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Rangzen Voice

International Tibet Independence Movement

Official Newsletter of ITIM

Fall-Winter / 2005

Boston to New York “March for Tibet’s Independence” Huge Success!

Our recent, 220+ mile “March for Tibet’s Independence” beginning on July 30th in Boston and ending on August 13th in front of the United Nations in New York City in many ways was a great success. Over 50 Tibetan and non-Tibetan organizations from around the world co-sponsored this peaceful action to return Tibet to the Tibetans.

The final group of core walkers was comprised of thirty-two individuals including twenty-six Tibetans and five others including one Japanese filmmaker. Tibetans from New York, Connecticut, Massachusetts, Illinois, Indiana, California, Washington, and India participated. It was very exciting and encouraging that of the group of Tibetans, fifteen were below the age of 20! Our two youngest walkers were only 13 years old and our oldest, Venerable Palden Gyatso, was 74 years old. Jigme Norbu, son of Taktser Rinpoche, once again walked with us and helped to motivate and educate the younger Tibetans in the group.

Having such a young group of Tibetans and so many Tibetans was fantastic and unusual. It resulted in the walkers having a major impact wherever they walked and presented. Tibetans we met along the way and Tibetans from other places around the world were deeply touched and inspired by these young walkers. The young Tibetan walkers were incredibly responsible and devoted to the walk. In the past year, the



Photo by ITIM
Core walkers near United Nations in New York City, August 13, 2005

Tibetans have outnumbered others on our walks and bike rides. This is a real encouraging development suggesting that the next generation of Tibetans is committed to carrying on the responsibility of returning Tibet to the Tibetans.

It was extremely hot during the entire walk. Temperatures exceeded 100 degrees on the blacktop roads and even though we walked close to the Atlantic coast, there was no breeze to cool us down. On average, we drank over 150 bottles of water a day to avoid dehydration and other possible illnesses. Almost all of the walkers experienced severe blisters and other physical challenges. However, no one complained and everyone kept their focus on the goals, which were basically to educate people we met about Tibet and inspire Tibetans inside of Tibet by our actions.

During the walk, we stopped many evenings to give presentations at local Churches. These were well received. In fact, at most of the Churches, we participated in community dinners. A number of these Churches also allowed us to stay overnight. Thanks so very much to all the congregations that supported us, especially the Unitarians who consistently open their doors to us.

The Tibetan communities in Boston, Connecticut, and New York also took great care of us. Frequently, Tibetans would drive long distances to bring us lunch and snacks. Not only did this nourish our body, it strengthened our resolve to continue walking and express our desire for Rangzen. On a number of occasions, Tibetan families also provided us with housing.

The local media along the route was also quite interested in our walk. There were many stories in local newspapers and a few television stations broadcast footage of the walk and interviews with the walkers. The Tibetan radio stations (RFA, VOA, and VOT) also conducted many interviews with the walkers. For all of the young Tibetans, this was their first radio interview. Quickly though, they learned how to present themselves during the interview and how to send a strong message to the people inside of Tibet that their hopes and dreams for independence were shared by Tibetans in exile.

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1995 - 2005
TENTH ANNIVERSARY CELEBRATION



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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Rangzen Voice

Gedun Rabsal, Editor
Grabsal@aol.com

Larry Gerstein, Copy Editor

Mailing Address

ITIM
P.O. Box 592
Fishers, Indiana 46038 USA
Rangzen@aol.com email
www.rangzen.org website

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Free Tibet Now or Later

Gerry Baker, ITIM Vice President

Tibet will be free; this is not in question. Whether it comes for those struggling today or for a future generation remains to be seen. For those of us involved in the effort today, its imperative that we demand and expect a free Tibet - Now. Anything less is a compromise in our resolve and an erosion of our driving principle.

The movement to free Tibet began fifty-six years ago, the moment when the PLA (People's Liberation Army) rowed across the Driчу River. The movement has perhaps passed the fiery stage of active resistance. The pitched battles, the call to arms, the commando raids and the large public demonstrations in Lhasa are now part of history. The massive worldwide protests of a decade ago may never come again. As in the life of an individual so to with the movement, age brings perspective and new methods. Today, the main battle has moved from the streets to government, corporate and law offices. This is not to say that our presence on the street is no longer viable, but today this must be in support of those efforts that put pressure on China through legal, governmental and economic actions.

All things run in cycles and China's occupation of Tibet will run its course. The Chinese have no relationship with the land aside from what they can take from it. The plateau of Tibet has nourished and supported Tibetans for millennia. The earth and the air are part of

Tibetans very being. The soul of Tibet, grown from the seed planted by Padma Sambhava imbues the very fabric of Tibetan life. Of this soul, the Chinese with their emphasis on economics, know nothing, and this is why their efforts are doomed to fail. As long as Tibet can hold on to its national soul there is hope for a resurgence of the culture.

