



International Tibet Independence Movement

Official Newsletter of ITIM

Spring-Summer / 2006



Artistic rendering of Gendhun Choekyi Nyima, The Panchen Lama. Artist unknown.

Larry Gerstein
President, International Tibet
Independence Movement

It's hard for me to fathom 11 years I have passed and Gendhun Choekyi Nyima, The Panchen Lama, still remains in custody. It's even more disturbing to think no one except PRC officials have talked to Him during this time. As you are aware, on May 17, 1995, The Panchen Lama, His family, and others involved in His recognition

The Panchen Lama: A Moon Glowing with Wisdom!

disappeared from the planet. All we know is what the Chinese officials tell us and their story has remained consistent since that tragic day in 1995.

Over the years, I've had many disconcerting thoughts and emotions about this inhumane situation. At times, I've been furious not only at The PRC officials, but also at Tibetans and their supporters for not taking more dramatic and sustained action to help release The Panchen Lama. I've heard many explanations from Tibet supporters, human rights organizations, U.S. government officials, and Tibetan officials as to why there has not been a more focused and aggressive effort.

I've also generated my own reasons including, "He's a High Lama who was well aware of what would happen when He chose to be reborn in Tibet. Therefore, He chose to be captured and He remains in captivity under His own volition." I also thought, "As an emanation of Amitabha Buddha (The Wisdom Buddha), He surely knows what's best!"

While these thoughts and my spiritual

beliefs have, at times, comforted me, I've also meditated a great deal on, "Why The Panchen Lama would choose such circumstances for His reincarnation, what would He like us to learn from this situation, and what would He like us to do about it?" I deeply believe that He chose such circumstances to provide us with a poignant and powerful rallying point to secure independence for Tibet, and He also offered us a cogent example of what will happen to the Tibetan culture and religion, if Tibetans are not the sole masters of their own country.

Consistent with such beliefs, a few individuals have stated that securing the release of The Panchen Lama is tantamount to resolving the Tibet issue. Some of these individuals have been quite skeptical, therefore, about achieving His release, while others have remained hopeful that such an outcome is realistic and forthcoming in the near future. There are other individuals who even question whether The Panchen Lama is still alive. I'm absolutely certain that He is alive, and as partial proof, I would argue, if He were not, His Holiness The Dalai Lama would say so.

There are some other issues about the missing Panchen Lama that I have contemplated, especially given His age. For instance, what's it like to live under constant house arrest; how have all the individuals that were abducted coped with the extreme restrictions of not being able to move freely, express themselves, or at the most basic level, experience the world outside of the confines of a heavily guarded fortress? How has their spiritual life been affected or maybe even strengthened? How aware are they of our actions and of His Holiness The Dalai Lama's activities?

(Continued on page six)

2005 ITIM Panchen Lama Email Campaign to China's Embassies

| Month | Location of Embassy | Number Sent* |
|----------|--|--------------|
| January | New Zealand | 79 |
| March | Saudi Arabia | 112 |
| April | Japan | 173 |
| May | Permanent Mission to UN Office in Geneva | 70 |
| July | Sri Lanka | 204 |
| August | Albania | 38 |
| October | Ecuador | 297 |
| December | Philippines | 74 |

*Total emails sent = 1,047. Average per month = 130.9 emails.



Rangzen Voice

ITIM is a grassroots, volunteer, not for profit (501c3), educational organization co-founded on March 17, 1995 by Thubten Jigme Norbu and Larry Gerstein to achieve Tibet's independence through nonviolence.

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Who am I?

By Yangkyab Gyal

My parents gave me the name Yangkyab Gyal. This name means "Victorious Deeds of the Holy Spirits." I wonder, now, how my parents were so courageous to do so when I was born in 1966. At that time, Chinese names like those of Revolutionary Heroes were given to a child in order to please our local Bosses. Religion was a poison to the whole country.

I knew nothing about Tibetans while I was growing up in the village and looking after our yak, sheep and donkeys. My only concern at the time was to figure out what water and which grass was better for my animals. Nobody told me about Tibet and The Dalai Lama.

