



MINISTER

The effects of occupation of Tibet since 1949/50, is illustrated in the attached background paper, covering the most recent 15 years. This reveals the extremely controlled and autocratic policy of the Chinese Communist leadership in the three provinces of Tibet: U-tsang, Kham and Amdo.

This paper clearly proves evidence that:

1. The Chinese government's policy of hard line and coercive measures lack any consideration and respect for the fundamental rights of the Tibetan people, their identity, culture, belief systems, human rights and dignity.
2. Despite the continued suppression and brutal treatments without proper and fair trials; the Tibetan people have continued to be patient and non violent under the leadership of His Holiness the Dalai Lama.
3. The events in Tibet since 10th March 2008, present a wake up call to the international community, particularly the governments, parliaments, international human rights and legal bodies. The past 50 years of cries for help from the oppressed and suffering people of Tibet, have not been effectively addressed. The "expressions of concern" on the situation in Tibet have not helped to get any positive response from China. Instead, China has continued to exercise free hand in increasing their inhumane treatment in Tibet and this has led to the current critical situation in Tibet. Tibetans, now, urgently call for the conscience of the international bodies, particularly the leadership in China.

Is there still going to be the same old ways?

Will we, in the free world, continue to be silent spectators to what is happening in Tibet, where people desperately resort to peaceful protests, at the risk of their lives!

Kesang Y. Takla (Mrs.)

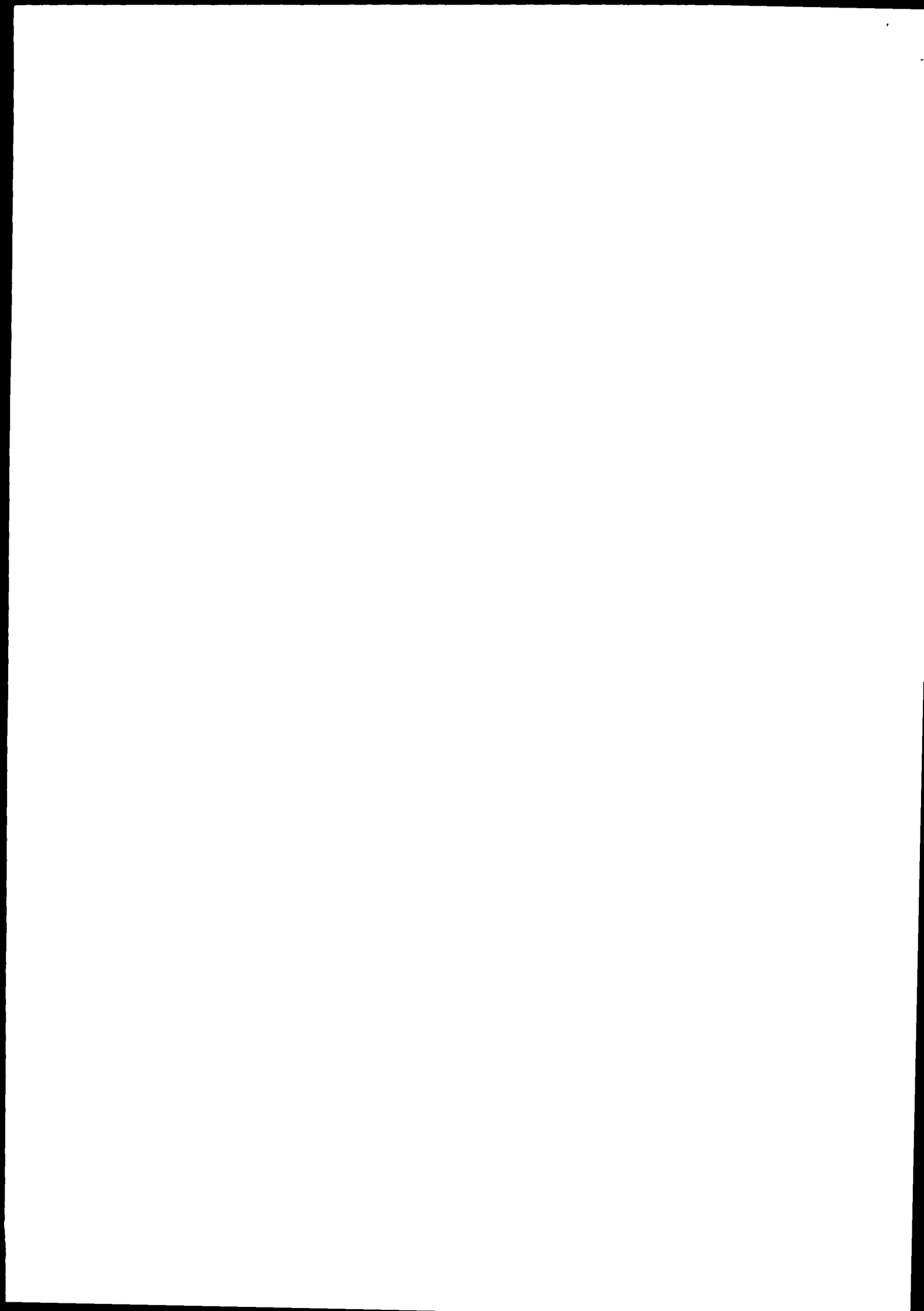
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BACKGROUND PAPER ON THE RECENT UPSING IN TIBET

INTRODUCTION

10 March 2008 marks the 49th anniversary of the Tibetan people's peaceful uprising for their freedom. Therefore, Tibetans living in the three provinces of Tibet as well as those living across the world commemorated that fateful day.

This year, in particular, Tibetans in Tibet staged peaceful demonstrations not just in Lhasa, but in many other areas of Tibet as well. It is difficult to get detailed information about these protests due to the Chinese government exercising tight control over its media and due to the lack of "impartial" news outlets in many parts of Tibet. However we have tried our level best to glean as much information as possible about the recent protests from the available sources and present them below in a chronological order.

CHRONOLOGICAL ACCOUNT OF THE UPRISING

March 10

1. More than 500 monks from Drepung Monastery started a peaceful procession to commemorate the March 10 Uprising Day and demanded the freedom of religious belief. The Chinese armed police blocked them on their way to Lhasa city with force and were beaten and targeted with tear gas by the authorities. Chinese army has surrounded the monastery since then. There has been no water supply. Restaurants and shops nearby are closed. The living condition for the monks inside the monastery is getting difficult.

Fourteen monks from Sera monastery, holding Tibetan national flags, made a peaceful protest in front of Jokhang Temple. They were immediately beaten and arrested by the police. Many Tibetans who witnessed the incident begged the police to stop beating. As a result, three lay Tibetans were also arrested.

2. Monks in Detsa monastery (or Ditsa, Ch. Decha) in Bayankhar (Ch. Hualong County), Amdo (Tsoshar (Ch. Haidong) Tibetan Autonomous Prefecture, Qinghai Province) held a peaceful protest, but were dispersed by armed polices.

3. Monks in Lutsang monastery in Mangra County (Mang-ra; Ch. Guinan County, Amdo (Tsolho [ch. Hainan] Tibetan Autonomous Prefecture, Qinghai Province) held a peaceful protest, but were dispersed by armed polices.

4. Pamphlets and posters calling for Tibetan independence were quickly removed by the authorities at Tashi Khyil monastery in Sangchu county (Kanlho TAP).
5. Similar posters and pamphlets were also seen Karze TAP.
6. Houses of former political prisoners were searched.
7. Pamphlets and posters calling for Tibetan independence were also seen in Kyegudu TAP.

March 11

8. Around six hundred monks from Sera monastery staged a peaceful protest, demanding the release of monks arrested by the authorities on 10th March. They were beaten and dispersed with force. The Chinese authorities sealed the monastery since then. There has been no water supply. Shops and restaurants nearby are closed. The living condition for the monks inside the monastery is getting difficult. Many lay people near Sera Monastery rushed to the monastery, pleading the armed police not to harm the monks.

9. Armed forces brutally repressed Tibetans in Dapba county (Karze TAP). Three Tibetans were shot dead and at least ten others were injured. The authorities labeled them as "separatist" and ordered to shoot.

March 12

10. Out of desperation, two monks from Drepung monastery cut their own wrist. Monks in Sera went on hunger strike.

11. In the afternoon, monks in Ganden Monastery held a protest in the monastery. The Chinese authorities sealed the monastery with armed police surrounding the monastery.

Most of the government offices in Lhasa convened an emergency meeting concerning March 10 and March 11 incidents. During the meeting, the head of each office briefed their subordinates on the recent incidents. They were told that several hundred monks of Drepung Monastery went to Lhasa together, and they were stopped near the Customs Office in Lhasa and several hundred monks of Sera Monastery were planning to go on demonstration in Lhasa. In addition, some officials said that the armed police and the rioters had physical conflicts. They stressed the seriousness of the situation and said that this is the severe challenge to the long-term stable situation of Tibet and tendency of further escalation of the unrest.

March 13

12. Hundreds of monks from Ganden Monastery and 150 nuns from Chusang Nunnery tried to enter Lhasa city to demonstrate. They were dispersed and forced back to their monastery. Armed forces and police surrounded them since then. The authorities closed all of the three major monasteries in Lhasa.

March 14

13. Around 10 AM in the morning, monks of Lhasa's Ramoche temple forced their way into the streets to stage peaceful demonstration. However, they were beaten by People's Armed Police sparking a demonstration by over 1000 Tibetans. With brutal repression, the Chinese owned shops and restaurants were affected by fire. Chinese government news agencies reported that ten Chinese killed. However, according to Tibetan sources, at least 100 Tibetans killed during the unrest.

14. The news of unrest spread to Tibetan regions in Gansu Province. At around 2 pm, about 400 monks of Labrang Tashi Khyil monastery, after their prayer, marched to county headquarter (Sangchu County) taking Tibetan national flags and shouted for Tibetan independence, long life of His Holiness the Dalai Lama and religious freedom. They were dispersed in the evening by the armed forces.

15. Monks in Driru Wangten Monastery (Ch. Zhuri Wangdan) in Nagchu held a protest, and the monastery was surrounded by armed forces.

16. Movement of Tibetan students of TAR university was severely restricted and five students were arrested.

March 15

17. According to reliable source, there are at least 600 were arrested in Lhasa. The entire city was under curfew. A huge number of armed forces were seen deployed in the city. The authorities issued "deadline notice" on the government websites and other channels to the protestors to surrender themselves by the mid-night of March 17.

18. Marches and protests took place outside Lhasa in Taktse, Chushul, Phenpo Lhundrup and Medro Gongkar. Fifty monks of Ganden Choekhor Monastery in Lhundrup county, joined by other monks and lay people staged a peaceful demonstration. It was quickly suppressed by the armed forces.