The hope of a free Tibet lies in the preservation of its unique culture. To reclaim the land only to find the culture eradicated will be a hollow victory. Those Tibetans living in Tibet can be strengthened in their resistance to the degradation of their culture with the help of Tibetans and Tibet supporters worldwide. It is up to us, who can speak the truth without retribution, to bolster the resolve of those who can't speak out. We must proceed with the knowledge that our efforts for a free Tibet give hope and encouragement to those on the front lines of the struggle to reclaim Tibet for Tibetans. To whom much has been given, much is expected. Let us use those tools of free speech, access to government policy and the rule of law that we have been given as members of free societies to keep the flame of justice alive. Let our actions today aid in the preservation of the soul of Tibet and preserve for the generations to come the unique blessings given to the Tibetan people by the Precious Guru twelve hundred years ago. Bhod Rangzen!

Boston to New York...

(Continued from page one)

On the last day, leaders of the Taiwanese and Mongolian independence movements joined the core walkers. Over 200 people walked with us and we were provided with a NYPD escort! At the United Nations, we all participated in a spirited demonstration demanding independence for Tibet and the release of The Panchen Lama, Tenzin Delek Rinpoche, and other political prisoners.

We are extremely grateful to all the organizations and individuals that helped make this walk a huge success. In particular, we are very appreciative of the Boston Tibetan Association, the Tibetan Associations of Connecticut, and Regional Tibetan Youth Congress-NY/NJ for your fantastic support, encouragement, and willingness to feed us, house us, and simply take care of us. Without your help, we could not have made it! We are also once again very appreciative for the support we received

from the World Federation of Taiwanese Associations, Hong Kong Independence Movement, Hong Konger Front, Independence Party of Taiwan, Taiwanese Association of America-U.S.A., World United Formosans for Independence-U.S.A., and Formosan Association for Public Affairs.

For detailed reports about this walk and to see some great pictures, please visit our website (www.rangzen.org). Since 1995, we have walked or rode bicycles over 3100 miles (5000 kilometers) for Tibet's Independence. We will not stop until Rangzen is achieved! In the near future, we will be announcing the time and place of our next "March for Tibet's Independence." We hope you will participate and support this walk as well.



A Son's Search for Vestiges of His Father, a Tibetan Freedom Fighter

Thupten Anyetsang
Bloomington, Indiana

My father, Tamdin Wangyal Anyetsang, along with thousands of Tibetan warriors gave up their lives as freedom fighters trying to save Tibet and its religion from the brutal invasion by communist China in the early 1950's. They gave up their wives, children, homes and wealth and put aside their regional and tribal loyalties to join together as a nation to resist China. In 1959, when it became clear that no amount of appeasement would prevent the Chinese from forcibly absorbing Tibet into a "united" motherland, the Tibetan resistance insured that His Holiness The Dalai Lama was safely brought to India. A hundred thousand Tibetan refugees who sought asylum in India, Nepal and Bhutan followed him.

While my father and his fellow freedom fighters organized a Tibetan army led by General Gompo Tashi Andrugsang, my brother Kalsang and I were left at Sera Monastery in Lhasa. During the chaos that resulted from the Chinese shelling of the Norbulingka and the escape of His Holiness The Dalai Lama into India, my brother and I decided that we should also escape the Chinese invasion. After many hardships, we managed to journey through the mountains and arrive in India. We were then age eight and ten years old. In a refugee transit camp in Misamari, Assam we were able to see our father for a short time. Soon we were sent to Balingpong refugee school. At this time, our mother was still back at home in Kham wondering where her husband and two sons were and whether they were safe or not. Unknown to us, she had been pregnant with a son when we had left with our father to go to Lhasa. Years later we would be united with our "lost" brother, but he would never know his father, and we would never see our mother again before her death.

For years, the Chushi-Gangdruk (Tibetan resistance army) inflicted many defeats on the People's Liberation Army (PLA). A group of CIA case officers trained Tibetan resistance fighters as covert agents (many on American soil), and coordinated secret airdrops and support for the Chushi-Gandruk freedom fighters. In 1960, they regrouped in Gantok, Sikkim and from there established themselves in Mustang, Nepal. Although the Tibetan warriors fought valiantly and scored many surprise victories against the PLA, the sheer numbers of Chinese swarming into Tibet made it inevitable that Tibet would lose its independence and become absorbed by China. By 1974, those fighters who were still based in Mustang had to finally give in to pressure from the Nepalese Government that was in turn being pressured by China to control their borders and pacify the resistance fighters. Some refused to surrender to the Nepalese and committed suicide. Others were resettled in Nepal and some in India.

