



# Tibet News

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The Newsletter of the **Tibet Information Office** for Australia, New Zealand & South East Asia



**Tibet Information Office of His Holiness the Dalai Lama** expresses its profound gratitude and appreciation to the People, Government, and Tibet Support Groups in Australia for their solidarity and support towards Tibetans in times of difficulty. Your support is not just for the Tibetan cause but for the spirit of human rights and human dignity. We also thank you for allowing Tibetans to experience freedom in Australia which has been deprived in Tibet for 50 years.

## The Statement of His Holiness the Dalai Lama on the Fiftieth Anniversary of the Tibetan National Uprising Day

10 March, 2009

Today is the fiftieth anniversary of the Tibetan people's peaceful uprising against Communist China's repression in Tibet. Since last March widespread peaceful protests have erupted across the whole of Tibet. Most of the participants were youths born and brought up after 1959, who have not seen or experienced a free Tibet. However, the fact that they were driven by a firm conviction to serve the cause of Tibet that has continued from generation to generation is indeed a matter of pride. It will serve as a source of inspiration for those in the international community who take keen interest in the issue of Tibet. We pay tribute and offer our prayers for all those who died, were tortured and suffered tremendous hardships, including during the crisis last year, for the cause of Tibet since our struggle began.

Around 1949, Communist forces began to enter north-eastern and eastern Tibet (Kham and Amdo) and by 1950, more than 5000 Tibetan soldiers had been killed. Taking the prevailing situation into account, the Chinese government chose a policy of peaceful liberation, which in 1951 led to the signing of the 17-point Agreement and its annexure. Since then, Tibet has come under the control of the People's Republic of China. However, the

Agreement clearly mentions that Tibet's distinct religion, culture and traditional values would be protected.

Between 1954 and 1955, I met with most of the senior Chinese leaders in the Communist Party, government and military, led by Chairman Mao Zedong, in Beijing. When we discussed ways of achieving the social and economic development of Tibet, as well as maintaining Tibet's religious and cultural heritage, Mao Zedong and all the other leaders agreed to establish a preparatory committee to pave the way for the implementation of the autonomous region, as stipulated in the Agreement, rather than establishing a military administrative commission. From about 1956 onwards, however, the situation took a turn for the worse with the imposition of ultra-leftist policies in Tibet. Consequently, the assurances given by higher authorities were not implemented on the ground. The forceful implementation of the so-called "democratic" reforms in the Kham and Amdo regions of Tibet, which did not accord with prevailing conditions, resulted in immense chaos and destruction. In Central Tibet, Chinese officials forcibly and deliberately violated the terms of the 17-point Agreement, and their heavy-handed tactics increased day by day. These desperate developments left the

Tibetan people with no alternative but to launch a peaceful uprising on 10 March 1959. The Chinese authorities responded with unprecedented force that led to the killing, arrests and imprisonment of tens of thousands of Tibetans in the following months. Consequently, accompanied by a small party of Tibetan government officials including some Kalons (Cabinet Ministers), I escaped into exile in India. Thereafter, nearly a hundred thousand Tibetans fled into exile in India, Nepal and Bhutan. During the escape and the months that followed they faced unimaginable hardship, which is still fresh in Tibetan memory.

### In this issue....

His Holiness Statement on	
10 March National Uprising Day ...	1
The Kashag Statement on	
10 March National Uprising Day ...	4
Chinese New Year Message.....	6
Austrian News .....	7
Inside Tibet .....	8

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Having occupied Tibet, the Chinese Communist government carried out a series of repressive and violent campaigns that have included "democratic" reform, class struggle, communes, the Cultural Revolution, the imposition of martial law, and more recently the patriotic re-education and the strike hard campaigns. These thrust Tibetans into such depths of suffering and hardship that they literally experienced hell on earth. The immediate result of these campaigns was the deaths of hundreds of thousands of Tibetans. The lineage of the Buddha Dharma was severed. Thousands of religious and cultural centres such as monasteries, nunneries and temples were razed to the ground. Historical buildings and monuments were demolished. Natural resources have been indiscriminately exploited. Today, Tibet's fragile environment has been polluted, massive deforestation has been carried out and wildlife, such as wild yaks and Tibetan antelopes, are being driven to extinction.

These 50 years have brought untold suffering and destruction to the land and people of Tibet. Even today, Tibetans in Tibet live in constant fear and the Chinese authorities remain constantly suspicious of them. Today, the religion, culture, language and identity, which successive generations of Tibetans have considered more precious than their lives, are nearing extinction; in short, the Tibetan people are regarded like criminals deserving to be put to death. The Tibetan people's tragedy was set out in the late Panchen Rinpoche's 70,000-character petition to the Chinese government in 1962. He raised it again in his speech in Shigatse in 1989 shortly before he died, when he said that what we have lost under Chinese communist rule far outweighs what we have gained. Many concerned and unbiased Tibetans have also spoken out about the hardships faced by the Tibetan people. Even Hu Yaobang, the Communist Party Secretary, when he arrived in Lhasa in 1980, clearly acknowledged these mistakes and asked the Tibetans for their forgiveness. Many infrastructural developments such as roads, airports, railways, and so forth, which seem to have brought progress to Tibetan areas, were really done with the political objective of sinicising Tibet at the huge cost of devastating the Tibetan environment and way of life.