I believed Chairman Mao was our national hero. I believed my parents were "Green-Brain People." That is how the government taught us to label traditional minded people. This title exactly fit my own parents. So tell me who am I?

Chairman Mao died and now I was growing up. I heard some songs without music. I saw Tibetan dresses with colorful ornaments. I wanted to be a Tibetan. I tried very hard: reading books in Tibetan, singing songs in Tibetan, listening to aged people tell their local stories. But, this way of acting was not fashionable. Insulting my Tibetan heritage followed me wherever I went. Even some of my fellow Tibetans did not like being Tibetan. So tell me who am I?

I became sick and tired of this. I ran into exile, leaving behind my beloved parents and family members. I managed to go into Nepal. But my every step was illegal there. My face was illegal there. Whenever I saw a policeman, my heart beat faster. Whenever I went out, the fear of being imprisoned followed me. So tell me who am I?

I managed to get into India. I walked into the street of McLeod Ganj in Dharamsala. I was blessed by my beloved leader, The Dalai Lama. I sought an identity for myself. I found it: "I am one of The Dalai Lama's people." I felt good. One day, local Indians wrecked my room, breaking my windows into pieces. My fellow Tibetans were scared, and I had to hide in a toilet for a night. "All undocumented Tibetans will be expelled!" Rumors were everywhere. So tell me who am I?

If you are a visitor to Dharamsala, you may think of the beauty of this land. You may see the smiling faces of the Tibetan people. But you may never go beyond the smiles and the beauty. Where are your legal resident documents? Where are your legal property documents?

Where are your legal birth documents? Every single Tibetan living in Dharamsala faces these problems. So tell me who am I?

I managed to get a fake Driving License by paying 40 Indian Rupees. I managed to get a fake Residency Permit by paying 300 Indian Rupees. I felt I was OK to walk into the streets with these papers. But I wanted to check how far my papers could go. I found my driving license number was not registered in the official database. If they caught me in any accident, they were going to destroy me. I did not trust my papers anymore. So tell me who am I?

I was invited to America to participate in a conference. Taking up opportunities, I stayed here for a while. I managed to get Asylum through my own background. But people around me blame me, saying I want to stay here in America because of the better life. I swear to you that I do not want to stay here because of the better life. I am more satisfied with my own tsampa and my own tent. So tell me who am I?

My home country is now no more on the world map. My language is now no more an official language. My knowledge of my culture is now no more of value. My fellow refugees are now everywhere seeking to be legal. My fellow Tibetans in Tibet are now no more Tibetans. A red star was marked on my mother's passport. So tell me who am I?

If I had the chance, I would go to Tibet to manage a newspaper. If I had the chance, I will go to Tibet to feed my animals. If I had the chance, I would go to Tibet to teach the Tibetans there. But I do not see any signs that my wishes can come true. My kids want me to take them to Florida to see Disneyworld. I want to go to Lhasa instead of to Disneyworld. So tell me who am I?

I know who I am. I am a person whose birth took place at the wrong time in the wrong place. I am a person who lost his identity 16 years before his birth. I am a person who is of no value on this planet. I am a person whose nationality deserves death in this century.

However, I won't let this happen that easily. I will keep my hopes so high until my death. I will work on whatever I can to preserve my identity. I know some fellow Tibetans out there who work for the same goals as I do. Let's stop crying!

Note. The above article appeared in Phayul.com and with the writer's request, it is reprinted here. The writer, Yangkyab Gyal, can be reached at yangkyabgyal@aim.com

The Demise of Rangzen: An Interview with Professor Sperling

On April 26, 2006, Gedun Rabsal conducted an interview with Professor Elliot Sperling concerning his views about the current situation in Tibet and the future of the Tibet-China conflict. Professor Sperling is a Tibetologist in the Department of Central Eurasian Studies at Indiana University. Professor Sperling's research focuses on Sino-Tibetan relations and Tibetan History.

What follows is a transcript of this interview.

Gedun Rabsal (GR): How do you assess the current situation regarding the Tibet movement?