By this time, I was studying in a Tibetan school in Mussoorie, India. I was about twelve years old. I tried to find out what happened to my father who was a member of the Mustang freedom fighter group. I heard that he was dead. There

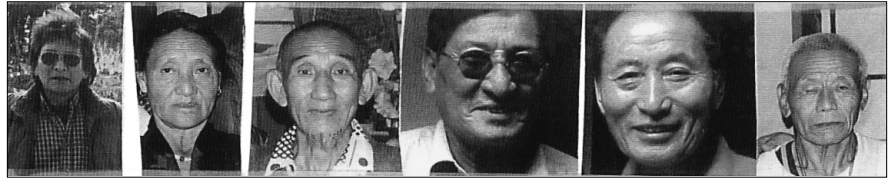


Photo by Thupten Anyetsang

Left to right: Thupten Anyetsang, Damchoe Dolma, Choeden Gyaltso, Norbu Dorjee and his friend, and Nyima Dhondup

were many rumors but not many facts; some said that he had died during fighting with the Chinese and some said he had expired from natural causes. I even heard that he had taken a second wife, a local woman from Mustang. I tried for forty years to get some hard facts and not just second hand rumor. Although it seemed certain that he had died, I could not shake off the dim hope that he might still be alive in some refugee settlement in Nepal.

This past October, I was able to attend my niece's wedding in Bhutan. On my return, I took advantage of a week lay over in Nepal to do some investigation about my father. I flew to Pokhara from Kathmandu with my wife's uncle. After a half-hour flight, we landed at the Pokhara airport and took a taxi to the Glacier Hotel at lakeside. From there I began looking for the office of the Khampa resettlement. I finally found the office but it was closed for the day. Outside I met an old freedom fighter and he was kind enough to show me to the leader's home. The old man pointed out the house. It had blue curtains with the eight auspicious symbols on them. I knocked at the door and a young man opened it, saying, "Can I help you?" "I am looking for Norbu Dorjee, the Settlement Head," I replied. "Oh! Please come in," the young man said and took us to a little room decorated in Tibetan traditional style. Then, a tall man about 66 years of age came in and introduced himself as Norbu Dorjee. He also introduced another old man of about the same age. Suddenly, I was filled with an upsurge of nostalgia and joy. I felt on the edge of tears as it was almost as if I was actually meeting my own father. I then introduced myself to them. I said, "My name is Thupten Anyetsang and I came to learn about my father who happened to be in the Mustang freedom fighters organization. His name is Tamdin Wangyal Anyetsang from Tehor Kham. I would like to know when and how and what year he passed away in Mustang. Some said he has a wife and others said she also died. I tried to find out about my father for all these years. Please, could you help me?" Norbu Dorjee said that my father's name was very familiar, but that since he was in a different department he didn't know him personally. However, he seemed certain that both my father and his wife had passed away. There were only a few who still remained alive, as most had already died in the intervening years. He said that there was another settlement called Jampaling about 30 or 40 kilometers from Pokhara and that there were a few of the old fighters still alive there and that they should definitely know something of him. I thanked him for his help and told him that I am putting together a book about how my father died for the country after giving up everything and leaving behind his loved ones. Norbu Dorjee said that if I could

prove that my father was in the Mustang freedom fighters organization, then he would issue a certificate from his office authenticating it.

The next day I rented a car and we headed to Jampaling. We left in a heavy downpour of rain, which lasted all day. After an hour and a half we reached a small village. The driver stopped at the edge of the village and directed us to a stairway that led down into the valley. He said the stairway led to a suspension bridge about five hundred feet down into the valley. We were to climb up the opposite side and then walk through the forest for a few minutes and then we would come to the settlement. After taking off my shoes to better negotiate the slippery stones, I started down the stairway wondering and worrying a bit about the climb back up. The rain-swollen river gushed heavily below. I kept going as directed towards the hidden settlement. I finally reached the gate that says "Jampaling Settlement." I walked through a couple of buildings, which seemed empty, but then a young woman came out of a newly built building. "Excuse me," I said. "Can you lead me to those old freedom fighters?" She pointed me towards a small monastery and told me to ask for the caretaker. After walking a short distance, I met the caretaker and he took us to a man whose name is very familiar to me. He said he is Choeden Gyatso from Tehor, Kham. I introduced myself to him. "I am Thupten Anyetsang, one of the three sons of Tamdin Wangyal Anyetsang. Do you recall him from Mustang? I heard that he passed away and also that he left behind a wife who also passed away. I also have two sons born in America and my younger brother Pachen Tashi Gyatso has two daughters and one son who are living in Nepal."

Choeden Gyatso recalled my father easily and extolled his character and manner saying that everyone looked up to him for advice and that he always got along well with everyone and never refused if someone asked for his help. He said my father passed away around 1972. But he said that his wife is still alive in this Jampaling settlement and so is one of his roommates. The wife's name is Damshoe Dolma and the roommate's name is Nyima Dhondup from Nachukha. He said he would send someone to get them. Then he made us tea. He is about 73 years old.

I sat drinking my teas and thinking. All these years I had heard rumors that there was a wife from Mustang but that she had also passed away. Now Choeden Gyatso has confirmed her existence and even said that she is alive and well! Although I have known all these years that my father was dead, at this moment I can almost believe that he has somehow survived and might

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Political Suicide? Is it Fair and Worth it for Our Children of Tibet's Tomorrow?