As for the Tibetan refugees, although we initially faced many problems such as great differences of climate and language and difficulties earning our livelihood, we have been successful in re-establishing ourselves in exile. Due to the great generosity of our host countries,

especially India, Tibetans have been able to live in freedom without fear. We have been able to earn a livelihood and uphold our religion and culture. We have been able to provide our children with both traditional and modern education, as well as engaging in efforts to resolve the Tibet issue. There have been other positive results too. Greater understanding of Tibetan Buddhism with its emphasis on compassion has made a positive contribution in many parts of the world.

Immediately after our arrival in exile we began to work on the promotion of democracy in the Tibetan community with the establishment of the Tibetan Parliament-in-Exile in 1960. Since then, we have taken gradual steps on the path to democracy and today our exile administration has evolved into a fully functioning democracy with a written charter of its own and a legislative body. This is indeed something we can all be proud of.

Since 2001, we have instituted a system by which the political leadership of Tibetan exiles is directly elected through procedures similar to those in other democratic systems. Currently, the directly-elected Kalon Tripa's (Cabinet Chairperson) second term is underway. Consequently, my daily administrative responsibilities have reduced and today I am in a state of semi-retirement. However, to work for the just cause of Tibet is the responsibility of every Tibetan, and I will uphold this responsibility.

As a human being my main commitment is in the promotion of human values; this is what I consider the key factor for a happy life at the individual level, family level and community level. As a religious practitioner, my second commitment is the promotion of inter-religious harmony. My third commitment is of course the issue of Tibet due to my being a Tibetan with the name of the 'Dalai Lama', but more importantly it is due to the trust that Tibetans both inside and outside Tibet have placed in me. These are the three important commitments, which I always keep in mind.

In addition to looking after the well being of the exiled Tibetan community, which they have done quite well, the principal task of the Central Tibetan Administration has been to work towards the resolution of the issue of Tibet. Having laid out the mutually beneficial Middle-Way policy in 1974, we were ready to respond to Deng Xiaoping when he proposed talks in 1979. Many talks were conducted and fact-finding delegations dispatched. These, however, did not bear any concrete

results and formal contacts eventually broke off in 1993.

Subsequently, in 1996-97, we conducted an opinion poll of the Tibetans in exile, and collected suggestions from Tibet wherever possible, on a proposed referendum, by which the Tibetan people were to determine the future course of our freedom struggle to their full satisfaction. Based on the outcome of the poll and the suggestions from Tibet, we decided to continue the policy of the Middle-Way.

Since the re-establishment of contacts in 2002, we have followed a policy of one official channel and one agenda and have held eight rounds of talks with the Chinese authorities. As a consequence, we presented a Memorandum on Genuine Autonomy for the Tibetan People, explaining how the conditions for national regional autonomy as set forth in the Chinese constitution would be met by the full implementation of its laws on autonomy. The Chinese insistence that we accept Tibet as having been a part of China since ancient times is not only inaccurate but also unreasonable. We cannot change the past no matter whether it was good or bad. Distorting history for political purposes is incorrect.

We need to look to the future and work for our mutual benefit. We Tibetans are looking for a legitimate and meaningful autonomy, an arrangement that would enable Tibetans to live within the framework of the People's Republic of China. Fulfilling the aspirations of the Tibetan people will enable China to achieve stability and unity. From our side, we are not making any demands based on history. Looking back at history, there is no country in the world today, including China, whose territorial status has remained forever unchanged, nor can it remain unchanged.

Our aspiration that all Tibetans be brought under a single autonomous administration is in keeping with the very objective of the principle of national regional autonomy. It also fulfils the fundamental requirements of the Tibetan and Chinese peoples. The Chinese constitution and other related laws and regulations do not pose any obstacle to this and many leaders of the Chinese Central Government have accepted this genuine aspiration. When signing the 17-point Agreement, Premier Zhou Enlai acknowledged it as a reasonable demand. In 1956, when establishing the Preparatory Committee for the "Tibet Autonomous Region", Vice-Premier Chen Yi pointing at a map said, if Lhasa

could be made the capital of the Tibet Autonomous Region, which included the Tibetan areas within the other provinces, it would contribute to the development of Tibet and friendship between the Tibetan and Chinese nationalities, a view shared by the late Panchen Rinpoche and many educated Tibetans, cadres among them. If Chinese leaders had any objections to our proposals, they could have provided reasons for them and suggested alternatives for our consideration, but they did not. I am disappointed that the Chinese authorities have not responded appropriately to our sincere efforts to implement the principle of meaningful national regional autonomy for all Tibetans, as set forth in the constitution of the People's Republic of China.