19. Monks and lay people (women, children and elders included) marched on the streets in Labrang. More than 40 army trucks were called in from Lanzhou. Many Tibetans were killed or wounded and nearly 20 of them were arrested.

20. Monks of Tsoe Monastery (headquarter of Gannan Tibetan Autonomous Prefecture) led a peaceful demonstration was dispersed with force. The armed forces surrounded the monastery. Similar protest held in other parts of Tsoe city were also suppressed.

21. Lhamo Monastery in Luchu County in Amdo (Gannan Tibetan Autonomous Prefecture) also staged a large-scale protest, but were dispersed and the monastery surrounded by the armed forces.

22. Several hundred monks and lay people in Tawu (Ch. Daofu) County in Kham (Karze TAP, Sichuan Province) held a demonstration and distributed leaflets, but were dispersed by the armed forces.

23. The work units in Dartsedo (Ch. Kangding County) in Kham (Ganzi Tibetan Autonomous Prefecture in Sichuan Province) were ordered to make sure that there are people on duty 24 hours since today. In addition, on March 6, about a hundred Tibetan monks and lay people in Dabpa (Ch. Daocheng) country in Kham took to street to demonstrate. They had a serious clash with the military police. While three Tibetans were shot and killed by the military police, a public security policeman's arm was cut off as well. After the incident, a great number of military police were dispatched to the area.

24. Tibetan protestors Bame township in Tawu (Karze TAP) were repressed by armed forces.

25. A Tibetan protest in Lithang county (Karze TAP) led to arrest of two Tibetans.

26. Small protests were reported in Karmakunsang and Nyangdren road area of Lhasa.

27. In Lithang county, a Tibetan named Barchok Lopoe, age 27, tried to block a convoy of armed forces heading towards town. He shouted "Long live His Holiness the Dalai Lama". He was joined by other people. When he was arrested the people demanded his release and the authorities agreed.

March 16

28. Protest continued in some parts of Lhasa city. They were brutally suppressed and arrested. 300 people were reportedly arrested. The entire city is under curfew. At noon, around 40 arrested Tibetans were paraded in army trucks on major streets and Ring Road No. 2 in military trucks. Their hands tied behind their backs and their heads forcibly bent down. They were guarded armed personnel

29. 30 to 40 people in Taktse County near Lhasa were arrested. Monks in medro Gongkar staged a peaceful protest, but they were suppressed by the

military police. Some monks were arrested, and some of the monks have already ran away to hide in other places.

30. There are protests and demonstrations in Samye monastery in Lhokha (Ch. Shannan) and the Nagchu (Ch. Naqu) town in Nagchu Prefecture.

31. There was also protest in Tashi Lhunpo monastery - seat of Panchen Lama. In some places in Shigatse monks and people also held protests.

32. In the morning, Monks and lay people in Ngawa County in Amdo (Ngawa Tibetan Autonomous Prefecture) held a peaceful protest, but were suppressed by the military police. It is said that over 30 people were killed, among whom there were monks, students and herdsmen. Among those killed, it is said there is a pregnant woman, a five-year-old child and a girl called Lhundruptso from Class 1 of the seventh grade of the local Tibetan school. 4:00am in the morning, the local Tibetan intellectual Jole Dawa (the teacher in the school, and also one of the organizers who gathered the local people to burn the furs and skins used to decorate the clothes) and others were arrested, and at present we do not know about their whereabouts. The military police surrounded the county seat. 18 corpses have been sent to Kirti monastery so that the monks can perform the last rites. Other corpses have been sent to other monasteries, in addition, there are many people gone missing.

Several hundred soldiers were dispatched to station in Mewa (Ch. Hongyuan) County in Amdo (Ngawa Tibetan Autonomous Prefecture) in Amdo.

33. The protestors at Lhamo monastery in Amdo (Ngawa Tibetan Autonomous Prefecture) the military police fired at the protestors, but we are yet to know the death toll and the number of injured.

34. Monks and the lay people in Chacha (Ch. Gonghe) County in Amdo (Hainan Tibetan Autonomous Prefecture in Qinghai Province) held the peaceful demonstration, but were dispersed by the armed forces.

35. In the afternoon, over 300 monks and lay people in Rongpo Gonchen monastery in Rebgong county (Tongren County, Huangnan Tibetan Autonomous Prefecture) staged a protest within the monastery, but they were surrounded by several thousand armed policemen. There were over ten military trucks and armored vehicles patrolling the streets.

36. The Ragya (Rab-rgya; Ch. Lajia) monastery in Machen (Rma-chen; Ch. Maqing) County of the Golok Tibetan Autonomous Prefecture, Qinghai Province held a peaceful protest.

37. The local authorities and armed forces stopped the attempt of demonstration by monks and local Tibetan in Drakgo (Ch. Luhuo) County in

Kham (Ganzi Tibetan Prefecture in Sichuan Province. The authorities increased the presence of military police in the area.

38. Led by students of Machu Tibetan Language Middle School and Machu Tibetan Language Primary School, as well as monks in local monasteries, nearly 1,000 people in Machu County (Ch. Maqu), Amdo (Kanlho [Ganana] Tibetan Autonomous Prefecture, Gansu Province) went to demonstrate on the streets. Many shops owned by non-Tibetans and govt. offices got destroyed. Strict order was issued to all govt. offices to attend round the clock.

39. There are also protests in Luchu (Ch. Luqu) County in Amdo (Kanlho [Ganan] Tibetan Autonomous Prefecture in Gansu Province). There is also protest in the prefectural seat Tsoe (Ch. Hezuo), where some Chinese Muslim shops caught fire. Meanwhile, there were also protests in many monasteries, including Chone (Ch. Zhuoni), and Gyagar (Gya-gar; Ch. Qiagai in Ling-than County, Ch. Lingtan County) monasteries.

40. Tibetan people in Gepa Sumdo (Ch. Tongde) County in Amdo (Tsolho [Ch. Hainan] Tibetan Autonomous Prefecture, Qinghai Province) held a demonstration, holding Tibetan National Flag and the His Holiness the Dalai Lama's photos.

41. In the same evening, In Lanzhou, the capital of Gansu Province, 500 Tibetan students at Lanzhou's Northwest University for Nationalities, also staged a silent sit-in protest in campus. They expressed their wish to join in the protesters knowing the risk. The sit-in started at 4:00pm. Professor Doshi, the president of the university and Tibetan teachers persuaded the students to stop the protest, but they still continued until 5:00pm. After 5:00pm, there were still seven students continuing the sit-in.

42. Fearing more Tibetan students joining the protest, more police and armed forces were sent to keep watch on the Southwestern University for Nationalities in Chengdu. Due to presence of some Tibetan in Chengdu, all the cars entering and leaving the area are checked. Heavy vehicles are barred from entering the city. Police presence were increased visibly in city.

43. Tibetan students of Kanlho Teacher Training College at Tsoe, Qinghai Teacher Training College and some other Tibetan schools in Karze (Ch. Ganzi) and Ngawa (Ch. Aba) also held protests.

March 17

44. The security forces continued raiding houses and arrest. Number of people arrested is not clear. People were frisked, searched on the road and those who fail to prove their identity were arrested.

45. 12 monks of Dingkhar monastery at Dechen village in Tolung Dechen County were arrested at the protest. The names of the monks obtained are as follows: Karma Dawa, Kesang Padrub, Ngawang Yingnyen, Ngawang Tacho and Jigme.

46. In the morning, Mamai Nunnery in Ngawa (Ch. Aba) County in Amdo (Ngawa Tibetan Autonomous Prefecture, Sichuan Province) staged a demonstration, holding His Holiness the Dalai lama's photos and shouting slogan "peace."

47. In the morning, Monasteries in Chabcha (Ch. Gonghe) County in Amdo (Tsolho [Hainan] Tibetan Autonomous Prefecture, Qinghai Province) held protests.

48. In the morning, all the monks of Rongpo monastery in Rebgong (Tongren County, Huangnan Tibetan Autonomous Prefecture, Qinghai Province) made incense offering at the mountain pass to the west of Rongpo Monastery, reciting prayers for His Holiness the Dalai Lama. The armed policemen who came to stop them were driven away. After they finished making incense offering, the monks were about to go on protest in downtown, but they were persuaded to go back to their monastery by lay people who were crying out loud and pleading them not to go. In the end, the monks made several demands to the government conveyed through Sharitsang Rinpoche: a) the armed policemen should not patrol around the monastery; b) remove the surveillance cameras installed in the monastery; c) religious activities such as making incense offering should not be stopped unreasonably. The local government agreed to all the demands. However, in the afternoon, the local officials organized work teams to visit Tibetan families, forcing Tibetans to sign written letters not to participate in future protest. At the same time, on March 18, police contingents were sent from Xining to Rebgong.

49. At 10:00am, over 500 monks in a Tibetan monastery in Malho county, (Malho Tibetan Autonomous Prefecture, Qinghai Province), held a protest, raising Tibetan National flag in the monastery and holding high the pictures of the Dalai Lama. Armed Police were sent to control the situation.

50. In the morning, Tibetan Students in the Tso (Ch. Hezuo) Medical school in Amdo (Tso [Ch. Hezuo] City, Kanlho [Gannan] Prefecture, Gansu Province) staged a protest. Tibetan students in Tso Teacher Training College and local Tibetan schools attempted to join the protest, but were stopped by the school authorities. Tibetans in four townships held protests.

51. In the morning, nearly 500 monks and lay people in Luchu (Ch. Luqu) County in Amdo (Kanlho [Gannan] Tibetan Autonomous Prefecture, Gansu Province) held a peaceful demonstration.

