



Bay Area Friends of Tibet

N E W S L E T T E R

Fall 1994 • Volume 5, Number 4

Drepung Loseling Monks Visit the Bay Area

By Leslie Kean

Nine monks from the Drepung Loseling monastery in India visited the Bay Area during November as part of their world tour. The monks performed their "Sacred Music, Sacred Dance" at venues in San Francisco, Marin County, the East Bay and Stanford University, and offered empowerments, workshops and a Thanksgiving potluck as well.

"Sacred Music, Sacred Dance" is faithfully based on traditional temple music and masked dances, believed to generate energies conducive to world peace and harmony. Each piece was originally created by a great saint of Tibetan Buddhism who was inspired by mystical vision and spiritual understanding. The monks are particularly renowned for their multiphonic singing, in which they simultaneously sing three notes of a chord. They perform in rich brocade costumes and masks, accompanied by an elaborate array of traditional Tibetan instruments. This group was led by H.



photo by Leslie Kean

Some of the Drepung Loseling Monks with Thubten Jamyang Lama (on far right) in Berkeley.

E. Jampa Rinpoche, one of Drepung Loseling's foremost reincarnate lamas and a highly regarded specialist in the tantric arts.

Bay Area Friends of Tibet was pleased to sponsor the monks' San Francisco performance at the First Congregational Church on

November 5. Despite torrential rains, a crowd of 300 attended the event, visited booths in the lobby, and met the monks over a cup of hot tea prior to the show. The performance was opened by inspiring remarks by Margery Farrar, special assistant to Congressman Tom

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Protests and Imprisonments Continue in Tibet

Compiled by Elizabeth Tam

Last August, the Chinese government announced it had completed the renovation of Lhasa's Potala Palace, the symbol of Buddhist power and the former residence of the exiled Dalai Lama. The Chinese government is rebuilding its image in Tibet's monasteries and holy places, which many international tourists visit. According to a Tibetan bystander at the Potala, "they are turning our country into a theme park. They have spent

millions of dollars fixing up the monasteries to impress outsiders and to draw in tourism. They should, since they were the ones who destroyed them in the first place." Many Tibetan monks and nuns were not impressed, and instead protested against the re-opening of the Potala.

According to Tibet Information Network, protests took place in Lhasa on August 9 in the wake of a major Chinese ceremony to honor the reopening of the Potala. The invitation-only audience at the ceremony, under tight security, included top government officials. One report from a Western tourist indicated that the event was only celebrated by the Chinese government, not Tibetans. One Tibetan noted, "This celebration was not meant for us. There were a lot of police."

The protest at the Potala was one of many that have continued to arise in Tibet. There have been nearly 150 such protests by Tibetans in Lhasa since the pro-independence movement re-emerged in 1987. So far, there have

been at least 11 protests this year.

Toward the end of August, the U.S. State Department requested the Chinese government to release a list of 56 pro-independence Tibetans imprisoned between January and August, 1993. Unfortunately, the U.S. government has not released the names of the Tibetan protestors that have been arrested this year.

According to the *South China Morning Post*, the Chinese government admitted to withholding close to 3,000 "counter-revolutionary" prisoners. However, the actual number is likely to be greater due to the exclusion of those who are in administrative detention and those who have not received sentences. Approximately 10 percent of the total number of prisoners is Tibetans.

More than four decades after China invaded Tibet, the Chinese government continues to prohibit Tibetan monks and nuns from practicing Buddhism and speaking out

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Director's Message

Dear Members,

BAFoT's board of directors attended two retreats in July and August in order to review BAFoT's priorities and set the agenda for 1995. We were fortunate to have Diana Schweickart, Jane Calbreath, Vicky Thormodsgaard and Patricia Swart — four interns from the California Institute of Integral Studies — to facilitate our full-day retreat. Vicky presented a summary of her enlightening paper "Spiritual Values and Organizational Behavior: A Comparison Between Tibetan and American Culture," based on her work with BAFoT and interviews with Tibetans. Board members had lively discussions about the balance between culture and politics, and confirmed that the primary focus of BAFoT is educating the public about the situation in Tibet. The board also established new committees and revised BAFoT's mission statement.