Quite apart from the current process of Sino-Tibetan dialogue having achieved no concrete results, there has been a brutal crackdown on the Tibetan protests that have shaken the whole of Tibet since March last year. Therefore, in order to solicit public opinion as to what future course of action we should take, the Special Meeting of Tibetan exiles was convened in November 2008. Efforts were made to collect suggestions, as far as possible, from the Tibetans in Tibet as well. The outcome of this whole process was that a majority of Tibetans strongly supported the continuation of the Middle-Way policy. Therefore, we are now pursuing this policy with greater confidence and will continue our efforts towards achieving a meaningful national regional autonomy for all Tibetans.

From time immemorial, the Tibetan and Chinese peoples have been neighbours. In future too, we will have to live together. Therefore, it is most important for us to co-exist in friendship with each other. Since the occupation of Tibet, Communist China has been publishing distorted propaganda about Tibet and its people. Consequently, there are, among the Chinese populace, not many who have a true understanding about Tibet. It is, in fact, very difficult for them to find the truth. There are also ultra-leftist Chinese leaders who have, since last March, been undertaking a huge propaganda effort with the intention of setting the Tibetan and Chinese peoples apart and creating animosity between them. Sadly, as a result, a negative impression of Tibetans has arisen in the minds of some of our Chinese brothers and sisters. Therefore, as I have repeatedly appealed before, I would like once again to urge our Chinese

brothers and sisters not to be swayed by such propaganda, but, instead, to try to discover the facts about Tibet impartially, so as to prevent divisions among us. Tibetans should also continue to work for friendship with the Chinese people.

Looking back on 50 years in exile, we have witnessed many ups and downs. However, the fact that the Tibet issue is alive and the international community is taking growing interest in it is indeed an achievement. Seen from this perspective, I have no doubt that the justice of Tibet's cause will prevail, if we continue to tread the path of truth and non-violence.

As we commemorate 50 years in exile, it is most important that we express our deep gratitude to the governments and peoples of the various host countries in which we live. Not only do we abide by the laws of these host countries, but we also conduct ourselves in a way that we become an asset to these countries. Similarly, in our efforts to realise the cause of Tibet and uphold its religion and culture, we should craft our future vision and strategy by learning from our past experience.

I always say that we should hope for the best, and prepare for the worst. Whether we look at it from the global perspective or in the context of events in China, there are reasons for us to hope for a quick resolution of the issue of Tibet. However, we must also prepare ourselves well in case the Tibetan struggle goes on for a long time. For this, we must focus primarily on the education of our children and the nurturing of professionals in various fields. We should also raise awareness about the environment and health, and improve understanding and practice of non-violent methods among the general Tibetan population.

I would like to take this opportunity to express my heartfelt gratitude to the leaders and people of India, as well as its Central and State Governments, who despite whatever problems and obstacles they face, have provided invaluable support and assistance over the past 50 years to Tibetans in exile. Their kindness and generosity are immeasurable. I would also like to express my gratitude to the leaders, governments and peoples of the international community, as well as the various Tibet Support Groups, for their unstinting support.

May all sentient beings live in peace and happiness!

The Dalai Lama  
10 March 2009

# STATEMENT OF THE KASHAG ON THE 50th ANNIVERSARY OF THE TIBETAN NATIONAL UPRISING DAY

Today, 10 March 2009, is the 50th anniversary of the Tibetan people's peaceful uprising against the repression and occupation of Tibet by the People's Republic of China. On this important anniversary, the Kashag pays its tribute and respect to those brave men and women who have sacrificed their lives for the national, religious and political cause of the Tibetan people in general, and, particularly, to those who have lost their lives during the non-violent protests carried out in the three traditional provinces of Tibet since last 10 March. We also express our solidarity with those Tibetans who continue to suffer hardships, torture and repression. The Kashag also extends its heartfelt sentiments and regards to all the Tibetans in and outside Tibet.

Looking back on the good and bad times experienced by the Tibetan people during the past 50 years, one witnesses numerous unimaginable changes that have taken place. Since the occupation of Tibet by the People's Republic of China in 1949, the Chinese government unleashed a series of coercive and repressive campaigns under different forms and names, such as "suppression of reactionaries, democratic reform, class struggle, Cultural Revolution", communes, imposition of martial law, infrastructure development and Western Development Programmes. All these were aimed at sinicising Tibet and eliminating the Tibetan identity. That the Tibetan people endured such depths of untold physical and mental hardships and sufferings under these campaigns are clearly indelible in the minds of all Tibetans and, therefore, need no repetition.

