



# TIBET FOUNDATION

# *Newsletter*

Patron: His Holiness the Dalai Lama

Number 41 • Autumn 2003



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# TIBET FOUNDATION

*Tibet Foundation is a registered charity (no. 292400), founded in 1985, which works towards creating greater awareness of all aspects of Tibetan culture and the needs of the Tibetan people. The Patron of the Foundation is His Holiness the Dalai Lama.*

- Aims**
- *To create a greater awareness of His Holiness the Dalai Lama's message of peace and harmony.*
  - *To further the understanding of Tibetan Buddhism and Tibetan culture, and to work towards their continuity and preservation.*
  - *To improve education and health care, and to alleviate poverty among people of Tibetan origin in different parts of the world.*

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## OUTLOOK

We have witnessed a tremendous growth of interest in Tibet worldwide, and with this has come support for Tibetans in various aspects of their lives. Helping to keep their culture alive is a very important aspect of such support.

Tibet Foundation started its work with sponsorship of Tibetans in India and Nepal in 1985. This soon proved to be a highly effective way of supporting Tibetans and building for their future. Today sponsorship is one of the largest areas of our work, supporting Tibetans in need both inside Tibet itself and in exile. In most cases, although sponsorship is linked to individual children, monks and nuns in our programmes, actual sponsorship money in fact supports whole schools, monasteries, nunneries and old people's homes where those sponsored live or study. This ensures equality in these institutions, and avoids any unfair situations whereby sponsored children/adults have more than others.

Through our Tibetans in Exile programme on page 22 you will see how our sponsorship programme in India is administered, with full participation of the local institutes of the Central Tibetan Administration. Our support has played an important role in educating thousands of Tibetan children in the past eighteen years.

Tibetan culture and identity are very

much based on values embodied in the Tibetan Buddhist tradition. The continuation of Tibetan culture is thus strongly linked to the continuity and development of Buddhist knowledge among Tibetan communities. Through our sponsorship schemes we are able to support the monastic institutes and students who undergo long-term Buddhist study, ensuring its future.

In addition to students studying in schools and colleges, the Foundation continues to support Buddhist students who are committed to studying Tibetan Buddhism in recognised monastic institutes in India. The Department of Religion in the Central Tibetan Administration in Dharamsala is fully co-operating with the Foundation to enhance our scheme of sponsorship of Buddhist students.

In recent meetings with one of our trustees, His Holiness the Dalai Lama put much emphasis on the importance of Buddhist education. With this in mind we would like to make further efforts to increase our sponsorship of Buddhist students through the Department of Religion. I take this opportunity to encourage our supporters to help us in supporting more students for Buddhist courses. Any help is always much appreciated.

Karma Hardy  
Director

## COVER PICTURE:

*Tibetan artists with students at Hammond School of Dance and Education, Chester.  
Photo: Sonam Wangchuk, Tibet Foundation*

*Photo facing page: His Holiness the Dalai Lama, Paris October 2003  
Photo: Graham Price*



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## Tibetan Medicine for all Humanity

*The message from His Holiness the Dalai Lama delivered at the Second International Congress on Tibetan Medicine held in Washington, D.C. from 5<sup>th</sup> to 8<sup>th</sup> September 2003*

It gives me great pleasure that the Second International Congress on Tibetan Medicine in the West (ICTM-2) is being reconvened. I am sure that since the first one, in 1998, some new developments and research have taken place that will help people better understand and appreciate the areas in which the Tibetan medical system can make a genuine contribution.

Tibet developed a unique and highly skilled medical tradition which was practiced successfully for more than a thousand years, and which for centuries was sought after by many of its neighbouring countries in Asia and Central Asia. Tibetan medicine represents in essence an integrated system of many distinct traditions of medicine: the native indigenous Tibetan medical system, the Ayurvedic system coming from India, as well as the Chinese medical tradition, and finally the medical practice that was widespread in Afghanistan and Iran known as the Unani tradition. It is perhaps this sophisticated medical knowledge, which combined with the inner science of knowledge of Buddhism that makes this complex system of health (both physical, mental and spiritual) so unique.

I have always maintained that Tibetan medicine must be understood on its own terms, as well as in the context of objective scientific investigation. Recently some important scientific research has taken place with Tibetan Buddhist practitioners that is showing a range of health and healing benefits that come from meditative practices and the cultivation of compassion, mindfulness and equanimity. Similarly, research on Tibetan medicinal formulas is showing some interesting results. Science is playing an important role in validating and recognizing age-old knowledge and practices, which were developed by many great sages and wise-people of Tibet.

I am glad that the meeting will also focus on issues of environmental sustainability of medicinal plants in the Himalayan range. This is a critical issue, which must be addressed by all those interested, and using traditional medicine. Demand seems to be threatening the survival of many species; our health is dependent on a healthy planet, this requires us to wisely protect and manage our natural resources.

Today, as we face new and growing difficult times, as well as devastating epidemics and diseases, we must work to find new ways to bring peace and healing to the world. I think some of these “new” approaches might be found in old, traditional knowledge and wisdom – it is my sincerest hope that Tibetan medicine and Buddhism will make a contribution to the health and healing of all humanity.

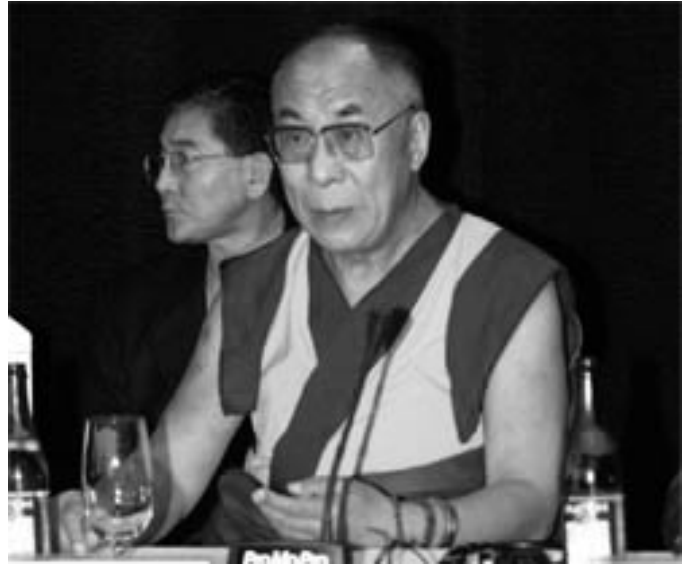
The Dalai Lama

# Principle and Policy

## HIS HOLINESS THE DALAI LAMA

Addressing the Tibet Support Groups' Conference in Prague (20th October 2003), His Holiness the Dalai Lama said, "the Tibetan people now have a democratically elected leader and my position is in a state of semi-retirement. It does not matter much now whether the Dalai Lama is there or not because the Tibetan people now have a leadership process. My genuine retirement will be there when there is a resolution of the Tibetan problem".

He said, "I will continue to pay attention to my two other commitments; as a human being to promote basic human values and as a Buddhist leader to promote religious harmony. As the Dalai Lama I will continue to look after the welfare of the Tibetan people".



The Dalai Lama spoke of 'the significance' of the Kalon Tripa (the Senior Minister of the Central Tibetan Administration).

Following is the full text of the Kalon Tripa's speech.

## KALON TRIPA SAMDHONG RINPOCHE

First of all let me thank you for participating in this important conference of the Tibet Support Groups. We are indeed fortunate to have the presence of both His Holiness the Dalai Lama and His Excellency President Vaclav Havel who will join us shortly. Both of them are a source of much inspiration and courage to millions of people around the world. I take this opportunity to express the heart-felt appreciation of the Tibetan people to all of you who have gathered here today. I thank you for your commitment and dedication to the just cause of the six million people of Tibet. His Holiness the Dalai Lama reminds us constantly that this expression of international support has become the fourth refuge in the political vocabulary of the Tibetan people. When Buddhists pray, we say, I take refuge in the Buddha, the Dharma and the Sangha. Because of your whole-hearted support, you have become our political refuge in our struggle for survival as a people with a distinct culture and ethnic identity.

The worldwide Tibet movement is one of the unique international coalition movements in the world. Devoted to the universal values of truth, justice and freedom and to the spirit of non-violence and reconciliation, this movement continues to attract and inspire the dedication and imagination of thousands of talented individuals across the globe. The talent, dedication and enthusiasm you and others bring to the support of the cause of the Tibetan people makes the worldwide Tibet movement one of the great movements of non-violence in our contemporary times.

I have said this before and I would like to say this here once again. Soon after the conclusion of the Third International Tibet Support Group Conference held in May 2000 in Berlin, the minister of the Information Office of the State Council of the People's Republic of China hosted a meeting of Tibet experts and party

officials on 12 June 2000 in Beijing. At the meeting he told the participants, "The Tibet Support Group Conference, held some time back, openly proposed increasing the Groups' effectiveness in Latin America and Africa. It is possible that they will make every effort to establish Tibet Support Groups in many Asian countries... The action plan of the third Tibet Support Group Conference was focused on strategy. It openly proposed international campaigns to obstruct or completely stop the Chinese government projects and joint-venture foreign investments that do not benefit the people of the Tibet Autonomous Region."

The seriousness with which the Chinese authorities take the activities of the Tibet Support Groups is indeed a tribute to the tireless efforts of many individuals spread across the globe. It is certainly an indication that the efforts of the worldwide Tibet movement have an impact on the policies of the Chinese authorities; policies that we hope will become increasingly more realistic, flexible and constructive.

One positive outcome to which the Tibet Support Groups have contributed greatly is the two visits of the envoys of His Holiness the Dalai Lama to Beijing and Lhasa in the past year or so. We consider these visits a positive development and we certainly hope that they are the first in a series of visits that will set the stage for the creation of an atmosphere of mutual trust and goodwill for substantive negotiations on the future of the six million people of Tibet. We welcome this new development. The two envoys were pleased with the positive attitude adopted by the Chinese leaders and expressed their commitment to continue to pursue this process with the aim of bringing about substantive negotiations on the issue of Tibet. His Holiness the Dalai Lama instructed his envoys to leave no stone unturned to achieve this goal.

On the part of the exile administration, we have taken decisive steps to demonstrate our sincerity in this process and to create a

constructive political climate for the continuation of the present process of reconciliation. We have been fully aware that our appeal to Tibetan exiles and our supporters around the world to refrain from staging protest demonstrations during visits of Chinese leaders abroad and to adopt a non-confrontational approach would cause a great deal of controversy. Nonetheless, despite the obvious risks and uncertainties inherent in the present process, it has been the assessment and decision of the Tibetan leadership that it was appropriate and timely to initiate these confidence-building measures. These initiatives have been clear and unambiguous demonstrations of our sincerity and honesty in the present engagement. Our appeal provoked some strong criticism among our friends and compatriots. I wish here to assure you of our sincere respect for those critical views expressed out of genuine concern for the Tibetan cause. I also assure you that we have taken note of these views with due seriousness and consideration. On the other hand, we could not and will not shy away from our responsibility in doing everything possible on our part to make the Middle-Way Approach succeed. Consequently, we are determined to continue with the present course of promoting the process of dialogue in every way we can.

However, I have no hesitation to say here that the international campaign for the realisation of genuine autonomy for the six million Tibetans must continue. As long as Tibet remains repressed and scarred by political coercion and intimidation and the Tibetans continue to face serious and imminent threat of extinction as a distinct people and culture, the Tibetan people will continue the struggle for fundamental rights and freedoms. I call here upon our friends throughout the world to continue to help us in our non-violent freedom struggle with renewed vigour and determination. Let us be clear here that the purpose and goal of the Middle-Way Approach is not to appease China. It is to achieve a mutually acceptable solution to the issue of Tibet that secures the basic rights and freedoms of the Tibetan people while safeguarding the sovereignty of the People's Republic of China.

We sincerely hope that President Hu Jintao and his colleagues will use the opportunity provided by His Holiness the Dalai Lama's policy of reconciliation and dialogue to solve the issue of Tibet. Many world leaders have impressed upon the Chinese authorities that His Holiness the Dalai Lama is the key to solving China's Tibet problem. We once again appeal to the new Chinese leaders to re-start serious negotiations. We believe that President Hu Jintao and his colleagues have the unique opportunity of preserving Tibet's true personality within a confident, stable and prosperous People's Republic of China. Such a solution would generate enormous goodwill for China.

We also commend the Chinese authorities on the release of Takna Jigme Sangpo and Ngawang Sangdrol and providing them the opportunity to seek medical treatment in the West. We have also welcomed the release of Ngawang Chopel in 2001. Their release is a result of the sustained campaigns waged by the Tibet Support Groups but it also reflects a new sensitivity on the part of the Chinese leadership to international public opinion.

While these actions are highly commendable and praiseworthy, there are still some areas in the overall development strategy that China plans for Tibet, which are of deep and abiding concern to the Tibetan people. One is obviously the Western China Development Programme. The Tibet component of this programme consists of 117 projects designed by the central government. Most of the projects are connected to improving infrastructure, laying of new roads, construction of dams for generating power, improving China's capacity for information technology and construction of a new railway line connecting Lhasa with Golmud.

China plans to lay three more railway lines connecting Lanzhou, Chengdu and Dali with Lhasa.

The Central Tibetan Administration has repeatedly explained our concerns on this issue many times before. We Tibetans are not opposed to development projects that meet the genuine needs of the Tibetan people. However, all these present projects undertaken by the Chinese authorities are not geared towards meeting and fulfilling the genuine needs of the Tibetan people but are primarily designed to serve China's political goals and purposes.

Besides the big development projects, we have serious concerns on the continued violation and systematic abuse of the



*Kalon Tripa Samdhong Rinpoche*

fundamental freedoms and rights of the Tibetan people. Big development projects cannot be a substitute for the enjoyment of civil liberties that are taken for granted in the rest of the world as a part and parcel of our very human existence. Suppressing a people, trying to wipe out every trace of their rich spiritual heritage which has defined and sustained their culture for over one thousand years and at the same time to expect loyalty from the very people you are suppressing is not only bad policy but is counter-productive and short-sighted. If the Chinese authorities wish to win the loyalty and the respect of the Tibetan people then they must give the Tibetans the freedoms they have been brutally denied for these many years.

There are some actions taken by the Chinese authorities in the recent past that are a source of deep concern. In the summer and autumn of 2001 Chinese authorities demolished one of the leading centres of Buddhist scholarship and practice. This centre was founded and managed by the respected Khenpo Jigme Phuntsok. The Serthar Institute in eastern Tibet attracted nearly 9,000 ordained and lay students, including about 1,000 Chinese students from overseas and from Mainland China. The students were expelled and their dwellings torn down. Likewise, the arrest of Tulku Tenzin Delek and his attendants and the summary execution of Lobsang Dhondup without any attempt at free and fair trial provoked worldwide outrage. The recent action of the officials of the Chinese embassy in Nepal in actively instigating the deportation of 18 Tibetan refugees to Tibet has been condemned by governments around the world.