52. Monks in Tharshul (Ch. Taxiu) monastery in Mangra (Mang-ra; Ch. Guinan) County, Amdo (Tsolho [Hainan] Tibetan Autonomous Prefecture, Qinghai Province) held the peaceful protest, but they were stopped by policemen on their way to the county seat, and were driven back to the monastery.
53. At 6:00pm, about 1,000 Tibetan participated in the peaceful protest in Taglung (Stag-lung; Ch. Dalong) monastery in Chigdril county (Gcig-sgril County, Ch. Jiuzhi) County, Amdo (Golok Tibetan autonomous Prefecture, Qinghai Province). They replaced the Chinese flag in the region with the Tibetan National Flag.
54. Over 200 monks in Lungge monastery (Ch. Longgai) in Cikgril County, Amdo (Golok Tibetan autonomous Prefecture, Qinghai Province) held peaceful protests.
55. Several hundred Tibetan nomads of Chigdril County (Ch. Jiuzhi) in Amdo (the Golok Tibetan Autonomous Prefecture in Qinghai, held a protest, during which some shops and police cars got damaged. The protest stopped after being persuaded by some monks in the local monasteries. Curfew was imposed and armed forces were deployed.
56. At 7:00pm, nearly 300 people in Mangthang Township (Ch: Mentang), Cikgril county, Amdo (Golok Tibetan Autonomous Prefecture, Qinghai Province) held peaceful protest, and they raised the Tibetan national flag.
57. Protest held in Chone county (Ch. Zhuoni) in Amdo (Kanlho [Ch. Gannan] Tibetan Autonomous Prefecture, Gansu Province). Many shops and restaurants got damaged. Later, they were dispersed by armed police.
58. There was also protest in Thewo County, Amdo (Kanlho [Ch. Gannan] Tibetan Autonomous Prefecture).
59. Over 100 Tibetan students in The Central University for Nationalities in Beijing—staged a candle light sit-in protest for several hours. One eyewitness said that the students at the sit-in were silently crying. Teachers in the university were persuading the students to end the sit-in. The public security policemen were there as well. There were police cars outside of the campus. Number of police present there was trying to find out the leader among the group. The sit-in started at 7:30 pm and ended at 11:00pm. Other sources reported the number of protestors above 300.
60. Over 100 Tibetan students at the Southwestern University for Nationalities in Chengdu staged silent sit-in protest.
61. Tibetan students in Mewu (Rma ba; Ch. Hongyuan) Tibetan Middle School in Amdo (Ngawa Tibetan Autonomous Prefecture, Sichuan Province)

were stopped by the armed police and teachers when they attempted to go out of their campus to protest. One student was shot in the foot, and another was injured by a bayonet. At present, they are being treated in the hospital.

62. Tibetans in Sertha (Ch. Seda) County, Kham (Kardze Tibetan Autonomous Prefecture) held peaceful protest.

63. At noon 12:00pm, Tibetan from Ngawa County and nuns from Upper Ngawa Nunnery in Amdo (Ngawa Tibetan Autonomous Prefecture, Sichuan Province) held a protest at the county seat of Ngawa County, holding the corpses of Tibetans killed on March 16.

64. The Chinese government dispatched a huge number of armed forces to Gyalthang (Ch. Xiangge Lila) County in Kham (Dechen Tibetan Autonomous Prefecture, Yunnan Province) to prevent local Tibetans protest.

65. Around one hundred student of Ngawa Marthang middle school staged a protest but brutally suppressed. They asked for the return of His Holiness the Dalai Lama. 40 students were arrested. Around 8.30 in the morning another 700 student of staged a symbolic protest in support.

March 18

65. Mass arrests continued in Lhasa. The number of Tibetans arrested on that day is not known. With soldiers standing guard at main intersections checking the ID of passers by, they are stopping and searching Tibetans. The armed forces randomly raided Tibetan houses beating severely and making arrest. In the Shol area of Lhasa, three Tibetans were arrested at around 4.30 pm. This included an elderly Tibetan, aged around 50, and two other Tibetan youth. The elderly Tibetan resisted when he was severely beaten.

66. At 10:30 am, nearly 200 Tibetan students at the Teacher Training College for Nationalities in Qinghai Teacher's University staged a silent sit-in in the campus to symbolize mourning. Many teachers came to persuade them to stop the sit-in. It ended at 2:30pm.

67. In the morning, monks in Darthang (Dar-thang; Ch. Datang) monastery in Amdo (Chigdril County, the Golok Tibetan Autonomous Prefecture, Qinghai Province) held peaceful protest, which was joined by several thousand students and other common people. They pledged to adhere to the non-violent method.

68. Tibetans in Golog (Golog Prefecture in Qinghai Province), and Dzachukha (Ch. Shiqu) Karze Prefecture, Sichuan) staged a large-scale demonstration. They raised and hosted Tibetan National Flag in many townships to replace with the Chinese National Flag. Many Tibetans were shot dead, and an unknown number of injuries.

69. According to an eyewitness, in the afternoon in Tsoe (Ch. Hezuo) City in Amdo (Kanhlo [Gannan] Tibetan Autonomous Prefecture in Gansu Province), about 100 large military trucks entered the town. Students of Tsoe Teacher Training college other schools have been forced to return back to their home.

70. At around 4:00 in the afternoon, more than 300 Tibetans demonstrated in Lithang county,(Karze TAP in Kham), and many were arrested.

71. Thousands of Tibetans in Kardze County in Kham (Karze TAP, Sichuan Province) held a protest. Monks from the two famous monasteries broke out of the besieged monastery and took to the street to protest. Some Tibetans outside of the monastery joined the protest. They clashed with the military police. Consequently, at least seven Tibetans were killed in the clash, among which four people were identified as Ngonga, Jampa, a monk from Dargyal monastery and a little girl. In addition, a few others were seriously injured, but we do not know whether they are still alive.

72. Several hundred nomads from Drakgo county(Ch. Luhuo, Karze TAP) also staged a demonstration.

73. At that night, several thousand monks and laypeople in Sertha (Ch. Seda) County, Kham (Karze TAP) held peaceful protest, but were dispersed by the armed forces.

74. On the night of March 18, in posters such as "Free Tibet" and "Long Life to His Holiness the Dalai Lama" were posted in every classroom of Chentsa County Middle School in Chentsa county(Gcan tsha; Ch. Jianzha), Malho TAP, Qinghai Province. The Chinese national flag was removed and was replaced with a Tibetan national flag.

75. Students of all minority nationalities at Beijing University were required to fill out a form to answer the following questions. a). *The status of the Dalai Lama in your heart;* b). *Full address of one's parents;* c). *The student's Identification card No;* d). *Pledge themselves to not to participate in any demonstration, sit-in or any protest.*

76. All foreign journalists are banned from entering Lhasa and all other parts of Tibet. Movement of Tibetans in all parts of Tibet was strictly controlled.

77. All the Tibetan students in the various schools in Xining are required to register their name, home addresses and other information. All those who do not belong to Xining are told to bring their identity.

78. At around 11 am, 500 monks of Choephel Shing monastery (Chone county, Kanlho TAP), demonstrated. They were joined by other Tibetans. They were later dispersed by armed forces.

79. Tibetans in Bora township of Sangchu county (Kanlho TAP) demonstrated and removed Chinese national flag and hosted Tibetan national flag. Three trucks of armed forces arrived were repressed.

80. Around 12 noon, Kakha monastery (Tsoe city, Kanlho TAP) monk demonstrated joined by hundreds of Tibetans. Chinese national flag was removed and hosted Tibetan national flag. Three trucks of armed forces arrived were repressed the protestors.

81. Around 400 students of Kyegudo Middle school (Kyegudo TAP) demonstrated and they hosted Tibetan national flag. The students were quickly repressed. The authorities warned teachers and students from spreading the incident out side the campus.

82. Tibetans in Sagnen village in Jodha county, Chamdo staged protest. The date and other details are not available.

March 19

83. The arrest in Lhasa continued. Xinhua News reported that 160 people voluntarily surrendered to the police.

84. It has been seven to nine days since Drepung, Sera and Ganden Monasteries have been sealed by armed forces. The monks inside the monastery faced lot of difficulty due to shortage of water and food supply.

85. The government Television channels broadcasted the arrest warrants notices. Arrest warrants of over 20 Tibetans were issued. It announced that over 1,000 Tibetans have been arrested so far. Three Tibetans resisted their arrest and committed suicide by jumping off the buildings. The arrested Tibetans were mercilessly tortured. Tibetan onlookers all expressed their sympathy, and could not bear to see them suffering. Movement of people have been strictly controlled by checking IDs. Tibetans are allowed to go out of their house, and most people on the streets are Han Chinese.

86. The People's Procuratorate Department of Lhasa charged 24 Tibetans. The number does not include the 12 Tibetans who were issued the arrest warrant, but among the 12 people, one person was already arrested. This person is not included in the list of the 24 Tibetans.

87. Tibetan students in Qinghai Institute for Nationalities voluntarily collected signatures of those who wish to stage a sit-in protest in the campus.

88. Over 500 Tibetans in Sertha County in Kham (Kardze [ch. Ganzi], Karze TAP, staged a protest at the county government. 60 people were arrested.

89. 40 Tibetans from Tsarima Township (Ch. Charima) in Mewa County (Ch. Hongyuan), Amdo (Ngawa TAP, Sichuan Province) protested. They removed the Chinese national flag and raised the Tibetan national flag.

90. Tibetans in Kartse and Dowa Townships of Rebgong County (Ch. Tongren) in Amdo (Malho TAP, Qinghai Province) staged a protest.

91. Tibetans in Kakha town (Tsoe city, Kanlho TAP) demonstrated.

92. Students of upper middle school of Barkham county (Ngawa TAP) hosted Tibetan national flag.

93. Around 300 monks of Jammed monastery (Dzoeye county, Ngawa TAP) and others demonstrated and hosted Tibetan national flag.

94. Tibetans in Ponkhor village (Luchu county, Kanlho TAP) demonstrated and hosted Tibetan national flag at Ponkhor school.

March 20

95. Led by nearly 100 monks of Sona Monastery in Tsekhog (Rtse khog; Ch. Zeku) County, Amdo (Malho TAP, Qinghai Province), several thousand lay people took to the street to stage a peaceful protest, shouting the slogan "Hold dialogue with His Holiness the Dalai Lama; "Allow Tibet to enjoy high degree of autonomy." They held high the photos of the Dalai Lama, the Eleventh Panchen Lama and the Seventeenth Karmapa Rinpoche.

96. Taktser village [Ch. Hongyan] in Amdo (Tsongkakar County in Qinghai province; Ch. Ping-an), the birthplace of the Fourteenth Dalai lama has already been blocked by the local police. No Tibetans or journalists are allowed to visit there.

97. Tibetan students at Qinghai Institute for Nationalities observed a silent sit-in protest in the western section of the campus at 8:00pm.

98. The people's court, procuratorate and Public Security Bureau of Kanlho TAP issued a notice for the protestors to surrender before 25th of March.

99. Three monks in Serthar county (Karze TAP) were shot dead and ten others injured during repression.

100. Demonstrations were held in Pema county of Golog TAP.

101. 16 Tibetans were arrested in Markham county of Chamdo prefecture of "TAR" during demonstration.

102. Demonstrations were held at Serthar county(Karze TAP)

103. 40 monks of Tsodun Kirti monastery clashed with officials during a petition.

104. Monks and other Tibetans in Zamthang county (Ngawa TAP) staged a protest and repressed by armed forces.

March 21

105. Lhasa appears to be calm, but all government organizations, enterprises, institutions and the various neighborhood committees are holding meetings. During the meeting all the cadres, staff and residents are required to make statements against His Holiness the Dalai Lama which were broadcasted in the television. Even students in the primary schools and middle schools were also demanded to condemn His Holiness the Dalai Lama on TV.

106. Tibetan students in Tibetan Language Department of Qinghai Institute for Nationalities started a sit-in protest at the eastern section of the campus at 8:00 am.