Whatever numerous methods, such as oppression, torture, deception, propaganda and brainwashing the Chinese government adopted, these, however, failed to change, even slightly, the mentality and inner strength of the Tibetan people. This is evident by the fact that people's faith in religion, pride in Tibetan identity, and, especially their faith in His Holiness the Dalai Lama have remained unshakeable for three generations. This strength of the Tibetan people is not only cherished in their hearts but is also openly expressed and continued to be expressed, regardless of the danger it poses to their lives, through non-violent protests such as the ones that swept Tibet since last March. This has attracted the interest and support from the international community, which gives new hope and faith to the Tibetan people. These protests also constitute the most effective response to the massive propaganda that says China has "liberated" the Tibetan people who were ignorant and backward, that it has brought modern development, and that, except a few separatists, most

Tibetans regard the Chinese government and the Communist Party as the Buddha. The Kashag admires and appreciates the courage and determination of the Tibetans in Tibet. We believe that they will continue to keep their courage and determination.

When nearly a hundred thousand Tibetans came into exile in 1959, they not only faced severe problems of climatic change, language barrier and difficulty in earning livelihood, but also became strangers without a friend. As everything was so strange that Tibetans recalled the old Tibetan saying; "except the sky and earth, everything else was unfamiliar." However, soon after, many settlements, monastic and educational institutions were established in the host countries. Presently in India, Nepal and Bhutan, there are total of 49 Tibetan settlements, 223 monasteries including the great monastic institutions, nunneries, and tantric monasteries, 77 educational institutions in which modern education blended with the traditional values are taught, 54 community health centres and hospitals, 14 aged people home. All the facilities are in place for the Tibetans to fulfil their individual wishes and earn their livelihood. In addition, there are 11 Offices of Tibet around the world. The Tibetans living around the world have successfully formed associations in their respective countries and have been contributing towards the cause of Tibet. There are a large number of Tibetan Buddhist centres as a result of the widespread flourishing of Tibetan Buddhism in the world. These Buddhist centres have helped not only in providing immediate and long-term happiness and benefits to many people, but also in further gaining the goodwill and support of the international people for Tibet and the Tibetans. There is also an increasing number of the Tibet Support Groups.

Because of the goodwill and support of the international people and the Tibet Support Groups for the Tibetans and their culture, their democratic governments are obliged to support the Tibetan cause. As a result, the level of understanding of and support for the Tibetan cause has grown considerably in the international community. This could not, however, be accomplished with the hard work of Tibetan exiles alone. That this was accomplished by the grace of His Holiness the Dalai Lama indicates the depth and purity of spiritual bond between the Tibetan people and the lineage of the Dalai Lama institution. The kindness of His Holiness the Dalai Lama in appearing in human life at this crucial period in Tibet's history and winning the hearts of the people throughout the world as well as his great work and his teachings on interdependence, non-violence, and universal responsibility given

to the people of the world have received high recognition and numerous prizes and awards, including the Nobel Peace Prize, from individuals and organisations, governments, parliaments, universities, municipal councils, and NGOs in numerous countries. This has contributed to the happiness and benefit of human beings and has been beneficial to the Tibetan cause. The Kashag feels that this is the appropriate occasion to remember all this.

Transformation of the Tibetan polity into a full functioning democratic system and our just struggle into a non-violent one are outstanding achievements. Because of this, the People's Republic of China is not able to ignore the issue of Tibet and the world is compelled to take an interest in and express support for the issue of Tibet.

As the framework of the Tibetan polity has now been transformed into a genuine and full functioning democratic system, it has created a firm basis for future popularly-elected political leaders to carry on the Tibetan struggle for generations to come until the issue of Tibet is resolved. The Central Tibetan Administration has enough resource to meet its administrative expenses through the voluntary tax payment from the exile Tibetans and the Corpus Fund.

Similarly, with the kindness of His Holiness the Dalai Lama, thousands of Tibetans, generation after generation, received the opportunity to undergo traditional and modern education. Hundreds among them have become professionals such as scholars, technicians, engineers, administrators, businessmen, doctors, and nurses. Efforts are being made, more than ever before, to keep producing more professionals in the future. The foundation of human resource is being built for continuing the struggle for the just cause of Tibet as well as undertaking the development activities for future Tibet.

His Holiness' long association with eminent modern scientists through continued interaction has resulted in a series of dialogue and exchange of ideas between Buddhism and modern science, which has provided a basis for forging a strong bond between the two.

Viewing Tibetan religion and culture and the Tibetan language, which is the foundation of the above, as a threat, the leaders of the People's Republic of China have been putting every effort to wipe these out completely. However, Tibetan religion and culture as well as language is thriving and spreading just not in the Tibetan community but in the world also. The above accomplishments that can be termed extraordinary were achieved only due to the grace of His Holiness the Dalai Lama. We cannot repay the kindness of His

Holiness in our lifetime. On the occasion of the 50th anniversary of the Tibetan people's peaceful uprising, the Kashag would like to take this opportunity to express on behalf of all Tibetans in and outside Tibet our gratitude to His Holiness the Dalai Lama, and beseech him to live long.