Above all, I would like to use this forum to express our deep-seated concern on the fate of the young Panchen Lama who was

recognised by His Holiness the Dalai Lama as the one and only authentic reincarnation of the 10th Panchen Lama. China's imposition of a false Panchen Lama is not only an affront to the spiritual beliefs of the Tibetan people but also reveals a total lack of respect for the spiritual underpinnings of an ancient culture. We appeal to the Chinese authorities to release Gendun Choekyi Nyima, the 11th Panchen Lama, and to grant Tashi Lhunpo Monastery the opportunity and freedom to provide the necessary education for the young Panchen Lama to carry out his spiritual responsibilities. In fact, we appeal to the Chinese authorities to release all political prisoners who are in prison for the simple reason that they dared to exercise their right to freedom of speech.

Our concern on the state of the environment in Tibet is still enormous. Besides being the world's highest and largest plateau, Tibet is a fragile, integrated eco-system with abundant natural resources and one which exerts enormous influence on the weather pattern of Asia. Tibet is also the source of many of Asia's major rivers, which sustain the lives and livelihood of about 47 per cent of the Earth's total human population. So what China does or does not do in Tibet has a direct impact on the daily lives of a vast majority of ordinary people in Asia. And it is our sincere hope that development projects China carries out in Tibet do not undermine the ability of the Tibetan plateau to sustain and renew it.

This is to inform you that on 5 September this year on the second anniversary of my swearing-in as the Kalon Tripa, I and my colleagues in the Kashag addressed a press conference at which we gave a progress report of our two years of administration to the Tibetan people. This is the first time I stand before the largest gathering of Tibet Support Groups since I had the privilege of being elected to the post of Kalon Tripa two years ago. And I take this opportunity to report to you some of the important issues my administration has been dealing with.

The goal of any administration elected through the due process of law is to provide good governance. Because the world is a global village, thanks to the tremendous advances made in information technology, an administration need not be a territorial state to provide good governance to a community spread across international borders. And we are proud to say that because of the wise and far-sighted leadership provided by His Holiness the Dalai Lama we, the Tibetan exiles, have been able to establish a cohesive and united community with common aspirations and common goals. We are one of the few visible communities in our contemporary times to achieve this and this is no small accomplishment.

We feel that we owe it to His Holiness the Dalai Lama and the six million Tibetan people who put their faith in him to strengthen and improve the quality of our administration. This is within our power to do so. We believe that an effective administration serviced by dedicated officers is the best long-life offering to present to His Holiness the Dalai Lama and of immense benefit to the Tibetan people.

First, let me briefly state the central policy and the guiding principles of the Kashag. They are truth, non-violence and genuine democracy. Within these parameters the Kashag has tried to introduce some basic reforms and changes in the functioning of the Tibetan administration in exile. These reforms include the implementation of the privatisation of Tibetan administration-run businesses. We believe no government has any business in doing business. These reforms also include our continued emphasis on improving the quality of Tibetan education. The Kashag believes that an improved educational system that can produce an unlimited pool of committed and highly educated young Tibetans is the best

investment we Tibetan refugees can make for the future of Tibet. We are also strengthening the infrastructure of the Tibetan settlements so that the settlements can attract and retain young and educated Tibetans who can find gainful employment. At the same time we have begun the process of introducing organic farming in the Tibetan settlements. The reforms also include making the local co-operatives self-sufficient and independent and empowering the local assemblies and creating the environment so that all settlement officers in future can be elected by the local Tibetans. Briefly these are some of the goals the Kashag has set for itself. Whether we succeed is another matter. The Tibetan community in exile will make a judgement on this a few years down the road.

However, as His Holiness the Dalai Lama has repeatedly said when Tibet is given the freedom that meets with its just aspirations, the entire exile administration will be dismantled in deference to the government that would be freely elected by the majority will of the six million Tibetan people. At the same time we appeal to the worldwide Tibet movement to support the Middle-Way Approach of His Holiness the Dalai Lama, which is the Kashag's central policy in our international efforts as unanimously recommended by the Assembly of the Tibetan People Deputies. We need your support in the realisation of the Middle-Way Approach, which works towards genuine autonomy for Tibet so that the six million Tibetan people can preserve and promote their distinct cultural and spiritual heritage.

These are some of the thoughts I wanted to share with you. In conclusion let me reiterate the deep appreciation of the Tibetan people to all the Tibet supporters. As a measure of our appreciation I take this opportunity to inform you that the agenda of this conference has been shaped entirely on the suggestions expressed by representatives of various Tibet Support Groups during the pre-conference meeting held in New Delhi last year. This is your conference and the present involvement of the Central Tibetan Administration is that of merely a facilitator. In future if the Tibet Support Groups decide to organise your own conference you are most welcome to do so. The Central Tibetan Administration if needed will be happy to provide whatever assistance required from us.

In conclusion, I would like to thank the President and the Vice-President of the Senate of the Parliament of the Czech Republic for allowing the conference to be organised under its auspices. This is the first time that a vital component of any legislative body in the world has so publicly and so courageously identified itself with the worldwide Tibet movement. This means a great deal to all the supporters of the non-violent struggle of the Tibetan people and will certainly encourage more people to pursue non-violent methods of conflict resolution. I would also like to express our appreciation to the government of the Czech Republic for allowing us to hold the conference in the historic city of Prague, regardless of strong protests from the Chinese embassy in Prague.

I would like to express our deep appreciation to the Friedrich-Naumann Foundation and Forum 2000 for collaborating in making this conference possible. In particular the Tibetan people owe a great debt of gratitude to the Friedrich-Naumann Foundation for financing this fourth conference. The Foundation had already supported and financed the second and third conference held in Bonn and Berlin in 1996 and 2000. The support and enthusiasm of the leadership and staff of the Foundation have enabled us once again to bring together friends and supporters from all over the world to brainstorm on how best we can bring hope and happiness to the long-suffering people of Tibet. For all this, on behalf of the Kashag, I would like to say thank you.

# EXILE ECONOMICS

*We take a look at the latest development guidelines released by the Planning Commission of Central Tibetan Administration in Dharamsala, north India.*

## **TIBET COMMUNITY IN EXILE (INDIA)**

### **INVESTMENT AND IMPLEMENTATION - GUIDELINES 2003 – 2006**

#### **INTRODUCTION**

Like any other legitimate democratic government, the Central Tibetan Administration (CTA) is committed to serving the Tibetan people in fulfilling their individual and collective aspirations. Based on the macro policies of the CTA, as formulated by the Assembly of People's Deputies (ATPD) and endorsed by His Holiness the Dalai Lama, the 12<sup>th</sup> Kashag, the apex executive body of the CTA, laid down Truth: Non-violence; and Genuine Democratic Governance as the three fundamental purposes as well as the directive principles for serving the nation.

We are firmly committed to the pursuit of Truth through Non-violent means undertaken by an organisational structure that is truly Democratic in nature. This, we believe, is the only way to our freedom as well as to the preservation of our culture and traditions in the interests of Tibetans and the whole world. In conformity with this principle, the Kashag announced new socio-economic action plans in the first session of the 13th Parliament, which subsequently received unanimous approval. The objectives and subsequent activities of the plans are drawn upon the need-based approach in development. Contrary to the want satisfying consumerist economy, the need based approach works only for the fulfilment of basic material needs in order to achieve moral progress of humans to live a content life.

This document explains how the above policy works in terms of its outcomes for the information of the Tibetan population, donors, friends of Tibet and implementing departments. It is also a guideline to secure collective endeavour for addressing the problems and issues being faced by the Tibetan Diaspora. Given the time and financial constraints, it has been decided that the planning and development activities of the Third Plan Period should fall strictly within the following funding areas as to make lasting impacts on the lives of the Tibetans and surrounding villages of rural India.

#### **GUIDING PRINCIPLES FOR PROJECTS**

- 1 Non-violence
- 2 Environmentally Safe
- 3 Poverty Alleviation
- 4 Sustainability: AT (Appropriate Technology and Scale refers to coverage and appropriate project size) and Scale Factors.

#### **FUNDING PRIORITY AREA: THE RATIONALE**

The purpose of the Tibetans in exile is two-fold, viz. to seek justice for our homeland and, to preserve our identity and lan-

guage by practicing our culture and traditions. The first purpose is dependent on many factors including the international situation, political changes within China etc. That is beyond our control. We can only take part in and support various activities and campaigns carried out in the world at large and in China particularly it is difficult for us to individually initiate and successfully carry out concrete activities. However, the second purpose is not dependent on external factors and can be fulfilled by every Tibetan in exile, irrespective of gender, age and education, whether lay or monk/nun.

In order to preserve our cultural and traditional wisdom, Tibetan way of life and, above all the language, which is foundation of our culture and tradition, it is imperative that the Tibetans in exile retain their community life. If the Tibetans are dispersed in a big country like India, it will be difficult to maintain our identity even during this generation, and not to speak of the coming generations. This is the reason why His Holiness the Dalai Lama approached the government of India to establish the settlements with a long-term vision of community life during the early days in exile. The settlements are provided with infrastructures to preserve and promote culture, tradition and education along with revival and creation of new organisational institutions. The gradual resettlement of the scattered Tibetan population, who could not be rehabilitated during the earlier days, was also undertaken through various programmes that achieved extraordinary results.

During the past 44 years, however, there has been a gradual attitudinal tilt towards dependency rather than self-reliance. This can be attributed to varieties of internal and external factors and in particular to the education system under which the younger generations are brought up. In the settlements, appropriate activities were not planned and implemented to further the initial aims and objectives. Instead, all kinds of projects that are short-term and donor-driven in nature were carried out with aiming at their objectives. No proper and standard agricultural and animal husbandry practices were introduced and carried out. Instead use of excessive chemical fertilisers and pesticides have resulted in deterioration of soil fertility. An unsuccessful hybrid livestock raising and non-adaptation of rural enterprises to the changing times have badly affected the three initial means of livelihood in the settlements viz., agriculture, animal husbandry and industry. The inability of these occupations to sustain the settlers has caused their migration for much of the year on seasonal sweater business, thus making the settlements just a place for temporary residence and thereby disintegration of the settlements. Gradual disintegration of the settlements has a huge impact on the culture, education and community organisations of the Tibetan society. If this process is not effectively checked with urgency, then in the next few decades, the settlements with community life might not exist and social organisations may become less vibrant. With the Tibetans being dispersed throughout, the existence of Tibetan identity will be at great risk.

Taking all this into account, the 12<sup>th</sup> Kashag has identified the



*Hill town of Dharamsala, the seat of the Dalai Lama and his Central Tibetan Administration.*

following three areas that need to be addressed on a priority and urgent basis in the Tibetan settlements located in India, Nepal and Bhutan.

### **MAKING SETTLEMENT VIABLE**

By revitalising and reorienting the agricultural and animal husbandry practices of Tibetan settlements towards organic and natural farming systems;

By reforming and strengthening the co-operatives and their management through reinventing co-operative movements to reinvigorate rural economies that directly benefit members, especially the marginalised sections of the society, in meeting their social-economic basic needs;

By instituting genuine democracy in local governance on the lines of Gram Swaraj;

By completing rehabilitation programmes such as providing shelter and basic social amenities.

### **STRENGTHENING INSTITUTIONS**

By strengthening the basic education infrastructure that sustains the secular and monastic institutions at community level;

By promoting outreach and the essential role of the secular and monastic institutions in the overall community development;

### **Integrating Scattered Population:**

By solving immediate livelihood and social problems such as rehabilitation, drug abuse, HIV/AIDS and unemployment among youths;

By providing the basic education infrastructures and mainstreaming scattered population through the programmes of the regular settlements.

### **CONCEPTUAL FRAMEWORK**

#### **Main Outcomes:**

**Making Settlements Viable:** improved means of livelihood like education, health and economic opportunities that enable the practise of Tibetan cultural values to live a content life.

The Tibetan refugee settlements were set up primarily to preserve the unique Tibetan culture and traditions, and to provide a modest self-supporting livelihood based on agriculture and handicrafts. Over the years the settlements have experienced an unprecedented out-migration of able-bodied persons, thus threatening the very survival and the purpose of the settlements. In view of this, making settlements viable has assumed the first funding priority. This involves helping restructure and revitalise agriculture and rural co-operatives through the institution

of true democratic local governance. These changes must help in creating a favourable environment which would encourage participation and investment in rural resource base (physical and human) formation that initiates new methods (need-based approach) of production and consumption patterns, ones that are based on locally produced goods and services. The values of products are determined by labour values and not just by exchange value. Since we believe that the happiness of human beings lies in contentment, maximising wants would only lead to discontentment rather than a content life. This cannot be done in geographic isolation. In fact the ultimate success of the programme will depend upon how far the outcomes benefit the surrounding villages of rural India.

#### **Outcomes:**

Availability of basic educational and economic infrastructures and opportunities that enable the settlement dwellers to live a content life;

Reduced out-migration both all time and seasonal of able-bodied persons by two-thirds;

Instituted procedure and set up institutions of democratic local self-governance at settlement level.

#### **Strengthening institutions:**

Effective secular and non-secular institutions that uphold unique Tibetan culture and traditions and inculcate Tibetan identity by providing a sound basis for achieving individual and collective aspirations.

Strengthening institutions along with strategic realisation of the role of secular and non-secular forces for the integrated development of the community occupies the next important position in the programme. Institutions can be both formal (legislative, judiciary and executive) and informal (social norms) in nature. They essentially uphold the values of Tibetan culture and traditions. Secular and religious institutions are the two main institutions. Education is an essential means and ends of these institutions to build and sustain Tibetan nation. It promotes and provides essential values, basic life skills and helps in developing individual and collective capacities to sustain livelihoods while inculcating the Tibetan identity. Values, like truth seeking, non-violence and compassion, occupy the core of Tibetan identity and development pursuits. Over the years, the lack of focus and concerted action programmes has led to a situation where we are faced with decline in standards of secular and traditional education leading to gradual erosion of Tibetan civilisation. This situation needs to be rectified.



**Outcomes:**

Formulated policies and programmes that define the nature of the basic Tibetan education with a possible Tibetan secular education curriculum;

Introduction and establishment of model Tibetan Education school to pioneer the implementation of the policy;

A congenial environment and necessary infrastructure to initiate changes in the current education system in conformity with new Tibetan Education Policy.

**Integrating Scattered Population:**

Improved living conditions with accessible fundamental and basic education and other opportunities to join the mainstream programmes.

The scattered population lives physically outside of the regular settlements. They do not directly benefit from the development projects and programmes. They are the most alienated and vulnerable people in terms of the external forces and hazardous elements. They are faced with sets of problems different from the regular settlements. Socio-cultural alienation and discrimination, identity crisis, deadly diseases like HIV/AIDS, Drugs, lack of access to Tibetan education are the some of the major problems. The recent census survey showed that the scattered population areas have increased twofold over the last four decades and the process continues. This needs to be checked with determined efforts and specific programmes.