Professor Elliot Sperling (ES): Well as far as Tibetan exile society is concerned the movement for Rangzen is effectively over; and it's effectively over because no one has really had the courage to question the Tibetan government and the Dalai Lama on their policies. As a result it has more or less come to an end.

GR: There are still a lot of groups around the world in support of Rangzen. What do you think about this?

ES: Yes, but the fact of the matter is that the position of the Tibetan government is strongly opposed to Rangzen; to independence for Tibet. The Dalai Lama has made this clear to the heads of various governments. With this being the policy of the Tibetan Government-in-Exile, the activities of the other groups are useful only insofar as they allow the Dalai Lama to appear moderate by comparison. What Tibetan exiles have always refused to do is act in a fully democratic manner and say, 'well, this is not a policy that we support, and we want it changed.' Tibetan exile society has never gotten beyond veneration of the Dalai Lama regardless of what his position has been. The capacity for disagreeing with and criticizing the Dalai Lama in a democratic fashion has never been cultivated. And as a result almost nobody has had the backbone to work to change Tibetan exile policy by openly criticizing and opposing him; in effect nobody can or will say the Dalai Lama is wrong.

GR: But when we look at the result of the recent Tibetan parliament election, Tsetan Norbu was at the top of the candidates and he was the former President of the Tibetan Youth Congress; an organization that advocates Rangzen. What is your read on that?

ES: There is a long history of Tibetans

“So, the essential principal of an independent country has been abandoned.

I would say it's probably not recoverable now. This is not only the result of The Dalai Lama's actions; this is also the result of Tibetans not having the *sgong-rdog* to stand up...”

who favor Rangzen getting into key positions and then keeping their mouths shut.

GR: But still they can some how manage a resolution that favors Rangzen.

ES: If Tibetan exile society cannot assimilate the idea that the Dalai Lama is a human being like any other, that the Dalai Lama can be wrong, that ordinary Tibetans can be right when the Dalai Lama is wrong, and that ordinary Tibetans can know more than the Dalai Lama on a variety of subjects—if these ideas are beyond the pale then resolutions favoring Rangzen which at the same time urge support for the Dalai Lama's policies are incoherent. All of this has basically brought the Tibet movement to its end. One has to understand that the first public indication that the Dalai Lama opposed Rangzen came in 1973; so this has been a policy of long-standing. Over all these decades, the Tibetans in exile have not sought a clear, democratic, peaceful way to criticize the Dalai Lama or to hold him accountable like any other political leader.

GR: Taktser Rinpoche is very popular in the Tibetan Community and he is a great leader for Rangzen. What are your thoughts about this?

ES: Taktser Rinpoche has not changed his views and has not gone with political trends. The Dalai Lama has acknowledged that Taktser Rinpoche has not agreed with him. To some

extent some Tibetans identify with Taktser Rinpoche's sentiments as a means of avoiding open criticism of the Dalai Lama—which is something of a statement about democratic mechanisms in Tibetan exile society and the confidence of exile Tibetans about expressing themselves in a contrary manner on the Dalai Lama.

GR: In recent years Tibetan officials have been very active in going to China, what do you think of this?

ES: It is difficult to imagine what changes there would be as a result of these visits and talks. Tibet is today part of The People's Republic of China. Last year, Lodi Gyari made a statement to the effect that the Tibetan government is only asking for fewer restrictions on culture and religion in Tibet. This would seem to be setting the bar very low in order for the exile Tibetan government to save face in its talks with China. But they are simply not facing the facts, which are that the Dalai Lama is going to pass from the scene before too long and the Chinese government would much rather have him out of the picture than back in Tibet. Even if they'd come to an agreement, the Dalai Lama, in spite of his stated position, could still become the focus of Tibetan symbolic aspirations. So there's little point in coming to an agreement as far as China sees it. After all, he's not going to be around much longer, so the optimal solution from China's perspective is to wait and choose a new Dalai Lama as was done with the Panchen Lama. Thus, all this talk and all of these negotiations are to China's calculated advantage because they make China appear to be trying to reach a solution when, it's simply dragging out the process until the Dalai Lama dies. The Dalai Lama is cooperating whole-heartedly. As you know, Tibetan exile officials have insisted that there be no more demonstrations against Chinese leaders—which is to say they really haven't understood the role of the citizen's right to free expression in a democratic society. Given Chinese cynicism about the talks, this all becomes rather pathetic. Once the Dalai Lama dies, China feels that it will be able to handle things. And, it probably will. Although some people say that once the Dalai Lama dies there's going to be one Dalai Lama in exile and one Dalai Lama in Tibet (or Beijing, most likely, if the situation of the Chinese choice for Panchen Lama is