The Kashag pays its tribute and appreciation to those public servants who have, while overcoming all the challenges, rendered, and continue to render sincere service under the guidance of His Holiness the Dalai Lama during this crucial period.

The Kashag, while briefly commemorating these achievements, express our gratitude to His Holiness the Dalai Lama. The Kashag would like to reiterate to the leadership of the People's Republic of China that His Holiness the Dalai Lama is the supreme leader and the sole spokesperson of the six million Tibetans.

According to civilized behaviour, it is the public who choose their representatives instead of being forced to accept one. If the Tibetans in Tibet are given opportunity to speak up freely without fear of retribution, the Chinese authorities would certainly get a clear picture as to who is the leader who can represent the six million Tibetans. Although, Tibetans from all the parts of Tibet have made, despite having no freedom, this very clear since March last year, the Chinese leaders have been insensitive and foolishly stubborn to accept this. This cannot fool the public.

It is evident that the baseless accusation of His Holiness the Dalai Lama, severe harassment of the monks, nuns and the lay people with the imposition of repressive campaigns such as "patriotic re-education" and strike hard, celebration of the "emancipation" of millions of Tibetan people as "Serfs Emancipation Day," a move that offends the collective sentiments of the Tibetans, on 28 March are all aimed at destabilising and creating chaos in Tibet by a few individuals with overriding self-interest. If the Tibetans, losing their patience, took to streets in protest, the Chinese leaders will have the excuse to use overwhelming force to crackdown.

In the early mid-20th century, there was no big gap between the peasants in Tibet and China. Moreover, the Tibetan peasants enjoyed more freedom and better living conditions. Telling the international community that the traditional Tibetan society was similar to serfdom and feudalism as that which prevailed in medieval China and Europe is a big lie. The Tibetans, who were largely engaged in handicrafts, agriculture and pastoralism as means of livelihood, had to pay some tax and were required to perform collective community work. Apart from that, no undue demand and pressure was on them. Tibetans enjoyed sustainable livelihood without

being extremely rich or extremely poor. The Tibetan peasants belonged to three categories: state, individual and monastic estates. Each of the estate holders, in turn, looked after the interest of its peasants. Since the existence of Tibet until 1959, there had not been a time when the Tibetan peasants lost their freedom to live in fear and intimidation. Nor did they face starvation.

Most of the Tibetan exiles and those who have escaped into exile risking their lives during the past two decades are peasants, nomads, craftsmen and petty business people. Only few are the feudal lords. The participants of last year's non-violent protests that took place across Tibet were peasants and nomads. There was almost no one who was the descendant of the feudal lords. If the Tibetan "serfs" are leading a happy life after their so-called emancipation, and if it is worth commemorating the "Serf Emancipation Day", then why those who escape into exile and who participated in the massive protests were peasants and nomads?

We are concerned about the preservation and promotion of the valuable Tibetan religion and culture, which has the potential of bringing benefit and happiness to all sentient beings. We acknowledge the fact that not all aspects of our traditional Tibetan society are good. Far from restoring, there is no trace of the obsolete social and political system in the exile Tibetan community.

As a part of their mass propaganda, the Chinese government has been organising an exhibition of Tibetan prisons and the punishment meted out. However, the reality is that the size of Nangze Shar Prison in Lhasa, heavily used in the Chinese propaganda, could accommodate not more than a score of prisoners. In fact, the total number of prisoners in the whole of Tibet before 1959 hardly crossed hundred. After the so-called "liberation" and "emancipation" of the Tibetan "serfs", prisons have come up in every part of Tibet. Looking at the size of prisons and the number of prisoners in Lhasa only, it is clear which period in Tibetan history is the most oppressed and darkest. In this 21st century of information revolution, the ideology that one-lie-told-hundred-times-will-become-truth can no longer be sustained.

His Holiness the Dalai Lama laid down, after much consideration and deliberation, a mutually beneficial Middle-Way policy in the early 1970s that takes into consideration the peaceful co-existence of the Tibetan and the Chinese people and the achievement of future aspirations of the Tibetan people within the framework of the People's Republic of China. This policy was endorsed, after holding a series of extensive discussions, by the representatives of the general public, including the then Tibetan Parliament-in-Exile and the Kashag. In

1979, when the late Chinese paramount leader Deng Xiaoping proposed that "except independence, all other issues can be resolved through negotiations", the Tibetan side was ready with a response.

Since then with the establishment of contacts, several rounds of talks were held and fact-finding delegations were despatched. However, these did not bear any concrete results, and the contact eventually broke off for over eight years. Since the restoration of contacts in 2002, we have engaged in eight formal rounds of talks and one informal round of talks, following the policy of one official channel and one agenda. These talks and contacts not only helped in clarifying the suspicions and broadening the understanding of our respective views and positions, but also provided an opportunity to clearly explain the essence of the Middle-Way policy of His Holiness the Dalai Lama.