BAFoT volunteers were busy throughout the summer and fall tabling at events such as Unity '94 in Golden Gate Park, the Lollapalooza rock concerts, the Castro Street Fair, the KPFA Crafts Fair and Santa Cruz Tibet Day. Special thanks to Tom Heath for his contribution to the Castro Street Fair booth and Kristen Cashmore for two days of full-time work at Lollapalooza. Santa Cruz Tibet Day featured slide presentations by Franz Skinner and Nate Cutler, a talk by Lama Tharchin Rinpoche, and a performance by the Chaksam-Pa Tibetan Dance and Opera Company. We are grateful to Channel 2 for honoring Tibet on its half-hour show, "Bay Area People," on July 3. Board President Jigme Yugay, local Tibetan Tseten Lhamo, myself, and Chaksam-Pa were guests on the show in support of Santa Cruz Tibet Day. KALW Public Radio 91.7 ("Open Air") interviewed board member Ventul Rinpoche about his transition to American culture and the plight of Tibetan refugees. BAFoT has arranged for Tibetan speakers to address classes at Ukiah High School, U.C. Berkeley, San Francisco State University and De Anza College. I extend appreciation to volunteer Adam Oberweiser who has spent many hours at the Foundation Center researching nonprofit foundations for grant applications. With his help, we hope to have grant proposals submitted to numerous foundations by next spring. Additional thanks are due to Jackie Briggs, Joji Shields, Nancy Highland, and Marie Favorini for office help and work on the *Save Tibet Catalog*.

Thanks to all of you for your continuing support.

Leslie Kean
Executive Director



Bay Area Friends of Tibet NEWSLETTER

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Editorial Collective

Todd Barber
Deborah Bruce
Diane Hume
Leslie Kean
Justin Lowe
Christine Schneider
Elizabeth Tam
Ed Wyatt

The Editorial Collective seeks more volunteers. The Newsletter accepts, at its discretion, Tibet-related advertisements that do not necessarily represent the views of BAFoT. Please contact Leslie at BAFoT for information.

♻️ PRINTED ON RECYCLED PAPER

Two Interns Assist BAFoT

For six weeks this fall, the BAFoT office benefited from the help of Angelic Rodriguez and Evelyn Riley. Both came to BAFoT as interns through the Youth at Work program of Arriba Juntos, an organization providing workshops and training in computer and general office skills for youth ages 17-24. The program places participants in agencies that need unpaid help to give the students educational and job experience. Angelic and Evelyn put in many hours of essential work at BAFoT, entering backlogged data into BAFoT's new membership database, filing, typing letters, helping with mailings and making phone calls. Both were a tremendous help on the *Save Tibet Catalog*, organizing donor forms, proof-reading, bulk mailing and xeroxing and cutting 20,000 raffle tickets! We miss Evelyn and Angelic since their program ended in mid-October, and thank them for their valuable work at BAFoT.

(Continued from page 1)

for political independence. Many of the prisoners incarcerated in Tibet are monks and nuns.

On August 14, police broke up a demonstration involving five nuns by beating them with sticks. The incident occurred hours before Chinese State Counselor Li Tieying arrived to attend the ceremony at the Potala Palace. According to Tibetan eyewitnesses, the nuns unfolded a Tibetan flag and shouted pro-independence slogans. Li praised the police for their "bravery against uncompromising and hostile elements."

Another demonstration occurred on August 23. In the Barkor district of Lhasa, three monks took out Tibetan flags and shouted pro-independence slogans. Such action is forbidden and the monks were arrested and taken away. The incident was witnessed by hundreds of Tibetans, who were performing the daily ritual of circumambulating the main Buddhist temple in the center of Lhasa. The monks are expected to spend an average of six years in prison.

A fourth demonstration involved monks and nuns in Phenpo, a rural area 45 kilometers north of Lhasa. Four monks were arrested August 3, after shouting pro-independence slogans in the Barkor. A group of four others was arrested for staging a brief protest in the Barkor earlier in June. One of the main monasteries in Phenpo County, Ganden Choekor, was raided by the People's Armed Police on June 17. The monastery is regarded by the Chinese as a local center of pro-independence activism. The police also surrounded a nearby nunnery, Bumpa Shar. There was no news of any arrests at the nunnery, but the monks arrested on August 3 are believed to be in prison.

On November 6, China announced the release of four Tibetan prisoners of conscience shortly before President Clinton met with Chinese President Jiang Zemin in Indonesia. Three of the four prisoners were released on parole and had already served the great majority of their sentences. Prisoners released on parole often finish the remainder of their sentences under virtual house arrest. In effect, only Chundag, the female prisoner, was fully released.