(Continued on page six)

The Story of a Tibetan Medical Doctor

Yangbum Gyal, Bloomington, Indiana



Photographer unknown

Dr. Yangbum Gyal with Ama Mary Pattison.

I was born in Eastern Tibet during the Cultural Revolution of the 1960s. My education began when I was a boy in Amdo, Tibet. At this time, school was very different than it had been during my parents' generation. During my school years, Tibetan children were not taught about Buddhism and the history or traditions of Tibet because of the doctrine of Communist China.

I spent my childhood listening to and singing revolutionary songs such as "How Good is Communism, How Good Is Socialism." These songs could be heard in villages, towns, cities, as well as in primary schools, high schools, and colleges. Since I was a young boy, I did not understand the true meaning of these propaganda songs, so I sang them with great fun. In my hometown, the primary schools had to participate in song competitions. When my school officials chose my class to participate in one competition, I was delighted to be chosen as one of the singers and I wanted to sing the songs perfectly. Unfortunately, due to practicing too long, my throat got hurt and my voice became hoarse and then voiceless. I was taken to a Chinese health clinic for treatment, but it didn't help. The health workers were useless.

At that time, I didn't know Tibetans had their own medical tradition. For a long time, during the Cultural Revolution, Tibetan medicine was labeled among the "Four Old Customs" by Communist China, so it was banned from practice. However, in my village, Sangye Khar, a Tibetan doctor treated people secretly with Tibetan herbs. My parents took me

to him to get treatment for my voiceless throat. The doctor gave me a dosage of herbs in a wrapped piece of paper. These Tibetan herbs restored my voice, and soon after, my voice was normal again. Tibetan herbs and the Tibetan doctor cured me, but not the Communist Chinese doctors. I was fascinated and amused by the small dosage of Tibetan herbs. Also, the doctor's gentle approach had planted the seed in my heart to become a Tibetan medicine practitioner in the future.

Luckily, I was able to study Tibetan medicine in a provincial level school in Tibet. At the school, I learned that Tibetan medicine is one of the world's oldest known medical traditions practiced by Tibetans in the Himalayan World. It is a holistic approach to health care and provides an overall sense of inner and outer well being by looking at the balance of body energies.

At nineteen, most students in American schools are worried about term papers or what party they will go to over the weekend. However, by the time I was nineteen, I was able to practice medicine and I tried to escape from Tibet to India to gain my freedom. After several attempts and by taking circuitous routes across the Himalayan Mountains in waist-deep snow, with little to eat except biscuits, I finally made it to India with a friend. Once in Dharamsala, India, my biggest dream came true, and the air of freedom filled us with peace.

With the blessings of His Holiness The Dalai Lama and the financial sponsoring



**Help Release
The Panchen Lama**
www.rangzen.org

**Missing 11 years: Free
The Panchen Lama Now!**

བློ་གསེབ་ལོ་ཚོ
ལྷ་མིའི་ཅེ་ལག་མ་ཉེ་དང་།
**Buy Tibetan!
Boycott China's
Goods!**

of a kind French couple, I was able to attend the Tibetan Medical and Astrology Institute (Men-Tsee-Khang) in Dharamsala, India. At the College, along with Tibetan medicine, I learned Buddhist spiritual practice. This practice was banned in Tibetan medical schools in Tibet. For eight years, I was sent by the Institute to serve clinics in India and Nepal. In the year 2000, I came to Indiana University to teach Tibetan language and culture. In addition, I began to offer the Tibetan medical healing approach at the Center for Wholism, in Bloomington.