Kelsang Choedon, Bloomington, Indiana

I am turning 30 this year and I am more than happy and ready to put at least another fifty years to work towards an "independent Tibet." Fifty years may sound a little long in a person's life. It probably could be one's whole lifetime but for a nation fifty years is nothing. India stayed under the British rule for more than 200 years and now it is a free country. India's commitment to independence was worth it for today's Indian citizens. So can't we Tibetans commit to our children to see an independent Tibet? If we say that China is too big, strong, and an emerging economic giant for Tibet to ever think of gaining independence, then we must understand that it took only one hundred years for the U.S.A to reach its economic milestone. So is fifty years too long for Tibet to become a self sufficient economy?

We exiled Tibetans fled Tibet in 1959 and with great toil and hardship our parent's generation have sacrificed their life to build the present "Tibetan Exile Government" for the very hope of restoring Tibet as a free country. Their hardship and efforts have been successful in terms of education and the preservation of Tibetan culture and identity in exile. In fact, at present the Tibetan Exile Government is thought to be the most successful refugee government in the world's history. Then, how can we still not have the confidence in our people to regain Tibet's independence?

Each year our exile government produces many graduates and intellects that can compete shoulder to shoulder with the rest of the modern world. We have many experts in different fields who can contribute immensely to our society and to "nation building." More so, we have many diplomats who can negotiate well and make wise political decisions without compromising our cause. Many of them are the upcoming new generation that were born and raised in exile and have never seen their country. Yet Tibet is in their core of hearts and they are keen to work towards their dream to free their brethren in Tibet and see an independent Tibet. So can we afford to waste our efforts of the last forty plus years by

simply committing political suicide? Is it worth?

Today, one for sure sees tall buildings in Lhasa. But, how can a sane mind ever think that the Tibetans will benefit from such developments when our culture, language, religion, and identity are at stake? It is the government of China's strategic policy to develop Eastern Turkestan (also illegally occupied by China) so as to facilitate the Han migrants only. The latest "politically" motivated development project known as the Golmud-Lhasa railway track will pose a further severe threat to Tibetan's survival where Tibetans will become even a larger minority in their own country. If we cannot stop the Iron Bombardier Dragon Express rolling its iron wheels into the Tibetan plateau, soon Tibet will be flooded with more Han workers and military personnel and Tibet's resources will be further drained by China. In many parts of rural Tibet, basic necessities for the 21st century like electricity, drinking water, health and sanitation remain the same as before 1959. Thus, we Tibetans must abandon the illusion that Tibet will benefit economically from China. Instead, we must fight harder to restore Tibet's independence.

Today, though much has been achieved in terms of bringing the world's attention to the human rights abuses in Tibet, nothing has changed in terms of the political situation in Tibet despite the so called on going "negotiation" which is simply a political handshake and gesture on the part of China to buy time. Independence for Tibet is the only solution to save our culture and identity. Unless and until we drive the Chinese out of our country and get out of China's communist system, it is impossible to sustain our Tibetan culture and identity. Thus, without any doubt, the only solution for Tibetans to survive as a race on this earth is securing independence for Tibet. We can and will achieve this goal!

Open your eyes wide and look about you. You must contemplate the future.

—“Uyghur,” “Awaken! (Oyghan)”

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**Buy Tibetan!
Boycott China's Goods!**

A Son's Search for Vestiges of his...

(Continued from page three)

at any minute walk in through the door. After eating some momo and drinking some tea, an old lady and an old man visited us. They were quite shocked when I explained that I was Tamdin Wangyal's second son. Damchoe Dolma said that in 1974 when the Mustang freedom fighters were resettled in Pokhra, she went to see His Holiness The Dalai Lama in Dharamsala and made inquiry about Tamdin Wangyal's sons but was unable to make a connection. I hugged her and told her that I had heard about her but that everyone I talked to said that she had passed away. I hugged her again and said, "Now that I have found you it is just like finding my own mother! I am going to keep in touch with you." I told them how much I respected them and all the sacrifices they made trying to save our country and religion from China. Sitting there with people who had known and loved my father as I had, I could almost feel the presence of my father as if his spirit had been drawn there by the memories of those who knew him. I had come looking for traces of my father and some facts concerning the time and place of his death. But the human connection I had felt through his survivors was immediate and palpable. I felt as if I had actually met my father. I gave a few thousand rupees to my newly found stepmother. I also left some contributions for the old fighters who still remain alive with Norbu Dorjee. He promised to issue me a certificate. It would be good to have an official document that commemorated the sacrifice my father made in dedication to the cause of liberating Tibet.

I dedicate this article to the brave Tibetan freedom fighters of Mustang who truly sacrificed their lives for a free Tibet.