All four Tibetan prisoners were relatively well-known to the international community and had been serving their sentences in Lhasa's Drapchi Prison. Those released were: Thubten Namdrol, 67, (7 years served); Tsewang Palden, 62, (3 years); Yulo Dawa Tsering, 65, (7 years); Chundag, 38, (5 years).

Kalon Tenzin N. Tethong, Tibetan Minister for Information and International Relations, said "The announcement does not represent any significant change in [China's] human rights policy."

Sources: *TIN*, *Tibet Press Watch*, *S.F. Examiner*, *New York Times*, *S.F. Chronicle*.

Returning Tibetan Women Play Intergral Roles in Exile Society

By Neel Kamal Puri

Chandigarh, India Women's Feature Service, June 7 — Tsering Tsomo, 30, is an official of the Tibetan government-in-exile who works on such diverse issues as environment, development and women's issues.

Tsomo typifies many young Tibetan women who have received an education in India or in the West, but have chosen to return to the [refugee] community despite all the opportunities a life outside has to offer. She initially came back because it was part of her scholarship agreement with the Tibetan government in exile that allowed her to study abroad. "But once home, I realized that this is where I wanted to be. I like being in the community. And then, no matter where I am, I would want to work for the cause and be useful to my people." For Tsomo, the paltry \$54 a month that she earns is hardly what her education — a master's degree in geography from Punjab University, a master's from the University of Kentucky and work towards her Ph.D. — would get her elsewhere. But Tsomo said that "coming back was no problem."

For 30-year old Tenzin Dolma, her education did not keep her from participating in her community. Born in Sikkim, Dolma studied in Dalhousie, India, until age eight and then moved to Karnataka State for the rest of her schooling. After graduating from the regional college of education in Mysore city, Dolma became a graduate student in education at Smith College in Massachusetts. Like Tsomo, she is unmarried, and glad to be back. She did not ever think that returning home would limit her choices.

Many of those returning to the refugee community find that Tibetan society does not seem to curtail the liberty of women, who tend to

perceive themselves as equal participants in the activities of the community. "In our society we don't have to be married," Dolma, who works as an administrator in the Tibetan Department of Education, commented, adding that her parents would leave it to her to choose her own partner. Although she intended to return to India, Dolma does acknowledge that her stay abroad influenced her. "The exposure to Western thought made me more aware of the status of women, but then I did not see that as a problem in coming back to the community," said Dolma. "In fact, there are so many working women here that I have no hesitation in expressing any new thoughts."

Philippa Russell, a British woman working for the Tibetan Women's Association, observed that Tibetan women and are given the same opportunities for education as men. But she added, "You might regard as unequal the fact that men are more likely to make it to the top in administrative positions."

It is perhaps the realities of a displaced society that spur women on to work and their society to encourage them. Tsomo also sees this liberal attitude as "perhaps partly a result of what happened in Tibet." Displacement, she indicated, breaks a lot of traditions and overturns the status quo. This ferment is evident in the opinions of the Tibetan government's minister of education, who said, "our young women should try to plan their lives in such a way that marriage and family life will not block their careers. Being a good mother is, of course, very important, but our young Tibetan women should not let family life become an obstacle."

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Exile Tibetans Plan March to Lhasa

By Rakesh Lohumi

Dharamsala, India, November 14 — Exiled Tibetans in India are planning to take their 40-year struggle into a decisive phase by undertaking a "march to Tibet" in March 1995, to liberate their homeland.

The proposed march, from Rajghat, in Delhi, to Lhasa, Tibet, will be initiated about March 10, the 35th anniversary of the Tibetan national uprising. This would be the first time since the Chinese invaded Tibet that Tibetans would resort to direct action to pursue their goal.

A number of exile Tibetan organizations in India are recruiting volunteers for the march, to be organized by the Tibetan U-Tsang Association. Only those totally committed to truth and nonviolence will be allowed to participate. The volunteers will undergo hours of meditation and other spiritual exercises during a process of purification that will continue for roughly six months.

While the Dalai Lama was evasive about the plans of his people and said some Tibetan organizations were preparing for a peace march, Samdong Rinpoche, Chairman of the exile Assembly of Tibetan People's Deputies, was more forthcoming. "It's now or never. Time is running out for us. We want immediate results this way or that way. There are no options; either we perish forever or return to a free Tibet," he said.

The volunteers will make a determined bid to enter Tibet. During the period of the march, Tibetans within the country will also demonstrate, leaving the Chinese with no alternative but to massacre tens of thousands of people to keep control of the country. However, the Tibetan government in exile hopes that China will prefer to reach a peaceful solution rather than sully its hands with the blood of innocent people.