**Outcomes:**

Improved living conditions, particularly housing and health facilities.

Better access to the mainstream education facilities for the youth and children.

**CROSSCUTTING FILTERS AND OUTCOMES**

**Non-violence:**

Offending any living being including oneself by negative emotions is seen as an act of violence. Non-violence is not a passive state of harmlessness or cowardice but rather an active expression of love and compassion of doing good even to the enemy or evildoer. Non-violence is the essential means of understanding truth. To the Tibetans, non-violence is the basic tenet to be practised in all its forms so as to promote peace and harmony within and without. It can be achieved only through righteous methods and means. Therefore, any project funded by and through the CTA should contribute to the development of a non-violent society, as indeed it should help the reduction of violence in all its forms.

**Environmentally Safe:**

Materialism does not have self-limits while natural resources are limited. In the past development activities have exposed the

environment to the unnatural degradation impacting all forms of live negatively. The tolerance margins/limits of nature must therefore be respected and conserved at all cost. Any form of activity that is environmentally hazardous and has the potential to harm the biosphere is prohibited under the programme. Each activity undertaken must be environmentally safe and at the same time, we are committed to the activities that help to restore the degraded environment as close to its pristine form as possible.

**Poverty Alleviation:**

Poverty is basically a critical modern construct that came with economic growth and prosperity in the 20<sup>th</sup> century. This posited economic development as the key to poverty alleviation programmes where non-economic issues of the poor are more or less neglected under this assumption. As for the Tibetan community in exile, the measure of poverty is based on socio-cultural rather than just material constructs under which an individual or family lacks various socio-cultural capacities to achieve individual and collective aspirations.

Despite all the considerable successes of Tibetan rehabilitation programmes, about one fifth of Tibetans living in South Asia swing between subsistence and poverty. The squeezing man-land ratio coupled with lack of economic resources and human skills/education make the population vulnerable to any unfavourable external and internal changes. In addition, they find themselves in the most remote parts of India with little or no employment opportunities. Under the Third Plan period, we are committed to eradicating poverty through our development activities where every development project should have a design to empower this marginal section of the society by securing them land title/rights with soft loans and life skills training.

**Sustainability:**

Sustainability takes long-term socio-economic scenarios into consideration. The current trends of changing aspirations and increasing demands/consumerist behaviour tend to increase our dependence on external factors over which we have very little control. We would like to initiate a development that draws largely on our own resources and knowledge to fulfil the needs of the people to live a content life by challenging the ones that are driven by wants. Such a development can only be sustainable and long-lasting. The principal criterion for measuring the sustainability of any project is defined by its ability to benefit the impoverished and marginalised sections of the society (poverty factor). In order to have a real benefit and ownership of the projects, it is important that the projects are simple and manageable at the grass roots level. The project design should therefore be based on local and traditional knowledge (AT factor).

*Source:* Tibetan Bulletin, The Official Journal of the Central Tibetan Administration Vol. 7, Issue 3 May-August 2003

# Tibet's hidden tensions

## Lhasa has been transformed in recent years

*By Rupert Wingfield-Hayes, BBC correspondent in Tibet*

It is just after dawn in the Lhasa valley and tens of thousands of Tibetan pilgrims are streaming up a mountainside. Many have walked for days, even weeks to be here. As the sun bursts over the mountain it reveals the object the pilgrims have come to venerate - a 40-metre (130-foot) image of the Lord Buddha.

I had been invited to Tibet by the Chinese Government. They wanted me to see for myself, they said, the tremendous changes that are taking place there - how under Chinese rule a new Tibet is emerging, modern, prosperous and happy.

Looking at the throngs of pilgrims streaming up the mountainside it was easy to believe the Chinese Government propaganda. But as our trip through Tibet continued a different picture began to emerge.

After a gruelling eight-hour bus ride from Lhasa we arrived in the small city of Shigatse to the Southwest. On the mountainside above the city the golden roofs of Tashilumpo monastery shimmer in the afternoon sunshine.

### NO COMMENT

In the candle-lit gloom of the great prayer hall fresh-faced young monks are chanting their sutras - more evidence of how free Tibetan religion is under Chinese rule. But beneath the calm exterior Tashilumpo monastery is a battleground, where Tibet's Chinese masters are fighting to eradicate the influence of the exiled spiritual leader, the Dalai Lama.

I had been told by Tibetan exile groups that monks here are spied upon, that those who venerate the Dalai Lama are punished and that photographs of him are banned. The Chinese authorities insist that is not true. So I went to find some ordinary monks to ask them.

In a back alley of the monastery I came across a group washing their clothes. At first they were friendly and willing to talk. But as soon as I asked about the Dalai Lama the atmosphere changed. Monks who seconds before had been chatting away were suddenly struck dumb.

The fear was palpable.

### NEW FRONTIER

Leaving Tashilumpo we travelled another 300 kilometres east. The dirt road winds along lush green valleys, across raging rivers and up tortuous mountain passes. Tibet is still one of the most remote and imposing landscapes on earth. For centuries its vast mountain ranges have kept the outside world at bay.

But that too is changing.

Our next stop is the modern market town of Zedang. In ten years it has grown from a tiny outpost to a bustling commercial centre of 60,000 people.

It is all new, and virtually all Chinese. Almost, every single shop in Zedang is run by migrants, people who are flooding into Tibet from all over China.

In the market I meet a fruit seller from Henan, more than 1,000 miles to the east in central China.

Why on earth would she move all the way to Tibet? I ask her. "It's easier to do business here," she tells me.

The government in Beijing is encouraging China's teeming masses to look to Tibet as the new frontier, as a land of opportunity, and tens of thousands are taking up the call.

### BEYOND RECOGNITION

And what of the Tibetans? Well, the only ones I could find were a group of unemployed farm labourers squatting on a street corner looking for work.

"Is it easy to find work in Zedang?" I ask them. "No," they chorus.

"And what do you think of all the Chinese coming in here and setting up businesses?" I ask. They smile and shake their heads; it is not a question any are willing to answer.

Tibetans are still the majority here. But economically Tibetans are being marginalised.

As our bus rolls into Lhasa at the end of our journey we are greeted by the majestic sight of the Potala Palace sitting atop its rocky outcrop in the middle of the city.

This home of 14 Dalai Lamas still dominates the city skyline. But Lhasa is a city the Dalai Lama would hardly recognise.

In the heart of the old city pilgrims prostrate themselves outside the Jokhang temple - more than 1,000 years old and by far the most sacred place in the whole of Tibet.

Many pilgrims have walked for months from every corner of Tibet to visit this holy site.

But today the Jokhang is hemmed in by a sprawling modern city of concrete and glass. A mere stone's throw from the Jokhang, the streets is lined with lurid plastic palm trees!

### RESENTMENT

In a back street I meet Tsenden Namgyal. He runs a small gallery making traditional hand painted Thangkas, religious paintings of the Buddha.

Namgyal has watched as the city has changed around him, and he does not like what he sees.

"It's really bad," he tells me. "The city doesn't look like Tibet anymore. It just looks like any other city in any part of China. We don't like it at all."

The Chinese Government had invited us to Tibet to see for ourselves the rapid changes taking place here.

In particular it wanted us to see the economic development it believes is the key securing its rule here.

What we found was a Tibet riven by tensions, where reluctant acceptance of Chinese rule was tempered by fear, and by an enduring passion for the Dalai Lama.

And where Chinese immigration and economic imperialism nurtures growing resentment from a native population that feels increasingly marginalised in its own land.

*Source: BBC Wednesday, October 15, 2003*

# Tribute to the Venerable Kushok Bakula Rinpoche

by Phuntsog Wangyal  
Trustee, Tibet Foundation

**B**akula Rinpoche, who has passed away aged 86, was a unique Lama of great talent and exceptional gifts. He was highly revered for his erudition, his dedication to the education of a new generation of young monks and nuns and his gentle humility.

His wisdom and compassion put him in the front rank of influential Tibetan Buddhist masters, yet he was always modest.

Born into a noble family of Ladakh, India, he was recognised by the Thirteenth Dalai Lama as a reincarnation of Bakula Arhat - one of the Sixteen Arhats (direct disciples of the Shakyamuni Buddha).

As a Buddhist leader, he guided his followers through his personal example of a humble life as a celibate monk. He dedicated his life to the core principles of Buddhist teaching by caring for others, especially for those who were less fortunate and in great need.

He was deeply engaged with a number of welfare and minorities' right issues from remote places like Ladakh to the vast areas of Scheduled Castes and Tribes in India. His support, enthusiasm and determination played an important role in helping the Ladakhi people sustain their ancient Buddhist religion in the controversial political environment of the State of Jammu and Kashmir. As a man with a great sense of practical reality, he was a guiding spirit for Ladakhi people to develop their way of life through a combination of traditional and modern education. This won him the title of "*The Architect of Modern Ladakh*".

Though he made no claim to being a Tibetan leader, many of his works, dedicated to mobilising support for the Tibetan refugees when they first arrived in India seemed to make him one in practice. He was highly revered as a Lama and greatly respected as a human rights campaigner by the Tibetan people. To His Holiness the Dalai Lama, Rinpoche was a close friend and a dedicated fellow advocate of Buddha Dharma.

As a skilled administrator and Member of Parliament, he held some of the highest ministerial posts in the Government of India, including being head of the Minorities Commission. As a diplomat, he served as Ambassador of India to Mongolia for over 10 years from 1990. In 1986, in recognition of his distinguished service of high order to the nation, the President of India awarded him the second highest honour, "*Padma Bhushan*".

The Prime Minister of India Shri Atal Bihari Vajpayee visited Jammu & Kashmir House and placed a wreath and paid his condolences saying: "In the death of noble Lama Kushok Bakula, we have lost a great saint, guide and inspiring personality of the Buddhist world. It is difficult to imagine Ladakh without him."

Being a man of vision, his focus was always on promoting and reviving Buddhist tradition in the countries where political systems had denied it to the people.

**I** first met Rinpoche in 1973 when he gave me his full support in organising the first ever meeting of His Holiness the Dalai Lama with two Buddhist leaders of Russia (then Soviet Union) and Mongolia. Whatever one may think of the details, Rinpoche was convinced that Buddhist tradition would once again prevail in these countries.



*Bakula Rinpoche with Susan Burrows on his left, Phuntsog Wangyal on his right, and Sonam Wangchuk.*

*Photo: Ralph Hodgson*

He was a rare combination of scholar and monk, who knew the value of getting people to talk and who had the political insight to really bring change to the communities he lived in.

Today, the teachings of the Buddha have once again come back to Russia and Mongolia and Bakula Rinpoche has played an important mentoring role in the process.

Over a period of ten years, he helped re-open ancient monasteries and organise Buddhist peace conferences. Under his guidance, Pethub Monastery and Dechen Ling Nunnery in Ulaanbaatar developed into important centres of learning for Mongolian Buddhists. In 2001 the President of Mongolia awarded Rinpoche one of the highest honours of the country, "*The Polar Star*".

He travelled internationally promoting the importance of inter-faith understanding, inter-communal harmony and peaceful reconciliation of conflicts in the world. His last visit to London was in November 2002 when he was a guest of Her Majesty the Queen. During that visit Tibet Foundation had the privilege to host a reception in his honour and receive his blessing. Tireless in his work, he travelled on to the 3rd World Buddhist Conference hosted by His Majesty King Norodom Sihanouk in Phnom Penh, Cambodia.

His passing is a great loss to the world Buddhist community and especially to the people of India, Tibet and Mongolia. For 30 years I have known Rinpoche as a source of great inspiration. His contribution to the welfare of the Tibetan refugees and to the success of our work at Tibet Foundation was invaluable. We shall miss Rinpoche.

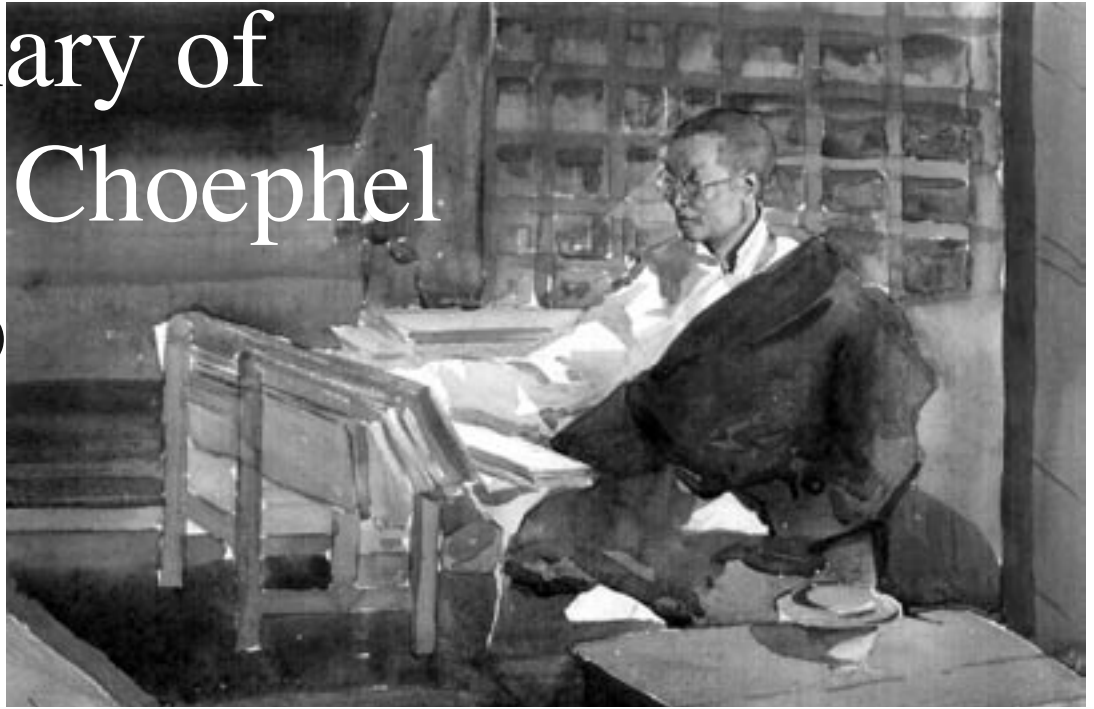
Together with his followers and Buddhists at large, we earnestly pray for the swift return of his reincarnation.

