in July, Tashi Wangchuk's lawyer appealed his conviction before the Qinghai Provincial Higher People's Court. However, the appellate court simply rejected the appeal rather than entertaining and deciding it on the basis of a legally fair hearing. This is a matter of shame for the Government of China. Developments such as these show that the government of China continues to implement its erroneous policies in Tibet.

Recently, in July, China announced that Tibetans who were yet to attain 18 years of age represented a loss to their ethnic group if they enrolled in monasteries for the purpose of pursuing religious study. In gross disregard of the Tibetan people's historical habits and traditions, many young monks who were already enrolled in the Dza Sershul Monastery, the regional principal monastery at Lithang and others in Sichuan Province were forcibly taken away by the government of China. They were banned from being registered in monasteries. Rather, a coercive order was issued saying those young monks should be enrolled in schools for secular

education set up by the government of China. Likewise, a general order was issued by the Chinese government in Tibet's capital Lhasa, saying children in schools in the city were prohibited from taking part in religious activities during their summer vacation. With orders such as these, the government of China continues to grossly trample on the Tibetan people's basic human rights, including their political rights, their right to freedom of speech and expression, and their freedom of religious belief etc.,

The State Department of the United States government organized this year in Washington, DC, a three-day Ministerial to Advance Religious Freedom, which began on the 24th of July. During that conference, Vice President Michael Pence of the United States of America explained to the gathering that the Administration of President Donald Trump was seriously concerned about and paid great attention to the issue of religious freedom across the world while speaking on other related issues as well. He said that for nearly 70 years, the Tibetan people have been brutally repressed, of their freedom of religious belief and practice, by the Chinese government and thereby, expressed criticism of the government of China. He further said that the government and the people of the United States of

America stood in solidarity with all people suffering under such repression. In addition, the Vice President also noted that the US State Department's annual International Religious Freedom report had labeled the People's Republic of China as a religious freedom violator every year since 1999, while also pointing out Beijing's guilt in numerous other kinds of violations as well.

More recently, the All Party Indian Parliamentarians' Forum for Tibet (APIPFT) in August, expressed condemnation and also called for an end to the ongoing repressive policies by the Chinese government, under which the human rights of Tibetan people inside Tibet continues to be infringed and trampled upon. Besides, the forum's resolution called for global support for the efforts to resolve the Sino-Tibetan dispute. Likewise, in efforts directed at saving the Tibetan people in Tibet from their current critical situation, and, likewise, for the purpose of the resolution of the Sino-Tibetan issue, and towards overcoming other related problems, the Central Tibetan Administration, the Tibetan people settled in various countries, and supporters of the Tibetan freedom struggle have lobbied with governments, parliaments, human rights bodies and etc., in a continuing basis. As a result, they have succeeded in having the Tibet issue being taken up for discussion, and also follow-up resolutions being adopted, on numerous occasions in the United Nations Human Rights Council; by the government and the Congress of the United States of America; in the European Union; as well as by numerous other governments and parliaments of the world.

Likewise, thanks to the appeals made on successive occasions by the Washington-based International Campaign for Tibet and other groups, the Judiciary Committee of the United States House of Representatives approved on the 25th of July this year, a bill for Reciprocal Access to Tibet Act, which had earlier been introduced in the House in 2017. The bill provides that United States government officials, journalists, and its common citizens be given the same level of access to the People's Republic

of China, especially throughout Tibet, as was already being given by the United States government to officials of the Chinese government, journalists, and its ordinary citizens. This draft legislation, the Reciprocal Access to Tibet Act, was unanimously approved by the United States House Judiciary Committee. In order for this bill to become law, we solicit and hope that the Senate and the House of Representatives of the United States Congress will render their full support, for, through this bill, people of the world will then know the real situation inside Tibet and pave way for approaches to resolve the adversities and hardship of the Tibetans inside Tibet.

Over the last more than 40 years, in keeping with the vision of His Holiness the Dalai Lama, and in accordance with the decisions finalized by the parliament in exile of the Central Tibetan Administration, we have resolutely adhered to the Middle Way policy, which is mutually beneficial to both Tibet and China. We have continued to hope and believe, as we still do, that the Sino-Tibetan dispute could be solved through discussions based on this approach. We deem it inevitable that the government of China too will, over a course of time, be compelled by forces of evolving times and societal changes to take the responsibility to change its stand in a positive direction. We, therefore, deem it necessary to reiterate our call on the leadership of the government of the People's Republic of China to give up its existing hardline position and instead enter into dialogue at the earliest possible moment on the basis of this approach, which is mutually beneficial to Tibet as well as China.

As aspired by His Holiness the Dalai Lama from the very beginning, for the sake of the institutional stability of the Central Tibetan Administration and for the preservation and perpetuation of the Tibetan script, language and culture and so on, we should, on the basis of the tenets of non-violence, make use of the value and power of democracy to strive to achieve the just cause of the Tibetan people. This remains an important goal, both immediate and long-term, for all the Tibetan people. An indispensable

attribute to this is the coherent unison of every Tibetan of the three provinces, akin to the complete cohesion of milk and water mixed. This is the core of all our important purposes. So, to every Tibetan, with a firm pledge to abstain from creating any contradictions amongst the Tibetan people and keeping in heart, the beneficence and hopes of His Holiness the Dalai Lama, we earnestly request, to never waver in your enthusiasm towards the realization of our common future aspirations. Surmounting the daunting hardship present before our paths, we all must strive towards our common goal of the fraternal reunion of all the Tibetans in Tibet.

This year the Tibetan Parliament-in-exile launched a major initiative to solicit support for the issue of Tibet in different states across India and this remains an ongoing effort. Our aspiration is that through this solicitation, prominent figures throughout the country, especially members of parliament and state legislative assemblies, will gain a good grasp of the real situation in Tibet and accordingly render their strong support for the issue of Tibet.

The people and government of India have and continue to facilitate the Tibetans with exceptional succor for over nearly 60 years of exile in India as well as the rendering of innumerable political supports by various nations all around the world, to achieve a fair solution to the just cause of Tibet. To such concerned public and governments, we, on behalf of all the Tibetan people, offer our heartfelt gratitude on this opportune occasion.

Finally, we pray with great ferventness that His Holiness the Dalai Lama, the Omniscient Conquering Spiritual Lord, the Incomparable Saviour of all sentient beings, the Most Benevolent One, may keep his two feet firmly planted on this earth until the very end of our times, with his great wishes being seen fulfilled with all its spontaneity, and the just cause of the Tibetan people accomplished in all speediness.

By the Tibetan Parliament in Exile

CTA President Opens Four-day Five Fifty Forum: Towards a Resilient Tibetan Community

Over 200 experts on leadership, resource mobilisation, health, education and senior officials of Central Tibetan Administration as well as CTA donors gathered at the Five Fifty Forum on Resilience that began Thursday to discuss critical development, resiliency challenges, opportunities in the Tibetan community and explore innovative solutions.

Against the backdrop of Five-Fifty Political Forum and Five Fifty Youth Forum, the Five-Fifty Forum: Towards a Resilient Tibetan Community had a resounding start here with key remarks by President Dr Lobsang Sangay, Deputy Assistant Administrator for Asia, USAID, Ann Marie Yastishock, Kalon Karma Yeshe, Department of Finance and SARD Director and CTA Chief Resilience Officer Kaydor Aukatsang.

The Forum is organised by Social and Resource Development (SARD), Department of Finance. The Forum is also a part of the Tibetan Self-Reliance and Resilience (TSRR) program funded by USAID.

The Five-Fifty Forum on Resilience is a follow-on to the political gathering convened in October 2017 and the youth gathering in August 2018. It focuses on the development and long-term resiliency objectives of the Five-Fifty Vision.