During the years of my medical practice, I have seen a huge change in seeking health care. Different people from various corners of the world are turning to healing through natural processes or alternative medicines. Many Chinese inside and outside of China are also showing interest in Tibetan medicine and are coming to Tibet and to Tibetan doctors to seek treatment. This trend reminds me Tibetan medicine is one of the means that we Tibetans can contribute to the well being of others even while we ourselves live as refugees and under the burden of occupation.

Tibetan medicine and spiritual practice are helping to build a healthy society. In so doing, these ancient strategies of Tibetan culture are demonstrating their usefulness—not uselessness—as once labeled by the Communist China.

Independence for Tibet!
བོད་ རང་ བཅོམ།
Independence for Tibet!

2006 March for Tibet

ITIM is coordinating yet another walk. This 115+ mile walk will start 9am on June 2nd in downtown Charlottesville, Virginia near the intersection of 2nd and Water Streets. It will conclude on June 11th at 12pm with a rally in front of The People's Republic of China's Embassy in Washington, D.C., which is located at 2300 Connecticut Avenue, Northwest. The walk coincides with the 17th Anniversary of the violent suppression and massacre of Chinese citizens in Tiananmen Square.

This is the twelve major 'March' or 'Bike Ride' for Tibet's Independence organized by ITIM since 1995. To date, our walkers and bike riders have covered a distance of 3,215 miles or 5,174 kilometers.

Like our previous walks and bike rides, ITIM is demanding China grants independence for Tibet, East Turkistan, Southern Mongolia, and Hong Kong, and it respect Taiwan's sovereignty. ITIM is also demanding that China immediately release Gendhun Choekyi Nyima (The Panchen Lama), Tenzin Delek Rinpoche, and other political prisoners.

ITIM first coordinated a walk in 1995 when Taktser Rinpoche (oldest brother of His Holiness The Dalai Lama), along with others walked for one week from Bloomington to Indianapolis, Indiana. At the time, Rinpoche was 73 years old. Since then, Rinpoche has led many other walks for Tibet's Independence. In 2003, Rinpoche's youngest son, Jigme Norbu, began participating in ITIM's walks and bike rides. Norbu will also walk this time claiming, "I will once again walk to remind China and the U.S. government that Tibetans have a legal right to be the sole rulers of their own, independent country." Tibetans and supporters from various regions of the United States will take part in this walk as well.

ITIM invites you to walk for a day, weekend, or any amount of time! We also invite you to join us on June 11th at China's Embassy in D.C. to protest China's illegal and brutal occupation of Tibet!

ཞུགས་ཀྱི་རོགས་རམ་ལ་
ཐུགས་རྗེ་ཆེ་ལྟེན།

**Thanks for
your support!**



Photos by Clark Jones

Participants in the 2005 "March for Tibet's Independence" from Boston to New York City, August 13, 2005.



Please also consider making a donation to help with the expense of this walk. Our estimated expenses are \$10,000. Here are some ways you can contribute:

Purchase a walk t-shirt (visit www.rangzen.org for details).

- Sponsor a walker for \$350 (e.g., van rental, fuel, food, and other living expenses).
- Sponsor meals for walkers each day (\$10/walker or \$100 for all walkers each day).
- Contribute \$5 for each walk day (\$50 total).
- Contribute \$1 per walk mile or \$115 to cover all the miles!
- Contribute any amount of money you can afford.

If you are willing to make a donation, make checks payable to ITIM which is a 501c3 not for profit organization. You can also donate on our website, via PayPal. Donations are tax deductible to the extent permitted by U.S. law.

Please send your contribution to:
International Tibet Independence Movement
P.O. Box 592
Fishers, IN 46037-0592
United States

ITIM hopes that many of you will participate in this walk! If you cannot walk us, you can read daily reports and view pictures by visiting ITIM's website. For further details, visit www.rangzen.org.

The Panchen Lama...

(Continued from page one)

How has The PRC tortured each of them? I have also thought about how a young child might develop without the opportunity to play freely and associate with Tibetans His own age. Words cannot convey the emotions I experience when I think of these troubling questions and when I consider potential answers.