107. The authorities issued fifth arrest warrant of 29 Tibetans. The fourth list of arrest warrant was issued on 20th march. Xinhua reported that 183 people have voluntarily surrendered themselves to the authorities. The city continued under severe repression.

108. Around 50 Tibetans protested in Karze county, Karze TAP.

March 22

109. Several hundred monks and lay people in Mangra (Ch. Guinan) County in Amdo (Malho [Huangnan] TAP, Qinghai Province) are held a peaceful protest in the county seat.

110. Over 300 Tibetans in Chentsa County (Ch. Jianzha) in Amdo (Malho [Huangnan] TAP, Qinghai Province) held a peaceful protest in the county seat, shouting such slogans as "Long Live the Dalai Lama" and "Let the Dalai Lama come back." The protest started at 9:00 am no incidents of clashes were reported.

111. People in Dodun (Ch. Dofudun) Township of Tsekhog (Ch. Zeku) County in Amdo (Malho [Huangnan] TAP, Qinghai Province) held a peaceful protest at noon. The protest started by over 20 people grew into hundreds. While shouting such slogans as "Long Live the Dalai Lama" and "Give Freedom back to we Tibetans," they held high the photos of the Dalai Lama, the Eleventh Panchen Lama and the Seventeenth Karmapa Rinpoche.

112. The authorities in Lhasa issued the sixth list of arrest. The list has the name of 38 Tibetans. The city remains under fear of repression.

113. Around 200 Tibetans of Toedma and Medma area of Darhang county, Golog TAP staged demonstration.

March 23

114. The authorities in Lhasa issued the 7th list of arrest warrant which included name of seven Tibetans.

115. The authorities in Lhasa stepped up the propaganda of involvement of outside forces in the recent unrest.

116. Tibetans of Ngira, Nyarong, Lowa and Meru village, Chentsa county (Malho TAP) staged demonstration. Around 800 Tibetans took part. They were stopped on their way to county seat. Huge number of armed forces was sent from Xining.

117. Monks of Tashi Choeling monastery, Chone county (Kanlho TAP), held a protest joined other Tibetans. Many were arrested. The authorities announced that the protestors should surrender by 24th March.

March 24

118. Monks and nuns of Drakgo Chokri and Ngogo monasteries, Drakgo county (Karze TAP) held a demonstration. The number of protestors were around 200. One monk was shot dead and one injured when they were brutally repressed.

119. Armed forces searched houses in Karze and Sershul counties and 70 portraits of His Holiness the Dalai Lama were taken.

March 25

120. Around 100 Tibetans in Tsekhog county, Malho TAP, held demonstration. They shouted for Tibetan freedom and long life of His Holiness the Dalai Lama. When they were stopped by the authorities, they observed a silent protest.

121. An eyewitness reported the suicide of Thokme, monk of Lhasa Ramoche monastery. He is about 30 years of age and is from Gyangtse county. He committed suicide under ruthless repression in monastery.

122. Around 8 am Tibetans in Drakgo county (Karze TAP) held prayer for martyr Kunga at Rabten Nampar Gyalwai Ling. Around 400 monks observed a symbolic protest and shouted for the return of His Holiness of Dalai Lama, release of Panchen Lama and Tibetan independence. They were repressed and nine Tibetans arrested.

123. Body of Lobsang Thokme, Ramoche monastery was sent to his family.

124. Tibetans in Tsegorthang county, Tsolho TAP held demonstration at county seat from 10 am to 1 pm. They held placards calling for peace, democracy and support.

March 26

125. There were reports of protest by monks of Tashi Lhunpo monastery in Shigatse. No details were available.

126. A team of 17 foreign journalist invited by Chinese govt. arrived Lhasa. All the armed forces were removed from the city. The authorities stopped arresting to project peaceful picture of the city.

127. Two monks of Chokri monastery (Drakgo county, Karze TAP) were arrested. The former abbot of the monastery and the principal of the school under Chokri monastery were taken by the police.

March 27

128. Around 30 monks of Tsuglakhang stopped the proceeding of foreign journalists interviewing officials at the Tsuglakhang. They openly spoke to the journalist about the real situation in Tibet and said that the authorities were hiding the truth and the authorities' accusations towards His Holiness the Dalai Lama in no true. The authorities immediately rushed off the journalist from Tsuglakhang. The incident shown by TV channels from Taiwan and others was also broadcasted by all TV stations.

129. Around 2.30 pm local time the journalists were taken to Sera monastery. Despite strict order, the monks of Sera monastery refused to attend for prayer in the assembly hall. The authorities attempt to project a peaceful monastery failed miserably. In reality, the authorities have surrounded the monastery with armed forces.

130. The monks of Drepung monastery are sealed off in the monastery. The armed forces reportedly shot bullets towards monastery to intimidate the monks. Around hundred monks of Drepung are arrested or missing.

131. Tibetans in Getse town of Drakgo county were forced to denounce His Holiness the Dalai Lama. When a lady named Sanglo openly resisted, the authorities beaten her. Her son not able tolerate her mother being beaten, he had a physical clash with the officials.

132. Tibetans in Tsegorthang county demanded release of Rinbum Gyal and other Tibetan. They held a demonstration.

133. Around 30 Tibetans staged demonstration at Zhejang market, Nagchu county. All of them were immediately arrested.

March 28

134. At around 12 noon Police and Armed Police suddenly entered the Kirti monastery and conducted a massive search. They destroyed the portrait of His Holiness the Dalai Lama. They continued their search till 5 pm. At least 100 monks were forcibly taken by the police.

135. Patriotic education work team officials arrived at Shabten monatory in Driru county, Nagchu. Large number of armed forces were present. All those who do not live permanently in Nagchu were expelled.

136. Slogans calling for Tibetan independence and long life of His Holiness the Dalai Lama were written on huge stones in Nyagrong county, Karze.

137. Posters calling for Tibetan independence were found near Nera monastery and streets of Pachoe county, Chamdo.

March 29

138. At around 2 pm, thousands of Tibetans in Lhasa city took to street and protested at East Beijing Road, Tsalgunthang and other parts of the city. Shops and restaurants around Chinese populated roads like Youth Road were closed quickly. Armed forces hiding in office buildings were immediately deployed.

139. Eleven Tibetan youths were arrested. One Tibetan youth riding a motorbike was shot dead when he was driving straight through a check post at East Beijing Road.

140. Posters calling for Tibetan independence was found near Zigar monastery in Jondha county, Chamdo.

141. Monks of Nyingma Ling monastery in Sog county, Nagchu resisted the patriotic education work team. Five monks arrested.

March 30

142. Monks and lay Tibetans of Drakgo county (Karze TAP) resisted the Chinese authorities pressure to sign documents denouncing His Holiness the Dalai Lama. The monks were severely beaten and around hundred arrested.

143. The authorities in Lhasa issued the 9th list of arrest warrant which includes six Tibetans.

144. Students of Chabcha town, Chabcha county staged a demonstration around 11 pm.

March 31

145. The streets of Lhasa were filled with armed forces and the whole city looks similar to a military town. The people of Lhasa lives under fear.

April 1

146. The authorities in Lhasa issued the 10th most wanted list. The list contains five Tibetans. So far, 64 Tibetans have been on the most wanted list.

As we all know, the Chinese government has employed repressive methods to brutally crush the recent uprising in Tibet. Consequently, over 100 innocent Tibetans were killed, over 1,000 imprisoned and about 500 injured.

CAUSE OF THE UPRISING

Since 10 March 2008, Tibetans across the three provinces of Tibet have peacefully raised their voices against the Chinese government for the sake of freedom and justice. While flaunting their bullying nature before the world, the Chinese government has ordered its armed police and military to mercilessly crush the Tibetan demonstrations, thus leading to the killing, beating and incarceration of many innocent Tibetans.

Since the People's Republic of China (PRC) assumed rule over the whole of Tibet, it has been implementing the Chinese Communist Party's autocratic policies in the country by relying on numerous hard-line, coercive measures. This is the main cause of the recent outburst of Tibetan resentment in the form of demonstrations that shook the roof of the world.

The nature of Tibetan protests is that the Tibetans are unable to bear the cruelty of an outside, "majority" nationality in their own country, and so they have peacefully raised their voices against them. It is not that the Tibetans have gone to some Chinese area and tried to cause harm to, or usurp the rights of, another nationality.

It has been the tradition of the Chinese leaders to avoid responsibility and put the entire blame on the "Dalai Clique", even if a small mishap takes place in Tibet. Now that the Chinese Premier has embarked on issuing such irresponsible statements, the People's Republic of China should — in order to bring the reality before the world — support an independent inquiry into this matter by an international body.

The Chinese government has, in the recent years, unleashed a number of cruel campaigns in all the three provinces of Tibet — U-tsang, Kham and Amdo. A brief account of these campaigns is presented herewith:

HURTING THE TIBETAN BELIEF SYSTEM

His Holiness the Dalai Lama is the great leader of the Tibetan people. 99.9% of the Tibetans have deep faith and belief in him.

While addressing the Second Session of the Fifth TAR People's Congress on 31 July 1989, Ngabo Ngawang Jigme, the incumbent Vice-Chair of the Chinese People's Political Consultative Conference said: "Since 1987, noises began to be heard about Tibet being an independent country. As far as I can see, it is only a few people and the majority of the Tibetan people do not have independence views. However the issue here is, I have heard that many of the elderly people say, 'There is no problem in earning livelihood under the leadership of the Communist Party. But at this later stage of our lives, if we could meet the Dalai Lama once, then all our wishes would be fulfilled.' Regarding the issue of religious belief, it is not that you cannot believe in religion. Our Party has, right from the beginning until now, implemented the policy of religious freedom. And that is, whether you believe in or not believe in religion is up to your own free will. Therefore it is absolutely alright if you have faith in the Dalai Lama."

A former member of the Chinese National People's Congress and its Standing Committee, a former Deputy Head of the Nationality Affairs Commission of the National People's Congress, Baba Phuntso Wangyal presently lives in Beijing. In his biography entitled *A Tibetan Revolutionary: The Political Life and Times of Baba Phuntso Wangyal*, he has said: "Most people in Kham, in [Central] Tibet, and in Amdo miss their spiritual leader, the Dalai Lama, from the bottom of their hearts. They trust and rely on him and ask him to grant favor to them and pray for them."

Thus it clearly shows that many Tibetans have deep faith and belief in His Holiness the Dalai Lama. It also shows that having faith in His Holiness does not go against the policy of the Communist Party.

However the Chinese media, or news outlets, try to paint a totally different picture. They say that the majority of the Tibetans in Tibet do not have faith in the Dalai Lama and attribute all problems taking place in the country to the "Dalai Clique". They also discredit the Tibetan leader by resorting to mud-slinging campaigns. Zhang Qingli, the TAR Party Secretary, has discredited the Dalai Lama by using bad languages against him. These constitute nothing but deliberate attempts made by the Chinese government to insult the believers of the Buddha Dharma across the world, and particularly the Tibetan people.