Kaydor Aukatsang, SARD Director and CTA Chief Resilience Officer presenting an overview of the Five-Fifty Forum: Towards a Resilient Tibetan Community. Photo/Tenzin Jigme/DIIR

The Forum has been acknowledged and congratulated by the Tibetan spiritual



President Dr Lobsang Sangay speaking at the inaugural ceremony of the Five-Fifty Forum: Towards a Resilient Tibetan Community. Photo/Tenzin Jigme/DIIR

leader, His Holiness the Dalai Lama.

“I am happy to know that the Central Tibetan Administration is organising a Five Fifty Forum: Towards a Resilient Tibetan Community.

“It is important not to be complacent, content merely with what we’ve become used to. We should move with the times, keeping with the way the world is changing. This may involve new ways to thinking and setting a clear vision for the future,” His Holiness’ message reads.

Ann Marie Yastishock, Deputy Assistant Administrator for Asia, USAID addressed the Forum on ‘USAID and Strengthening the Resilience of Tibetan Community in Exile’.

“For the Tibetan community to realise its full potential much depends on the development path it continues to chart today. USAID is committed to supporting development decisions that continue to move you forward on your continued journey on self reliance and help achieve the objectives of the Five Fifty Vision.

“Through the Tibetan self reliance and resilience program, the CTA, Tibet Fund

and USAID are all working together to put into place, policies and programs that strengthen the Tibetan diaspora community.

“One of the tangible examples on how the Tibetan community has accelerated its self reliance is the establishment of the new local financial institution and non banking financial company that addresses the critical need of Tibetan enterprises for startup and expand capital, thus boosting household and community wealth.”

CTA President Dr Lobsang Sangay said in his inaugural remarks, “The Five Fifty Forum on Resilience comes on heels of the Five Fifty Forum: Shaping Tibet’s Political Future and the Youth Forum. The Five Fifty Resilience Forum will specifically focus on strengthening Tibetan resilience and has brought together a select group of government donors and representatives of international supporters of CTA.

“We welcome our donors and supporters to assess and witness the progress we have made in our education, health, economic self reliance and entrepreneurship. Also, to strategise future implementations and resilience projects.”

Expressing his expectations from the Forum, Kalon of Department of Finance, Karma Yeshe said curation of the themes and background literature for the four-day Forum were a result of six months of indepth review and discussion among the organisers and moderators.

Kaydor Aukatsang, Director of SARD and CTA Resilience Officer, said that CTA's Five Fifty vision ultimately calls for maximising efforts to resolve the Tibet issue but the leadership has an added responsibility in view of the critical development inside Tibet and exile and to address resiliency challenges and opportunities and new ideas.

The themes of four-day deliberations are Sustaining Tibetan Culture; Economic Development of Tibetan Community; Strengthening Tibetan Education; and A Healthier Tibetan Community.

Theme 1 will address issues related to defining Tibetan culture, Tibetan language, Tibetan Buddhism, the role of museums and cultural institutions, and Tibetan arts.

Economic Development will focus on migration and youth-related issues, agriculture, financial services, entrepreneurship and role of Tibetans living overseas.

Theme 3 Education will address quality of education issues, school leadership, demographic challenges, Basic Education Policy and nurturing professionals.

Theme 4 will look at health challenges faced by the Tibetan community, financial stability of the Tibetan health system, capacity building, expansion and integration of Sowa Rigpa (Tibetan

Medicine), and alternative service delivery modes and preventive care.

The Plenary sessions scheduled to begin tomorrow will feature a keynote address by President Dr Lobsang Sangay and introductory remarks by Kalon Karma Gelek Yuthok, Department of Religion & Culture, Kalon Sonam Topgyal Khorlatsang, Department of Home, Kalon Karma Yeshe, Department of Finance, Kalon Dr Pema Yangchen, Department of Education and Kalon Choekyong Wangchuk, Department of Health.



5/50 Forum on Resilience a Groundbreaking Success

In an unprecedented move, the Five-Fifty Forum: Towards a Resilient Tibetan Community brought together the most prominent figures of the Tibetan world under one roof for an intensive four-day conference.

Dr. Tseten Sadutshang, Dr. Tsewang Tamdin, Ven. Geshe Ngawang Samten, Geshe Lhakdor, Shartse Khensur Jangchup Choeden, and Tashi Tsering were among the impressive list of panelists gathered to deliberate and investigate innovative ideas and solutions towards building a long-term resilient Tibetan Community.

The four major themes discussed at the Forum were: Sustaining Tibetan Culture; Economic Development of Tibetan Community; Strengthening Tibetan Education; and a Healthier Tibetan Community.

Organised by Social and Resource Development (SARD) of the Department of Finance, the Forum was the third and the largest segment of the Kashag's Five-Fifty Vision with over 250 experts and participants from around the world in attendance. The other two Forums



5/50 panel discussion on the theme: Towards a healthier Tibetan community. 14 September, 2018. Photo/Tenzin Jigme/DIIR

being Tibet's Political Future and Youth Forum, respectively.

For anyone searching for further clarification on the 15th Kashag's Five-Fifty Vision, following the Forum on Resilience, they need not look any further.

In his Keynote Address, the President Dr. Lobsang Sangay revealed that back in 2012 he had an audience with His Holiness the Dalai Lama where His Holiness specifically told him, "One of your main duties as a leader is to lead the Tibetan movement forward as if I'm not there."

Upon hearing those words, silence filled

the room with many of the participants struggling to hold back their tears. An emotional President Sangay further explained, "For our Tsawai Lama, our Root Guru, the democratic Tibetan movement is far more important than himself."

Some of the participants noted that while it seemed like an initiative long called for, it is still better late than never.

Renowned allopathic physician Dr. Sadutshang expressed that he felt "proud" to be part of the Forum, while the leading figure in Tibetan medicine Dr. Tamdin said, "It is my hope that Sikyong will organize this type of conference again every 2 to 3 years." (click here to watch the audience feedback video)

The Resilience Forum will undoubtedly go down as one of the most notable achievements of the present Kashag.

For detailed news visit:
www.tibet.net

Tibetan Culture and Language at the heart of CTA's Five Fifty Resilience Forum

With luminaries from Tibetan Buddhist philosophy, language and literature, Tibetan art and culture, and museology, the first plenary session of the Five Fifty Forum on Resilience sparked an important and urgent conversation on sustaining the Tibetan culture and language in the diaspora community.

The rich panel of experts include Geshe Lhakdor, Director of the Library of Tibetan Works and Archives, Ven Lobsang Dechen, Central Executive Member, Tibetan Nuns Project, prominent Tibetan historian Tashi Tsering Josayma, Academic Director of Amnye Machen Institute and Tibetan Centre for Advanced Studies, Dharamsala, Dr Emma Mzartin, Lecturer in Museology at University of Manchester and Senior Curator for National Museums Liverpool (NML) and Mansher Lodoe, Principal and Tibetan History Lecturer at The Academy of Tibetan Culture, Norbulingka Institute and the Vice President of PEN Centre.

While the experts deliberated on a broad range of topics in the hourlong session, the overarching theme of the discussion was Tibetan Buddhism and language and how to incorporate the two in our education, institutions and society as a means to sustain it.

The panel agreed that only by restoring people's appreciation for its culture, history and traditional knowledge, will a society be able to sustain and preserve its past.

To achieve this, the panels called for a vigorous re-thinking of our cultural and educational policies and to find a space where we can groom our youths to become leaders of the world and ambassadors of Tibetan Buddhist values and principles.

The experts also identified that there could be an opportunity to strengthen the Tibetan culture in diaspora by supporting the growth and activities of

existing cultural institutions such as the Library of Tibetan Works and Archives, the Central Institute for Higher Tibetan Studies, the Norbulingka Institute, Tibetan Medical and Astrological Institute (TMAI) and others.