I'm sure you have entertained similar questions and that you have been disturbed by such thoughts as well. The Panchen Lama's wisdom remains as bright as the full moon He symbolizes. Our journey involves recognizing and embracing His wisdom for the benefit of the Tibetans in Tibet, all sentient beings, and also His benefit.

Regardless of whether you agree with my beliefs about why The Panchen Lama chose to be abducted, or the views of others concerning the relationship between The Panchen Lama and the future of Tibet, each of us as individuals and members of organizations must engage in more sophisticated and collaborative actions to secure His release. Mobilizing actions on His Birthday and the anniversary of His disappearance is insufficient as is displaying His picture each March 10th.

Apparently, few of you believe that sending an email each month to a PRC Embassy on behalf of The Panchen Lama is an ineffective strategy (see the accompanying Table on page 1). I respectfully disagree with you. There is

ample evidence to indicate that political prisoners are not only kept alive, but eventually released as a result of the sustained and widespread participation of people who write emails and letters on their behalf. Don't believe me—talk with your local Amnesty International Chapter and ask them about such writing campaigns.

Once again, I want to ask you to participate in our monthly Panchen Lama email campaign. It is rather simple to take part in this action by visiting our website. If you cannot send an email each month, try to participate every other month. Please also ask one other person per month to take part in this important campaign.

As a goal, let us strive to average 1,000 emails per month for the next 12 months. And, next year at this time, let us see if there are any new developments with respect to The Panchen Lama as a result of our dedicated efforts.

If we all focus our energy on securing His release, perhaps we can obtain answers to our questions by meeting The Panchen Lama in person, and more importantly, receive His blessings!

Free Tenzin Delek Rinpoche
བསྐྱེད་འཛིན་བདེ་ལེགས་རྫོན་ལོགས།

Free Tibet!
༄༅། ཁྱིམ་རང་བཙུན།
Free Tibet!

The Demise of Rangzen: An Interview with Professor Sperling

(Continued from page three)

any indication), there may very well be more than one Dalai Lama in exile, given the divisions, regional and other, in exile society. From the Chinese point of view, what it's doing makes perfect sense. It's hard to criticize China's policy makers, given that they're doing what they are supposed to be doing in this situation: acting in China's perceived interests.

GR: Thank you very much for giving me your time. My last question is about how you view the Chinese government's reception of the Dalai Lama's envoys? China arranged for them to meet with their United Front Work Department. Why did they do this?

ES: Well, it's an internal organ of the Chinese government. The Chinese gov-

ernment treats the envoys as if they are basically party to an internal dispute, not an international dispute. For China, this is not an international dispute, and the Tibetan exile government accepts this. Since the Dalai Lama does not want independence, this is only appropriate. So, the essential principal of an independent country has been abandoned. I would say it's probably not recoverable now. This is not only the result of the Dalai Lama's actions; this is also the result of Tibetans not having the *sgong-rdog* to stand up and demand their right to open criticism of the Dalai Lama and debates on his policies, free from intimidation. Why should China treat the envoys as international figures when they keep saying they're not international figures? Anyway, all they're asking for now is a wee bit more cultural freedom. So that's it, isn't it?

Tibetans In-Exile Elect New Leaders

Since April 29, 1959, Tibetans in-exile have managed their own government which is now headquartered in Dharamsala, India. Similar to other governments, there are three branches: executive, legislature, and judiciary.

Members of the legislative branch belong to the Assembly of the Tibetan People's Deputies (ATPD). Forty-three of the total 46 members of the ATPD are directly elected by the Tibetan people, while the remaining three are appointed by His Holiness The Dalai Lama. These 46 individuals represent the three traditional provinces of Tibet (Amdo, Kham, & U-Tsang), the four schools of Tibetan Buddhism and Bon, North America and Europe. The ATPD representatives are called Chitues.

Recently, the Election Commission of the Central Tibetan Administration announced the results of the Chitue election. The newly elected 43 members will report on May 29 for their swearing in ceremony and to attend their first session of the ATPD. Out of these 43 Chitues, 16 are new ATPD members, and most of these individuals are from a younger generation of Tibetan activists.