*Most Venerable Kushok Bakula Rinpoche, born 21<sup>st</sup> May 1917 in Ladakh was educated in the great monastery of Drepung in Lhasa. He passed away in Delhi on the 4<sup>th</sup> November 2003.*

# Centenary of Gedun Choephel

(1903-1951)

Tibet's  
foremost  
scholar in the  
20th Century



Water colour painting of Gedun  
Choephel (painter unknown)

By Tsering Shakya, Tibetan historian and a Fellow in  
*Tibetan Studies at the SOAS, University of London*

Gedun Choephel, historian, travel writer, monk, vagabond, philosopher, translator, innovator, poet and sexologist, is today recognised by all as one of the most important cultural figures of the 20th Century Tibet. His life work is recognised with usual florid Tibetan valedictory prose and parlances. He is 'the alone star that shone brightly in the night sky'. Like great figures in history, such recognition came too late. He died in 1951 in a dis-solute condition, there was no state funeral nor were there lines of chela, mourning at his deathbed.

Gedun Choephel was born in 1903 in the village of Shol-phang, in Rebkong. He has been the subject of a number of biographies in Tibetan and western languages. Today, Gedun Choephel's early years is often told in an idealistic manner and stresses his brilliance. It is said that he could recite long and complex liturgical texts after hearing them once. By all accounts he was an exceptionally gifted figure. He studied at Labrang Tashikyil monastery, the largest and most important Gelug pa monastery in Amdo and in 1927, like many others, he came to Lhasa to begin his higher studies at Drepung. In Drepung he studied with Geshe Sherab Gyatso, also from Labrang. The relationship between teacher and student was uneasy and Gedun Choephel found the formality and conservatism of teaching stifling. While in Lhasa on the verge of taking his highest degree Geshe Lharam (*dge bshes lhag rams*), he met Rahul Sankratayan, one of the leading figures advocating the use of Hindi and India's foremost Buddhologist at the time. Sankratayan was travelling to Tibet to locate Sanskrit texts that were believed to be lost. A chance meeting in Lhasa with Rahul Sankratayan allowed Gedun Choephel to escape from the confines of traditional religious orthodoxy. In different ways, Rahul Sankratayan and Gedun Choephel were in search of lost traditions and engaged in excavating the authentic source of their history. Gedun Choephel stayed in India for nearly twelve years and was introduced to a society that had undergone radical change. India in the 1930s was in the grip of nationalist agitation and the moulding of a new national Indian conscience. Rahul Sankratayan was a socialist

active in nationalist politics in Bihar and was imprisoned twice by the British for political activities. He was also a strong advocate of the use of Hindi as India's national language.

Gedun Choephel's travels to India brought him into a new environment and into contact with Indian and Western scholars who were interested in Tibetan with a new perspective. What is interesting for our purposes is that his stay in India between 1937-1946 was the most productive period in his intellectual development and most of his works were produced during this time. He was perhaps the first traditionally trained religious figure to encounter the outside world and sought to examine his own tradition critically. His writings were revolutionary both in his treatment of his subject and style of composition compared with existing narrative styles.

Today, almost all Tibetan authors attribute him as the founding father of critical writings and as the greatest influence on their works. He is best known for his unfinished historical work *deb ther dkar po* (White Annals), *dod pa'i bstan bcos*, (Commentary on Passion) and his most controversial work *klu srgub dgongs rgyan* (Nagarjuna's Intention), regarded as one of the most important Buddhist philosophical works in Tibetan Buddhism published in last century. Gedun Choephel's popular pilgrims guide to holy places in India, *rgya gar gyi gnas chen khag la 'grod pa'i lam yig* (Guide to Holy Place in India) has become the standard guide carried by pilgrims in India. Gedun Choephel also wrote a lengthy account of his travels in *rgyal khams rig pas skor ba'i gtam rgyud gser gyi thang ma*, (A Clear Golden Account of Travels Around the world.)

While in India he joined the Tibet Improvement Party, the first Tibetan political party founded by young radical Tibetans living in India. It advocated reform of Tibetan political and social system and sought to modernise Tibet. When he returned to Tibet in 1945 and two years later the Tibetan government arrested him with a false charge of counterfeiting money and imprisoned him until November 1950. His freedom was short lived and years in prison had weakened his health and he died 15th August 1951.

## **Life of Itinerant Monks<sup>1</sup> -An Alphabetical poem<sup>2</sup>**

A poem by Gedun Choephel

*Translated by Tsering D. Gonkatsang, a Tibetan language teacher at the Oriental Institute, University of Oxford*

Amidst the bright pillars, beams and rafters of a splendid house,  
Invited to a veritable 'Guesthouse' of sumptuous dinners and delicacies,  
Relishing all in leisure, chanting Dharmic melody.  
Who could be happier than us itinerant monks?

Devoting ourselves to prayers and virtuous actions rather than gossip,  
Relaxing in the inner sanctum of familiar patrons,  
Scrambling for the choicest food like tea and clothes,  
Who can ever match the life of us itinerant monks?

Despite wandering about with shoulder-bags,  
Ordinary folks cannot hope to earn even a paltry coin.  
Judging by our current assets of horse, cattle and sheep,  
Who could be more despotic than us hell-bound itinerant monks?

Reciting holy scriptures such as the 'prjanaparamitras'<sup>3</sup> sutras,  
Assuming the role of the object of worship for our patrons,  
We relish the milk and curd of cows and dri<sup>4</sup>,  
Comments like, "Bad! Comic!" need hardly bother us.

Not for me the leisurely jaunt to the holy places of 'Tsari' and U-tsang,  
Suffering the excruciating pangs of heat, cold, hunger and thirst,  
Surely, if the Victorious Dharma is not prejudicial to people,  
What use for the sly lamas and monks masquerading as authentic ascetics.

Going round the towns donning peaked hats,  
Itinerant monks like me, adept in foraging for food,  
Reading aloud the Salvation 'Sutra' in sonorous union,  
Need we doubt Yama peeing and defecating in fear?

Weren't it for these itinerant monks as hardy as the mountain goats,  
The host of deities and demons of the mountain-passes and valleys  
Would surely cause harm to sentient beings.  
'T's not a case of fondness for meat, blood or religious alms,  
But rather for the sake of sentient beings who populate the whole world.

Ha, Ha. All that I have uttered were in mere jest,  
Pray, fellow itinerant monks, bear in mind something of this nature.



1. Monks who get invited to private homes to perform religious services.
2. The original verse is arranged according to the thirty consonants of Tibetan alphabet.
3. Perfection of wisdom i.e. understanding of emptiness and selflessness; one of six perfections
4. Female yak

*The above loose translation of one of his poems is an attempt to convey a sense of Gedun Choephel's views and observations on the ways of the contemporary society. Further translation of his poems will be published in the next newsletter.*

*For an introduction to his life and works, Irmgard Mengele's 'dGe-'dun-chos-'phel A Biography of the 20th Century Tibetan Scholar, published by Library of Tibetan Works and Archives, India. (1999)*

*Latse Contemporary Tibetan Cultural Library in New York City is organising a commemoration of the centennial birth of Gedun Choephel between November 7-9, 2003. An exhibition of his works of varying genres, including his writings, drawings, paintings etc. and photos, personal effects, and presentations by scholars will be held.*

## **RECENT RELEASES**

### **Tomorrow & Other Poems**

Lhasang Tsering

Rupa & Co., Delhi 2033

Hardcover Rs.195

Lhasang Tsering is something of a legend, an outspoken advocate of Tibetan Independence. An ardent lover of poetry from an early age, he began writing his poetry in 1999 as lyrics for Exile Brothers, a small Tibetan rock band. He said, "More than all the poetry I had read in the past it was while writing these few songs for the Exile Brothers that I fully realised the power and potential of poetry to give expression to our deepest feelings." A good read!

Book is soon available at Tibet Shop, London

### **Red Poppies**

A Novel of Tibet

Alai

Methuen Publishing Ltd, London 2003 Paperback £7.99

Red Poppies: A novel of Tibet is translated from the Chinese by Howard Goldblatt and Sylvia Li-chun Lin. It is a sweeping, sensuous tale set in pre-occupied Tibet.

The author "has effectively mythologised a portion of Tibet's past little known to Western readers and in doing so created a historical novel that's panoramic and intimate at the same time." New York Times

# TIBET FOUNDATION NEWS

## Trustees' Report ~ Year ended 31 March 2003

The trustees present their report along with financial statements of the charity for the year ended 31 March 2003. The financial statements have been prepared in accordance with the accounting policies and comply with applicable law.

### OBJECTIVES

Tibet Foundation is constituted by a Deed of Trust. Its objects are to promote the culture, religion and way of life of people of Tibetan origin, to relieve poverty amongst Tibetan peoples and raise the standards of education and health care in Tibetan communities.

To further these objectives, the Foundation maintains and develops schemes of sponsorship of individuals and institutions, and programmes of support for better education, health care, the promotion of Tibetan Buddhism and culture, and the relief of poverty.

### TRUSTEES

All three trustees have served the charity throughout the year. The Trust Deed of the charity governs appointment of trustees. The Board of Trustees is authorised to appoint new trustees to fill vacancies arising through resignation or death of an existing trustee. No additional trustee has been appointed during this financial year.

### MANAGEMENT

The trustees primarily focus on the governance of the charity. There is a Board of Advisors to assist them. Currently, Tibet Foundation has a team of six full-time and two part-time staff in London, including the Director. They manage the work with the help of several long-standing, dedicated volunteers.

### ACTIVITIES

During this financial year there has been further development in the Foundation's overseas work especially in Tibet and Mongolia. Emphasis has been put on the consolidation of its ongoing projects, and increasing co-operation with the local partners, governments and the local people. Tibet Foundation staffs have made regular field trips to monitor the work. The 3-year plans for the programmes in Tibet and Mongolia are now into their second year.

The EC co-funded project, the Sershul County Health Initiative, a programme to generate income for the nomads, to improve health care in the community and to train doctors in Tibet in Tibetan medicine is already nearing completion, and has achieved its objectives as planned. In addition the 'Aid to Tibet' programme continues to support seven primary schools, four middle schools and colleges, one old people's home, two hospitals and one emergency medical centre in the Kandze and Yushu Tibetan Autonomous Prefectures.

The 3-year plan for the programme in Mongolia includes six major Buddhist projects aimed at: preserving and ensuring the continuation of traditional Buddhist education; providing educa-

tion facilities for school and university students; promoting the knowledge and practice of traditional medicine; supporting the work of traditional Mongolian Buddhist art and design; disseminating basic Buddhist teachings to the people; and funding the publication of work by His Holiness the Dalai Lama. In addition, the 'Buddhism in Mongolia' programme continues to support other ongoing projects such as Mongolian students studying in India, Tibetan lamas teaching in Mongolia, and other works to help in the revival of Buddhism.

'Tibetans in Exile' continues to be one of the most consistent and successful programmes of the Foundation, maintaining a comprehensive sponsorship scheme. Through this project the Foundation supports the education of almost one thousand refugees - school and university students, monks and nuns and young adults. In addition, financial support is also offered to many hospitals and clinics, to the care of the elderly and the general welfare of the Tibetan refugee communities.

In July 2002, the Foundation adopted the 'Higher Tibetan Studies' project in India. It aims to offer support to the Institute of Higher Tibetan Studies, a unique college offering education for both monastic and lay students. In the same year the Foundation approved funding for construction of a good quality four-storey building, the Sakya Hostel to accommodate elderly monks and Buddhist students at the Sakya Centre in India.

Throughout the year as a part of the 'Art and Culture' programme, a number of cultural events and visits of Tibetan scholars have been organised, also public talks and seminars on Tibet and Tibetan culture. The regular visits by Tibetan physicians, Dr Tsewang Tamdin and Dr Tenpa Chophel, have continued to be particularly successful. These public activities have contributed to increasing awareness of the richness of Tibetan culture, and also generated support for the Foundation's other programmes.

### FUNDING

Tibet Foundation is a Trust, not based on membership. However the charity enjoys continued support from many committed individual sponsors and subscribers. Contributions from individual and anonymous donations have helped to maintain a steady income.

In the financial year ended 31st March 2003, Tibet Foundation's total expenditure was £617,699.00 - an increase of £46,584.00 compared with the previous year (£571,115.00 in 2002).

In the same year there was a total income of £678,206.00 - a decrease of £ 104,399.00 compared with the previous year (£782,605.00 in 2002).

The total income includes funds, which are restricted to specific areas of the Foundation's work. This is reflected in the accounts. Some of the 'Aid to Tibet' and 'Buddhism in Mongolia' projects are in the second year of development from existing reserves.

### INVESTMENT

The Trust Deed authorises the trustees to make and hold investments using the funds of the charity. The trustees have assessed

				2003	2002
		Unrestricted	Restricted	TOTAL	TOTAL
		Funds	Funds	Funds	Funds
		£	£	£	£
<b>INCOMING RESOURCES</b>					
Donations and subscriptions		457,847	12,296	<b>470,143</b>	559,908
Sponsorships			133,701	<b>133,701</b>	152,018
Tibet Shop		24,530		<b>24,530</b>	17,635
Other income		24,670		<b>24,670</b>	28,462
Interest Received		24,743	419	<b>25,162</b>	24,582
<b>Total incoming resources</b>		<b>531,790</b>	<b>146,416</b>	<b>678,206</b>	782,605
Costs of generating funds		60,192		<b>60,192</b>	<b>31,261</b>
Charitable expenditure		156,594	210,812	<b>367,406</b>	<b>412,488</b>
Support costs		77,663	65,217	<b>142,880</b>	<b>87,176</b>
Management and administration		27,911	19,310	<b>47,221</b>	<b>40,190</b>
<b>Total resources expended</b>		<b>322,360</b>	<b>295,339</b>	<b>617,699</b>	571,115
<b>Net income/ (deficit) for the year</b>		<b>209,430</b>	<b>(148,923)</b>	<b>60,507</b>	211,490



*Kyabjé Penor Rinpoche blesses supporters during the events to mark the 18th anniversary of Tibet Foundation.*

## Summary of Accounts April 2002 to March 2003

the major risks to which the charity is exposed in particular those related to the operations and finances of the Foundation and to the best of their knowledge they have adopted suitable measures and applied them to safeguard the security of the charity assets

Accounts of Tibet Shop Limited, the trading subsidiary of the Foundation have been consolidated with the accounts of the Foundation.

### INFORMATION

The Foundation's policy is to provide its supporters with as much information as possible. The Tibet Foundation Newsletter is produced quarterly, including updates on the charity's activities and general information on Tibet and Tibetan culture. In addition the staff answer many enquiries from the general public.

Written guidelines for standards and procedures are provided, including Handbooks for employees and volunteers, Guidelines for special projects, and the charity's Child Protection and Equal Opportunities policies.

### FUTURE DEVELOPMENTS

The trustees wish to acknowledge the improvements, which have been made in all areas of the Foundation's work. They would like to see continued efforts to help the Tibetans in the fields of education and health care, preservation of their culture and the promotion of knowledge of Tibetan Buddhism, through publication and improved education.