On preserving and promoting Tibetan language, the speakers argued that the onus lies on the Tibetan exile leadership, schools and teachers as the main actors.

“Experts and scholars in Tibetan field including language, culture and history currently in our community should be identified and given due recognition for their work. The Tibetan Administration should initiate a collaboration with these experts to educate and train Tibetan youths,” said Geshe Lhakdor, Director of LTWA.

Tashi Tsering, prominent Tibetan scholar and historian suggested that a committee of veteran teachers, particularly of Tibetan language, can be formed to assess the Tibetan education policy of last 50 years.

“A serious assessment of our education and cultural policy of the last fifty years should be in place in order to effectively plan our next fifty,” he said.

Addressing the lack of appreciation for one's language in the youth, Tashi Tsering pointed that Tibetan youths are more and more immersed in western environment and culture. “From early on, they are not familiarised with the Tibetan way of living and culture. Even in our kitchens, we cook and dine in western style. The onus is on us, not the youths, to create conducive environments for imbibing one's culture.

He also stressed on reviving traditional Tibetan style of learning through spelling (ལྷོ་རྒྱུ་གྲྭ་གྲྭ་).

Mansher Lodoe, Principal and Tibetan History Lecturer at The Academy of Tibetan Culture, Norbulingka Institute

and the Vice President of PEN Centre gave an interesting presentation on sustaining Tibetan Culture through Arts

Through his critical reflection on art and culture, Lodoe discussed how art gives an insight into the cultural heritage of the people and can contribute to the understanding of the past and present.

In its final segment, the panel discussed the importance of museum, museum professionalisation and quality cataloging of collection in Tibetan museums.

Dr Emma Mzartin, Lecturer in Museology at University of Manchester and Senior Curator for National Museums Liverpool (NML) observed that the Tibetan museums can have a better quality representation if the staff are trained in the field of museology either in academic or vocational training.

Dr Mzartin is also acting as curatorial consultant to the CTA's new Tibet Museum.

“Through the new Tibet Museum, Tibet will also be seen as a living breathing culture and not just a relic of the past. The opening of the new Tibet Museum is just the start. This means supporting and actively encouraging the exile Tibetan community to participate in the production of CTA's collections, museum education programs, policies and exhibitions.

With multiple voices and perspectives discouraged in China's museums, she said, the Tibetan museum can be proud host to open democratic space for cultural representation in the exile community.

The plenary session was moderated by Ven Geshe Ngawang Samten, Vice-Chancellor of Central Institute of Higher Tibetan Studies, Sarnath, Varanasi.

“I Assure You I would live for 100 years”: His Holiness the Dalai Lama During the Long Life (Tenshug) Ceremony

Representing Tibet's three traditional provinces, Tibetans from Utsang Cholka, Domey Cholka, Chushi Gangdrug based in Dharamshala, and likewise, Tibetans from Kalimpong, Gangtok, Darjeeling and Ravangla offered long life prayers (Tenshug) to His Holiness the Dalai Lama at Tsuglagkhang, the main temple in Dharamshala.

Thanking the participants and organisers for the Tenshug ceremony, His Holiness the Dalai Lama praised the seventeen pandits of Nalanda for their logical way of teaching Buddhism as His Holiness claimed himself to be one of their biggest admirers.

“The only complete and detailed explanation of the ancient Nalanda teaching has persevered in the Tibetan language which is the reason why these days, people from China who are interested in learning Buddhism pay attention to learning the Tibetan language,” said His Holiness.

Speaking of the ancient Nalanda Buddhist teaching, His Holiness

affirmed that the ancestors of Tibetan people had well preserved this knowledge for thousands of years which enabled Tibetans to expertise in promoting the knowledge in the Tibetan language. Thus, His Holiness the Dalai Lama proclaimed that it is the duty of Tibetan people to continue the practical teachings of those ancestors while at the same time take pride in possessing such vast and profound knowledge passed by them.

“I respect all kinds of religious beliefs which only teach love and compassion as the ultimate source of human happiness,” said His Holiness. He cited an example of how humans are born out of love and how they survive on love.

Meanwhile, drawing the attention of the gathering, His Holiness emphasised that the masters of Nalanda encourage its followers to approach their teaching with logic and reason rather than following it blindly. Thus, His Holiness urged the gathering to experiment and research on the teachings of those masters in light of reason.



His Holiness the Dalai Lama and Gaden Tri Rinpoche Jetsun Lobsang Tenzin exchanging greetings on His Holiness's arrival inside the main Temple in Dharamshala, HP, India on 3 September 2018. Photo by Tenzin Choenjor.

His Holiness further urged the Tibetan people to preserve the rich Tibetan language as it has the potential to serve all the sentient beings on earth.

To the people gathered, His Holiness gave them assurance that he would live for hundred years to serve humanity and especially to lead the cause of Tibet under his guidance.

“As per your prayers and wishes, I assure you I would live around hundred years,” said His Holiness the Dalai Lama.

China is Boldly Tackling Corruption but Must Focus on Inner Training: His Holiness the Dalai Lama

His Holiness the Dalai Lama applauded the anti-corruption campaign led by Chinese leader Xi Jinping, saying that the leadership is “tackling corruption with boldness.”

He added, however, that the “best way to tackle corruption is to focus on transforming human emotions, cultivating transparency in work, truthfulness and self-discipline in individuals. Tackling corruption from outside is difficult.

“China is historically a Buddhist country and follower of Nalanda tradition. Xuanzang, a Chinese scholar and translator, travelled to India in the 7th century and brought Buddha dharma according to Nalanda tradition to China. In the Chinese mind, Buddhism is something close to their minds.

“According to a survey by Peking University a few years back, the Buddhist population in China was known to be 300 million. It is rapidly increasing,” he said.

His Holiness proposed that the ancient Buddhist thoughts if revived in form of academic values, could serve the entire humanity and bring peace. He pointed out that China and India had the opportunity to lead the initiative.

“We have to revive this combination of ancient Indian knowledge which brings inner peace and wisdom with modern education that brings us physical comfort and material development. If we successfully revive in India, China with another one billion human beings will definitely pay attention.

“It will also attract other countries like Vietnam, Korea and the rest of the Asian Buddhist countries to adopt the same in their countries as well. India and China has an opportunity to serve millions of people.

“Now many Indian universities and educationists are paying attention. Recently I had a meeting with 150 Vice Chancellors. Numbers of Indian institutions and scholars fully realise the importance of revival of the Nalanda tradition.

In between, His Holiness reiterated that the revival of Buddhist thoughts and philosophy must not be understood as revival of Buddhist religion.

“We Tibetans long to go back and rebuild Tibet”: His Holiness the Dalai Lama in Sweden

Tibetan spiritual leader His Holiness the Dalai Lama on Wednesday reiterated that Tibetans long to return to Tibet and are willing to remain within the People’s Republic of China given that China respects Tibetan distinct culture and autonomy.

Speaking at a talk on ‘Art of Happiness and Peace’, organised by Individuell Människohjälp (IM), His Holiness said, “As Tibetan refugees, now about 60 years, we always think about going back to Tibet and to rebuild Tibet. We want to be broadminded, not narrow-minded. Therefore, we are very much willing to remain within the People’s Republic of China given that they respect Tibetan culture, language, environment. These are in accordance with the Chinese Constitution.

The event was held to commemorate the 80th anniversary of the Swedish aid organization Individuell Människohjälp.

“Now things are changing, firstly historically, Tibet and China have shared long and close, dating back to over



A view of the Malmö Live auditorium during His Holiness the Dalai Lama’s talk in Malmö, Sweden on September 12, 2018. Photo by Erik Törner/IM thousand years. Recently, we have been passing through a difficult period but that will change,” he said with optimism.

If reunited with China, His Holiness affirmed that Tibetans can serve millions of Chinese Buddhists. China on the hand can support development for Tibetans. “It is a mutual benefit.”