It is a universal knowledge that 99.9% of the Tibetans have deep faith and belief in His Holiness the Dalai Lama, whom they revere as the manifestation of Avalokitesvara, the Buddha of Compassion. Zhang Qingli's labeling of the Dalai Lama as someone hiding behind the "religious garb" and as being

"cunning" has hurt the sentiments of the believers all over the world, including the Tibetans. More surprisingly, he has said that "the Communist Party is the true Buddha of Tibetans", albeit the "Two Isms"—Atheism and Materialism—is the fundamental ideology of the Chinese Communist Party.

In a letter submitted to Hu Jintao, the President of the People's Republic of China, in 2004, Baba Phuntsog Wangyal wrote: "For thousands of years, Tibetan Buddhism has deeply penetrated into the social and spiritual lives of the Tibetan people. This is a fundamental reality that cannot be altered by the whims of any individual. Therefore all arguments or viewpoints that do not conform to, or neglect, this quality of a nationality's deep-rooted traditional culture is not in keeping with the reality. As well as reflecting the arrogance emanating from Leftist opportunism, such arguments or viewpoints do not bear responsibility for the outcomes they entail." As such, the current poor conditions in Tibet is the result of the People's Republic of China pursuing a hard-line policy on Tibet and as a result of these policies being forcibly implemented by the Chinese officials as they please. This is how they trample upon the aspirations of the Tibetan people.

The Chinese government has imposed a ban on the photos of His Holiness the Dalai Lama in Tibet. China has also put a ban on the celebration of his birthday, a purely religious affair which the Tibetans have been observing since early times. Restrictions are being imposed on the observance of other Tibetan festivals as well. These are actions that violate the Tibetan people's freedom of religious belief and dilute their culture.

While addressing a meeting of the TAR Party leaders and cadres on 18 May 2007, Zhang Qingli said: "After laboring for a year, a timely victory has been achieved on our collective battle to strike hard on the splittist activities of the Dalai Clique, the economic region in the entire region has been good and swift, the social order continues to remain stable, the cities and villages have witnessed obvious changes, the livelihood of the masses have improved considerably and the all-round efforts we made to strengthen the institution of the Party have been effective. As a result of all this, Tibet region has been making huge strides on the happy path of socialism with Chinese characteristics."

Thus the Party Chief painted a wrong picture of the situation in TAR. Now that Zhang's lie has been exposed, he is trying to cover it up by putting the blame on the "Dalai Clique". On 18 March 2008, Zhang has once again attacked His Holiness the Dalai Lama by using bad languages against him, including that he is a "wolf clad in religious attire" and "demon with human face and wolf's mind".

These ant-Dalai Lama tirades reveal that the Chinese government is trying to transform the nature of the non-violent and peaceful protests the Tibetans

inside Tibet are undertaking by adding fuel to the inferno of resentment burning inside the Tibetan people.

"PATRIOTIC RE-EDUCATION" CAMPAIGN

Beginning in 1996, the Chinese government has institutionalized the "Work Teams" in the monasteries all over Tibet and set in motion what they call the "Patriotic Re-education" campaign. Carried out under various titles such as "Cleansing", "Strike Hard" and "Reform", the purpose of this campaign is for the Chinese government — which espouses the concept of "Two Isms", i.e. Atheism and Materialism — to exercise control over the religious affairs of Tibet, thereby undermining the study of the religious texts and diluting the Tibetan culture.

Below are some examples of the hardships faced by the Tibetans in recent years as a result of the "Patriotic-Re-Education" campaigns:

The then Party Secretary of the Tibet Autonomous Region (TAR), Guo Qinlong, said on 14 August 2002 while he was in the Nagchu region: "In Tibet, religion occupies a special place. The religious jurisdiction is the principal area of struggle between the Dalai Clique and us."

Following the Third Work Forum on Tibet, a document was adopted in the Seventh Session of the Sixth Standing Committee members of the TAR Communist Party on 4 September 1994. The document reads: "The number of monks in the monasteries should be fixed. We should work towards imposing further restrictions on all monasteries, and particularly on those monasteries where problems have arisen. Democratic Management Committee (DMC) is the basic institution that helps the government to manage the monasteries. Therefore, we should properly elect the members of the DMC and be able to give the power that lies with its leader to a religious figure, who is a true patriot and who abides by the religious laws as well as the laws of the country. We should put extra efforts to teach patriotism and the law to the monks and nuns. Based on the relevant decisions of the State Council that provide guidelines for the recognition of Tulkus, we should make our best efforts to frame a detailed measures on their implementation in accordance with the real conditions prevailing in the region. Thus we should be able to keep, through our own initiatives, the power to ourselves and take precautions to prevent the Dalai Clique from interfering in the recognition of Tulkus in order to manipulate the monasteries."

During the Sixth Session of the TAR People's Congress, the Regional Party Chief, Guo Qinlong, said on 10 September 2001: "As well as working to achieve a far better and wider results of our "Patriotic Re-education" campaigns, we should continue to strengthen this work and make all possible efforts to stop the political and spiritual intrusions made by the Dalai Clique

under the cover of religion. Thus we should be able to give the power that lies with the leadership of the monasteries to the 'patriotic' and 'advanced' religious figures. "

The DMCs thus established have usurped the power over all affairs of the monasteries, thus making the larger community of monks powerless and destroying the regular religious traditions as well as the system of imparting knowledge in these monasteries.

According to the Tibetan Center for Human Rights and Democracy (TCHRD), the so-called "Work Teams" of the "Patriotic Education" campaign pressurized 509 monks and nuns to flee their homeland in 2001.

In the same year, the Chinese authorities dispatched the "Work Teams" and "Public Security Bureau (PSB)" officials to the Serthar Buddhist Institute which hosted over 10,000 monk and nun students then, including Chinese. Ordering that only 1,400 students could stay in the Institute, over 8,600 of them were expelled and over 2,000 dwellings reduced to ashes.

Similarly, as claimed by the Tibetan Center for Human Rights and Democracy, the Chinese "Work Teams" arrived at the Yanchen Ghar, situated in the east of Palyul County, ordering the expulsion of over 1,500 monks and nuns as well as the destruction of 800 retreat dwellings.

In one of the (internal) documents of the *Qinghai Daily* dated 15 February 2002, it is written: "As a result of the pressure given from above, there are today only 46 monks in the Tso-jang (Haixi) region of Amdo, as opposed to 2170 monks it hosted in 1949. Compared to the statistics of 1958, there has been a reduction of 1209 monks." In 1949, the document further states, there were 69 lamas but today there are only 10 lamas. Under the circumstances, one monk had to reportedly look after three monasteries in the Tso-jang (Haixi) region, the document said.

Like in other Tibetan areas, numerous campaigns such as "Patriotic Re-education" and "Peace-Era Monastery" were also initiated in the Amdo region and framed a variety of regulations and control measures. Consequently even the freedoms to preach and receive teachings have been curtailed.

In 2004, despite repeated appeals made by the Tibetans belonging to the Dickyi Shinghe of the Chudoe Village in the TAR's Pemoe County, the Chinese Communist Party and the government destroyed a hermitage built by the local people themselves. There were, altogether, 25 monks and nuns living in the hermitage. All of them were expelled.

In June 2005, a hermitage built in the Dhodrag Shingde of the TAR's Nagartse County was reduced to the ground under the direction of the County's Communist Party.

In May 2007, as ordered by the Chinese government, the security people trampled upon the belief system of the Tibetan people by demolishing a 30-foot gold- and silver-plated statue of Padmasambhava standing in front of the Samye monastery, located in the Dranag County of the TAR's Lhoka Prefecture. Samye monastery was built in the middle of the eighth century with the blessings of Guru Padmasambhava.

On 28 September 2007, in the Darchen region of the TAR's Ngari County, a statue of Padmasambhava, erected by the people in the locality as an object of worship and veneration, was raised to the ground by the Chinese armed police.

Since August 2007 "Patriotic Re-education" campaigns have been conducted in 95 offices and departments, 18 counties, 850 primary and middle schools and 532 monasteries and nunneries. In an enlarged meeting of the party secretaries from the village, township, county and prefectural levels on 19 September 2007, Zhung Qali, the Deputy Head of the Sichuan Province United Front Work Department, said: "The struggle against splitism should be carried out keeping in mind these three crucial points: the importance of officials in the struggle against splitism; the basis of public support; and the importance of the monks and nuns. He also said that the rural population (nomads and farmers) should promote these principles: leadership of the Chinese Communist Party; people's democratic dictatorship; and the socialist system —popularly known as the "Three Pursuits".

Zhung further said: "We must criticize and expose the nature of the Dalai Clique's intention to split the Motherland and lay down a firm basis for waging a struggle against the splitists. If we want to carry out a successful struggle against the splitists, then our major area of focus should be the monks and nuns. The organs of various levels should implement in its entirety the Party's religious policy and, while working towards the management of Tibetan Buddhism in accordance with the established laws, ensure that the broad masses of the monks and nuns adopt a firm position of upholding one's country and religion, opposing splitism and maintaining the unity of the Great Motherland."

On 8 November 2007, the Deputy Party Secretary of Sichuan Province, Li Chonshi said: "We must resolutely ensure that our educational work achieve its desired results. In this regard, we should be genuinely able to understand the different policy demarcations. While opposing the Dalai, we should make a clear distinction between the Dalai Clique's political ambition to create divisions among the nationalities and our policy of promoting religious freedom; that the Dalai Clique is a 'minority' and the larger Tibetan population is the 'majority'; and that the evil hardliners who are the followers of the Dalai are 'some' and the public who respect the socialist system are 'the most'." Thus the party secretary has tried to trivialize the Tibetan issue.

According to *Kardze Daily*, in a so-called experimental campaign of "Patriotic Re-education" held in Lithang County from 4 September to 15 November 2007, 316 basic party institutions; 322 offices; 30 monasteries and nunneries; 38,905 professionals; 6,334 students belonging to primary and middle schools; 750 trading families; 3,602 immigrants and 310 employees from outside took part. As a result of the campaign, it is reported, 99 % of those working in the offices were declared to be "educated". It is also reported that 96% of the employees representing the three professions and 98% of the monks and nuns were declared to be "educated". Moreover signatures were collected on 400 compliance documents pertaining to the "Patriotic Re-education", the paper said.