After knowing the concerns and problems the Chinese government expressed on the Strasbourg Proposal, we addressed their concerns by giving a new document. This proposal as requested by the Chinese side during the 7th round of talks is called Memorandum on Genuine Autonomy for the Tibetan People, which is within the scope of the Constitution of the People's Republic of China. This document was given to the Chinese government on 31 October 2008 during the eighth round of talks. This Memorandum, which has now been made public by both sides, is the ultimate demand by the Tibetan side, after due consideration and accommodation of Chinese concerns. Not even a single part of the demands mentioned in the Memorandum can be compromised, and there is no need to do so either as the articles of the Memorandum were prepared exactly in accordance with the provisions of the Constitution of the People's Republic of China and its Law on National Regional Autonomy. There is no single demand that is not a legal.

If the Chinese side does not abide by its Constitution and the laws, we can do nothing. However, if the current government of the People's Republic of China respects its Constitution and other related laws and regulations, it must accept the Memorandum we proposed. Calling the Memorandum a demand for "half-independence" and "disguised independence" or "covert independence", without providing legal and rational explanations, is not a statement made by a right-thinking people.

Because of the political upheaval that shook Tibet last year and we being not able to achieve any concrete result in the Sino-Tibetan dialogue process, His Holiness the Dalai Lama, in order to again solicit public opinion in a democratic way as to what future course of action we should take, convened a Special Meeting of the Tibetans

in Diaspora in last November under the provision of Article 59 of the Charter of the exile Tibetans. About 600 representatives of the Tibetans in exile participated in the meeting and held extensive discussions for six days. In addition to collecting written suggestions from the exile Tibetans, efforts were made to collect suggestions, as far as possible, from the Tibetans in Tibet as well.

The outcome of this process was that over 80 percent of the suggestions advocated the continuation of the Middle-Way policy. Similarly, a majority of the Tibet Support Groups supported the Middle-Way Approach. As we have received public mandate, we will now pursue this policy with great confidence. We are, therefore, ready to continue our contact and talk on the Memorandum we proposed to the Chinese government. We will provide clarification on the Memorandum whenever required by the Chinese side, and continue our efforts towards achieving a meaningful national regional autonomy for all the Tibetans. The continuation of contact solely depends

upon the action of the People's Republic of China, and they should assume full responsibility for it.

We will further carry out our activities of keeping direct contacts with the Chinese people in order for them to clearly understand the issue of Tibet and not to be misled by the massive propaganda of the Chinese government.

Looking at the suffering that the Tibetan people undergo as a result of the repressive measures implemented by the authorities of the People's Republic of China during the last few months, the Kashag, concerned about the likely occurrence of fresh protests, issued statements of appeal on 29 January and 21 February 2009 to the international community, the Chinese authorities, and the Tibetans in and outside Tibet to maintain peace and stability. His Holiness the Dalai Lama also reiterated the same in his message to the Tibetans in and outside Tibet during this Tibetan New Year. While appealing to all Tibetans to maintain peace and stability with utmost tolerance, the Kashag urge the Chinese authorities to immediately stop

the harassment and torture of the Tibetan people. The Kashag request the peace-loving people of the world to pay attention to the situation in Tibet and persuade the Chinese authorities to exercise restraint.

As per the guidance of His Holiness the Dalai Lama that "we should hope for the best and prepare for the worst", all the Tibetan people in Tibet and in exile should, while taking lessons from our experience of past 50 years, come up with strategies and prepare ourselves with firm commitment in treading the path of non-violence until the truth of the issue of Tibet is resolved.

While taking this opportunity, the Kashag would like to express its heartfelt appreciation to the governments and the peoples across the world, particularly India, for supporting the Tibetans. Finally, the Kashag prays for the long life of His Holiness the Dalai Lama and the spontaneous fulfilment of all his wishes. The Kashag also prays that the day may dawn soon when the Tibetans in and outside Tibet will celebrate their re-unification.

*The Kashag, 10 March 2009*

## **His Holiness the 14th Dalai Lama's message to the Chinese people on the occasion of the Chinese New Year**

On the occasion of the Chinese New Year, or the Spring Festival, I extend my affectionate greetings to all our

Chinese brothers and sisters across the globe, including those living in Mainland China. The past year witnessed many developments throughout the world and particularly in China, at times worrying us while at other times filling our hearts with happiness. Besides having to bear the brunt of natural disasters and other problems that hit the country, China also had the proud moments like hosting the world's greatest sporting event, the Olympic Games. The year that ended is, therefore, marked with great changes taking place everywhere. These days, due to the global economic meltdown, the people of the world in general and of the developing countries in particular, are plunged into an abyss of anxiety and suffering. To pray for the end of all sufferings of humanity, as well as for their happiness and wellbeing, is a responsibility that rests on all believers. Besides having a long history of over 5000 years and a splendidly rich cultural heritage, China is also the most populous nation in the world. Moreover, it is emerging as a super power in terms of political, economic and military might. However, China cannot perform the responsibility of a super power in this

modern and progressive world if there is no freedom, rule of law and transparency in the country. President Hu Jintao's policy of creating a harmonious society is indeed laudable.