“While taking refuge in India, we are training on our own culture as well as modern education. so when situations are favourable, we are ready to rebuild our own country.”

Sharing his opinion on refugee

rehabilitation, His Holiness said ultimately refugees should focus on developing their own countries. Countries with the opportunities to receive and help the refugees must do so but only to provide the immediate relief and resources and education for the youths in order to support them rebuild their country.

During the Q&A session, a member of the audience asked, “How to be so optimistic in today’s world?”

His Holiness responded, “If we make efforts starting now, with vision then later part of the 21st century can be more peaceful and happier.

“We need to find out what are the roots of today’s problems; not through religion but through education and awareness. We must use our intelligence with scientific research. Then in two or three decades, the new generation who have received a more complete form of education will see a world that is more peaceful and happier.”

Cultivate love and compassion; develop human values: His Holiness the Dalai Lama at the 50th Anniversary Celebrations of Tibet Institute Rikon

Speaking to the media and press members, His Holiness the Dalai Lama reaffirmed his commitment to sustain the ancient Indian knowledge that Tibetans have preserved for more than thousands of years, also, the Tibetan language. In addition to that, he expressed his commitment to revive the protection of Tibet’s fragile environment.

When a member of the audience asked His Holiness for an advise to sustain happiness at the face of a stressful life, His Holiness recommended practicing peace of mind just as he did throughout his life right when he lost the freedom and his country upto now when distressing news from Tibet keeps coming.

“If you can, that’s what you should do. If

you can’t, worrying about it won’t help” said His Holiness.

After the brief press meet, His Holiness left for the village of Rikon and Tibet Institute where he inaugurated a new lamp house followed by long life prayers for His Holiness.

Ven, Thupten Legmon, Abbot of Rikon Monastery addressed the gathering and expressed his dedication towards educating Buddhism to young Tibetans thereby planting seeds of compassion and love in them.

Speaking on tackling negative emotions such as anger and attachment, His Holiness suggested working on cultivating love and affection and further analyse the pros and cons anger

may bring.

“Anger destroys our peace of mind; loving-kindness earns us friends and eliminates the risk of being alone” reminded His Holiness the Dalai Lama.

Philip Hepp, Managing Director of TIR offered words of thanks especially His Holiness for visiting the Institute for the fifteenth times.

Following the event, the monks and members of monastery and TIR respectively had the opportunity to have photos taken with His Holiness.

His Holiness later participated in the celebrations of TIR anniversary at the Eulachhalle in Winterthur.

A Universal Secular Ethics is fundamental to human flourishing: His Holiness the Dalai Lama to Museum Directors and CEOs

“Regardless of whether or not one believes in any religion, the understanding of the importance of inner values is an urgent, direct need in today’s world,” His Holiness the Dalai Lama said as he was addressing Museum delegates from the United States and Germany.

The Tibetan spiritual leader delivered an hourlong talk on Secular Ethics to CEOs & Directors of Museums in the USA & Germany at his residence in Dharamsala.

“The fundamental cause of the problem, I believe, is the lack of moral principles. Morality is not necessarily based on belief in God, Buddha or any faith. Looking at today’s reality, I don’t believe that religion alone cannot foster values such as compassion and forgiveness for the entire global society,” said His Holiness, reiterating his call for a universal understanding of ethics.

His Holiness proposed that an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without would benefit everyone. “Such an ethical system would incorporate the diverse set of values that people of various beliefs held in common.”

“Some scientists have proved that basic human nature is compassionate. It is true,” he said with affirmation.

“Every child appreciate other’s love and kindness. Without that, we cannot survive. We all have the seed of loving kindness. We are all, by nature, oriented toward the basic human values of love and compassion.”

The new generation should develop scientifically based conviction in the basic human compassion and values and develop a sense of concern for others wellbeing on that strong basis, he said.

“This understanding comes from the conviction that all human beings, are basically inclined or disposed toward

what we perceive to be good.

“Just as I do not want to suffer, the other human brother and sister also have the same desire and right. So develop some sense of concern over their wellbeing. This is irrespective of whether you are a believer or not, believer of this faith or that. That is the secondary level.

“Important is at the primary level, we are same human brother and sisters. So taking care about their right; that is secular ethics,” he told the delegates.



His Holiness the Dalai Lama gives a talk on Secular Ethics to CEOs & Directors of Museums in the USA & Germany at his residence in Dharamsala, HP, India on October 29, 2018. Photo/Ven Jampel Tenzin/OHHDL

His Holiness iterated that such secular ethics is strongly based on reason and common sense.

His Holiness also took upon the modern education system and its failures in providing holistic human education.

“The modern education is majorly geared towards the external development and in the process has neglected inner development. The modern education institutions should take care of the development of the brain and the development of warmheartedness.”

His Holiness recommended the Ancient tradition of training the mind, cultivating a deeper concern for the well-being of others.

He spoke of the founding of the Nalanda tradition in Tibet by the Emperor, Trisong Detsen, Abbot Shantarakshita

and adept Guru Padmasambhava.

“Sanskrit tradition is not based simply based on faith. Even Buddha’s own teachings, according to Nalanda tradition, they investigate why Buddha has stated so and so. Nalanda tradition is very much based on investigation and reason.

“In the last few decades, I have observed the usefulness of this tradition. In this very room, I have had several meetings with scientists. Basic Nalanda tradition is based on investigation, therefore, the scientists have also investigated through their knowledge and findings. After more than 30 years, we have found that the experience has been mutual learning.

His Holiness condemned mindless violence in the name of religion. “Every year there’s news of killing in the name of religion. This very moment, we are quite peaceful here, but same planet, same time, how many people are killing. The children in Yemen facing starvation. It’s really very sad.”

At the same time, where there are tremendous advances in so many fields, there is still great suffering. In the more affluent parts of the world, people enjoy lifestyles of high consumption, there remains a part of the world where for millions basic needs are not met.

According to His Holiness, what will really change the world is coming to better understand our emotions and how to manage them on the basis of secular ethics.

“I believe we can change our emotions by using our intelligence to raise our awareness. Through an education system which is motivated by compassion, we can expand the sense of well being of all people, not just for your own circle and eventually bring peace to entire human being on this planet,” he said.

After His Holiness’s talk, he answered questions from the delegates.

China Spends Big in Tibet to Avert a Crisis When the Dalai Lama Dies

By Eric Baculinao and Jason Cumming, NBCNews

China is pouring billions of dollars into Tibet as Beijing seeks to cement its control before the succession struggle that is likely to follow the death of the Dalai Lama.

During a rare Chinese government-organized visit to the region, local officials described a development program that they contend will bring prosperity to the 3.3 million Tibetans who inhabit a vast area roughly double the size of Texas.

The massive infrastructure projects include new airports and highways that cut through the world's highest mountains, with planned investment totaling \$97 billion.

The investment plan aims to protect Tibetan Buddhism's holy sites while building a sustainable "green economy" that safeguards the fragile environment that is an average elevation of 13,000 feet above sea level.

According to official figures, China has also already spent over \$450 million renovating Tibet's major monasteries and other religious sites since the 1980s. An additional \$290 million has been budgeted for the next five years.

The huge investment by China comes as the officially atheist country increasingly tries to enhance its image by casting itself as the largest nation of Buddhist believers. China claims some 300 million Buddhists of various schools, of which Tibetan Buddhism is one.

The effort comes as China faces charges from rights groups and exiles of repressing the Tibetan people. China has ruled Tibet with an iron fist since 1951, a year after its troops marched in.

Last month, Vice President Mike Pence said Tibet's people "have been brutally repressed by the Chinese government." And in June, the U.N. High Commissioner for Human Rights



Pilgrims near the Jokhang Temple in Lhasa. Johannes Eisele file / AFP/Getty Images

said conditions were "fast deteriorating" in Tibet.