### TRUSTEES' RESPONSIBILITIES

The trustees are required under the Trust Deed of the charity to prepare financial statements for each financial year, which give a true and fair view of the state of affairs of the charity. The trustees are responsible for keeping proper accounting records and for safeguarding the assets of the charity. To the best of their knowledge the trustees have adopted suitable accounting policies and apply them consistently.

Financial statements have been prepared and the accounts audited. A summary of the annual accounts is published in this Newsletter.

### ACKNOWLEDGEMENTS

We are pleased that the Foundation's work has been much appreciated by the people, the community leaders and the government officials involved - its support is clearly bringing great benefit to the Tibetan people and to Buddhist culture. The Board of Trustees would especially like to acknowledge and credit these achievements to the Foundation's supporters for their generosity, to its partners for their co-operation, and to its staff and volunteers for their commitment and dedication.

### APPROVAL

This report was approved by the trustees on 3rd of November 2003 and signed on their behalf.

Phuntsog Wangyal  
Trustee

## A FOUNDATION RECEPTION

The Tenth Seminar of International Association for Tibetan Studies was held at Oxford University from 6th to 12th September 2003. This saw the largest Tibetan delegation ever to attend the conference. There were 64 Tibetan delegates from Tibet and 16 from rest of the world.

Many of the Tibetan delegates were already known to, and have worked with, Tibet Foundation. As a gesture of appreciating their efforts to improve Tibetan studies and their cooperation with the Foundation, we had the opportunity to host a dinner reception for around 80 Tibetan delegates at the Xian restaurant on the 8th September. Mr Liu Yibing from the Chinese Embassy attended the reception. The leaders of the delegation from Tibet were Lhakpa Phuntsog, Tsewang Gyurmey and Tsering Phuntsok. While welcoming the delegation, Phuntsog Wangyal, on behalf of the Foundation, gave a brief introduction to Tibet Foundation as a non-governmental organisation helping Tibetans in the fields of education, health care, economic development and promotion of Tibetan culture. He also invited their input to further improve existing cooperation.

There was a short presentation of a musical tour by Tibetan artists from Sershul in Tibet and Kalimpong in India. It was noted that such a musical performance – involving Tibetans from Tibet and exile – was the first in the 44 years of the present political situation. The two groups were on a month-long UK tour organised by the Foundation.

A number of traditional welcoming songs such as Tashi Delek and other convivial greetings and toasts with Chang-She (so-called 'beer songs') were presented. The atmosphere was very congenial and the reception was enjoyed and appreciated by all.

Lhakpa Phuntsog, Secretary-General of China Tibetology Research Centre, former Vice-Chairman of the Government of Tibet Autonomous Region and former head of the Tibet Academy of Social Sciences, on behalf of the delegation from Tibet thanked the Foundation for hosting the dinner and congratulated the performers on their fine voices. As a token of their appreciation, Lhakpa Phuntsog presented Phuntsog Wangyal and other Foundation staff with Buddhist symbols of auspiciousness and white scarves.

David Kelly



From left: Lhakpa Phuntsog, Phuntsog Wangyal and Liu Yibing (Chinese Embassy).  
Photo: David Kelly, Tibet Foundation

## ART & CULTURE

Creating greater awareness and helping the preservation of the ancient Tibetan culture has been at the heart of Tibet Foundation since its inception in 1985.

The past few months have been quite busy at the Foundation. Nine Tibetan musicians and performing artistes visited the country from 6 September till 13 October, and at the start of October the Foundation's regular visiting physician, Dr. Tsewang Tamdin, gave Tibetan medical consultations in Birmingham and London. This report details the events held recently.



Tibetan artists with students at Hammond School of Dance and Education, Chester. Photo: Sonam Wangchuk, Tibet Foundation

### A DAY FOR TIBET

A Day for Tibet, hosted on Saturday 13 September at the Conway Hall in London, is one of the biggest events we have held this year. Our ongoing cultural events aim to create a greater awareness of Tibetan traditions and educate the public on this ancient culture.

The day included an afternoon seminar on 100 Years of Anglo-Tibetan Relations (1903-2003), which attracted a wide range of people from across the country, as well as visiting Tibetologists from Asia, mainland Europe and beyond. In the evening, in a special cultural performance, our 2003 UK tour, *Echoes from the Himalayas*, was opened.

A Day for Tibet was commenced with a welcome message by Phuntsog Wangyal, one of the Foundation's three trustees. Phuntsog described Tibet Foundation as a non-political organisation with charitable aims and objectives including the promotion of the charity's patron, His Holiness the Dalai Lama's, message of peace and harmony. He also briefly explained the aid, healthcare and the educational programmes the Foundation currently runs in Tibet, India and Mongolia.

John Billington, a Vice President of The Tibet Society of the UK, was introduced by Phuntsog as a long-term supporter of Tibet, and recalled he was one of the first Westerners to meet Tibetan refugees in Darjeeling in the early 1960s. John, who is also a strong supporter of the Foundation, very kindly chaired

# PROGRAMME NEWS

## A Foundation programme creating awareness of Tibetan Culture *A report by Tsering Passang, manager of the Art & Culture Programme*

the panel discussion, a full report of which can be found on pages 18-21.

### ECHOES FROM THE HIMALAYAS TOUR

In the evening, Conway Hall swarmed with Tibetans and non-Tibetans, who couldn't wait to rush to their seats! The invited representatives from various Tibetan Buddhist Centres and Tibet-related organisations were present among the audience. Behind the stage in their dressing room, the artistes were busy putting on their make-up and readying for the big show. Of the nine visiting artistes, four were members of the Sershul Performing Arts Group, Sershul County, East Tibet and five from Gangjong Doeghar Tibetan Performing Arts Company, based in

London with dance workshops. The kids received a real treat when the group performed Yak and Snow Lion dances, the latter winking cheekily at the girls!

In association with the Centre of Buddhist Studies, London University, the final show was presented at the School of Oriental and African Studies (SOAS) to conclude this year's cultural tour. Positive feedback was consistently expressed at the end of the group's performances. Even though the performers have returned, we still receive such appreciation through telephone, emails and letters.

We really hope that through music and arts, geographically divided people could be brought together for mutual good. The organisation of such tours cost a lot in terms of time and money.



*A group of artists from Tibet and India with Phuntsog Wangyal (standing, centre) Photo: Ralph Hodgson, Tibet Foundation*

Kalimpong, East India.

At 7pm, Phuntsog welcomed the evening's guest to the cultural show and described the performance as "unique". It was the first time that Tibetan musicians and performing artistes living within Tibet and in exile were able to meet up and perform together across the United Kingdom.

Their performance lasted an hour and half. Tibet is a vast land and its people's costumes differ from one region to another. The colourful costumes from eastern Tibet and the Lute (dranyen) Dance from western Tibet brought delight to the audience. The presentation of the Snow Lion, the Yak, the Black Hat and the Stag dances were high points of the performance. Whilst entertaining the packed house, the artistes themselves enjoyed their first ever show together. In the second half of the show, they performed two group songs and dances, which were taught and learned between the artistes themselves days after their arrival in London. It was indeed a unique event, especially with the astounding female vocals!

After the evening's show, numerous people from the audience came to us and shared the emotions they felt during the course of the performance. This joint performance was the first since 1949; the year that Tibet changed forever.

The Echoes from the Himalayas tour played across the UK in venues in Belfast, Brighton, Cumbria, London, Manchester, Oxford and York, and met with great success. The visiting artistes also performed for school children in Chester, Lancashire and



*Professor Tadeusz Skorupski giving ceremonial scarves to the artists. Photo: David Kelly, Tibet Foundation*

With our best intentions and our dedication to educating the public about Tibetan culture through music and performing arts, raising funds for such cultural projects is not easy. At present, we have received no grants or funding from any sources for this year's tour. The Foundation relies on donations and monies raised through the performances. The tour raised just over £13,000 but our expenditure exceeded some £25,000.

At Tibet Foundation, we believe that the tour provided an ideal opportunity for our supporters and the British audience to experience authentic Tibetan culture through music and performing arts. I personally couldn't possibly imagine the cost involved should a person from this country visit the Tibetan Community in Asia to experience such performances themselves!

We would like to support more tours in the future, and if you feel you could help us with such work in the future and presently to help with the above deficit, we sincerely value any support we receive from our generous donors and supporters.

Finally, I would like to thank all those who supported this unique tour. Most importantly, I would like to thank these wonderful artistes from Tibet and India for sharing their ancient culture through music and performing arts with our friends, supporters and the British public at large. I hope that those who attended one of their shows left with memories to last the years to come - until we bring another group! So, please stay in touch with us.

Thank you.

# 100 Years of Anglo-Tibetan Relations (1903-2003)

*“Lord Curzon, who was then Viceroy of India, decided to send a mission to Tibet, and appointed me to take charge of it. In the Summer of 1903 I went up to the frontier and waited there for three months, but the Tibetans would have nothing to do with us. I went back to Simla and talked the situation over with the Viceroy. It was agreed that I should go through to Gyatse, about half-way between the boundary and the Tibetan capital Lhasa. Lord Kitchener, who was then Commander-in-Chief, provided me with a small force of troops, and, much against the advice of some of the military men, we started out in mid-winter to cross the Himalayas. On the ninth of January we crossed the main pass, at 15,200 feet, into Tibet.”*

Sir Francis Younghusband

*Tibet Foundation organized a seminar to mark 100 Years of Anglo-Tibetan Relations (1903-2003) on Saturday 13 September 2003 in London.*

*Following is a short summary of the seminar.*

The seminar began with a warm welcome from Phuntsog Wangyal, a Trustee of Tibet Foundation. This was followed by an introduction of the five panellists by John Billington, the Chair of the seminar. Each of the panellists, in alphabetical order, made a short presentation, followed by questions and answers.

## PANEL PRESENTATIONS:

### Charles Allen

Charles Allen began by saying, “In 1974 I did a documentary on the Younghusband expedition for Radio 4. I wrote an unfair account of the “mission” to Tibet.

One of the most shameful acts of the Brit-



ish Great Game which would see Russia as the Big Brother over Tibet. But in 1994 after I read French’s book and it took me back to the original sources and I now think Younghusband was the villain of the piece.”

The English crossed the Jelep Pass (12 Dec., 1903), occupied Phari (19 Dec.), stormed Gyantse (12 April, 1904), after one of the most uneven military actions in the history of British expansionism. Younghusband destroyed the Tibetan army, and entered Lhasa on 3 August putting the Dalai lama into flight to Mongolia. A treaty was signed on 7 September and imposed a 75-year treaty on the Dalai Lama, forcing Tibet to pay reparations and defer to London on foreign relations. Then British troops left Lhasa and they were back in India on 25 October.

Already embarrassed by the killing of so many Tibetans at the battle of Gyantse, London effectively repudiated the treaty. “Various excuses allowed this mission to be established, but primarily it happened because Younghusband vowed to make a name for himself and had an almost a



### Patrick French

The late Victorian phase of Empire was described by Churchill at the time as looking like it would last a thousand years. Retrospectively we can see the flaws. Yaks being rustled, even by George Bush standards, is not a good reason for an invasion. Certain factors came together to make it possible and a London government prepared to contemplate an invasion on this scale. However politically it led to little tangible benefit for the British. I agree with Charles Allen that everything depended on Younghusband’s personality.

If someone said to Younghusband that he wasn’t a racist, he would have been offended. He was very much the son of a policeman in the Punjab. In later stages of his life he became more agreeable, but in Tibet he displayed an unnerving character.

In the subsequent 98 years China reasserted control partly because of the awareness they were vulnerable through this route, including forcing the Thirteenth Dalai Lama to flee. In the 1920s



*British soldiers in Tibet. Photos: Charles Allen’s collection*

ish Empire was when it shot its way to Lhasa and imposed terms on the Tibetan government that its own government in London then rejected. I was taught the Marxist view of history, so initially I saw Younghusband as a pawn and Curzon the villain.”

In 1902 rumours reached the Viceroy of India, Lord Curzon, that the Russians had signed a secret treaty with the Tibetans. Preparations began for a military invasion. “Curzon feared that Russia and China had made a deal and was obsessed with the

“sacred duty” to rule over the *Asiatics*. Younghusband had explorer’s goals and he also had political ambitions. I was stunned to read his letters, not a gentle silent man of action but a deeply hysterical racist bigoted man. He treated his Indian staff extremely badly and behaved unforgivably to the Tibetans. At Gyantse he imposed a fine on the monks for encouraging opposition to his mission and declared them to be “Not worth powder and shot.”

when Tibet was trying to modernise, it was unfortunately unsuccessful. By the early 1930s both the communists and nationalists exaggerated the role of the British in Tibet but the presence of Richardson, telegram operators and the 1936 mission to Lhasa from Britain had become “permanent”.

In 1949, whoever won was going to reassert control. The nationalists would have done the same, although perhaps not as brutally.



In 1999 I went to Gyantse for the first time where Younghusband and his troops slaughtered 700 Tibetans in four minutes. The Tibetans were armed, in part, with charms they thought would make them bullet-proof, while the British troops used machine guns against Tibetan matchlocks. In the garrison town of Gyantse, the British shelled a hilltop fort. Another 300 Tibetans were killed or wounded. Just four died on the British side. I went to the Memorial Hall of the Anti-British and the monument said "Tibet is an unalienable part of the motherland. In order to safeguard her unification and unite with every nationality, Tibetan people, one stepping into the breach as another fell, once have fought heroically".

This was "not an even handed museum", acknowledged French. "What has happened in Tibet in the last 50 years of the 20th century has grown directly out of the Chinese invasion of Tibet in the first half of the 20th century. Though many Tibetans were realising that the old theocracy was not exactly an effective system of government, the Chinese invasion made them wake up to the fact that communism has done much more damage to the country and its people than the old theocracy they did not care for."

#### **Hu Yan**

Giving a very different perspective, Hu Yan outlined the Imperial Qing authority, embodied in the person of a Chinese Amban in Lhasa, the capital of Tibet. He drew on the diaries published four years ago of the Amban, Yu Tai. The duties of the Amban were to advise and maintain the appearance of imperial control, though his presence and powers were often symbolic. However the administrative autonomy enjoyed by the Dalai Lama was not inconsistent with the idea that Tibet was intrinsically part of China.

In the 19th century the Qing government saw Tibet as a far-off and inhospitable land. It was such a low priority for the Qing Empire that it was considered bad luck to be appointed Amban. When Yu Tai

was appointed in 1903 he could only speak Chinese. He didn't like doing the journey, which was to take him almost a year, but he had to obey the Manchu Emperor.

Unfortunately for Yu Tai, Younghusband had already set off and was not negotiating, he wanted to get to Lhasa. Yu Tai, at that time, thought that he was an ambassador, but the Dalai Lama wouldn't allow him either soldiers or transport to go to the border. In fact without the Dalai Lama's permission he couldn't leave Lhasa.