— Excerpted from the *Tribune*, India



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International News

Dalai Lama Seeks New Path for Tibet

By Todd Barber

Since negotiations between the Dalai Lama and Beijing broke off more than a year ago, the current outlook for peaceful negotiations has been endangered. The Tibetan spiritual and political leader warned China at a London news conference on August 13 that some Tibetans may turn to armed conflict if their oppression continues to worsen. He was quoted as saying, "China has not undermined the Tibetan spirit in the 44 years since it invaded. It has tried force, brainwashing and money; all these have failed. Now the only option is more suppression, more police and rule of terror. I hope the Chinese government will realize stability brought about by terror is not stability at all." Although the Dalai Lama remains genuinely opposed himself to violent action to liberate Tibet, he added a specific warning that Beijing may interpret as a threat. "Some Tibetans both inside and outside (Tibet) insist on armed struggle. So long as I carry the responsibility, it will be otherwise. But, if things get out of control, the only option is that I shall resign."

Tibetans within the country and those in exile have always been divided on whether the Dalai Lama's "middle-way approach," would ever produce any real change. Dissension has broken out among the exile community over the best way to protect the interests of the six million Tibetans in Tibet, who are already being outnumbered by Chinese immigrants. The Dalai Lama now proposes to carry out a referendum inside and outside Tibet at an unspecified future date on what policy should be adopted toward China, including a continuation of the "middle-way approach," self-determination or full independence. His plan is "to take the matter to the people directly," and accept their verdict as a new plan for action. "It might take six months or two years," however he is confident that the views of "educated people" of Tibet could be canvassed. The Chinese government denies his right to consult Tibetans on any political matter.

Taiwan Agreement Rejected by Dalai Lama's Government

An unprecedented pact made earlier this year between the Taiwanese government and a powerful group of former Tibetan guerrillas in exile almost caused a rift among Tibetan refugees. The Chushi Gangdruk rebels who signed the accord were members of this influential Tibetan exile organization, mostly from the Kham region in Eastern Tibet, which in the 60s ran the Tibetan guerrilla army fighting for independence from China.

The controversial agreement, which referred to autonomy for Tibet rather than independence, was signed by a Taiwanese government minister during a two-hour meeting with Chushi Gangdruk officials in Bangalore, Southern India, on March 31. The Chushi Gangdruk say they sought the agreement because of suspicions that the Dalai Lama may be preparing to negotiate a compromise deal with Beijing that excludes the eastern and northern areas of traditional Tibet. In the Bangalore agreement, apparently made without consultation with the Tibetan or Indian governments, the Taiwanese promise that once China has been "unified under a free, democratic system" it would guarantee "rights of self-governance for Tibet" and recognize the Dalai Lama as the "political and religious leader of the Tibetan people."

Taiwan, like the Peoples Republic of China, claims absolute sovereignty over Tibet, but it appears more flexible than Beijing in its negotiating strategy, offering the Tibetans "freedom" in the sense of an unspecified autonomy.

News of the agreement caused immediate alarm in the Tibetan-exile center of Dharamasala, where the former guerrilla organization was viewed as having acted unconstitutionally by appropriating the exile government's negotiating powers. The incident shows that some Tibetan exile groups are relaxing calls for independence, but raises the possibility that individual groups of Tibetans may make separate agreements with Taipei, as well as Beijing in the future.

At a special meeting of Chushi Gangdruk held in Dharamsala October 11-15, the 320 attendees sought the pardon of the Dalai Lama for the actions of the individuals involved. The meeting asked the Tibetan government in exile to debar the 13 involved in the controversy from running for any public office

American Tourists Deported from Tibet

London, July 26 — In June, two American tourists visiting Tibet were interrogated by Chinese police after giving a monk a cassette recording of the Dalai Lama. The couple was first detained for four days and then deported. They were driven under police escort 160 miles to the nearest airport and then flown to Nepal on June 24.

Karen Stobbs Aderer and her husband Karl were on their first trip to Tibet when, on June 21, they handed an audio cassette to a monk at Tashilhunpo monastery in Shigatse, Tibet's second largest city. "Before we left the United States, a Buddhist lama, a friend of ours, had given us a tape of teachings of the Dalai Lama," said Mrs. Aderer, who took three copies of the tape with her to Tibet. The couple had no previous contact with the Tibet issue or with any Tibetan organization. They understood that the tape contained religious teachings by the Dalai Lama and included one reference to Tibetan freedom.