Beijing routinely denies charges of repression, saying that its rule ended serfdom and brought prosperity to what was a backward region, and that it fully respects the rights of the Tibetan people.

It insists Tibet has historically been part of its territory since the mid-13th century. Many Tibetans, though, say the region has been effectively independent for most of its history.

While Beijing regards the Dalai Lama as a dangerous separatist who seeks to split off nearly a quarter of the land mass of the People's Republic of China, the Nobel Peace Prize-winning Tibetan spiritual leader says he only seeks greater rights for Tibetans, including religious freedom and autonomy.

REINCARNATION

For supporters of the Dalai Lama, China's Tibet strategy is "aimed at increasing its control and limiting the personal freedom of the Tibetan people," said Matteo Mecacci, a former lawmaker in Italy and president of the International Campaign for Tibet.

He called the infrastructure improvements and monastery renovations "superficial."

Mecacci said Tibetans are "not even allowed to receive teachings from the Dalai Lama."

He added, "When it comes to the real

practice of Buddhism, China continues to increase restrictions."

With the Dalai Lama now 83, many Tibetans fear that China will use the succession issue to split Tibetan Buddhism, with a new Dalai Lama named by exiles and another by the government after his death.

(Barry Kerzin, an American monk and the Dalai Lama's personal physician, told NBC News that he is "perfectly fit.")

The Dalai Lama, who fled Tibet and went into exile in India in 1959, has repeatedly tussled with China's ruling Communist Party over who has final authority on the issue of reincarnation.

"The Tibetans and the Han Chinese are like lips and teeth, we are linked by blood."

Tibetan Buddhism holds that the soul of a senior lama is reincarnated in the body of a child on his death.

China says it must approve the next Dalai Lama, and the Dalai Lama has said his biggest concern is that China will try to name his successor.

In 1995, after the Dalai Lama named a boy in Tibet as the reincarnation of the previous Panchen Lama, the second-highest figure in Tibetan Buddhism, China put the boy under house arrest and installed another instead.

Many Tibetans are torn between accepting and spurning the Chinese-appointed Panchen Lama.

PALACES AND SHRINES

Explaining the seeming contradictions in China's policy, Tibet's foreign affairs deputy chief, Ma Qiang, said that while the Communist Party "doesn't believe in religion," China's government was "duty-bound to protect Tibetan Buddhism and restore and preserve its

holy sites because that is also what the Tibetan people want so they can exercise their freedom of worship.”

The most iconic landmark to receive Chinese funding is the imposing Potala Palace, the thousand-room residence that overlooks Lhasa. It houses the tombs of all but one of the Dalai Lamas who have died since 1682.

According to the museum’s deputy director, Gonga Zhaxi, the 13-story palace has undergone two major renovations on which Beijing spent \$37 million. Another \$4.4 million has been budgeted for the repair of its ornate golden roofs.

To protect its priceless Buddha statues, frescoes and scriptures, a limit has been set of 5,000 pilgrims and tourists per day, and cats have been deployed against the colony of rats, he said.

Other sites that have benefited from Chinese cash include:

The seventh-century Jokhang Temple is Tibet’s holiest shrine as it houses a life-sized statue of Buddha (Jowo Shakyamuni) at the age of 12. The labyrinth of chapels thick with the smoke of incense and prayer candles is visited daily by around 12,000 pilgrims and tourists. Buddha’s statue was the gift of the Chinese Tang dynasty Princess Wencheng when she married Tibetan King Songtsan Gambo around 1,300 years ago. The union is now immortalized in a spectacular open-air opera with a cast of 800. A private production company has invested more than \$80 million to promote this narrative of Tibet-China unity. Lhagba, a prominent monk and the site’s management director, said Beijing has spent \$14.7 million on major repairs there in the past 10 years.

Beijing has also helped with major renovations at Drepung Monastery and Sera Monastery, two of Tibet’s most influential Buddhist academies, with grants of \$30 million and \$8 million. Thanks to government help, the monks can focus on their studies and need not bother with the monastery’s

repairs, according to Awang Ciren, the monastery’s academic head. To increase its enrollment of 480 monks, Beijing is building a new dormitory that can accommodate 170 monks, he added. In addition, 46,000 monks and nuns are now covered by health insurance and social security, officials said.

And with Beijing’s “preferential” policy and massive budget subsidies, Tibet’s economy has been growing faster than the rest of China.

Some \$170 million was spent on environmental projects last year, part of a 23-year plan unveiled in 2009 that’s worth \$2 billion.

“In Tibet, we don’t allow the burning of coal, and since 2011, we have stopped approving any new mining projects,” said Luo Jie, Tibet’s environmental protection chief, adding that more than one-third of Tibet’s territory consisted of nature reserves. “We also don’t tolerate river pollution.”



A portrait of Chinese President Xi Jinping at the Sera Monastery in Tibet.

Developing a “green economy” is the future of Tibet, according to economic planning official Jiang Taichang.

Tourism is also an industry that is drawing more focus. Last year, more than 25 million tourists and pilgrims visited Tibet, generating more than \$5.5 billion or one-third of Tibet’s income, and their number is expected to rise to 70 million in four years. (The majority of tourists are Chinese, as security has been ratcheted up significantly in the decade since anti-government protests spread through Tibetan areas in 2008 and Tibet remains mostly off-limits to foreigners.)

Lhasa’s special economic zone, built with a \$30 million investment from Beijing, is already fully leased out, with 200 enterprises producing a range of products from beer to medicines. A new technology zone and financial district are being planned.

Norbu Thondup, the Beijing-appointed executive vice chairman of the Tibet Autonomous Region, Tibet’s administrative name, condemned the “sabotage” activities aimed at the “harmony and happiness in today’s Tibet” by groups supporting the Dalai Lama.

He reiterated China’s policy that the “gate is open” if the Dalai Lama abandons the idea of “splitting” Tibet from China.

“The decision is for the Dalai to make,” Thondup said of him returning to his homeland. “The Tibetans and the Han Chinese are like lips and teeth, we are linked by blood.”

But Mecacci, of the International Campaign for Tibet, said it was important for China to engage with the Dalai Lama.

“Only a serious dialogue while the Dalai Lama is alive can provide a lasting political solution in Tibet,” he said. “Finding an agreement with the Tibetans would help China because it’s the right thing to do, and because it will help China both domestically and internationally.”

Eric Baculinao reported from Lhasa, and Jason Cumming from London.

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Beijing Reaches Far And Wide To Silence Critics – We Must Not Stay Silent

by UCA News



In late September, China and the Vatican reached an agreement concerning the appointment of Catholic bishops to mainland China. The agreement seeks to bridge the division between China's two Catholic fractions, of which one is loyal to Beijing and the other to the Vatican. Taking into account China's poor track record in human rights, and the tradition of not complying with its own laws, the reached agreement shows signs of concern especially in light of the Vatican's hopefulness as the Pope is said to have the last say in appointed bishops. A strong example of a previously failed agreement with Beijing is the "17-Point Agreement for the Peaceful Liberation of Tibet", which was supposed to respect the integrity of Tibetan structures and the authority of the Dalai Lama.

After years of negotiations, the Vatican and China finally announced in late September that a consensus had been reached on the appointment of Chinese bishops and the two sides signed a provisional agreement.

As a Tibetan bystander, I wasn't optimistic about the agreement. I have been subjected to violations by the Chinese government for more than 60 years.

Catholics in China have been divided between the state-sanctioned church and

the underground church that is loyal to the Vatican.

Now, Pope Francis says that he has the final decision on the appointment of bishops, not Beijing. The pope recognized eight illegal bishops appointed by China and admitted the agreement would be painful for Catholics who had suffered.

The Vatican may think that the agreement will be a success as it will make it possible for China to accept the pope as the leader of the Chinese Catholic Church and he can give Chinese Catholics more guidance.