The person receiving the highest votes in this election, Tsetan Norbu, was the former President of the Tibetan Youth Congress; an organization that advocates independence for Tibet. Interestingly, 43,302 Tibetans out of a total registered electorate of 82,620 persons voted in the Chitue election.

On June 3, 2006, the Tibetans in-exile will also elect the head of their executive branch. Two individuals are on the final ballot for Prime Minister also labeled Kalon Tripa: Samdhong Tulku Lobsang Tenzin, the current Kalon Tripa, and Juchen Thupten Namgyal, who held the post of Chief Kalon previously. The preliminary election for this post resulted in Rinpoche receiving 30,934 (82.66%) votes and Juchen Thupten Namgyal earning 2,604 (6.96%) votes. This is only the second time that Tibetans in-exile had directly voted for Kalon Tripa.

For further information about the Chitue and Kalon Tripa elections and also the Tibetan Government in-exile, visit www.tibet.net.

Major Activities of ITIM in 2005

- Attended meeting of “Asians in Indiana”
- Attended “Rangzen Forum” in New York City
- Coordinated monthly email campaign for The Panchen Lama
- Conducted monthly ITIM Board meetings
- Coordinated “March for Tibet’s Independence” from Boston to New York City
- Held bi-monthly meetings of supporters
- Hosted “Rangzen Concert” in Minneapolis, Minnesota
- Hosted Rangzen House committee meeting
- Hosted 10th Anniversary and Volunteer Appreciation Support Party
- Participated in “International Festival” in Indianapolis, Indiana
- Published and distributed two issues of “Rangzen Voice”
- Website averaged 101,000+ hits per month

2005 ITIM Financial Statement

| | |
|-----------------|----------|
| Money Received | \$34,067 |
| Money Spent | \$26,698 |
| Money Remaining | \$7,369 |

New ITIM Board Members



We are very pleased to report that Douglas Herman (New York) and Ngawang Norbu (Massachusetts) have joined the ITIM Board of Directors. Doug has served as the coordinator for a few of our walks and a bike ride. His leadership has been invaluable and his photographs riveting. Ngawang is a long time Tibet activist and previous leader of Tibetan Associations. He has also walked with us and contributed much to the mission of our organization. Thanks to both of you for your continued commitment to ITIM, and your unwavering dedication to achieving Tibet’s independence.