The Aderers also gave three other monks photographs of the Dalai Lama. Most tourists carry these photos, which until recently were available as gifts in official shops and market stalls in Tibet. "The monk to whom we gave the tape appeared very grateful and quickly hid it under his robes," said Mrs. Aderer, who does not know whether the monk was arrested by the police.

That afternoon, the couple found that two Chinese women had joined their group. The women turned out to be plainclothes police officers. The two kept close to the American couple that afternoon as the group was taken around Shalu monastery, south of Shigatse, where a young boy tried to persuade them to give him photographs of the Dalai Lama. "I am now convinced that they were trying to set us up, because the boy's behavior was aggressive and insistent, quite unlike other Tibetans who had asked us for photographs," said Mrs. Aderer, who did not give out any more items.

On the way back to Shigatse that afternoon, the tour group was stopped at a police roadblock that had been specifically set up for them. "Some police officers entered the van, bringing with them a young man whom we recognized as a monk from Tashilhunpo monastery, but who was now wearing civilian clothes," said Mrs. Aderer. "The young man pointed us out and we were escorted to the police station."

The couple was interrogated and asked to stay in or near their hotel for four days, and required to make daily visits to a police station where "we would undergo interrogation, couple and their belongings were filmed by a

Tibetans Attend Cairo Population Conference

The United Nations International Conference on Population and Development (ICPD), held in Cairo September 5-13, presented many opportunities for animosities between Tibetans and Chinese to rise once more.

Tsewang Phuntso of the Tibetan Youth Congress, Dharamsala, reported September 16 on the participation of the Tibetan delegation to the forum of nongovernmental organizations (NGO). The organizing committee for the NGO forum initially balked at registering the three-person Tibetandlegation because of a challenge by the Chinese Education Association of International Exchange, which protested the Tibetans' participation as representatives of a separate country. After some heated discussion and the threat of a hunger strike, the exiled Tibetans succeeded in convincing the committee to let them attend.

Two Tibet seminars were organized by the Tibetan delegates and received a good response from the international delegates at the conference. The first seminar was "Population and Development Issues and Concerns in Tibet." The General Secretary of the Tibetan Youth Congress introduced this seminar by outlining the current situation in Tibet, and was followed by presentations on the role of Tibetan nuns in the struggle for independence, the issue of forced birth control in Tibet, and population concerns in the region.

Another Tibet seminar was presented the following day focusing on the Chinese population transfer to Tibet and its impact on Tibetans. A representative from the International Committee of Lawyers on Tibet gave a vivid description of forced abortion and sterilization in Tibet and described how Tibetan women constantly struggle for their reproductive rights.

In these two seminars, a Tibetan woman who was also a member of the Chinese delegation was asked by Tibetan delegates to speak in her native language, but her Chinese translator insisted that she speak in Chinese; a struggle over language then ensued.

Later the Chinese delegates protested unsuccessfully to the NGO Steering Committee to halt the distribution of Tibetan literature at the resource center. Throughout the conference, Chinese NGOs attempted to disturb Tibetan speakers and distribute Chinese literature.

The Chinese presented their perspectives at the conference as well. In a seminar organized by the Chinese Education Association for International Exchange, a heated discussion took

place between Tibetan and Chinese delegates on the issue of Chinese birth control policy in Tibet. The Chinese delegates insisted that no limit is being enforced on the number of children borne by Tibetan women.



Tibet Information Network

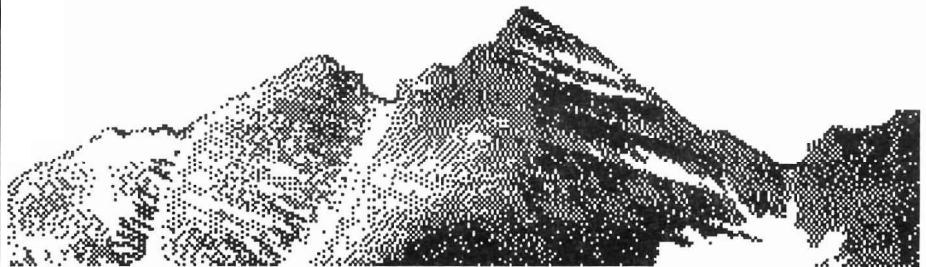
Continued from page 4

police crew. They were told that it was not against the law for foreigners to buy the photos, but "to distribute them to the Tibetans encouraged them to rebel against the Chinese government."