The Dalai Lama thought that he could resist Younghusband. Only when that failed did he call on Yu Tai to give him permission to meet with Younghusband. Only when the Dalai Lama escaped Lhasa and fled to Mongolia were Yu Tai's powers restored and he arranged for Younghusband to meet the Tibetan officials and four of the cabinet ministers signed the Treaty of Lhasa with the British in 1904.

Yu Tai persuaded the Tibetans to accept the terms and the government of India accepted this Chinese suzerainty over Tibet. Yu Tai sent messages to the Emperor via the British Government as he did not have such facilities himself. Yu Tai was ultimately punished by the Emperor for his shameful way of carrying out his duties in 1904.

#### **Tsering Shakya**

Tsering robustly called the "1904 mission" an invasion. Indeed, the UK Government Stationery Office, as part of a series aimed at opening access to the London Public Records Office, published an abridged version of hearings from 1904 in which they recorded the event as an invasion rather than a euphemistic "mission."

Before 1904 the Indian government made a number of agreements over the Sikkim border. Until the British presence, there were some skirmishes with Gurkhas and Dolkas, but not much interaction with the Indian subcontinent; in fact ties were mainly cultural. The British Empire was concerned with security and with trade.

#### *The panellists were:*

**Charles Allen**, a well known historian of British India. He has travelled extensively in Tibet and the Himalayas and has written several books including: *A Mountain in Tibet* and *The Search for Shangri La*. His latest book, *Duel in the Snows: The True Story of the Younghusband Mission to Lhasa* will be published by John Murray in March 2004.

**Patrick French**, a well-known writer who has worked with Tibetans and travelled extensively. He is the author of *Younghusband: The Last Great Imperial Adventurer and Tibet, Tibet: A Personal History of a Lost Land*.

**Hu Yan** is an Associate Professor of the Social Development Institute at the Party School of Central Committee of Communist Party of China. He has worked with Tibetans in Tibet and speaks Tibetan. He has done research and written on Tibet.

**Tsering Shakya**, an author of *The Dragon in the Land of Snows: A History of Modern Tibet since 1947*, is a Fellow in Tibetan Studies at the School of Oriental & African Studies (SOAS), London University.

**Tsering Tashi**, Secretary of the Office of Tibet, the official agency of His Holiness the Dalai Lama in London is a senior civil servant, journalist and former Press Officer at the Private Office of the Dalai Lama in Dharamsala.

These are the antecedents to the invasion. Lord Curzon referred to Chinese suzerainty over Tibet as fictitious.

Tibet was between the two major duelling powers of the Asian continent. For the first 50 years Tibet had to balance these powers; Britain was seen as the lesser of the two evils. The 1904 invasion was the first confrontation with a modern army, afterwards there was a great deal of reorganisation. In 1909 and 1911 the Tibetans were then able to take on the Chinese in Kham.

Without trying to give you one hundred years of history in ten minutes – Tibetans always retained a sense of separateness in resisting Chinese suzerainty. China

wanted no British presence in Tibet plateau for security purposes so there was the need for the Chinese to assert control in this territory. In 1936 the British established their mission in Lhasa, and there followed an almost intimate relationship as represented in the high politics of Tibet and the social life of the country with names like Betty-la and George Tsarong. Tibetans didn't give Chinese names to their children.

Sadly for the Tibetan point of view, they were not alert to see that the sun would set on the Empire when the British left India in 1947. Tibet was no longer of major importance. Britain no longer took an interest in Tibet, telling the United Nations that it was now a matter of primary importance for India.

#### **Tsering Tashi**

Tibet was an independent country in 1904. When Tibet was free it took its freedom for granted. Relations with China are considered to be complicated, but it is more important for us to look to the future rather than the past. The tragedy of Tibet is that we Tibetans have paid a heavy price since the invasion in the name of liberation from imperial forces. When China invaded there were only six foreign representatives in Lhasa. The invasion ended the peaceful border with India, taking us to the 1962 invasion.

The Dalai Lama has tried to say that it is not about his return to Tibet or his happiness but about the welfare of Tibetans in Tibet. Thousands of Tibetans still make the dangerous trek over the Himalayas every year. His Holiness maintains his peaceful approach of the Middle Way. Since 1979 Dharamsala has sent delegations to Tibet. In September 2002 and then in May and June 2003 there were delegations that saw a more open view in their talks. Chinese intellectuals have asked for talks with the Dalai Lama. Tibetan people are not anti-Chinese.

## **DISCUSSION:**

#### **Charles Allen**

I think the British are in a difficult position to pass views on the rights and wrongs of Chinese behaviour in Tibet. A Chinese man said to me in Gyantse that it was a shame that we left, if we stayed 50 years we could have had schools built and then the Tibetans could have kicked us out.

It is a bit like comparing a frog with a scorpion, once you know the scorpion you realise how less harmful the frog is. By

going in and out again we kicked the Tibetans down and left a vacuum that China filled and Russia went to Mongolia with no intention of leaving as we did Lhasa.

The Amban was terrified, isolated and unpopular. When he requested permission to visit the Jokhang, he was given British protection and when they left they were stoned because the Tibetans didn't like the Chinese. Tibet did declare independence, however, certain claims for Tibetan independence for centuries can appear to be sentimental.

**Tsering Tashi** challenged this as saying it is not so much sentimental as realistic if we can resolve this issue in the future

**John Billington** from the Chair raised a query about long standing Tibetan independence: if the Amban was impotent and unable to act, if it took a year to get there – what kind of control, if any did the Manchu emperor have over Tibet?

**Hu Yan** responded to this by saying “From an academic point of view, you can examine the regulations and various protocols, such as those in 1793 which increased the Amban's powers and prescribed the golden urn lottery for picking the Dalai Lama. The Amban had real powers, it was a position of privilege. However the Tibetan people worshipped their Dalai Lamas as gods, no one was higher than him. The Emperor's instructions to the Amban included that “you have to look after the Dalai Lama but also exercise the powers of Central Government.” The Dalai Lama asked in 1908 to correspond directly with the Emperor. But that was refused, he must go through the Amban. However the Amban's resources were limited, even his fuel, his food and his transport were all reliant on the Dalai Lama.

**Tsering Shakya** said that it is problematic when we use contemporary terminology to deal with historical situations. The notion of an independent nation state only really emerges after the First World War, then with the League of Nations, international law comes into place. A great deal of the definitions emerge only then. In the context of modern invented terms, then Tibetan history is complex. For example, Korea and Mongolia also have had similar relations with the Chinese Emperor.

Although Tibet is seen as isolated, I see it as an open country that specializes in being invaded - Mongols, Tasheks, Gorkhas and every major power has invaded Tibet in one way or another. If you look at what is happening in Iraq, the vacuum of power has to be filled, with

the absence of real authority, administration can be asserted. When there was a vacuum of power in Tibet, the Chinese asserted control. Although the British did have a definite cultural influence on the Tibetans, “goodmorning” became the word for shaking hands.

**Patrick French** praised the exhibition at Oxford: *Seeing Lhasa: British Depictions of the Tibetan Capital 1936-1947* (at the Pitt Rivers Museum, 7th September 2003 - November 2004). Noting wryly in his researches that, “An elderly Tibetan complained that British officials didn't visit brothels. Whether this was a question of status when there were only a dozen foreigners in Lhasa or they did it more quietly shall remain a moot point.”

**John Billington** raised the question, “What was the Tibetan response to the invasion? Who took up the cudgels? Were Tibetans cowardly? Why did the Dalai Lama flee?”

**Tsering Shakya** noted that “Little is known of this beyond family records. More recently there have been some Chinese sources available, but Tibetan archives either don't exist or are in the Potala and are not accessible.

So some information comes from general knowledge, while historians mostly write through British eyes. However, Tibetans initially opposed any British incursion but the invasion brought it home that Tibet could no longer remain imperious to the outside world. The machine guns were the laser guided missiles of their time. The British invasion was a great slaughter. The Tibetan response was to be friendlier with the British than the Chinese.

**Patrick French:** There was almost nothing in the way of Tibetan accounts, mostly they are retrospective – “My father told me ...” The direct accounts may be in Lhasa.

Dawa Norbu, the academic, described a wall that was built before the massacre; the Tibetans sat down in front of the wall. Dawa described it as a moral act of resistance. To the British this was incomprehensible, it was 20 years before the Satyagraha and Gandhian Non-violence movement of India. Around a 1,000 soldiers were killed and a lot of Tibetan accounts suggest duplicity on the part of the British over the slaughter such as being tricked into extinguishing the fuses for the matchlocks.

**Charles Allen:** A lot of sources are disputed. It seems to me that Tibetans care little about the British invasion. Although

there is a song in Gyantse, about Nanying, half a day south, where a last stand was made by two brothers. Beyond the massacre there was opposition and brutal suppressions of villages and demolition of opposition. Fortified houses were rushed and detonated. In the folk tale the brothers killed the general and cut him in half, so there are oral history strands.

**John Billington:** Why were the British held in affection? After the conflict there were attempts at medical care of the wounded. Afterwards the Tibetans looked to the British for protection and with affection.

**Tsering Shakya:** Post-massacre there was substantial looting as seen in the regimental archives such as the huge collection in the Leeds armoury, the Norfolk Museum, The Tower of London and the British museum. There was clearly a looting of monasteries.

Indeed Christies and Sothebys catalogues show a lot of dates around 1904-5. In one incident, a monk threw a stone and was taken by soldiers and asked to show the grain store, instead he showed the hidden treasury of Ganden Choling monastery, which was then looted. The British Museum can be very cagey about where and when they got some of their stuff. Some items were paid for (there was 10,000 rupees for this) but in other cases the monasteries were looted and there is plenty of evidence to prove this. The history that was written of the benevolence of the British needs to be re-written in the light of this.

**John Billington** then made the point that if you look at what the Chinese have looted from Tibet, it makes Younghusband's haul look trivial.

**Patrick French:** Regimental accounts are very open about looting and the excitement about going to Tibet, although in the 1930s there was some rewriting. Hugh Richardson said that he could no longer stand by his statement that there was no shame in the invasion of Tibet in 1904. The soldiers thought of looting as one of the things that troops did when they invaded

A curator of the Victoria and Albert museum made the point from the floor that most museum collections are not looted. At the signing ceremony of the Lhasa Treaty, the Regent representing the Dalai Lama gave Younghusband a little statue of the Buddha, saying, "When we Buddhists look at this statue, we only think of peace."

The discussion moved on to, "Why was there no attempt to write a Tibetan history by Tibetans?"

**Hu Yan** told of how from 1993 to 2000 he was in Lhasa, and the local archives were quite near to his school. They are very concerned about conserving the older items from the Tang dynasty. There must be some Russian and English materials in the archives, but I haven't read them. A huge amount of material exists in Tibet that has yet to be fully explored by scholars.

**John Billington** speculated that there was no attempt to present their case to the outside world as there were few Tibetans who spoke English. There was zero awareness of the media, and so there was no Tibetan history written for the outside world by a Tibetan.

What debate was there about Tibet, if any, amongst the British government at the time of the Independence of India?

**Tsering Shakya:** British government took the view that it was then the primary issue of the Indian government. The British Mission in Lhasa became the Indian Mission

**John Billington:** Hugh Richardson and Sir Algernon Rumbold tried to keep the issue of Tibet alive. Richardson said that he was ashamed of the British government. The British had major issues in Hong Kong and didn't want to see that harmed. Macmillan accepted China's suzerainty if China accepted Tibet's genuine autonomy.

**Hu Yan:** In the public records of the UK there is the statement to refrain from saying that China invaded Tibet. This is very different from the position of the US at the time.

Neither Britain nor America would like to support Tibetan independence. In the formal archive the British never use the term a "separate state."

**Patrick French:** Deputations were made by Sikkim and Bhutan. The context was that 560 princely states across India were in constitutional flux. Sikkim, Bhutan and Tibet were very low down in the priority chain and post-Chinese invasion there was a washing of their hands of it.

**Charles Allen** noted the religiosity of the circumstances. The young Dalai Lamas who failed to make maturity aided the rise of the Gelukpa monasteries. An introverted group, very concerned with their own power and very factionalised, it was only when the 13<sup>th</sup> Dalai Lama attained his maturity was there a *de facto* independence. When he died the factionalism returned. You cannot dismiss the negative influence of the monasteries.

How can this debate inform and help the Tibetan people in the road ahead?

**Tsering Tashi:** The Middle Way Approach of His Holiness and the dialogue now with Beijing has produced a positive dialogue that is more flexible. The Chinese are more ready to listen and from our side we are quite optimistic. I have had no problem dealing with Chinese people. If the Dalai Lama could sit and talk with Hu Jintao and Jiang Zemin as human beings then they could really resolve issues.

His Holiness is no longer seeking a separation of Tibet from China. I feel this is the right moment. My understanding is that in China there are two thoughts: one that when the Dalai Lama dies so does the issue of Tibet; second is that Chinese wonder what will happen after the Dalai Lama passes. So there is some reason to resolve this issue now.

The threat to Tibetan culture is also a loss to the world. There is no denying the bad points of the old aristocratic society. His Holiness promotes genuine democracy. The council of ministers are directly elected by the people but not appointed by His Holiness. There is an assembly of deputies. Looking ahead to the future the exile government will be dissolved and it will be up to the people of Tibet to choose in a transparent, responsible, way.

**Patrick French** questioned the statement by noting "while these reforms sounded impressive, in practice, these ministers have no power. In Tibet there is no sense of democracy and the real problem is a lack of real education in Tibet, so that people leave Tibet to get an education." He noted that any progress is probably a long way in the future.

**Tsering Shakya** remarked that a Gallup poll revealed 96-97% awareness of Tibet in the UK, compared to what in India I would guess would be nearer 30%. Post 1950, the British government has acted on strategic and economic interests. British dominant world player status was at an end. There has been a close cultural connection between British people towards Tibet. Indeed, he noted, "In the Tibetan mind there is a sense of 'Injje': for us everyone is English!"

Phuntsog Wangyal closed the seminar congratulating John Billington for his deft chairing and thanking the panellists for their informed and stimulating debate.

David Kelly

# TIBETANS IN EXILE

## A Foundation programme promoting Tibetan Studies

*A report by Lucy Cawthron, manager of the Tibetans in Exile Programme*

## Support for Education

To produce, “an unlimited pool of committed and highly educated young Tibetans is the best investment we Tibetan refugees can make for the future of Tibet”

*Samdhong Rinpoche*

*Kalon Tripa of Central Tibetan Administration  
19<sup>th</sup> October 2003, Prague*

Arranging sponsorship for Tibetan refugee children in India and Nepal has always been one of Tibet Foundation's priorities, ever since the sponsorship programme was first established in 1985. Sponsorship is arranged through three main institutions: the Department of Education, the Tibetan Children's Village and the Tibetan Homes Foundation, all registered charities in India.