But let us look at the results of the 67-year-old agreement between Tibet and the Chinese government before we become too optimistic.

On May 23, 1951, the Tibetan and the Chinese governments signed the "17-Point Agreement for the Peaceful Liberation of Tibet", in which it states: "The central government will not change the current political system in Tibet and the inherent status and authority of the Dalai Lama. The Tibetan officials at all levels serve as usual."

It also promises to: "Respect the religious beliefs and customs of the Tibetan people and protect the Lama Temple."

In fact, the Chinese Communist Party (CCP) never complied with the agreement. The Chinese army arrived in Lhasa and soon tore up the document and forced the Dalai Lama and the Tibetan government into exile in India.

Another example is the "Regional Ethnic Autonomy Law" relating to Tibet, which in theory gave ethnic minorities the right to self-administration. But did the CCP respect this law? The sheer number of Tibetan protests, including the 152 protesters who set themselves on fire, gives us a chilling answer.

The Chinese government has also signed the International Covenant on Economic, Social and Cultural Rights; the Convention on the Elimination of All Forms of Racial Discrimination; the Convention on the Prevention and Punishment of the Crime of Genocide; and the International Convention on the Suppression and Punishment of the Crime of Apartheid.

Has the CCP government complied with any of these conventions? China's poor human rights record tells us "no."

The Chinese government does not even comply with its own laws or constitution.

Ironically, the agreement with the Vatican reflects the CCP's violation of Article 36 of its constitution, which stipulates that "citizens of the People's Republic of China have freedom of religious belief" and "religious groups and religious affairs are not subject to any foreign influences".

This begs the question of whether the Sino-Vatican agreement is truly possible?

The agreement means the Chinese government would have to abandon its principle, and the Chinese side is very clear about the results of the abandonment.

Judging from the above, the so-called commitment of the Chinese government is only for political expediency, and the latest agreement will be torn up once its aims are reached.

The essence of the autocratic Chinese Communist government determines that religion is only a tool to consolidate its rule. Moreover, true religion has no space under the rule of the Communist Party of China — the Tibetans are convinced of this.

Since the Chinese Communist regime came to power, it has continued to suppress all kinds of religions.

For Tibetan Buddhism, they razed temples, expelled thousands of monks, set up party organizations in monasteries and Buddhist colleges for managing reincarnation.

For Christianity, hundreds of churches and thousands of crosses were demolished, the faithful were expelled

and the Catholic underground church was suppressed.

For Islam, millions of Uyghurs were placed in re-education camps.

After Chinese President Xi Jinping took office, he intensified crackdowns on religious circles, forced Tibetan Buddhism to “adapt to socialism”, and enforced “a new interpretation of the teachings of Tibetan Buddhism”.

When the CCP is capable of all evil, it casts doubts on their reasons for signing the agreement with the Vatican.

As the Chinese government severely suppresses all the religions, it is difficult to conceive that China will treat Catholic communities and its believers well.

The tolerance, compassion, and love of the Vatican need to face the hegemony of the CPP, which is based on the Thick Black Theory — thick face and black

heart — and kills people without shame and cruelty.

Over the years, people have hoped that the Vatican’s contacts with the Chinese government can improve the situation of the Chinese Catholics and that the Chinese government will improve its policies on all religions. However, from Xi Jinping’s recent handling of religious incidents, that hope is becoming more and more of a dream.

Tibet is occupied by the Chinese government, which of course is not comparable to the Vatican’s situation. However, the religious policy imposed on Tibet after China’s occupation can be instructive and the Vatican must be cautious.

As Kung Lap Yan, associate professor of the divinity school at the Chinese University of Hong Kong said: “No matter how much the Catholic Church earns in this matter, it will be lost in the end.”

Obituary: CTA staff Tenzin Norzom passes away

The Central Tibetan Administration held a prayer service to mourn the sudden and untimely demise of Tenzin Norzom, staff at Kashag History Documentation and Interim Placement Section. She was 37.

The prayer service was attended by Speaker of Tibetan Parliament-in-Exile Khenpo Sonam Tenphel, Kalon Sonam Topgyal Khorlatsang, Department of Home, Kalon Karma Yeshe, Department of Finance, Deputy Speaker Acharya Yeshe Phuntsok, Members of Tibetan Parliament-in-Exile, Secretaries and officials of the Central Tibetan Administration. All the offices of the various departments were shut from 03:00 pm as a mark of respect.

Secretary of the Kashag Secretariat delivered the condolence remarks for the deceased during the prayer service.



Tenzin Norzom was born on 9 June 1981. She did her schooling from Upper Tibetan Children’s Village school in Dharamshala. She joined the Central Tibetan Administration in 2000

as a contractual staff at Department of Home. In 2001, she served at the Kashag Secretariat for 11 months and Department of Education in 2003. Following her official appointment as CTA staff, she served at various offices including Election Commission and Department of Information and International Relations. She was serving at the History Documentation and Interim Placement Section from September 2014.

For over 18 years, late Tenzin Norzom has served the Central Tibetan Administration with sincerity and determination till her untimely demise on 11 September 2018.

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CTA mourns demise of true Tibetan patriot Kasur Gyari Lodi Gyaltsen



Kalon of Department of Religion and Culture, Central Tibetan Administration speaking at the prayer service held in honour of Kasur Gyari Lodi Gyaltsen at Gangchen Kyishong, 30 October 2018. Photo/Tenzin Jigme/CTA

As the Tibetan community woke up to the sad news of the demise of Kasur Gyari Lodi Gyaltsen, compatriots and friends of Tibet from all over the world offered an overwhelming outpour of condolences and grief.

Kasur Gyari Lodi Gyaltsen, a former Special Envoy for His Holiness the Dalai Lama and former member of the Kashag, who spearheaded the historic Sino-Tibetan dialogue through nine rounds of high-level talks, died last night at the age of 69. One of the tallest figures in the Tibetan political movement, Lodi Gyari had given a lifetime of service to His Holiness the Dalai Lama and the people of Tibet.

The President Dr Lobsang Sangay of Central Tibetan Administration paid tribute to late Lodi Gyari in a sombre statement on his social media.

“Today, we say goodbye to a true Tibetan patriot. Lodi Gyari Rinpoche dedicated his entire life serving Tibet and the Tibetan people. He was a trailblazer and leaves behind a lasting legacy of public service. We are eternally grateful for his distinguished service,” he said.

“Personally, I will always remember him with respect and gratitude from my many years of working with him. On behalf of all the civil servants of the

Central Tibetan Administration, I extend my prayers and deepest condolences to the family of Gyari Rinpoche.”

Tributes and condolences poured in from prominent leaders including Democratic Leader of the U.S. House of Representatives, Nancy Pelosi.

Pelosi said, in her statement, “The world has lost an extraordinary champion for the Tibetan people. Driven into exile by the Chinese government, Lodi worked relentlessly to secure a better future for Tibet. As Special Envoy and a key leader of the International Campaign for Tibet, Lodi saw the development of historic proposals for progress and built deep support for the Tibetan cause throughout America and around the world. Members of Congress on both sides of the aisle benefitted from Lodi’s insight and wisdom.

“Lodi’s legacy is ours to continue through action and advocacy. As friends of Tibet, we stand united with Tibetans in their journey to win the freedom to teach their culture and their religion to their children in their own language. The situation in Tibet is a challenge to the conscience of the world. If we do not speak out for human rights in Tibet and China because of commercial interests, then we lose all moral authority to talk about human rights in any other place

in the world. May it bring comfort to Lodi’s loved ones that so many share in their sorrow and in their appreciation of the legacy he has left us.”

The Central Tibetan Administration held a prayer service from 02:00 to 03:00 PM today in honour of the deceased. All the offices of the various departments were shut as a mark of respect after the prayer service.