During the interrogation, the Chinese police insisted that they were Tibetan speakers who knew what was on the cassette, which the police referred to as the "Free Tibet" tape. The two, neither of whom know any Tibetan, were interrogated in separate rooms, and their guide and another tourist were also questioned at length by police.

Although Shigatse has few long distance telephone lines, the couple was able to make several calls to the American Embassy in Beijing, but said their phone calls were either answered by staff there who did not speak English or who were unable to help. "We could be rotting in a Chinese prison and I am not so certain they would even know," said Mrs. Aderer, who described the U.S. Embassy's service as incompetent.

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More Than Meets The Eye

Local Spotlight

The Namgyal Monks Jump on the Lollapalooza Bandwagon

By Elizabeth Tam



Volunteers and Monks at Lollapalooza

Low roaring and rumbling, produced by enormous, long horns, emanated from the main stage of the Shoreline Amphitheater at Lollapalooza 1994—the fourth annual touring festival of “alternative music and culture.” The sound contrasted with high-pitched piercing notes of oboelike instruments, along with trumpets, cymbals, bells and drums. Onstage, eight monks dressed in brightly colored costumes played traditional instruments.

The Namgyal monks had replaced the Ganden Jangtse Monks, who were originally scheduled to tour with Lollapalooza when the concert began in Las Vegas early in July. The troupe of eight monks are from the Namgyal Monastery which is the center of Tantric Buddhism. Namgyal is the the Dalai Lama’s Monastery and was founded in 1574. The Namgyal monks followed their religious leader into exile in Dharamsala where they established their new monastery.

The monks opened and ritually blessed the stage at Lollapalooza’s August 27-28 weekend concert with a seven-minute chant for world peace. Their dances were simple religious rituals in which the movement of the monks becomes a form of meditation. One performance called “Dance of the Cemetery Lords” featured the monks costumed as skeletons. Its theme was viewing nature as impermanent. Their ritualistic and symbolic danc-

ing exhibited a sign of spiritual strength.

The monks’ message of peace and cultural preservation onstage was supported by an information booth that disseminated Tibet-related information to the crowd. The Milarepa Fund, founded by the Beastie Boys (one of the nation’s hottest rap music groups, from New York), and Bay Area Friends of Tibet distributed information. Both organizations also collected hundreds of petitions calling on the U.S. Congress to support Tibet, and on the Chinese government to release the imprisoned Gari 14 nuns. Many generous young people gave contributions to support the Tibetan cause.

Lollapalooza has become a popular annual gathering of contemporary music that includes a wide range of non-musical activities geared towards a teenage audience. Its strong environmental, social and political component is reflected in the wide range of organizations represented on tour, including interest and concern for Tibet. Until now, there has been a lack of awareness among youth about the issue of Tibet and its political, environmental and human rights circumstances.

After their performance, I had an opportunity to talk with a few of the monks. Tenzin Chogyal, Tenzin Dudul and Tenzin Lodoe came to the Tibet support booth to get some shade under the traditional-style Tibetan tent. The other monks, Tenzin Megur, Tenzin

Jampa(the group leader), Tenzin Khentse, Tenzin Choklang and Tenzin Tashi, were in the troupe’s air-conditioned bus taking a break.

Tenzin Chogyal told me, “This weather is hot, but not as hot as when we were in Arizona!” When the Lollapalooza curtain came down, the monks had visited more than 30 cities in the U.S. and Canada. They were tired, but were having plenty of fun and experiencing many new things and places on tour. During the tour, one of the monks became fascinated with video games and another with playing basketball. All in all, they said they liked the modern facilities, nice highways and freeways, and the kind people in the US.

BAFoT would like to thank the Milarepa Fund, Artists for Tibet, and the many volunteers who participated in helping to make Tibet an important issue at Lollapalooza. Our efforts reached an estimated audience of one million young people who experienced the Lollapalooza tour.



Map of Lhasa Available

Whether you are traveling to Lhasa with a tour, shoe-stringing it with a backpack, or reclining in your favorite armchair, you will want to experience the “Forbidden City” with “On This Spot: An Unconventional Map and Guide to Lhasa,” the most up-to-date map of Lhasa, published by the International Campaign for Tibet (ICT) and now available through Bay Area Friends of Tibet.