On 11 September 2007, while addressing a meeting of the cadres in Lithang County, the Party Secretary of the Kardze Tibetan Autonomous Prefecture, Li Taoping said: "Dalai is not all a 'spokesperson' of the Tibetan masses. He is a true weapon of the international hostile forces. Dalai is one who wears a 'religious leader's' garb to split the nationalities. Worse, he is a political leader who advocates Tibet's independence. Dalai's publicizing of the 'Middle-Way Approach' is, in reality, scheming for 'Tibet's independence'. The struggle between the Dalai Clique and us is not at all a question of whether we believe in, or not believe in, religion. Nor is it an issue of whether Tibet is autonomous or not. It is an issue of protecting the unity of the Motherland and opposing the separation of nationalities. It is also an issue that exists between our enemy and us. Therefore, we must emphatically put into full practice the Central government's policy towards opposing the splitism and resolutely carry out to its eventual end the struggle against the Dalai and his Clique's separatist activities."

He further said: "We must clarify the wrong assumptions being made about the experimental activity carried out in the Lithang County that 'it shows the broad masses of the Tibetan officials and public are not trusted'; that 'it was a big publicity being made for a small issue'; that 'it was a loud cry for no pain'; as well as that the [patriotic-education] campaign being carried out in the area is only a token activity devoid of any meaning." This statement clearly shows that the Lithang episode (Rungye A'drak' protest) took place because the Chinese government attaches more importance to the Chinese officials, whereas the Tibetan officials are not trusted. It also shows that the Tibet Autonomous Region is autonomous only in name; the real powers are all in the hands of the Chinese government and officials.

Similarly, "Patriotic Re-education" campaign was conducted in Daba County of Kardze Tibetan Autonomous Prefecture. The Communist government of the Serla Township in Daba County, while undertaking "patriotic education" among the larger public comprising of the nomads and farmers, said that those who had not attained the required age could not be admitted into the monastery and consequently 12 novice monks were expelled.

On 13 December 2007, the Deputy Head of the Monitoring Department of Sichuan province, Yang Suping said in the Serta County of the Kardze Tibetan Autonomous Prefecture: "We must resolutely oppose the separatist activities of the Dalai Clique." Following this, a campaign was initiated whereby all those novice monks who are below the age of 18 were barred from being admitted into the monastery.

In Nyagrong County, the authorities announced what they call the "Eight Ifs and Six Nos" for nominating candidates to the two village committees as well as for the post of the village party chief. For example, a person cannot be nominated if he or she has participated in the Kalachakra Initiation given by His Holiness the Dalai Lama; if he/she has sent his/her children to schools run by the "Dalai Clique"; and if he/she has got admission into the monasteries or nunneries after having been recommended by the Dalai Lama. Moreover if the person is a Tulku who has not been approved by the Chinese government and if the person is found to possess the Dalai Lama's photos, or found to be tardy in implementing, or do not dutifully obey, the decisions and instructions of the Party and government, that person cannot be nominated to these posts.

Similarly, the authorities announced what they call the "Five Nos" in the Drago County and laid down the rules for nominating candidates to various posts.

In the Tawo County of the Kardze Tibetan Autonomous Prefecture, a mobilization meeting of the "Patriotic Re-education" campaign was held to "criticize" and "expose" the Dalai Lama. Aside of the monasteries and rural (farmers and nomads) areas, "patriotic" education was conducted in the primary and middle schools on the concepts of "Four Outlooks, Two Isms", the socialist outlook of "Eight Honors, Eight Disgraces" and the Chinese version of the Tibetan history. Moreover signature campaigns were undertaken in which the signatories were required to pledge their opposition to the Dalai Lama, while protecting the unity of the Motherland.

In the Tenpa County of the Kardze Tibetan Autonomous Prefecture, various activities were carried out in imparting "Patriotic Education". On 9 September 2007, a forum of the retired (senior) officials was convened where the participants were mobilized to oppose the Dalai Lama who is bent on splitting the Motherland.

In the Dartsedo County of the Kardze Tibetan Autonomous Prefecture, a gathering was held in which the county-level government officials, party members as well as the members of the people's congress and people's consultative conference gave speeches to show their contempt. In addition to this, campaigns were initiated to mobilize the public into respecting the leadership of the Chinese Communist Party; protecting the unity of the Motherland and fraternity among the nationalities; and promising to wage a sustained struggle against the "Dalai Clique" and other hostile forces.

Thus the Tibetans inside Tibet, be it the grown-ups or children, are not allowed to live in peace and are forced to issue false statements. Worse of all, they are asked to discredit their spiritual leader, His Holiness the Dalai Lama. Besides causing both the physical and psychological problems to the Tibetan people, a lot of time — which could, otherwise, have been spent on earning their livelihood or pursuing their religious or secular studies — is consumed by these "Patriotic Re-education" campaigns. And if they do not comply, they are thrown out of their monasteries and nunneries. Those who dare to air their honest views are labeled as "splittist" and are imprisoned and tortured. Under such circumstances, many monks and nuns either commit suicide or flee to safety in the exile Tibetan community.

MANAGING THE "LIVING BUDDHAS" OF TIBETAN BUDDHISM

Following the Third Work Forum on Tibet, a document was adopted in the Seventh Session of the Sixth Standing Committee members of the TAR Communist Party on 4 September 1994. Apart from many other things, the document says: "Based on the relevant decisions of the State Council that provide guidelines for the recognition of Tulkus, we should make our best efforts to frame a detailed measures on their implementation in accordance with the real conditions prevailing in the region. Thus we should be able to keep, through our own initiatives, the power to ourselves and take precautions to prevent the Dalai Clique from interfering in the recognition of Tulkus in order to manipulate the monasteries."

As such, on 1 March 2005, the People's Republic of China's regulation on religious affairs was implemented. The regulation, under its Article no. 27, forbids recognition of any "living Buddhas", or Tulkus, without prior approval from the Central government.

On 1 September 2007, China's State Administration of Religious Affairs issued an order no. 5 on *Management Measures for the Reincarnation of 'Living Buddhas' in Tibetan Buddhism*, containing 14 articles. The People's Republic of China (PRC) does not only claim that it is an atheist state, but has also included freedom of religious belief among the fundamental rights of the people in its constitution. And yet it tramples upon the centuries-old religious system of recognizing Tulkus by forcibly meddling in this purely religious matter, according to its political needs. It is very evident that the purpose of order is to handpick the spiritual heads of the various tradition of Tibetan Buddhism as they please, instead of recognizing someone who commands the respect of the Tibetan people.

Article 2 of the *Management Measures for the Reincarnation of 'Living Buddhas' in Tibetan Buddhism* says that the "reincarnating living Buddhas shall not be interfered with or be under the dominion of any foreign

organization or individual". This reflects the principal objective of the order, as does the ultimate motive of the Chinese government. At present His Holiness the Dalai Lama, the supreme leader of the entire Tibetan Buddhist world and the heads of the four schools of Tibetan Buddhism as well as the traditional Bon religion are all residing in exile. If a system is instituted, whereby all of them were to be denied the right to offer guidance, and have the ultimate say, in matters relating to the recognition of Tulkus in their respective schools, it will completely jeopardize the unique religious system of recognizing Tulkus.

In all areas belonging to the three traditional provinces of Tibet — now divided into the Tibet Autonomous Region (TAR), Qinghai Province, Kardze Tibetan Autonomous Prefecture, Ngapa Tibetan Autonomous Prefecture, Kanlo Tibetan Autonomous Prefecture, Dechen Tibetan Autonomous Prefecture, Pari Tibetan Autonomous County and Mili Tibetan Autonomous County — various religious management measures are being implemented to stop the appearance of a genuine heir to the religious thrones of all the Tibetan Buddhist traditions, including the Traditional Bon, by putting a ceiling on the number of Tulkus and by supervising their nurturing. These have created a strong sense of resentment not only to the monks and nuns, but also to the believers of Tibetan Buddhism throughout the world. Furthermore if the monks and nuns raise their voices to protect their religion and culture, they are branded as "splittist" and forcibly repressed. Never do they redress the problems of the monks and nuns. Instead, they have been making attempts to destroy the religious tradition, and particularly the monastic institutions, by carrying out a number of campaign activities.

DEMOGRAPHIC AGRRESSION

In the book *A Tibetan Revolutionary: The Political Life and Times of Baba Phuntsok Wangyal*, it is written: "Then I used Tibetan as an example of problems with current policy. Before Tibet was liberated, I said, I could count the total number of Chinese in Lhasa on my hands. And when first went to Shigatse in 1943, there was only Chinese shop, with one Chinese shopkeeper. Now there are huge numbers of Chinese workers and cadres, as well as their families, not to mention the Chinese army. This influx of Han Chinese has meant that many local occupations are being swallowed up by people from outside Tibet. This has not only been an economic hardship, but has also created many social problems, since it has attracted riff-raff who break laws and harm local security ethnic relationships. If the central government does not pay immediate attention to this, there is a danger that in twenty or thirty years, only the Potala Palace will be left in Lhasa as 'Tibetan'. The rest of Lhasa will be filled with Chinese speaking people. If this comes to pass, Lhasa, an object of worship and veneration by all Tibetans for thousands of years, will become extinct. And the term 'the new democratic and socialist modern Tibet' will become an empty slogan. We will be fooling ourselves and others with such terms. This would become the Chinese

Communist Party's biggest mistake in the international Communist Party movement."

As such, a large number of Chinese are presently settling in various parts of Tibet, particularly in those cities, towns and the mining areas where economic prospects are better. Consequently, the Tibetans are being reduced to a minority in their own country. Overwhelmed by the majority nationality, they continue to face innumerable problems.

The advent of railway in Gormo in 1985 has led to the further influx of outside population into the Amdo region of Tibet. According to the Chinese census for the year 2000, the total population of the so-called "Qinghai Province" is 51,81,560, of which the Tibetan population constitutes only 22.03%. The percentage of the Chinese population is 54.42 and that of the other nationalities is 23.53.

The census further reveals that of the total 2,48,922 population in the Tso-jang Tibetan Autonomous Prefecture, Tibetans constitute only 24.14% and the Chinese and other nationalities constitute 75.85%; and that of the total 3,32,094 population in the Tso-nub Tibetan Autonomous Prefectures, the Tibetans constitute only 12.15% and the Chinese and other nationalities constitute 87.84%. Similarly, it says that of the total 1,24,462 population in the Mili Tibetan Autonomous County, the Tibetans constitute 32.37% and the Chinese and other nationalities constitute 67.61%; of the total 2,21,347 population in the Pari Tibetan Autonomous County, Tibetans constitute 29.87% and the Chinese and other nationalities constitute 70.12%; and of total 353518 population in the Dechen Tibetan Autonomous County, Tibetans constitute 33.12% and the Chinese and other nationalities constitute 66.87%.

When these so-called Tibetan autonomous prefectures and counties were first established, the Tibetan population was more in these prefectures and counties. Today, however, the Tibetan populations have become less percentage-wise. Moreover the floating population, including traders and workers, as well as the military concentration are much more in these regions.