Biography of Lodi Gyari

Mr. Gyari was born in 1949 into an influential family in Nyarong, Eastern Tibet and recognized as a reincarnation of Khenchen Jampal Dewé Nyima from Lumorap Monastery. As a young man, deeply affected by what he had seen of the brutal occupation of Tibet, Mr. Gyari longed to take up active resistance in order to help free his fellow Tibetans. He was selected to be educated as a translator for the resistance fighters being trained in the United States. However fate and circumstances intervened, and instead he became a journalist, first as the editor of Tibetan Freedom (a newspaper in Tibetan) and then of the Voice of Tibet (which subsequently became Tibetan Review), the first-ever English language publication by a Tibetan. Mr. Gyari continued to believe in the need for armed resistance in Tibet but also saw the need for a strong grassroots political movement among the younger generation of Tibetans. To pursue this, in 1970 Mr. Gyari, together with three close associates, established the Tibetan Youth Congress with the goal of motivating the younger generation of the Tibetan community to unify and pursue the political struggle for Tibet’s future. Mr. Gyari rose through the ranks of the Tibetan leadership, first as the Speaker of the Parliament and then later as a member of the Kashag (Cabinet). Mr. Gyari was one of the most dedicated and articulate proponents of the Dalai Lama’s Middle Way approach, which he called the most farsighted and brilliant strategy for the Tibetan people.

While in his role as Special Envoy to His

Holiness the Dalai Lama, Mr. Gyari also served as President of the International Campaign for Tibet in Washington DC from 1991 to 1999. Following his term as President of the International Campaign for Tibet, Mr. Gyari joined the organization's Board of Directors as Executive Chairman, a position he held till 2014. Mr. Gyari advocated for key legislation in the US Congress benefiting the Tibetan people. From 1991 to 2011, more than \$185 million in funding was set aside by Congress specifically for the Tibetans in Tibet and in exile. His efforts have contributed directly to the institutionalization of US support for Tibet in the form of the Tibet Policy Act (2002), comprehensive legislation that details policy and material support to the Tibetan people and His Holiness the Dalai Lama for a negotiated solution to the Tibetan problem.

In the 1980s and 1990s, Mr. Gyari also served as the head of the Tibet-United Nations initiative. He and his team successfully reintroduced the Tibet issue into the UN system when the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities passed the first (since 1965) UN resolution on Tibet in August 1991, ending 25 years of silence on the situation in Tibet.

Mr. Gyari's life-long diplomatic experience, his firm belief in the Dalai Lama's Middle Way approach and his passionate desire to help his fellow Tibetans led to the most important mission of his life, when His Holiness formally entrusted him with the task of leading negotiations with the government of the People's Republic of China. Mr. Gyari had first visited China in 1982 and again in 1984 as one of the three members of a high-level delegation for exploratory talks. Beginning in 2002, he led the Tibetan team that conducted negotiations with the Chinese government for nine separate rounds

of talks. Mr. Gyari decided to resign as Special Envoy in 2011. He remained in this position for another year as he hoped to maintain the fragile relationship with the government of the People's Republic of China, which he had worked hard to establish and sustain during his tenure. However, due to the utter lack of progress in the talks and the increased repression inside Tibet, he resigned in May 2012. However, Mr. Gyari continued to serve as a member of the Tibetan Task Force on Dialogue with China.



Mr. Gyari was the Chairman of the Board of the Conservancy for Tibetan Art and Culture, a US-based nonprofit organization that works to preserve Tibet's living cultural heritage in Tibetan cultural areas and communities around the world, working with leading institutions, scholars and religious leaders.

Mr. Gyari did not limit his activities to Tibet issues. His international activities also included active engagement in peacemaking and conflict resolution through Kreddha, the International Peace Council for States, Peoples and Minorities, which he cofounded with the late Don Rodrigo Carazo, former President of Costa Rica, and others. Through his involvement with the Sanithirakoses-Nagapateepa Foundation and as founding member of the International Network of Engaged Buddhists, based in Bangkok, Mr. Gyari engaged in the promotion of responsible environmental stewardship and development and social justice in

different parts of the world. Mr. Gyari was also a cofounder with Michele Bohana, Joel McCleary and Lavinia Currier of the Institute for Asian Democracy (IAD), which became one of the first, most enduring and effective organizations working for human rights and democratic reform in Burma.

He contributed to numerous publications and spoke at the Council on Foreign Relations, The Kennedy School of Government, The Brookings Institution, Center for Strategic and International Studies, Asia Society, Asia Centre in Paris, The Institute of South Asian Studies in Singapore, India International Center, The Heritage Foundation, The Foreign Correspondents' Club of Japan, Chatham House, Australian National University and others. Mr. Gyari traveled extensively and visited more than 50 countries. He was invited numerous times to testify before the US Congress, European Parliament and other government bodies and institutions on the Tibet issue and the threats confronting Tibet's cultural and spiritual heritage.

Following his retirement in 2014, Mr. Gyari became a research scholar in the Asian Studies program at Georgetown University and a nonresident senior fellow in the Foreign Policy program at the Brookings Institution. Mr. Gyari devoted his time until his passing in writing his memoir, which he felt would be his additional contribution to His Holiness the Dalai Lama and the Tibetan cause. The memoir is in its final stages of completion.

Mr. Gyari is survived by his wife, Dawa Chokyi, their six children: Tenzing Dechen, Tenzing Choyang, Norbu Wangmo, Tashi Chodon, Tulku Penam and Tenzing Tsering), five grandchildren, his mother as well as four brothers and three sisters. (sourced from ICT)



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His Holiness the Dalai Lama thanks Government and People of Himachal Pradesh

On the occasion of the mega 'Thank you Himachal Pradesh' event being held at the state capital, Shimla, His Holiness the Dalai Lama offered his greetings and gratitude to the State government and people. In the 7-minute video message, His Holiness expressed himself as a proud citizen of the Himachal Pradesh and student of the rich Indian tradition. His Holiness stated that India was the world's largest democratic nation with a rich civilisational history, which he found was, worth sharing with the world. As a student of the ancient Indian tradition, His Holiness offered his contribution in reviving the knowledge in the country and particularly in Himachal Pradesh through an academic collaboration between the Government College and Tibetan Buddhist centres. To former and present Governor, Chief Minister and Ministers, His Holiness offered his heartfelt gratitude and prayers for their success and service to the country.

Below is the full transcript of the message:

Respected Governor, Chief Minister, and brothers and sisters, I always refer to Himachal Chief Minister and Governor as My Governor and My Chief Minister because now for nearly 59 years, I have lived here. In the summer of 1960, I reached here so I consider myself as a

citizen of this state.

In the last few decades, I really enjoyed staying in Kangra district. Nowadays, since recent, I have found as a result of visiting different places and countries and then through discussions with scientists and educationists, I realised, 'Oh, today's world is passing through some kind of emotional crisis'. In that situation, I think ancient Indian knowledge of how to tackle our emotions is something very relevant.

In the last few decades, I always try to make contribution, ultimately for humanity. Firstly within the country. As far as India is concerned, the only question is of revival because these are not an alien concept. The knowledge which we have kept and practice have all come from India. Therefore, I feel it is quite easy to revive this ancient Indian knowledge about our mind and emotion. So then here in Himachal, historically already there are some Buddhist communities in Lahaul and Spiti areas. People in these areas are now determined to study this ancient Indian knowledge. There is an organisation whose main aim is to create a learning centre for all the Buddhist monasteries in the whole northern Himalayan range. Now Himachal is not only a part of that but also, you see, there are many Tibetan

refugee Buddhist centres in this state.

Then, as the Chief Minister knows, recently I discussed with the Government College's leaders. I told them the time has come that in order to revive the ancient Indian knowledge in modern India, we should start some program; firstly some teachers training. Here in Dharamsala, we can easily arrange and that is part of our gratitude to this state.