Such a policy is indispensable for China as well, if it were to make a mark globally. Harmonious society should,

however, come about through mutual trust, friendship and justice. It cannot be brought about by brute force and

autocracy. Not only should the Chinese citizens have economic facilities, but they should also enjoy the freedom of conscience, education and to know what is actually happening around the world. These freedoms are indispensable for human societies. If - in this fast-changing modern world - one does not keep abreast of the daily happenings around the globe, then it goes without saying that one will be naturally left behind. In China today, popular news outlets such as television, radio and Internet - including the international news services like the BBC and CNN are blocked - thus preventing its people from knowing the true information about the world's events. I am immensely disappointed by such negative actions of the Chinese government, which greatly hamper the fundamental rights as well as the short and long-term benefits of the Chinese people. The 21st century

is regarded as a century of information revolution. And yet some countries of the world, which includes China, impose restrictions on the free

flow of information. Such actions are anachronistic and hence there is no way that these can be sustained in the long run. Therefore, I believe that China too will soon become more liberal in terms of disseminating and sharing

information. Last year, many Chinese intellectuals came out with a number of articles and other campaign activities, calling for freedom, democracy, justice, equality and human rights in China. Particularly in a recent development, we saw an increasing number of people from all walks of life signing up to an important document called the Charter '08. This is indicative of the fact that the Chinese people, including the intellectuals, are beginning to demonstrate their deep yearnings for more openness and freedom in their country. It is, therefore,

a matter for all of us to take pride in. While once again extending my warm greetings to the Chinese people, I hope and pray that in the coming year the People's Republic of China will be able to create a meaningful harmonious society by ensuring equality, justice and friendship among all its nationalities.

**MELBOURNE TIBETANS  
JOIN AUSTRALIA DAY  
MARCH**

The Tibetan Community of Melbourne Australia participated in Australia Day People's March on 26th January among few thousand spectators including the Governor, Premier, and the Mayor. According to the Community president Mr Sandup Tsering, "the purpose of the Community involvement in the march is to thank Australia for their support, to raise awareness, and to show that Tibet is very much alive despite Chinese ruthless destructions". Popular Tibetan yak dance was also performed. Tibetans wore their traditional costumes.

**INTRODUCTORY  
BUDDHIST TEACHING  
FOR HAN CHINESE:**

On 7th February 2009, His Eminence Khejok Rinpoche gave Introductory Buddhist teaching for around 20 Han Chinese at Dalai Lama in Australia Limited's office.

**50 YEARS IN TIBET- A  
FESTIVAL CELEBRATING  
CULTURAL SURVIVAL BY  
BRISBANE POWERHOUSE**

The Brisbane powerhouse with support of Australia Tibet Council, Tibet Information Office, the Chenrezig Institute and the QLD Tibetan Community Inc. hosted a three day festival from 29th -31st January 2009 showcasing aspects of Tibetan culture. The festival concluded successfully with workshops, concerts and panel discussions to stimulate and inspire activism towards Tibet's cause. Mr.Tenzin P Atisha, Representative of His Holiness the Dalai Lama in Australia attended the festival and took part in the panel discussion.

**PEACE MARCH & RALLY  
BY TIBET ACTION  
GROUP OF WESTERN  
AUSTRALIA (TAGWA) ON  
THE 50TH ANNIVERSARY  
OF TIBETAN  
OCCUPATION BY CHINA**

A group of intrepid walkers - six in total - under their fearless leader Zatul Rinpoche, Chairman of TAGWA undertook a 200 kilometre walk from Bunbury's Bicentennial Square

to the Chinese Consulate in Perth over eleven days as a gesture to show their solidarity with the Tibetans and Tibet Support Groups around the world and to lend moral support for the oppressed Tibetan people. The group also submitted letter to Mr. Li Shugang, Consulate General of the Peoples Republic of China in Perth to register their strong disquiet and sadness in regard to the brutal response by the current government of the Peoples Republic of China to the Tibetan peoples' non violent voices for freedom, self-determination and the long life and return to Tibet of His Holiness The Dalai Lama.