Following the opening of the railway line to Lhasa in 1 July 2006, the number of Chinese population has been increasing in many areas of the so-called "Tibet Autonomous Region (TAR)". As per Xinhua News Agency, out of the 2.45 million tourists who had come to the "TAR" in 2006, 90% of them were from the Mainland China. It has also speculated that 3-4 million tourists would come to the "TAR" in 2007. Anybody can see that the number of Chinese and other nationalities in the region, who are involved in tourism, trade, resource extraction and other manufacturing industries, are on the rise. For Example, 2000 Census shows that Lhasa has a total population of 22,301, of which 1,40,387 are Tibetans, 76,581 Chinese and 6,033 other nationalities. However those who have seen the present-day Lhasa say that the place is teeming with Chinese and other nationalities, so one could see only a few Tibetans here

and there. Judged from this statement, if we take the total number of 1,40,387 Tibetans to be few, then there must be over 400,000 Chinese in Lhasa.

Moreover, the total strength of the Ninth "TAR" People's Congress in 2008 is 437. Of these, 43 members are appointed from the People's Liberation Army (PLA) which constitutes 9.8% of the total strength as given above. This reveals the fact that there is a large concentration of PLAs in the region.

Besides harming the environment of Tibet and depleting its natural reserves, the population transfer policy has deprived the Tibetan people of the opportunities in the areas of economy, profession, education and social or political positions. Moreover it has contributed to the dilution of Tibetan language, culture as well as their customs and traditions. For example, these days if you do not know Chinese, you cannot get employments in Tibet. You cannot even perform your daily routines properly. Apart from this, the names of all the places of Tibet, including the names of the people, are being changed into Chinese. Thus, the Chinese government has been trying to stamp out all that is representative of Tibet and its people. These unfortunate developments have caused great anxiety to the Tibetan people.

Along with the demographic aggression that is taking place in Tibet, there is rampant corruption, substance abuses, theft and robbery, as well as prostitution in the country. This has not only contributed to the dilution of Tibetan value systems, but has also created additional problems to the Tibetan people. To substantiate this, let us quote two stories ran by the Xinhua News Agency. According to the Xinhua news dated 21 July 2007, the Chinese police of the so-called 'TAR' nabbed 70 alleged gang members, including ring leader Li Niambing in Shigatse (Ch. Xigaze) in July 2007 on charges of their involvement in organized crime, usury, public fighting and drug trafficking.

Again on 30 July 2007, Xinhua said the Public Security Department of the so-called Tibet Autonomous Region revealed that 23 members of an organized crime ring, with Yu Heping and Yu Xin, both Han Chinese, as the ring leaders, were convicted of organized crime, kidnapping, extortion, forcing women into prostitution, illegal possession of weaponry and gambling in the first instance trial carried out by the Nagchu County (Ch. Nagqu) court in January 2007.

ENVIRONMENTAL CRISIS

His Holiness the Dalai Lama has always advised us to preserve and protect our natural environment. This has helped immensely in the protection of the world environment. The need for protecting Tibet's environment is an issue that the Tibetans have been pursuing for many years.

For centuries, our forbears have attached great value to the natural environment and taken good care of it. That is why, they refer to Tibet as "the exalted land fenced by the snow mountains". Prior to the Chinese arrival in Tibet in 1949-50, the high mountains in Tibet used to remain covered in snow throughout the four seasons of a year. These mountains are the origins of many rivers that provide life and sustenance to millions of people downstream. The high and low lands of Tibet abound in mineral resources, which our ancestors have preserved in their pristine forms. Moreover Tibet boasts rich forest and vegetation, as well as a countless number of animal and bird species which they did not exploit. In short, our forefathers have lived in close harmony with nature. This has helped tremendously in the protection of the world environment in general, and particularly the environment of Tibet's neighboring countries, including China, as well as in the development of these countries.

For the last over 50 years, however, the Chinese government has undertaken massive denudation of forests and resource extraction in Tibet, as well as the killing of animals and birds for their pelts and furs. They have also constructed many dams and factories. The smokes emitted by these factories and other industrial wastes have polluted the land, water and air of Tibet. The cumulative effect of all this is that the land and people of Tibet have suffered irreparable loss, the impact of which is felt in the entire world, particularly in China and other neighboring countries, in the form of global warming and other meteorological disasters.

Today, the reality inside Tibet is that the temperature is rising and the snowline is melting at an alarming rate. Moreover the region is experiencing many environmental and ecological problems such as the delayed monsoon, floods, drought, desertification and the drying up of lakes and water heads. Birds and other wildlife species which are unique to Tibet, as well as the many tree and plant species, including medicinal herbs, are on the verge of extinction.

Xinhua news dated 21 November 2007 said: "Meteorological experts in southwest China's Tibet Autonomous Region have expressed concern that global warming is threatening the ecology of the region. 'The warming climate has caused more meteorological disasters than ever in Tibet. Problems like receding snow lines, shrinking glaciers, drying grasslands and desert expansion are increasingly threatening the natural eco-system in the region,' said Song Shanyun, the director of the Tibet Regional Meteorological Bureau. 'Natural disasters, like draughts, landslides, snowstorms and fires are more frequent and calamitous now. The tolls are more severe and losses are bigger,' he said.

"Song cited two major disasters in 2000, which cost total losses of 1.4 billion yuan. In April 2000, a thawed snowcap triggered what experts described as a 'rare and extremely large-scale' landslide in Nyingchi prefecture in southeast

Tibet. More than 300 million cubic meters of debris, piling up to 1000 meters high, blocked a river and besieged more than 4,000 people. The other disaster was in Xingaze city in southern Tibet, when a flood of the size that usually occurs only once in a century affected more than 60,000 people and inundated thousands of hectares of cropland.

"The region, home to the Qinghai-Tibet Plateau, regarded as a barometer for the world's climate, has seen various signs of global warming. A study by the bureau shows the temperature in Tibet has been rising by 0.3 degrees Celsius every ten years, about 10 times the speed of the national average, which is 0.4 degrees every century. 'The temperature rise in Tibet is only a miniature of the global warming trend,' said Zhang Hezhen, a senior engineer with the bureau. Tibet just experienced its third warm winter in the last seven years between December 2006 and February 2007, with a temperature rise of nine degrees in some areas.

"Statistics show that glaciers at the plateau have melted at an annual average rate of 131.4 square kilometers over the past three decades. Scientists have even warned that Mount Qomolangma, also known as Mount Everest, which sits in the southern part of Xigaze at 8844.43 meters above sea level, will eventually lose its cover of snow and ice if global warming continues to melt glaciers in the plateau."

According to Xinhua news dated 4 June 2007, Chinese experts have warned that "the rapidly shrinking glaciers on the Qinghai-Tibet Plateau in southwest China, dubbed the 'roof of the world' might cause floods, drought as well as famine affecting millions in Asia unless measures are taken to curb global warming". They have further stated that "several lakes in Nagqu Prefecture in northern Tibet have swollen to flood pastureland and local homes since 2000" and that "if the glaciers continue to melt at the current speed, most of them will have disappeared and rivers in their lower reaches will have dried up by 2100".

Reuters (22 July 2007) said that the annual average temperature rise in Tibet is 0.3 degrees Celsius, which is the highest rise in temperature across the world.

According to *China Daily* dated 1 February 2007, the Chinese researchers have said that "the rising temperatures on the Roof of the World will have a rippling effect on climate and environmental changes. It also said, "the data collected from the Qinghai-Tibet Plateau by scientists show that its temperature has risen by up to 0.42 Celsius each decade since 1980s."

Asianews.it warned, on 11 March 2007, that there is a real danger for Tso-
ngonpo (Ch. Qinghai lake) to dry up. It said: "A researcher at the Chinese Academy of Sciences said that the growing influx of tourists, linked to

construction of the new railway, threatened to make China's largest saltwater vanish in less than a decade. The lake is a rare habitat of animals and plants."

In the *China Daily* dated 11 July 2007, it is written: "The fact is, the sand are from the dunes south of the lake which are moving at a speed of 5.9 to 8.6 meters each year, and growing about 20 meters higher every year. The annual loss of water in the lake adds up to some 436 million cubic meters and up until now, 20 square kilometers has turned to desert. (T)he lake currently covers an area of 4,200 square kilometers, but in the 1950s, it was over 4,500."

Xinhua (19 August 2006) has warned that "the increasing influx of tourists endangers the migration of antelopes". It has shown that in 2005, 11 antelopes were killed while crossing the Qinghai-Tibet highway.

The mammoth "West to East Electricity Diversion" program entails constructing many dams in Tibet for taming its waters. While this has proved helpful in terms of providing electricity for China, but the impact these massive constructions have on the natural movement of rivers is devastating. Both humanity and animals, who live on the banks of these rivers, are already experiencing this.

In 2007, the Tibetan public in the Tawo County (Kardze Tibetan Autonomous Prefecture) led a peaceful campaign to appeal to the authorities to stop mining in the region. At that time, the Chinese police arrested and incarcerated a considerable number of Tibetans. This incident shows that the Tibetan rural population (farmers and nomads) takes keen interest in the protection of their environment.

ECONOMIC CRISIS

Xinhua (18 July 2007) said: "Beer brewed from plateau barley, mineral water from an altitude of 5,100 meters, dried yak meat and yogurt — you don't have to travel to Tibet for the goods now that trains on the plateau have nearly halved production costs and shipped more Tibet's specific products to the rest of China." This shows that the railway has provided easier means of transportation for bringing people from China to Tibet, as well as carting away Tibet's natural resources and other produce to China.

As claimed by the China Tibet Information Center (10 July 2007) that "about 56,000 Tibetans have benefited from the Housing Project launched in Tibet Autonomous Region since 2006", many Tibetans in the so-called TAR were asked to destroy their traditional houses. Even though many farmers and nomads were not willing to part with their paternal (traditional) land, they were asked to settle somewhere else. They were forced to build new houses although they did not have money to spend on it.

BBC (12 August 2007) said: "If they railway has brought benefits, critics say they have not been evenly distributed. All the good jobs, they claim, are being taken by China's dominant Han people who move to Tibet to find work. That seems to be at least partly the case at the Hada Group, a Tibetan-run firm in Lhasa making traditional furniture and ironware. Group Chariman Qun Pei said more than 90% of the company's workers are ethnic Tibetans. But he later admitted that the firm had taken on 1,200 temporary workers from other parts of the country this year." As such, the so-called economic progress in Tibet has not benefited the Tibetan people much.

EDUCATIONAL AND HEALTH PROBLEMS

China's constitution and the Regional National Autonomy Law provide that the minority nationalities have the right to protect and preserve their unique cultures and languages. The reality, however, is just the opposite. Looking down upon the Tibetan language and culture, the Chinese government has been implementing numerous policies through sheer force and repression, thus reducing the whole educational system into nothing but a means to achieve their petty political objectives.