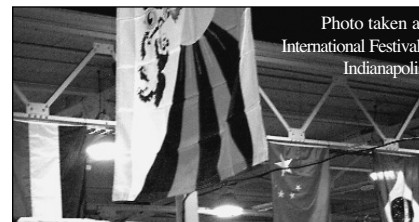


Photo taken at International Festival, Indianapolis

Thanks for your support!

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**Paula Berbeco, ITIM Treasurer
Chair, 10th Anniversary Committee**

As 2005 is coming to an end, I would like to thank the members on the ITIM 10th Anniversary Committee for their time and effort in this memorable year: Dr. Larry Gerstein, Gerry Baker, and Gail Henrie. I would also like to thank the ITIM volunteers and community members who participated in the events, and donated their time and/or financial resources. Although the goal of Rangzen has not yet been achieved, I am confident that our collective efforts will make a difference in the near future, so that Tibetans can enjoy freedoms such as traveling to and from their country and celebrating their culture. I look forward to continuing our work together in 2006.

Reflections on the “March for Tibet’s Independence” from Boston to New York City

Mary-Kate Oreovicz, Students for a Free Tibet, Indiana University-Bloomington

Why are you walking? These four words were heard repeatedly over the nine days that I participated in the Boston-New York “March for Tibet’s Independence.” Not only did we begin sharing our response on the first night, but Larry also expected us to share this in our nearly nightly presentations. I walked to Free Tibet. I walked in order to promote non-violent action to spread our message. I walked to act as a voice for the voiceless millions of Tibet within Tibet. Most of all, I walked because it was the least I could do to show my undying support of the Tibetan people and their now some 50+ year struggle to regain what is rightfully theirs: the land, culture, religion, and language of Tibet.

This was my first walk of the sort, and it seemed simple to me, I use my feet everyday to walk, and now I would use them to raise awareness. As Lobsang Sangay from Boston said, “You’re talking the talk and walking the walk!” In the end, my feet showed signs of distress; blisters, calloused, swollen with cuts, and a sore achilles tendon. Most importantly, my inner self felt more alive, aware, and open to the experiences and lessons that others provided.

For the most part, we began in Boston as a group of strangers, but by my last day, the ninth day, we said our good-byes in New Haven as friends and family. Our new family relied on one another for everything from making meals, waking up on time, and borrowing shoes to helping someone else bandage their feet. I was pleased to find myself in the middle of an extended family, with brothers as young as 13 and as old as 74, and enjoying every minute of it.

One of the most inspiring aspects of the walk was the large number of young Tibetan participants. Over the years, I have worked closely with many Tibetans in this struggle, but never with so many between the ages of thirteen and thirty! The energy and drive that they carried with them throughout the entire walk is enough to make anyone stop and listen. Many came to the walk knowing little more than this is what their parents wanted them to do, but left with a strong sense of purpose. I learned that most of them had never been to Tibet, and some knew very little about Tibet’s history and politics, while some knew a lot and had even participated in walks from years past. They did, however, know there was an important rea-

son as to why they were not in Tibet, and they had a desire to learn more.

Two days before I left, it was my turn to present at an evening program. We were in Old Saybrook, Connecticut and I had a particularly rough day of walking, initially not wanting to talk. This feeling changed as I entered the large room where we were to share a meal with locals and give our presentations. It was filled not only with Tibetans, but also with prayer flags, a picture of His Holiness The Dalai Lama, and the smell of Tibetan food filling the air. The energy felt so good I told Larry I wanted to speak. Larry’s response was, “Try to speak Tibetan.” So I did. It was my first time speaking Tibetan to a large group of people, but in the end, I realize this entire adventure was full of ‘firsts’ for me, so why should that night have been any different? I introduced myself in Tibetan and told them about my experiences in Tibet, about the discrimination

I witnessed, the rapid decline of the Tibetan language, and the large amounts of Chinese I saw there. I looked out into the crowd, and nearly every Tibetan woman had their hands to their faces crying, the men blinking back tears. I told them about my teachers from Tibet, and their escapes across the Himalayas, and my tears joined theirs. The intensity of that night and also of the culmination of the walk up to that point hit me hard, and I felt, clearly and truly, I was walking for everyone in that room, all of their loved ones inside and outside of Tibet, and most importantly, for those lost in the struggle.



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ITIM Attends Rangzen Forum

Larry Gerstein (ITIM President) attended the Rangzen Forum held in New York City on November 5 and 6. This conference was organized to provide a forum to discuss how to achieve Rangzen for Tibet, to discuss the importance of democracy in the Tibetan exile community and how it is related to achieving Rangzen, and to obtain reports on the current status of China and the situation inside of Tibet. Interestingly, a similar Rangzen Forum was held simultaneously in India.

At its peak, about 75 individuals attended the forum. Six westerners and one Japanese individual were present along with approximately 68 Tibetans. The majority of Tibetans were between the ages of 23 to 35 years old. There were a few Tibetans, however, over 60 years of age. The non-Tibetans were asked to be observers and to not speak up in the meeting. Most of the meeting was conducted in Tibetan with brief English translations provided to highlight the main points.