The 20”x24” map is two-sided, full color (including 10 color photographs) and contains detailed descriptions of more than 130 historically or politically significant sites in and around Lhasa. “We wanted to provide travelers to Lhasa with information that they won’t hear about in state-run or standard (Chinese) tours,” said John Ackerly, Director of ICT and producer of the map. Indeed, the map portrays the sights and stories not only from Lhasa’s long rich cultural and social history, but documents much of the contemporary political history since the Chinese occupation began nearly 50 years ago.

The map is available from BAFoT at a cost of \$5 for members, \$6 for non members, plus \$1 shipping and handling. Non-members’ discounts are available for orders of more than 5 maps. Send your check to BAFoT or call for further information.

BAFoT Events

(continued from page 1)

Lantos, and attorney Bill Sterling. Through ticket sales for the event, BAFoT was able to donate approximately \$1,250 to the Drepung Loseling monastery to accommodate a constant influx of Tibetan refugees arriving in India. The evening provided a rare opportunity for BAFoT's members and friends to experience directly the power of authentic Tibetan culture.

BAFoT staff and volunteers worked for weeks prior to the arrival of the monks on publicity for their visit. Unexpected impediments to a successful publicity campaign were many: competition with the elections for radio time, which otherwise would have been extensive (a live interview at KPFA on election day was cancelled moments before air time); a newspaper strike (after lining up a feature article in the *San Francisco Examiner* and coverage in the *Chronicle*); and the cancellation of a much publicized outdoor procession and healing ceremony at UC Berkeley due to rain. (We did manage to meet these misfortunes with humor, equanimity, and some degree of non-attachment, as modelled to us by the monks.) The monks performed and interviewed on public radio's KALW evening show "Acoustic Journies" for over an hour, and a clip of their performance was aired on Channel 4 TV's evening news.

BAFoT extends a special thanks to Elaine Shen of KALW; Joan Smith of the *San Francisco Examiner*; Scoop Nisker for his announcement on KFOG radio; Jane Heaven and Chris Welch of KPFA; and to Juan Colorado

and members of the First Congregational Church, who made the beautiful facility available for almost no fee. And finally, my personal appreciation goes out to volunteer Chip Kelly and local tour organizer Thubten Jamyang Lama who worked full time on many aspects of the monks Bay Area visit.



Update on First Annual Save Tibet Catalog

As the newsletter goes to press, we are entering the final stretch of fundraising through the *Save Tibet Catalogue*. By the time bids closed on our original deadline of November 18th (the deadline was extended two weeks), bid and raffle totals amounted to about \$5,500. We hope to increase this total by our new deadline of December 2nd! We will give you a more complete report, with our raffle winners and highest bid items, in the winter newsletter.

Please remember that the 1994 catalog also includes a form to donate items that will be auctioned in the 1995 *Save Tibet Catalogue*. We thank all the members and friends who donated this year. A special thanks is extended to Peter O'Donnell, without whom the project never would have happened, and to Mary Jo McGaughey of Cheap Graphics for her design work.

Tibet Calendar

New Year's Eve with Tibetans

Saturday, December 31, 7pm-1am

The Fellowship of the Unitarian Universalists, 1606 Bonita Street, Berkeley.

Join the local Tibetan community for a New Year's Eve celebration featuring Tibetan songs, dances, discussion of Tibetan culture, 10pm buffet dinner, and champagne toast. \$20 advanced tickets, \$25 at the door. Payment to: TANC, P.O. Box 9128, Berkeley, 94709 For more information call (510) 836-2143.

High Tea with TANC

Sunday, January 8, 1995, 3-5pm

Location to be announced

Sponsored by BAFoT and TANC, reservations required. Reservations will be accepted until a 25-person limit is reached. Tea and cookies will be served. To reserve your spot, mail a check for \$15 to BAFoT.

Talk by Orville Schell

Sunday, January 22, 1995, 7:30pm

Stanford University

China and Tibet Scholar, author, and documentary filmmaker (*Red Flag Over Tibet*) will present a talk. Sponsored by Stanford Friends of Tibet and Committee of 100 for Tibet. For more information call (415) 856-2244.

BAFoT Board Meetings

First Wednesday of every month, 7pm

BAFoT office

347 Dolores Street, Suite 206

(between 16th and 17th Streets)

All members are welcome!

Volunteers are needed for all BAFoT sponsored events. Join the fun!

Candlelight Vigil

Bay Area Friends of Tibet, The International Committee of Lawyers for Tibet (ICLT), and the Tibetan Association of Northern California (TANC) invite Tibet supporters in the Bay Area to mark International Human Rights Day on Saturday, December 10, with a candlelight vigil in support of the Tibetan people.