Speaking at the Fifth TAR Conference on Education on 26 October 1994, the then regional Party Secretary, Chen Kuiyuan, said: "The success of our education does not lie in the number of diplomas issued to graduates from universities, colleges, ... and secondary schools. It lies, in the final analysis, in whether our graduating students are opposed to or turn their hearts to the Dalai clique and in whether they are loyal to or do not care about our great motherland and the great socialist cause. This is the most obvious and the most important criterion for assessing the outcome of our educational work and the mistakes made there of."

Chen's statement, in reality, forms the core of the Chinese government's education policy in Tibet. Consequently the educational standard of the Tibetans continue to remain at the lowest rung of the educational ladder in the whole of China. Independent reports published by many government and non-governmental organizations bear testimony to this fact. For example, China's 2000 Census shows that 48% of the Tibetans above the age of 15 are illiterate. The United Nations Human Development (UNDP) Report 2005 has pointed out that the Tibet Autonomous Region (TAR) ranks at the lowest rung of the educational ladder in the whole of China; that 54.9% of its total population cannot read and write; and that its school enrollment rate is the lowest in the whole of China.

With the approval of the Chinese government, the UN Special Rapporteur on the Right of Education, Dr. Katarina Tomasevski, undertook a two-week educational survey in China. In her report, she has recommended that there

is a need to improve the educational situation of the minority nationalities. She has also pointed out that 39.5% of the youths in the Tibet Autonomous Region are illiterate.

In her statement released on 30 August 2004, the UNICEF Executive Director, Ms. Carol Bellamy, criticized that the Tibet Autonomous Region has a poor basic educational facilities, adding that "although the national school enrollment rate has climbed from 92% to 98%, only 31% of the children in the region have access to the 9-year compulsory education."

According to the 2006 report of FAFO, a research center based in China and Norway, 59% of the Tibetans living outside the Tibet Autonomous Region are illiterate; only 13% of the Children have acquired more than the primary school (sixth grade) education; 27% of the youth (between the age of 15 and 25) have not been to schools beyond the fifth grade; 35% of the children (between the age of 7 and 14) do not go to schools at all; and 40% of the Tibetans do not have easy access to primary school education." These figures reveal that the educational standard of the Tibetans in Tibet is extremely poor.

Due to the reasons cited above, every year thousands of Tibetan youths — in order to obtain a decent religious and secular education — leave their families behind and come to India, negotiating a treacherous journey across the Himalayas.

Article 21 of the Law of the People's Republic of China on Regional National Autonomy states: "While performing its functions, the organ of self-government of a national autonomous area shall, in accordance with the regulations on the exercise of autonomy of the area, use one or several languages commonly used in the locality; where several commonly used languages are used for the performance of such functions, the language of the nationality exercising regional autonomy may be used as the main language. In reality, however, there is no guarantee whatsoever in the day-to-day conduct of our lives to protect the Tibetan language. In every field — be it education, business or administration — Chinese language is used more commonly than Tibetan. As a result, Tibetans automatically find themselves in a situation where they do not even know their own language. And even if they know the language, it is of not much use for them.

Under such circumstances, the late 10th Panchen Lama as well as many Tibetan scholars and researchers have — without worrying about the consequences it may entail — pointed out that the Tibetan language is already losing its relevance in Tibet, not to speak of the lack of initiative on the part of the Chinese government to preserve it.

In 1988, the late Panchen Lama, while addressing the first meeting of China's Institute of Tibetology in Beijing, commented: "The land, which managed itself well for 1,300 years, lost its language within 20 years of its liberation under the

leadership of the Communist Party." He further said: "The Tibetan studies should have a foundation. And that foundation is two-fold — i.e. the religion and culture of Tibet. So far we have underestimated these subjects. We have not given importance to these at all."

In 1992 Professor Dungkar Lobsang Trinley — one of modern-day Tibet's leading cultural and intellectual figures who was also recognized by the Chinese leadership as a "national treasure" — said that "in spite of Tibetan being declared the first language to be used in all government offices and meetings, and in official correspondence, Chinese has been used everywhere as the working language." This state of affairs, he argued, resulted in Tibetans losing control over their destiny. Professor Dungkar went on to say, "All hope in our future, all other developments, cultural identity, and protection of our heritage depends on this (Tibetan language). Without educated people in all fields, able to express themselves in their own language, Tibetans are in danger of being assimilated. We have reached this point."

Dherong Tsering Thondup, another scholar in Tibet, raised a similar concern after conducting a detailed survey of the status of Tibetan language in many parts of Eastern Tibet, now part of China's Sichuan Province. In his report, published in the early 1990s, Dherong writes: "Our resourceful language will disappear at the hands of this very generation of Tibetans. Seen from the perspectives of a country which has been independent in history, as well as from the perspectives of a nationality that has a common language understood by all Tibetans, we should recognize that this sad state of affairs is indeed disgraceful to us Tibetans. If such a thing happens in a Chinese-inhabited area, they will surely consider it as disgraceful to that nationality and a sad state of affairs. Furthermore most of the Chinese will show their discontent.

"There are three principal reasons for such a critical state of the Tibetan language in our own country: the first is the Chinese government's chauvinistic policy, which accelerates the process of Sinicization; the second is the notion of Tibetan being a worthless language in today's society; and the third, the inferiority complex suffered by Tibetans, which hampers their initiatives to protect their own language."

In his book *Thunderous Secrets to the People of the Snowland in the 21st Century* published in 1996, Khenpo Jigme Phuntsok has written: Actually, the Tibetan language has no value in present-day Tibet. For instance, if a letter were mailed with an address written in Tibetan, it wouldn't reach its destination even within Tibet, let alone outside. There is no place available where one could send telegrams in Tibetan. In the case of travels, no matter how literate a person is in Tibetan, he would not be able to know the bus timing or read the seat number on his ticket. Even if one has to look for a hospital or a shop in the county headquarters or a city, the knowledge of

Tibetan is useless. A person who knows only Tibetan will find it difficult even to buy daily necessities. If our language is useless in our own country, where else will it have any use?"

Many of the impartial (Tibetan) leaders and scholars have, thus, aired their views to the Chinese government that their current policy on Tibet is wrong and that it has put the Tibetan identity in real danger of being exterminated. However China continues to trample upon the benefits of the Tibetan people by employing further measures of repression. Zhou Yong-kang, Communist Party Secretary for Sichuan province said at a meeting of China's National People's Congress in March 2000 that the teaching of Tibetan in schools was "a drain on government resources".

These are, in fact, the driving forces behind the recent desperate steps taken by the Tibetans to rise up against the Chinese government for their rights and freedoms. Needless to say that to bring about unity among the nationalities, equal rights and opportunities should be provided in the field of education to all of them.

Regarding health issues, many of the Tibetan areas are extremely poor as far as the basic health care facilities and awareness is concerned. Some independent health researchers have concluded that Tibet is among those areas where the incidences of the rare Kashin-Beck (Big Bone) disease, blindness and malnutrition are the highest. They have also said that in the whole of China, Tibet has the highest tuberculosis prevalence rate. In the 2005 China Human Development Report of the United Nations Development Program, it is written that the basic health care facility as well as the average life expectancy in the Tibet Autonomous Region is the poorest in the whole of China.

Likewise, The World Health Organization's report titled *Environment and People's Health in China* says that 38.89% percent of the TAR's total population does not have access to the basic health care facility. It also says that among the five high health risk provinces of China, Tibetan Autonomous Region tops the health risk index.

ANTI-FUR CAMPAIGN

There was a practice of Tibetans inside Tibet wearing animal pelts on their dresses in recent years. There were few Tibetans even engaged in trading of these endangered items. These actions were observed and reported in the Medias. Simultaneously, Wildlife protection organizations raised their concerns.

His Holiness the Dalai Lama has raised His concerns on several occasions and asked Tibetans to stop using these items. Particularly on 9 January 2006,

during Kalachakra ceremony held at Amravati, south India, where tens and thousands of Tibetans gathered, He said, *"I emphasized this so many times before. I once again emphasize to all of you, particularly those from Tibet, that flaunting clothes trimmed with animal skins is nothing but an act of stupidity - a source of embarrassment to you and your fellow Tibetans". "We should realize that sometimes it is the local Chinese leaders who are deliberately urging Tibetans to put on their "best and finest" clothes during festivals. Unfortunately, some innocent and silly Tibetans seem to follow the urgings of these Chinese, and thus show up with clothes trimmed with animal skins and expensive jewellery"*.

After that appeal, the response from the Tibetans all over has been overwhelming. In February 2006, The Tibetans inside Tibet started a huge campaign of burning animal pelts. Some Tibetans voluntarily took the responsibility of creating awareness among the general Tibetans. The Tibetans all over Tibet stopped using endangered animal skins in any form. The campaign has been a huge success.

The Chinese government's reaction:

The protection of wild animals is not only the responsibility of Tibetans; it is a universal responsibility of human beings in general. The governments in particular have the special responsibility to implement their laws and policies. On contrary, the Chinese government banned the campaign and politicized the whole campaign. While arguing that the campaign is creating social instability, the Chinese government officials issued warnings, interrogated and detained Tibetans involved in the campaign. In Ngawa county alone, eight Tibetans involved in the campaign were detained and interrogated in February 2006. Animal skin burning campaign all over Tibet were banned. In addition, all campaign materials -cds, pamphlets etc. - were confiscated and banned for distribution. The Chinese Government also ordered the general Tibetans to wear dresses decorated with animal skins during government functions and other festivals. On one occasion, the Communist Party officials forced the local TV news presenters to wear such dress. According to *Times Online UK, dated 27th July 2007, a Tibetan art performer at Yushu annual horse racing festival said "I don't want to wear this skin but we have to," he told the Times. "It's an order from the Government. I hate wearing this. It's a terrible thing. The Dalai Lama said we must not wear skins" He dropped his voice to a whisper: "The Dalai is our King, you know."*

The Chinese embassy in London in response to the campaign said *"The Chinese govt's stance is pretty clear - we are no not against protecting wild animals but any action should no disturb social order and I would rather think the gathering and burning of animal skins did disturb social order. The call from Dalai Lama has other than purposes than protection of wild animals in Tibet because with such actions it is not in favor of protection wild animals but rather yet the disturbance of social order"*.

These actions not only conforms to their "Law of the People's Republic of China on the Protection of Wildlife", (adopted on November 8, 1988) but grossly violates it. The burning of endangered animal skins does not violate the law in any way and more over, it is visible to any one that it is not at all a reason for social instability.

The actions committed by the Chinese government not only go against the law but it is against the human conscience. These actions, therefore, intentionally created a fresh resentment among the Tibetans all over.

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