During this historic forum, many poignant issues were raised and discussed. There were passionate statements and interchanges between the participants. Clearly, the group was unified in their commitment to pursuing Rangzen and engaging many others in an effort to achieve this outcome.

Many important and timely decisions were made as well. The group decided to form a working committee entitled, “Rangzen Coalition,” to begin the process of discussing and implementing decisions made at the meeting. ITIM Board Member, Tsewang Rigzin, will serve on this committee. After extensive brainstorming and prioritizing of goals/activities, those in attendance decided to pursue the following items to strengthen the Rangzen movement in the Tibetan exile community: 1) Select and support a North American candidate for Chitue (representative) in the Assembly of Tibetan People’s Deputies who advocates Rangzen; 2) Hold an annual Rangzen Forum; and 3) Integrate an emphasis on Rangzen during the annual March 10th demonstrations (e.g., carry signs stating, Rangzen). The group also decided to pursue these items to strengthen the Rangzen movement in the global community: 1) Media activities promoting Rangzen; 2) Additional protests advocating for Rangzen; and 3) Hosting Concerts.

The forum inspired everyone to deepen their commitment and resolve to work harder for Rangzen. This monumental meeting set the stage for greater collaboration between organizations and individuals who firmly believe that Tibet must be independent and that Tibetans must rule their own country.

Tibet, International Festival, and Lack of Tibetans!

Gail Henrie, ITIM Board Member

For the second year, ITIM participated in the International Festival (November 3-6) at the State Fair Grounds in Indianapolis. The Festival goes for 4 days and the first two are for young people from many schools in Indiana. Thursday and part of Friday was exclusively for them, and that was the main time I was volunteering. The students each had a "passport," and they went to the various countries that had displays and they had a number of questions to ask including the Capital, the language, the money, and the favorite activities of the people from the particular country. They wrote down the answers, and then we stamped their passports with a stamp that looked like Tibet's flag. We did get a lot of feedback that we had the "neatest" stamp. The Festival is a great chance to tell students about Tibet, and although some were only interested in copying information and getting stamps, most were really into the activities. There were things to buy from other booths and lots of food, so the ITIM volunteers had a great time too. Like last year, Geshe Jimpa Sonam was on hand to help with making clay sculptures, blowing Tibetan horns, and just being his wonderful self. Once again, he was a great hit!

My favorite moment was when an older woman walked up and asked some questions about Tibet. I showed her where it was on an old globe and explained that it would not appear on a current map because China now occupied Tibet. She smiled, and said she was from Poland, and Poland had been off the map for 100 years. She said, "Keep trying, you'll be back on too." It reminded me that things happen slowly, but they will happen. We must not give up, and getting through to



the students is a very valuable tool.

On Thursday at our booth we had three enji's (westerners) and a Geshe. On Friday, the Geshe, due to transportation problems, did not get there

until noon. So two enji women, and one enji man "personed" the booth until then. Not good! Another ITIMer arrived, so it was THREE enji women, one enji man, and one Geshe, but the students were also leaving so most missed the Geshe and just had us enji's to talk with. Saturday, Geshe was there and Karma arrived from Chicago with great items to sell. Local Tibetans came to visit the Festival and spent some time at the booth, but Geshe-la was the only Tibetan who formally volunteered and committed to be there. On Saturday, the majority of volunteers for the day at the booth were again enji's. Sunday, there were TWO Tibetans and two enji's. My point is WHERE were the other Tibetans? On Thursday and Friday, the students were left with the impression Tibetans look like me and the other enji's. We enji's are just so helpful, and it helps to talk to someone who has actually had to cross the mountains to escape oppression or who has never been able to go to Tibet because they or their parents are refugees and they have no citizenship. OK, I understand there are concerns about family in Tibet, but why not be concerned about them by being there to represent Tibetan culture? Wouldn't being there to help the public understand be a better way to help them than to stay home? Us enji's need you. We are here to help, not do it for you. Explain to people you fear for your family and why. That's the only way things will change.

On Saturday, there was a dance troupe of Chinese students wearing traditional Tibetan clothing. They were unanswered by REAL Tibetans doing real dances in their real clothes. Please be there next year. Stand up for Tibet. Us enji's will be there in the background to help, model clothes, raise funds - whatever. You show China you still exist and you will continue, no matter what they do to you. Bhod Rangzen!