On behalf of several thousand Tibetans in this state, I want to thank the State government and also pray for the Governors and Chief Ministers of the last few decades. Many of them are now only in our memory. As they have shown tremendous support for us, I always remember them in my prayer.

The present Governor as well as present Chief Minister, and other concerned ministers, I would like to thank and also I pray for your success and your great service. Himachal is part of India. Broadly you are serving this great nation-the most populated democratic country on this planet and with long ancient knowledge. I think India's civilisation, among the Chinese civilisation and Egyptian civilisation, is a very sophisticated civilisation so you should feel proud. I also feel proud as a student of this ancient knowledge.

Notice: Online Registration Available for His Holiness the Dalai Lama's Upcoming Teachings in Bodh Gaya

We are pleased to announce that the registration for obtaining Teaching Pass to attend teachings of His Holiness the Dalai Lama at Bodh Gaya will be made available online. The Initiative is taken to expedite the process of obtaining Teaching Pass.

Those who are planning to attend the Bodh Gaya, (Bihar State) teaching on Gyalsey Thokme Sangpo's 37 Practices of Boddhisattva (laklen sodunma) and Dharamkirti's Pramanavartika – Commentary on Valid Cognition (tsema namdrel) from December 28 to 31, 2018 and

one day teaching on 19 February, 2019 will be able to register online from 1 November, 2018 at www.dalailamateaching.com. The web-link shall be available on www.dalailama.com and www.tibet.net.

Teaching Pass will be issued at Bodh Gaya (Registration Counter) after producing your online registration form along with any of following documents; Passport/Aadhaar Card/Voter ID/Green Book/RC.

Those who have been issued Teaching

Pass of previous teachings need not register again. New Teaching Pass will be issued at Bodh Gaya (Registration Counter) upon producing their old Teaching Pass.

However, those who do not wish to register online may visit in person to obtain Teaching Pass manually.

Bodh Gaya Registration counter will be open from 18 December 2018

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Tel: +91-1892-221560

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Central Tibetan Administration,
Dharamshala 176 215, H.P., India

Contacts for the Central Tibetan Administration

INDIA

Department of Information & International
Relations, Central Tibetan Administration,
Gangchen Kyishong, Dharamshala - 176 215
H.P., India Tel: +91-1892-222510/222457
Fax: +91-1892-224957 Email: diir@tibet.net
www.tibet.net

Bureau of H.H. the Dalai Lama, 10-B Ring Road,
Lajpat Nagar IV, New Delhi 110 024, India
Tel: +91-11-26474798, Fax: +91-11-2646-1914
Email: rep.in@tibet.net www.tibetbureau.in

Chief Representative (South Zone), No. 7,
Sampangiramaiah Garden, Srinivagalu Tank,
Viveknagar Post, Bangalore-560047
Karnataka, India Tel: +91-080-5506842 / 5506843
Fax: +91-080-5506966
Email: chiefrep@bgl.vsnl.net.in

NEPAL

The Office of Tibet, Tibetan Refugee Welfare Of-
fice, Gaden Khangsar, Narayan Gopal Marg-270.
Lazimpat, Ward 2, P.O.Box No. 310,
Kathmandu, Nepal Tel: +977-1-4419903/4420799
Fax: +977-1-4411660 Email: rep.np@tibet.net

UNITED STATES

The Office of Tibet, 1228, 17th Street NW, Wash-
ington, DC - 20036, U.S.A. Tel: +1-212-213-5010,
Fax: +1-703-349-7444
Email: rep.us@tibet.net www.tibetoffice.org

BRAZIL

Tibet House
Alameda Lorena, 349 Jardim Paulista,
Sao Paulo, SP, 01424-001 Brazil, South America
Tel: +55(11)989635128
Email: latin@tibet.net

SWITZERLAND

The Tibet Bureau, Place de la Navigation 10
1201 Geneva, Switzerland Tel: +41-22-7387-940
Fax: +41-22-7387-941 Email: rep.ch@tibet.net
www.tibetoffice.ch

JAPAN

Liaison Office of H.H. the Dalai Lama, Tibet House
Nishi Ochiai 3-26-1 Shinjuku-ku,
Tokyo 161-0031, Japan
Tel: +81-03-5988-3576, Fax: +81-03-3565-1360
E-mail: rep.jp@tibet.net www.tibethouse.jp

UNITED KINGDOM

The Office of Tibet, 1 Culworth Street, London,
NW8 7AF, U.K. Tel: +44-207-722-5378,
Fax: +44-207-722-0362 Email: rep.uk@tibet.net
www.tibet.com

FRANCE

Bureau Du Tibet, 84 BD Adolphe Pinard, 75014,
Paris, France, Tel: +33-1-46-565-453,
Email: tibetoffice@orange.fr

BELGIUM

Bureau du Tibet, 24 Avenue des Arts,
1000 Brussels, Belgium Tel: +32-2-280 4922
Email: rep.be@tibet.net

AUSTRALIA

Tibet Information Office, 8/13 Napier Close, Dea-
kin, Canberra, ACT 2600, Australia Tel: +61-2-6285-
4046 Fax: +61-2-6282-4301
Email: rep.au@tibet.net
www.tibetoffice.com.au

RUSSIA

Tibet Culture & Information Centre,
Korn # 110, POB # 7, St. Bolshaya Novodmitrov-
skaya - 14 Moscow 127015, Russia
Tel: +7-495-786-4362 Fax: +7-495-685-11-32
Email: rep.ru@tibet.net
www.savetibet.ru

SOUTH AFRICA

Office of Tibet, P.O. Box. 16812, Lyttelton 0140,
Republic of South Africa. Tel: +27-12-664-1193
Fax: +27-12-664-1194
Email: rep.sa@tibet.net
www.officeoftibet.com

TAIWAN

Tibet Religious Foundation of H.H. the Dalai Lama
10th Fl. 4 & 5, No. 189, Sector - 2, Keelung Rd.,
Taipei, Taiwan (ROC)
Tel: +886-2-2736-0366 Fax: +886-2-2377-9163
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QUOTES

“We need to find out what are the roots of today’s problems; not through religion but through education and awareness. We must use our intelligence with scientific research. Then in two or three decades, the new generation who have received a more complete form of education will see a world that is more peaceful and happier.” His Holiness the Dalai Lama during talk on ‘Art of Happiness and Peace’, organised by Individuell Människohjälp (IM) on 12 September 2018

“The fundamental cause of the problem, I believe, is the lack of moral principles. Morality is not necessarily based on belief in God, Buddha or any faith. Looking at today’s reality, I don’t believe that religion alone cannot foster values such as compassion and forgiveness for the entire global society,” His Holiness the Dalai Lama during meeting with Museum Directors and CEOs at his residence on 29 October 2018

“The world’s most reputable independent watchdogs, including Human Rights Watch, Amnesty International, and Freedom House, have constantly exposed the deteriorating human rights situation and religious freedom in Tibet. In addition, at the US State Department’s first-ever Ministerial to Advance Religious Freedom this past July, Mike Pence, Vice-President of the United States said: “For nearly 70 years, the Tibetan people have been brutally repressed by the Chinese government” and that the Tibetan people’s “fight to practice their religion and protect their culture still goes on.” President Dr Lobsang Sangay in the official statement of Kashag on 2 September 2018

“The people and government of India have and continue to facilitate the Tibetans with exceptional succor for over nearly 60 years of exile in India as well as the rendering of innumerable political supports by various nations all around the world, to achieve a fair solution to the just cause of Tibet. To such concerned public and governments, we, on behalf of all the Tibetan people, offer our heartfelt gratitude on this opportune occasion.” Speaker Khenpo Sonam Tenphel in the official statement of Tibetan Parliament-in-Exile on 2 September 2018