**AUSTRALIAN  
POLITICIANS DEFY  
CHINESE PRESSURE,  
JOIN TIBETANS IN  
COMMEMORATION**

More than 250 Tibetans and Tibet supporters from across Australia gathered in Canberra for the 50th Anniversary of the 1959 Tibetan Uprising on 10 March. MPs and Senators from the major political parties took to the stage to support Tibetans' right to genuine autonomy and in condemnation of China's intensifying crackdown. Michael Danby MP, Chair of the Australian All-Party Parliamentary Group for Tibet, was officially deputed by Prime Minister Kevin Rudd to receive a letter from the leaders of Australia's Tibetan communities on his behalf. The letter appealed for stronger support from the Australian Government and urged the Prime Minister to spearhead a new multilateral effort for Tibet and to press the Chinese leadership to negotiate sincerely on Tibet's future. Mr. Danby was undeterred by a written request from the Chinese Ambassador to not speak at the event, retorting that "China has to understand the democratic norms of Australia". "No self-respecting MP would listen to a letter like this and not turn up to some political event because an ambassador of another country told him." Senator Bob Brown, called on the Prime Minister to declare the widespread Australian support for Tibetan autonomy. "What we need is political leaders...who have got the gumption to reflect Australians' call to the Chinese dictators to give Tibet back its freedom, its peace and its rights.

Tsewang Thupten, Tibetan community spokesman said

"Today is a day to celebrate the strength of the Tibetan people and their perseverance, and to commit ourselves to continuing the struggle,"

**TIBETANS IN VICTORIA  
PROTEST AGAINST  
CHINA'S SELF DECLARED  
SERF-EMANCIPATION  
DAY**

Tibetan and Tibet supporters in Melbourne gathered outside the Chinese Consulate on 28 March to outcry against the appalling behaviour of the Chinese government, who decided to observe this day as 'Serf Emancipation Day'. Tibetans through out the world and especially in Tibet consider this day as a day of mourning for the loss of freedom. Mr. Sandup Tsering, president of the Tibetan community in Victoria led the protest and condemns the Chinese decision and said that such act is an attempt to rewrite Tibet's history.

**DIRTY SHOE HURLED AT  
CHINESE CONSULATE**

Around 100 people gathered outside the Chinese consulate in Sydney to condemn the Chinese government's decision to mark what it describes as Serfs Liberation Day, a newly created holiday to celebrate 50 years of Chinese rule in Tibet. Tibetan Protester Tempa Dugdak flung his shoe over the Chinese consulate wall while other Tibetan protestor threw their shoes over a wall into the forecourt of the Chinese consulate in Sydney. Tempa says the new holiday in China is provocative and insulting.



*Tibetans and Tibet Supporters in New Zealand protesting on the 50th anniversary of Chinese oppression in Tibet. The 10 March of this year completes the 50 years of resistance to Chinese occupation in Tibet.*

**CHINA CONFIRMS PROTESTS IN GOLOG, SAYS 95 TIBETANS ARRESTED**

Some 95 Tibetan monks have been arrested or surrendered themselves on Sunday after hundreds of Tibetan protesters attacked the local police station in Gyala township of Golog Tibet Autonomous Prefecture, China's official Xinhua news agency reported. Angry Tibetan protesters clashed with police on Saturday afternoon after a 27-year-old monk from Ragya Monastery, named Tashi Sangpo, committed suicide by jumping into Machu (Yellow

river) fearing arrest for keeping banned Tibetan national flag. According to initial reports on Saturday, around 4,000 Tibetans gathered at the police station and shouted slogans of "Tibet independence and long live the Dalai Lama". Tashi Sangpo was involved in removing China's national flag and unfurling a Tibetan national flag atop the main prayer hall of the monastery on 10 March 2009.



*Tashi Sangpo*

**Acme of China's Brutality**

A young Tibetan, Tendar, a staff in the China Mobile company who was brutally beaten and later suffered inhumane treatment at the hands of Chinese authorities. Tendar was simply trying to stop some Chinese police officials from beating a lone monk on March 14, 2008 when he was on his way to his office. He was fired at, burned with cigarettes butts, pierced with a nail in his right foot, and severely beaten with an electric baton. The doctors and the nurses were terribly stunned upon seeing the rotten wounds and bruises on his body when he was shifted to the TAR People's Hospital, which shows he was even denied basic medical care at the military hospital. Due to covering his wounds with polythene, his wounds began to rot. TAR People's Hospital had



*Badly wounded Tendar succumbed to his injuries on 19 June 2008*

to remove about 2.5 kgs of his body part in order to clean out the decay. Every effort was undertaken by his family in meeting huge expenses for his recovery, but failed to bring improvement. He died due to his injuries on June 19, 2008. When his corpse was offered to

the vultures according to the tradition, a nail was found in his right foot.

**Tibetan Deaths under China's Crackdown since March 2008**

Arrest/Detention: . . . . .Over 5,600  
 Sentenced: . . . . .290  
 Dead: . . . . .220  
 Injured: . . . . .Over 1,294  
 Disappeared: . . . . .Over 1,000

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