Twenty cities around the world participated in last year's vigil for Tibetan prisoners of conscience in an unprecedented display of international solidarity.

The vigil will be supported by a series of topic papers, issued in the form of press releases to members of the media. This year's papers will cover the following topics: 1) Calls for China to set dates and hold unconditional talks with the Dalai Lama, 2) Calls to stop the massive population transfers of Chinese into Tibet, 3) Women's issues, and 4) An update on human rights abuses.

The vigil will take place at the Chinese Consulate at the corner of Geary and Laguna in San Francisco, from 7 to 9 pm. Candles will be provided. Volunteers are needed to help with press releases, phone trees, and vigil organization. Please call Leslie at the BAFoT office (415) 241-9197 or Beth at the ICLT office (415) 252-5967, if you can help.



High Tea with TANC

Join some leading members of the Tibetan community in the Bay Area to benefit BAFoT and the Tibetan Association of Northern California. Meet with five Tibetan leaders and a group of enthusiasts for afternoon tea. A donation of \$15, sent to BAFoT, will reserve your place. Discuss topics which interest you: Tibetan history, the Chinese occupation of Tibet, Tibetan culture and tradition, activism, Tibetan Buddhism, His Holiness the Dalai Lama, your Buddhist practice etc. Hear personal stories of flight from Tibet and impressions of American culture.

The Tibetan Association of Northern California (TANC) is an all-Tibetan association. The members present will be Tibetan lamas, Rinpoches, activists, and learned scholars. Some have arrived in the United States in the last few years through the U.S. Resettlement Project; others have been here longer. All have made the transition to American culture while keeping their Tibetan values alive.



URGENT ACTION

Beijing Admits Promoting Migration to Tibet

The highest governmental body in China, the Central Committee of the Communist Party, announced on September 28, 1994, its support for the promotion of Chinese migration to Tibet. The public announcement was part of an economic development program intended to counter Tibet's separatist movement.

The Chinese government had previously denied any policy of moving Chinese into Tibet. Sadly, the U.S. Department of State has supported Beijing's position. The last time the State Department acknowledged a Chinese government transmigration policy in Tibet was under President Carter in 1979.

Lodi Gyari, President of the International Campaign for Tibet (ITC), said, "The Chinese would not have dared to issue these policy pronouncements prior to the president's MFN decision. Now they feel they have nothing to worry about — that the US will turn a blind eye even if the government officially acknowledges they are increasing the population influx."

The policy statement emerged from the Third Work Forum on Tibet, held in late July, 1994; China's most important gathering on Tibet policy. All seven members of the Party's Central Committee attended. The members maintained their commitment to developing Tibet and enforcing political "stability," with the main benefits of economic developments going to Han Chinese industries and businesses, and of continuing the influx of Chinese-trained personnel.

Show opposition to this Chinese policy and your support for Tibet by writing to the U.S. State Department: Secretary of State Warren Christopher, 2201 C Street NW, Washington, D. C., 20520.

Restrictions on Tibetan Children's Education

Continuing to tighten control over Tibetans, in October Chinese authorities in Tibet ordered all Tibetan Communist Party members and officials who have sent their children for study to schools and institutes outside Tibet, run by the Tibetan government-in-exile, to recall them before December 27, 1994. Failure to do so will invite either expulsion from the Communist Party or the withholding of Party promotions.

Concerned parents in Tibet have begun contacting their children studying abroad. As of November 10, 1994, nine students had returned to Tibet after the imposition of this new order, a violation of the Tibetan children's right to education. The Chinese authorities have not only failed to provide quality education in Tibet, but are now curtailing the opportunity of those students who have, after taking all risks, travelled outside Tibet for education. This action also reveals the policy of discrimination being implemented by the Chinese authorities. Since the opening up of China to the outside world, thousands of Chinese students have gone, and are continuing to go, to the West for studies. Among these students are children of senior Chinese leaders.

Recommended Action: Send letters or faxes addressed to Chinese Prime Minister Li Peng to the Chinese embassy or consulate in your region.

— Pema Thinley

Documentation Center

Department of Information & International Relations

Central Tibetan Administration



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BAFoT's Revised Mission Statement

Recognizing the value of the Tibetan way of life to the world, Bay Area Friends of Tibet (BAFoT) advocates the protection of Tibetan culture, human rights, and the environment in Tibet, and promotes the restoration of Tibetan self-determination.

— July, 1994