### ADMINISTRATION

The Dalai Lama established the Department of Education in 1960, just one year after coming into exile. The Department oversees the education and welfare of over 27,000 students in 85 Tibetan schools in India, Nepal and Bhutan. About half of these children attend one of the 31 schools run by the Central Tibetan Schools Administration (CTSA), an autonomous body established in 1961 by the Indian government. Five of these schools, in Mussoorie, Shimla, Dalhousie, Darjeeling and Mundgod are residential, the rest are known as 'day schools'. The Indian government generously meets the costs of the day schools and the fees for some of the boarders. All other fees and costs are the responsibility of the Department of Education.

There are a further 33 schools that are directly funded and administered by the Department, 15 schools funded and administered by the Tibetan Children's Village - where a percentage of seats are reserved for orphans and children from Tibet - and two run by Tibetan Homes Foundation in Mussoorie.

The Department also organises in-service training for teachers and support staff and training for institutional heads and management. Recent training includes:

- a workshop for 30 primary school English language teachers, with support from Penn State University in the United States, the Indian State Council of Educational Research and Training, Indira Gandhi National Open University and the National Institute of Open Schooling;

- a workshop for 35 music and dance teachers on teaching different forms of performing arts; a course for 21 Cultural and Spiritual teachers, which focused on techniques to impart spiritual values and education along with dialectical debates.

Other activities regularly carried out by the Department include assessment and inspection of schools; curriculum development; textbook and other publications, including Tibetan language

textbooks; and raising funds for new buildings and upgrading existing facilities, including residential facilities.

### SCHOOL FEATURE

One of the schools attended by several students supported through Tibet Foundation is CST Mundgod, in Karnataka. CST Mundgod was founded in 1969. Originally a small middle school, it is now one of the biggest Senior Secondary schools in the Tibetan community, offering the widest ranges of course options in the fields of arts, science and commerce. It also offers many vocational courses. The school provides residential facilities for students right through to Senior Secondary level and is therefore able to accommodate children from remote areas where the schools often do not go beyond primary level.

CST Mundgod is located at the heart of the Tibetan Settlement, which also houses the monasteries of Gaden Shartse and Drepung Loseling (where the Foundation supports the sponsorship of many monks). The settlement, which is made up of nine 'camps', is 7 km from the Indian town of Mundgod and 50 km from Hubli, a larger town. The school currently has almost 1,000 students, 55 teaching staff and 16 support staff. It is well supported by the local Indian Deputy Commissioner. Parent representatives from the nine camps help the school administration in various activities, including preparing mid-day meals for the day students. Many of the original school buildings are now in need of replacement and there is an ongoing programme of updating the classrooms and other facilities.

This year 135 students sat the Central Board of Secondary Education exam, with an overall pass rate of over 82%. Several students have gone on to further education. One student, Soepa Gyatso, scored the highest grade in the Vocational Stream of any student in a Tibetan school.

### YOUR SUPPORT

Sponsorship of Tibetan children at CST Mundgod, and other schools run by the Department of Education, costs £144 a year (£12 per month). The Department depends largely on generosity of individual donors in the West. Your support makes a huge difference and contributes towards the success of their future. If you would like to support Tibetan education in exile through this programme, please send a cheque to Tibet Foundation or phone the office for a banker's order form. Thank you.

# BUDDHISM IN MONGOLIA

## Bilgyn Melmyi (Wisdom Sight) Gandan Newspaper



БУРХАН БАГШЫН ИХ ДҮЙЧЭН ӨДӨРТ ЗОРМУЛСАН ТУСГАЙ ДУГААР

### A Foundation programme supporting the revival of Buddhism in Mongolia

*A report by Sue Byrne, manager of the Buddhism in Mongolia Programme*

**T**hree years ago Tibet Foundation agreed with Sh. Sonimbayer, Head of the Zanabazar Buddhist University in Gandan Monastery, to fund the publication of the Gandan monthly newspaper, Bilgyn Melmyi (Wisdom Sight). Gandan is the Head Monastery in Mongolia and is in direct touch with almost all of the 150 monasteries re-established in the country since the peaceful revolution in 1990. The Foundation felt that the newspaper was an ideal medium for Gandan to 'keep in touch' with the national network of monasteries and educate not just the monastic communities but also interested lay people. And so it turned out to be. Sansarbat, the Gandan monk who was in London last year, conducted a review of the Newspaper as part of the on-going work of monitoring the Buddhism in Mongolia publishing projects. An edited version of Sansarbat's review of a selection of editions of the newspaper from 2001 and 2002 can be found below:

Bilgyn Melmyi (Wisdom Sight) is published monthly for free distribution. Most of the 2,000 copies are sent to the monasteries, borough administrative offices and Parliament in the capital, Ulaanbaatar, but a crucial part of the distribution is to all the monasteries and the 116 *sumon* or district offices throughout the country.

The newspaper has quickly established itself as a key Buddhist publication in Mongolia. It aims to educate monks and lay people in such things as the original teachings of Buddha, details of ritual practice, biographies and histories of famous Mongolian Buddhist scholar monks, national and international Buddhist news and also to awaken interest in Mongolians who know very little about their traditional religion.

In every edition of the newspaper, there is a detailed story about a famous monk who lived and died before the 'final solution' purges of the late 1930s. This was the time when tens of thousands of monks were killed at point blank or sent into exile. (In May this year a burial ground with the remains of over 500 monks was found in Ulaanbaatar. Each skull had a bullet hole in the front. The bodies were found in three carefully arranged layers. Lamas have now conducted full funeral rites.)

Damtsigdorje's story is typical of the many high lamas who were summarily executed. He was born in Tusheet Khan province in the 19<sup>th</sup> century near the river Ong. When he was six years old he joined the Dashchoinbel Datsan (college) in Gandan Monastery in Ulaanbaatar (then called Urga) and became fully ordained at 21. After this he went to study in Lavran Datsan (Tib: Labrang) in Amdo, Tibet for two years. He continued his studies

in Tibet: at Sera, Drepung, and Ganden monasteries near Lhasa and at Tashilhunpo monastery in Shigatse.

Following his years of study, Damtsigdorje became a renowned teacher in Mongolia and wrote many books including a commentary on the Lam Rim (Path to Enlightenment). He taught the Mongolian Fifth and Sixth Jevzundanba, Mongolia's reincarnate spiritual leaders, and many famous tantric masters. His story is typical of the high level of scholarship attained by many Mongolian monks in the past. Sadly, as most of them wrote in Tibetan or old Mongolian script, much of their work remains unavailable for contemporary study until it has been translated into modern Mongolian.

In each edition of the paper, Venerable Bulgan Lama, now Secretary of the Asian Buddhist Conference for Peace (ABCP), translates and presents extracts of teachings from the great master Tsongkhapa's Path to Enlightenment. He has covered teachings on such subjects as the visualisations on impermanence, how to follow and respect the teacher, perception on hell realms, how to distinguish between positive and negative karma and how to generate *boddhichitta*.

In the newspaper the *Khamba Lamas* (Abbots) from monasteries around the country are interviewed on their views on modern monastic life. One such is the Abbot of Tsetserleg Monastery in the provincial capital of Arhangshai *aimag* (province). He feels that one of the most important things for him to do is to make sure his monks receive a proper Buddhism education and, to achieve this, he wants to send the most dedicated for training and work experience in a major monastery such as Gandan or Dashi Choiling, or the Buddhist University at Gandan, all of which are in the capital Ulaanbaatar. He wants Gandan to offer advice and help to the regional monasteries such as his on the many practical and day-to-day issues of monastic life and religious practice. This call for 'information' and advice is one reason why the Newspaper was started. To this end each edition contains regular articles, many of which are illustrated on how to conduct specific rituals and other religious activities.

The newspaper regularly covers national and international Buddhist events. For example, in one edition in 2003 there was a report of Khamba Lama Chojjams' visit to several places in India. His visit included attending the opening of a new Dharma Hall at Drepung Gomang in south India where many monks from the Russian 'Buddhist' autonomous regions of Tuva, Kalmyk and Buriat are studying, as well as monks from Mongolia. He also visited Dharamsala in north India, the seat of the Tibetan Government in exile, where he had meetings with H.H. the Dalai Lama

to discuss matters relating to revival of Mongolian Buddhism and how the Tibetan authorities could assist this.

Another report covered the donation of a car to the general secretary of ABCP from the Russian Buddhist Association of Buriat. Another report gave an update on ten monk students from Gandan who have been studying in Drepung Gomang, some of them for up to ten years. Most have successfully passed their exams to become Parchin Rabjampa with some going on to take the Uma Rabjampa. Some of these may stay on beyond this to take their Geshe degree (equivalent to a PhD). When they finish their studies these educated monks return to Mongolia where they are becoming administrators and teachers. Hopefully, some of them will become the masters who will inspire young monks and nuns and lay people alike in the richness and value of Buddhist teachings and practice.

Byambajav, the headmaster of the Zanabazar Buddhist University, participated in the UN World Development meeting held in Johannesburg, South Africa, in August 2002. He was one of over 40,000 participants from all over the world. Byambajav addressed the delegates on the need to protect and conserve sacred sites and sanctuaries, shrinking habitats, endangered species, the ecological balance, and forestation. He spoke about how even in Mongolia, a country with one of the most 'pristine' environments in the world, the pressures of modern life in his country are threatening the environment and the finite resources of Mongolia.

It is encouraging that the movement to preserve Mongolia's physical and spiritual environment is being led by Gandan monastery in co-operation with monasteries all over the country. The newspaper was a vital medium in the Sacred Sites project done by the World Wide Fund for Nature. It was used to brief monastics throughout the country about the project and outlined the information needed.

The newspaper periodically includes His Holiness the Dalai Lama's teachings. One was on 'The Four Noble Truths', a teaching given in London in 1996 and another was taken from his book, *Kindness, Clarity and Insight*. Both were said to be interesting and compulsive reading.

Over the three years the Foundation has been funding the newspaper there have been tangible improvements in the standard and quality of the editions. The number of writers has risen along with an increase in the number and diversity of the articles and topics. The editorial staff of the newspaper, Sh.Soninbayar, G Purevbat and J.Nyamdorj, are all highly qualified and experienced in the field of publishing.

*According to our reviewer the articles in Bilgyn Melmyi are interesting to read and written in an easy, accessible style. He feels the paper provides an enjoyable medium for both monks and lay-people to learn about Buddhist teachings and daily Buddhist activities and contrasts this with the more traditional rote learning done by monks from texts, which need skilled teachers to explain them and a knowledge of Tibetan to read them.*

*For these reasons our reviewer feels the newspaper should be made available not only to monks but to lay people both in the capital and the provinces. He says that ordinary people do not have direct access to information on Buddhism as most original manuscripts are printed in Tibetan Language. Therefore, this newspaper gives an opportunity to lay people to learn about the teachings of Buddhism and to monks to expand their knowledge and to explore more.*

## AID TO TIBET

### Getza Technical Training

**K**andze County is one of 18 counties in the Kandze Tibetan Autonomous Prefecture within Sichuan Province. It borders with six counties of Drakgo, Derge, Nyakrong, Palyul, Serta and Sershul. Kandze is 752 km from Chengdu, capital of the Province and 378 km from Dhartsedo, capital of the Prefecture. Kandze has 221 villages, with 58,000 people, of whom 26,000 are farmers, 23,000 nomads and 9,000 others. It is 7,358 square km at an average altitude of 3,500m. 96 percent of the population are ethnic Tibetans. The standard of living of the average Tibetan cannot be represented by literal growth figures, but by actual purchasing power. In 2003 real rural incomes for farmers and nomads are considerably less than in 1993.

Tibet Foundation has worked consistently in this region for ten years. Our Aid to Tibet programme is respected for its dependability, and enduring commitment, which has delivered uninterrupted progress for Tibetans in healthcare and education since 1993. Aid to Tibet enjoys a very constructive and amicable relationship with the local authorities of the Prefecture.

In 1995-6, following the extreme winter that struck the eastern portion of the Qinghai-Tibetan Plateau, Aid to Tibet started working with the Sershul County Government. A responsive-relief program provided £200,000 to devastated nomadic communities, providing grain and clothing, but focussing on replenishing the 'capital' stock of Yak and Dri who's depletion so threatened the nomadic way of life. This relief work formed the basis for further co-operation with Sershul County.

Aid to Tibet is working to improve the healthcare available in ethnic Tibetan areas. By supporting small projects like the Boomsar Old People's Home, and running large projects such as the Sershul County Health Initiative, Aid to Tibet is making a long-term contribution to the standards of healthcare available in Kandze Tibetan Autonomous Prefecture.

All Aid to Tibet's health-related projects have been developed from local ideas, and meet local needs in the most appropriate ways possible. For a decade, Aid to Tibet has supported Gyalten School, Province Tibetan School and the Thame School with their special classes for Tibetan medicine, Thangka painting, tailoring and computer learning. Students who received training in Gyalten School now have good employment in society; graduates earn a minimum RMB 15 per day. Leaders of the Prefecture, adjacent eight counties and education departments have all praised the result of the schools.

Aid to Tibet has a consistent track record of partnerships with the authorities to deliver real improvements to the daily lives of ordinary Tibetan people. Aid to Tibet is led by the needs of Tibetan people that are consistent with the Tibetan people's distinct culture, traditional economic practices and environmental concerns.

After consultations with local people and the authorities, Aid to Tibet has agreed a partnership with Kandze County government to establish Getza Technical Training to give vocational instruction for 50 young adults starting in April 2004.

It will bridge the skills gap and be a catalyst for long-term

## A Foundation programme helping Tibetans in their homelands *A report by David Kelly, co-ordinator of the Aid to Tibet Programme.*



*Vocational Students, (from left to right)  
Nawang Phuntsok, Studying Electrical Engineering at  
Dhartsedo  
Thupten Sonam, Mechanical and Engineering School in  
Chengdu  
Lobsang Sherab, Agriculture and Veterinary Training at  
Dhartsedo*

economic and social development in Tibet.

Getza Technical Training will run as a pilot scheme for two years at a cost of £28,500 (386,000 RMB) and we are seeking donors and partners for this. Aid to Tibet will raise £19,000 (254,000 RMB) with Kandze County contributing the remainder (£9,500).

This partnership will correct the limited educational opportunities for Tibetans with vocational technical training to help them to be self-sufficient.

China is the most populous nation on earth, as has been widely reported there are now considerable movements of non-Tibetan labourers from the main land into traditional Tibetan areas. If trusty local people lack skills there are better-educated incomers who will move in to offer their services.

The local authorities have recognised that the community is disadvantaged by lack of access to training and risks being displaced by ambitious economic migrants. Outsiders will travel in an economic occupation to take employment opportunities that native Tibetans will miss out on. Unless training is put into place the new urban settlers will primarily benefit from any new large-scale development and mineral exploitation projects, while the poor farmers and nomads stand to gain little. Tibetan adults with a high illiteracy rate and no vocational skills will face employment discrimination and exclusion from their own region's business community.