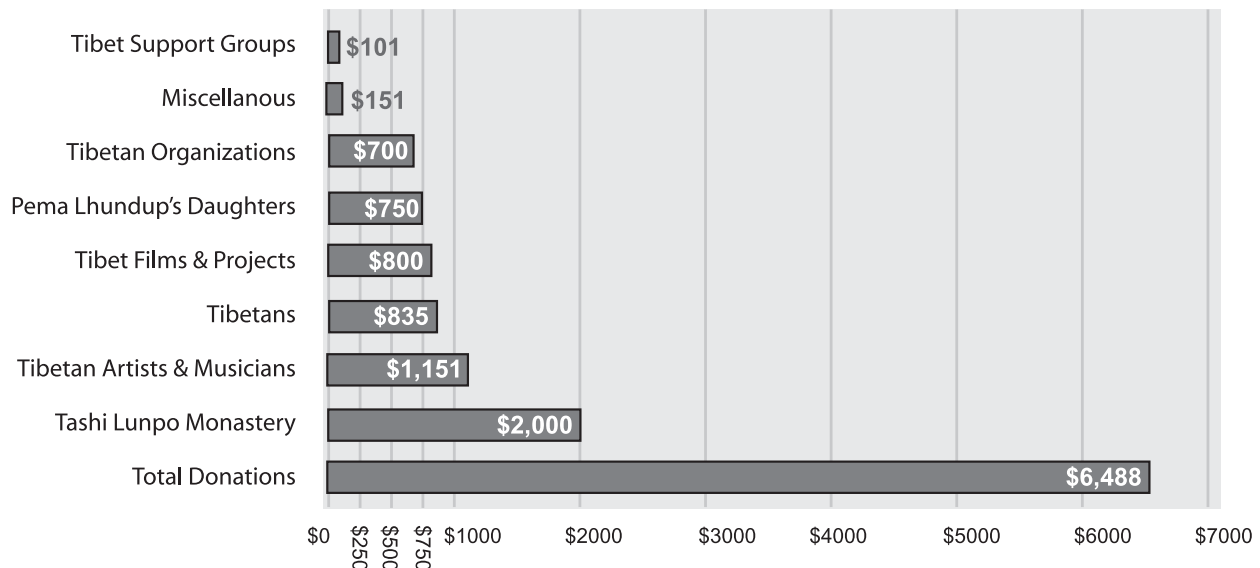


Photo by Sonam Yangzom

ITIM Board Members Tsewang Rigzin (center) & Larry Gerstein (front left) with 2005 walkers.



2005 Recipients of ITIM Donations



Winds of Change

Jeremy Gotwals
Bloomington, Indiana

As life casts a shadow over what once was, the dust of time swathes its tracks. The struggles of yore seem no more. Alas such a fortune has befallen the land once so warm with the love of families, rich in its culture and lore. Also the land where simplicity and tradition incited happiness in its forerunners. Yet to some in exodus from their sweet abode such memories are but reflections on a pond.

It is sad to see so few in America exhibit any knowledge of Tibetan culture, or Tibet in general. On my book-bag I have a sticker that says Free Tibet, and often I am inquired Free Tibet from whom? Or even worse what is Tibet? These questions, and more, derive from those of my generation and higher. Has the voice that echoed so long been silenced? Is this struggle still practical?

Buddhist philosophy and spirituality has changed the very fabric of my being, with it the Tibetan people and their culture. Each Tibetan in exile has a tale of their own, a lineage that they shall preserve with the passing ages. These tales alone inspire me to delve deeper into the canvas, vibrant in its multifarious colors. Yet these colors are in fact homogenous, for they all feed into one bigger picture, the essence of Tibet itself. It is this essence that is worth preservation.

Though the idea of The PRC leaving Tibet is highly impractical, the cause itself is very much worth cultivating; so that we may maintain the painting that the Tibetan people have shaped into this

world, this era, this monistic body we call existence. At heart, the land we know as Tibet is already free. For the love and compassion of those who once called it home still reigns strong, and no one can change that; not The PRC, nor the United States of America.

REFUGEE

-Tenzin Tsundue
India

When I was born
my mother said
you are a refugee.
Our tent on the roadside
smoked in the snow.

On your forehead
between your eyebrows
there is an R embossed
my teacher said.

I scratched and scrubbed,
on my forehead I found
a brash of red pain.

I have three tongues
the one that sings
is my mother tongue.

The R on my forehead
between my English and Hindi
the Tibetan tongue reads:

RANGZEN

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415 East 4th Street, Bloomington
Café Django
116 North Grant Street, Bloomington
Snow Lion Restaurant
113 South Grant, Bloomington

Indiana Tibetan Centers

Tibetan Cultural Center
3655 Snoddy Road, Bloomington
www.tibetanc.org
Indiana Buddhist Center
263 North Madison Ave, Greenwood
www.IndianaBuddhist.org

Tibetan Education And Children's Healthcare Fund

www.teachfund.org

ITIM Committees and Meetings

The committees listed below meet on a regular basis in Indianapolis and also accomplish their missions through e-mail and phone correspondence. We welcome your participation in the work of these committees, even if you do not live in Indiana. Email rangzen@aol.com for further information about the work of these committees and about becoming a committee member and/or joining ITIM.

Program. Coordinates various educational, religious, and advocacy campaigns and programs including hosting monks and nuns.

Rangzen House. Coordinates vocational and educational training, employment and housing opportunities, and a host of social services for Tibetans who are interested in relocating or have already relocated to Central Indiana.

Tashi Lhunpo Monastery. Coordinates worldwide campaign to assist this Monastery and to secure the release of The Panchen Lama, Gendhun Choekyi Nyima.

General Meetings. ITIM meets 7pm on the 2nd Tuesday of each month at All Souls Unitarian Church (5805 E. 56th St., Indianapolis).

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