Financial Donations Received Boston to New York "March for Tibet's Independence," Summer 2005

Andrew Neave	100.00	Gyatso la	51.00	Mattie Dubois	20.00	Tashi Gyurmey & Family	15.00
Anonymous & Guest	10.00	Gyurmey Pangshing	55.00	Maura O'Connor	75.00	Tashi Kyi	10.00
Anonymous	10.00	House of Tibet Rugs, Inc	200.00	Namgyal Jordene	5.00	Tashi Tsering	40.00
Anonymous	5.00	Indianapolis Fundraiser Donations	162.30	Namgyal Shallung	10.00	Tashi	2.00
Anonymous	6.00	Ithaca Tibetan Association	75.00	Namla	50.00	Tenzin Jangtey	10.00
Anonymous	10.00	Jain	5.00	Neil & Yeshi Quarterman	51.00	Tenzin Kalsang	105.00
Anonymous	10.00	Jampa Choeyung	105.00	Ngawang Choedar	55.00	Tenzin Lama	7.00
Anonymous	25.00	Jampa Choephel	5.95	Ngawang Dhondup	31.00	Tenzin Nyandak & Friends	116.00
Anonymous	95.00	Jampa Phuntsok Phunkhang	10.00	Ngawang Dhundup	10.00	Tenzin Rinzin & Family	10.00
Anonymous	100.00	Jampa Tsondue	50.00	Ngawang Jimpa	35.00	Tenzin Tara	25.00
Anonymous	500.00	Jamyang Tenzin Dotsang	13.00	Ngawang Kalsang	10.00	Thangphel & Dawatso	20.00
Anyetsang Family	100.00	Jane Tommaychi	20.00	Ngawang Norbu	200.00	Thapkey Tsering	50.00
Barbara & Harry Strobe	50.00	Jangchup la & Tsamla	55.00	Ngawang Shakya	10.00	Thinley Gapontsang	20.00
Bessie Kambuki	10.00	Jeanine DuBois	5.00	Ngawang	36.00	Thokmey	25.00
Betsy Byrd	10.00	Jigme	20.00	Norbu Wangdue	25.00	Thupten Choeyang	25.00
Bette Campbell	100.00	Joel S. Russell	25.00	Nyima Dhondu	30.00	Thupten Tenzin	23.00
Bhu Lhakpa	35.00	Jorden	10.00	Nyima Dorjee	45.00	Thupten	20.00
Boston Party Unknown Donor	82.00	Judith Foster	15.00	Old Saybrook, CT Donations	309.00	Thupton Choesang	15.00
Boston Tibetan Association	300.00	Jung Chup Dorjee	5.00	Palden Shalung	25.00	Tibet Center New Mexico	211.00
Carrie Hill	82.00	Justin Keith	21.00	Pamela Roesch	50.00	Tibet Justice Center	100.00
Charlann Walker	100.00	K. Yarpal	14.00	Pasang Chokpa	25.00	Tibetan Community of NY & NJ	1,000.00
Charles Roach	10.00	Kaldon	15.00	Pasang Chokpei	100.00	Tibetan Women's Assoc Minnesota	125.00
Chime Dolma	10.00	Kalia & Laurie	20.00	Pasang Dolma	17.00	Tracey Glenn	5.00
Chirring Yajon Palden	101.00	Kalsang Lhamo	5.00	Pasang Gyalpo	20.00	Tricia MacLelland	50.00
Colorado Friends of Tibet	100.00	Kalsang Phuntsok	100.00	Pasang la	30.00	Tse Dorje	10.00
Committee of 100 for Tibet	100.00	Kalsang Tsultrim la	5.00	Paula Berbeco	30.00	Tsering Bayul	55.00
Darsheena Puter	5.00	Karen Cummings	100.00	Pema Rinzin	10.00	Tsering Choephel	15.00
Dasang la	40.00	Karen Mae	5.00	Pema Sapna	1,000.00	Tsering D. Lungjangwa	50.00
Dawa Tsering	25.00	Karma Ratmalingpa	25.00	Philip Wu	100.00	Tsering Dhondup Dhongsni	20.00
Debra Quinion	10.00	Karma Samdup	25.00	Phuntsok Wangdak la	50.00	Tsering Dhongshi	105.00
Dechen Dohne	5.00	Karma Samten	10.00	Phurbu Tsomo	5.00	Tsering Dorjee la	50.00
Dechen Dolma	20.00	Karsang	25.00	Phyllis Fitzpatrick	20.00	Tsering Norbu	10.00
Denise Payne	5.00	Kelsang Bhuti	5.00	Rachel Kahn	50.00	Tsering Samdu	40.00
Dhamchoe	25.00	Kimberly Namgyal	10.00	Rana Samphel	50.00	Tsering Samdup & Family	20.00
Dhondup Dekyi Family	30.00	Kunga Thinley	105.00	Raquel Ruiz	5.00	Tsering Wangmo	40.00
Dhondup Phuntsok	40.00	Kunsang Dorjee la	10.00	Robert Sarfo	10.00	Tsering Yangkey	25.00
Dhundrup Tsering	10.00	Kunsang Gyalton	153.00	Roger Barth	20.00	Tsering Yangzom	51.00
Dicki	50.00	Kunyang Norbu	150.00	RTYC NY & NJ	1,500.00	Tsewang Kanden	50.00
Dolma Chuteng	25.00	Kyatuk Amdo	25.00	RTYC San Francisco	100.00	Tseyang	5.00
Dolma Dorjee	40.00	Lakdhen Shingsur	20.00	Sandra J. Zera	100.00	Tsultrim Dorjee	105.00
Dolma	10.00	Lane Westerfield	50.00	Santa Barbara Friends of Tibet	100.00	Tsultrim Gyatso	10.00
Donation Unknown	4.70	Lektsok	5.00	Scot Serba	10.00	United Formosans for Independence	100.00
Donor Unknown	12.00	Lhagyal Lhuagyal	15.00	Shakya	5.00	U.S. Tibet Committee	200.00
Dorje	25.00	Lhamo Norbyn	2.00	Sonam Palden la	20.00	Valerie Purvin	500.00
Dorjee Choephel	25.00	Linda Mancini	70.00	Sonam Choephel	15.00	Ven. Arya	20.00
Dorothy Berger	50.00	Lisa Eng	15.00	Sonam Shatsang	10.00	Ven. Dhondup Tsering	10.00
E. Greenwich, RI Donations	410.00	Little Tibet Store	301.00	Sonam Tenzin	25.00	Ven. Kalsang	20.00
Erica LaFreniere	10.00	Liz	16.00	Sonam Wangchuck la	55.00	Ven. Rabten Gyatso	20.00
Formosan Assoc for Public Affairs	200.00	Lobsang Choedar la	100.00	Sonam Yompzom	60.00	Wendy Gareau	4.00
Friends of Tibet New Zealand	100.00	Lobsang Gyaltsen Nangchung	5.00	Stacie Shapiro	11.00	World United Formosans for Independence-USA	100.00
Gary P Cipro	10.00	Lobsang Tsering Lotse	12.00	Stanford, CT Donations	262.00	Yama Thoulutsang	100.00
Gedun Rabсал	10.00	Loden La & Namgyal Dolma	60.00	Steven King	100.00	Yangsum Gyal	45.00
Gerry & Roberta Baker	20.00	Lynken Ghose	10.00	Susan D. Tracey	65.00	Yeshi Wangmo	50.00
Gina Sulto	5.00	Margaret & Robert Ellwanger	75.00	Taiwanese Assoc of America	500.00	Total Donations	\$16,107.05
Gretchen Schwilk	100.00	Margaret Dagbjartsdotter	100.00	Taiwanese Assoc of America-Boston	300.00		
Gyamtsso	21.00	Mary-Kate Oreovicz	101.10	Tanzin Phunnapba	300.00		