Getza Technical Training will be a pilot economic development programme to offer adults aged between 20 and 40 who have missed out on schooling the opportunity to acquire technical skills.

Central Government initiated the "Western Development" campaign in 1999 to improve economic infrastructure and provide more funds for education, the environment and the development of technology. Local Authorities have identified the lack of technical knowledge as perpetuating the skills shortage - this scheme addresses that need.

Aid to Tibet will pay for salaries of the teachers and a living allowance for the 50 students. We will also invest in capital expenses for training equipment, including second hand tractors. We are currently determining the best available teaching tools, text and reference books, and technological and classroom equipment.

Kandze County will provide four trained instructors and teachers from Chengdu with accommodation and maintain classrooms.

We will be ensuring that this scheme's future costs are affordable so on-going costs can be carried by the community, while the model can be extended to other areas of Tibet. We will deliver sustainability by turning apprenticeships into self-sufficiency.

As trade and economic activity increases there is a real need for Tibetans to gain the knowledge to be electricians, mechanics, plumbers and carpenters to take advantage of business and employment opportunities.

### GETZA TECHNICAL TRAINING CURRICULUM

1. Mechanical engineering and practical skills; repair, maintenance and tune-up of tractors, agricultural equipment and motorbikes.
2. Instruction in maintenance of electricity & electrical equipment in the villages.
3. Electrician and basic electronic theories and skills including circuit examination, and the use of electrical irons, for repairing radios and televisions.

Getza Technical Training is about skills acquisition with a very strong capacity-building component. The project will also establish a garage and workshop that will enable students to serve as apprentices, gaining real work experience and offering otherwise unavailable repairs at low rates. There will also be a stall in the market to undertake electrical repairs. In the future these small revenue streams will contribute to the sustainability of the project as well as offering a window onto the opportunities afforded by training. Skilled workers can provide an income that will support whole families. In the future we want to extend our vocational training to business and managerial skills for shops and service industries.

If you would like to support Getza Technical Training, please fill in the Aid to Tibet the Vocational Scholarships form. Banker's Orders are of particular importance to this project as they enable our commitment to each student's education to be as strong as the student's own.

Getza Technical Training will deliver improved livelihoods; any support you can give is an investment in the future of the Tibetan People.

*Thank you for your generosity.*

# SPONSORSHIPS IN TIBET

## Chiwu Orphans in Sershul *Sponsorship - only £8 or £15 per month per child*

Sometimes people face unimaginable tragedies in very exceptional circumstances. Karma Hardy and Tenzin Gyurme, the director and representative of Tibet Foundation, encountered one such situation during their recent visit to Sershul County in East Tibet.



*Tsetso Lhamo,  
Tashi Tsering,  
Choden, Pal mo  
and Kyiky*

*Photos: Champa,  
Tibet Foundation*

While in Sershul town they heard about the tragic predicament of five young children without parents – or any adult relatives – living in a nearby village called Chiwu. During the nomadic summer season, their father had died while collecting herbs to sell for food. With the death of the breadwinner, their mother had to take her children to live in temporary accommodation in the village. In September, other villagers realised that they hadn't seen her or her children for a several days, and on investigation they were shocked to discover the five children weeping around the dead body of their mother. Apparently she had died of starvation.

The children, whose ages range from 10 years to a mere three months, were obviously unable to look after themselves. The local authorities offered to take Karma and Tenzin to see the tragic situation and requested for help from Tibet Foundation. On visiting the children they were very shocked and agreed to offer some emergency support with a grant of RMB 5,000 (approx. £420). This helped to provide food and clothing for all of them for the next few months.

Three of the children are below school age, and are being looked after by 'foster parents' arranged by the village elders in Chiwu. The older two have been put into Sershul County Junior School where for one year their education will be funded by the local authorities.

Nothing can bring their parents back, but the children's immediate future is at least stable.

We are now looking for sponsors who can commit to long-term support for one or more of these children. Each child's needs are being assessed individually; until the youngest three children reach school age, they will each need approximately £7 a month (£84 a year) to cover basic expenses. For those two children in primary school, and the younger children as they reach school age, £10 per month (£120 a year) per child will be needed to cover living expenses and school fees. The local authority's support for the older two children ends next September.

This is an urgent case and we need your support as soon as possible.

Would you please consider helping these five desperate children? By doing so, you will be giving direct help to them who otherwise would have little hope.

## Middle Schools in Kandze

### *Sponsorship - £15 per month per student for 3 years*

Tibet Foundation through its Aid to Tibet programme has built a long relationship with Gyalten School. Ten years on, children at the School continue to achieve the highest standard of primary education in the region. Between 2001 and 2003 36 children completed Gyalten School. 25 of the students have now moved on into employment, marriage and some have migrated to Lhasa and other areas.

Now, the Foundation would like to provide 11 promising young students the opportunity to go for higher studies.

Eight children: six girls (Jampal Lhamo, Dhondup Yangtso, Bumo Lhadron, Rinchen Wangmo, Ngawang Lhadron and Tashi Palmo) and two boys (Lobsang Phuntsok and Lobsang Nyendrag) between the age of 14 and 21 go to Kandze Middle School.

## Special Training in Dhartsedo and Chengdu

### *Sponsorship - £55 per month per student for 2 years*

Three students will go to special training centres:

*Lobsang Sherab*, age 16, is studying veterinary medicine and animal husbandry at Kandze Region Farming & Nomadic School at Dhartsedo. His education will help bring scientific principles to support Tibetan agriculture, especially to animal breeding and raising livestock.

*Nawang Phuntsok*, age 18, is studying electrical engineering at Norpal Institute in Dhartsedo. He will learn basic electronic theories and skills including circuit examination, use of soldering irons, electrical repairs, and go on to engineering support for generators and major electric appliances.

*Tupten Sonam*, age 17, is studying mechanical engineering at Chamdo Tibetan Regional Institute of Automobile Engineering in Chengdu. He will study engineering in a broad sense and begin training in machinery, such as engines, machine tools and cars.

For further information please contact us at the Foundation. Thank you.

# Schedule of His Holiness the Dalai Lama 2003

## INDIA, Darjeeling

3 - 6 December

**Teaching on Kamalashila's Middle Stages of Meditation (Gomrim Barpa) and confer Avalokiteshvara Initiation**

*Contact: Dharma Chakra Buddhist Organising Committee Kidu Chu, Darjeeling Gorkha Hill Council, West Bengal, India or Tibetan Welfare Office, Darjeeling, Phone: 0354-252011*

## 2004

### INDIA, Dharamsala

7 - 18 March

**Teaching on Zpaltrul Ogyen Jigme Choekyi Wangpo's (1808-1887)**

**Kunzang Lama'i Zhallung**

(The Words of my Perfect Teacher).

This is a text on stages of spiritual path.

19 - 21 March

**Initiation of Thousand Armed**

**Avalokiteshvara Initiation and**

**teaching on "Tsig-sum-nad-dig"**

(Three Words Striking the Essence) by Zpaltrul as requested by a Singapore Dharma Center.

## CANADA – Toronto

25 April to 5 May

### Kalachakra Initiation

25- 27 April Kalachakra Ritual Prayers

28 - 30 April The preliminary teachings on Nagarjuna's Treatise of the Middle Way

Chap 18: Examination of Self and Phenomena,

Chap 24: Examination of Arya Truths

Chap 26: Examination of Twelve

Branches of Dependent Origination

1 May The Earth Ritual Dance

2 May The preparation of the students

3-4 May The Kalachakra Initiation

5 May The long life initiation for the public and long life offering to His Holiness

*Further information from Canadian Tibetan Association of Ontario, PO Box 38, Station C, Toronto, Ontario, M6K 3M7, Canada. <http://www.ctao.org>*

*Or from the Office of Tibet, 241 East*

*32nd Street, New York, NY 10016, USA*

*Tel: +1-212- 213 5010*

*Email: [otny@igc.org](mailto:otny@igc.org)*

## UNITED KINGDOM

May 28 to June 1

### Public Talk and Teachings

May 29 A public talk preceded by a festival day for Tibet with monks from Tashi Lhunpo Monastery and other events.

May 30 - 31 Teachings on Kamashila's Middle Stages of Meditation and Thogme Sangpo's Thirty-Seven Bodhisattava Practices

## June 1 Mithrukpa Initiation

Following this, His Holiness has a two-day visit programme to Edinburgh, Scotland, where He will also give a public talk  
*Further information from the Office of Tibet, 1 Culworth Street, London NW8 7AF  
Tel: +44-20-7722 5378  
Email: [info@tibet.com](mailto:info@tibet.com)*

The event will take place at the Scottish Exhibition and Convention Centre (SECC) in Glasgow from May 29th to June 1st 2004. Tickets will go on sale in the autumn 2003. However, we recommend that you register your interest with the SECC now by contacting the web site where you can submit your details and you will be informed as soon as tickets go on sale.  
<http://www.dalailama2004.org.uk>

## 2005

### SWITZERLAND (Tentative)

August 5 - 13

**Teaching on Shantideva's Bodhicharyavatara (Living the Bodhisattava Way of Life) and Kamashila's Bhavanakrama (Stages of Meditation)**

*Contact email:*

*[teachings-in-zurich@bluewin.ch](mailto:teachings-in-zurich@bluewin.ch)*

*or Contact: The Tibet Bureau, Place de la Navigation 10, 1201 Geneva  
Tel: 0041-22-738-7940*

*Email: [tibet@bluewin.ch](mailto:tibet@bluewin.ch)*

*Tibet Bureau is the official agency of His Holiness the Dalai Lama*

# COPY DEADLINE

## 4TH MARCH, JUNE, SEPTEMBER AND DECEMBER

We would like to request all our contributors to send their article or public events notification before the above deadlines.

Your article must be complete with name of the author and photographs to go with the article if any. Incomplete articles may not be considered.

Your information on public events must have

a) a title and SHORT description,

b) date and time,

c) venue,

d) cost of entrance and

e) contact details.

Send your contribution by email to:

[newsletter@tibet-foundation.org](mailto:newsletter@tibet-foundation.org)

in MSWord format if possible.



We reserve the right to publish or not to publish and to edit your contribution due to availability of space and to maintain the Foundation's policy and practice.

Editors

A range of articles, as well as several selected copies of the newsletter are now available for free download from our website. Selected other features are also available on the website:  
<http://www.tibet-foundation.org/newsletter/index.html>

# TIBET FOUNDATION PUBLIC EVENTS

Unless stated otherwise, events are at Tibet Foundation Culture Centre, 2 St James's Market (off Haymarket) London SW1Y 4SB  
Information: Contact Tsering Passang at Tibet Foundation on 020 7930 6001 or [events@tibet-foundation.org](mailto:events@tibet-foundation.org)

## DECEMBER

**Saturday 6 from 7.30pm - 11.30pm**  
**Anniversary of the Awarding of the Nobel Peace Prize to HH the Dalai Lama**

*Venue: Kailash Centre, 7 Newcourt Street, London NW8 7AA*

*Entrance: £6 (£5 for discounts - children 10 and over, students, OAP, non-waged) No charge for children under 10*

*Further information from: Tibetan Community in Britain 020 8683 4319 (Evening) or Tibet Foundation*

**Friday 19<sup>th</sup> from 7pm**  
**The Foundation Christmas Party**

*Venue: Tibet Foundation Culture Centre*  
*Entrance: For Tibet Foundation member £4 and £6 for non-members*  
*Further information from Tibet Foundation.*

## 2004

## JANUARY

**Thursday 15 at 7pm**  
**Peace: A Goal of all Religions**  
**By HH the Dalai Lama**

Exactly 20 years ago, in 1984, His Holiness the Dalai Lama gave this talk at the Ampleforth Abbey, stressing that peace must be achieved on the individual level if peace is to prevail in the world at large. Recognising the basic oneness of mankind is the real way to break down national and sectarian differences.

This includes a brief meditation on developing compassion and concludes with questions and answers, which is translated by Prof. Jeffrey Hopkins. This 60-minutes film is produced by The Meridian Trust.

All welcome  
*Venue: Tibet Foundation Culture Centre*  
*Entrance: By Donation*  
*For further information, please visit our website or contact the Foundation*

## FEBRUARY

**Thursday 5 February at 6.30pm**  
**Arthritis & Rheumatism: Tibetan Medicine and Its Treatment**  
A Public Talk by Tibet Foundation visiting physician Dr. Tenpa Choephel  
*Contact Tibet Foundation for details*

**Friday 20 from 8pm**  
**LOSAR EVE PARTY**  
**A joyful occasion to celebrate the Tibetan New Year - 2131**  
**The Year of Wood Monkey (Sat.21<sup>st</sup>)**

In ancient times when the peach tree was in blossom, it was considered as the starting of a new year. Since the systematisation of the Tibetan calendar in 1027 A.D, the first day of the first month became fixed as the New Year.

Today, the Tibetans continue to celebrate their New Year. They will be celebrating the 2131 Royal Year of Tibet - the Year of Wood Monkey on 21st, 22nd & 23rd of February 2004.

*All are welcome to the celebration of this special occasion, which includes contemporary Tibetan and other world music.*

*Venue: Tibet Foundation Culture Centre*  
*Entrance: £6 (Conc. £4)*  
*For further information, please visit our website or contact the Foundation*

## HAPPY CHRISTMAS

from all the staff and volunteers of  
TIBET FOUNDATION

## Winter Sale at Tibet Shop

**Monday 1st to Tuesday 23rd December**

Opening hours: 11.30am - 6.30pm Closed Sundays



**LARGE DISCOUNTS OFFERED**  
**Tibetan Handicrafts, Books, CDs, Videos,**  
**Thangka paintings and much more**

**Price of woolen Tibetan jackets (illustrated)**  
**is reduced to just £25 from £55**

*All proceeds go towards the charitable works of Tibet Foundation*

On account of Christmas Holidays Tibet Shop will be closed on 25, 26 and 27 December

Tibet Shop, 1 St. James's Market (off Haymarket), London SW1Y 4SB  
Underground: Piccadilly Circus

## MARCH

**Friday 12**  
**Annual Commemoration of Tibetan Women's Day**  
*For further information, please contact Riga on 020 7930 6005.*

### Data Protection Act

The Data Protection Act requires us to inform you that you are on our database (if you receive this Newsletter by post). If you do not wish your address to be on our database please let us know.

### TIBET FOUNDATION

**1 St James's Market**  
**(off Haymarket)**

**London SW1Y 4SB**

**Tel: 020 7930 6001**

**Fax: 020 7930 6002**

**E-mail: [enquiries@tibet-foundation.org](mailto:enquiries@tibet-foundation.org)**

**Website: [www.tibet-foundation.org](http://www.tibet-foundation.org)**