༄༅ འོད་སང་བཅོན། *Boston-New York March for* ༄༅ འོད་སང་བཅོན།
TIBET'S INDEPENDENCE



Photos by
 Mary-Kate Oreovicz
 and Tracy Ellwanger
 for ITIM



My Future Vision of ITIM

Gail Henrie, ITIM Secretary

I was supposed to write something about this, but no one told me. Probably a good thing, because it didn't give me much time to think and get philosophical since there was a deadline!

The first thing that came to my mind for my future vision of ITIM was that we would be out of business because Tibet would be free and there'd be no need for us. Then, I did start to think (maybe a mistake). On the ITIM Board, we talk about planning (which we need to do more of) and maybe getting offices and a house for Tibetan refugees and staff and computers and.... Maybe we should just focus on how we can actively put ourselves out of a need to exist. An organization can become focused mainly on keeping itself going, and the people working in it can get so involved in being part of the organization that they would be miserable if the cause went away. We're not there, fortunately, and I never want to be.

ITIM just celebrated its first ten years. Yes, we did a lot, and almost all was by grass roots volunteers working for no pay. All those walks and bike rides took huge planning, work, and behind the scenes efforts of many people. The other things we do also take great commitment, and we made a lot of difference by bringing the cause of Tibet into the news and minds of people who knew nothing about it. We can all take a lot of good feelings from that, but I hope we have no reason to celebrate a 20th ITIM Anniversary because Tibet will have been free for a long, long time.

By the way, even though we run on a shoestring operation, we can't go out of business yet, and any year-end contributions would be greatly appreciated,

Financial Statement Boston to New York "March for Tibet's Independence" Summer 2005

Money Received

Donations	16,107.05
Walk t-shirt sales	3,754.89
Other Merchandise Sales	721.00
Total Money Received	20,582.94

Money Spent

Walk t-shirts	2,113.98
Bank Service Charge	9.00
Tibetan Performers	201.00
Equipment Rental	120.00
Food	2,888.32
Gifts & Photographs	104.50
Marketing & Advertising	70.00
Postage	289.59
Television Footage	190.00
Copying	172.07
Supplies	298.25
Airplane, Bus, Cab	933.36
Gasoline	837.77
Parking fees	63.70
Tolls	50.45
Vehicle Rental	2,108.18
Website	20.00
Total Money Spent	10,470.17

Total Money Received	20,582.94
Total Money Spent	10,470.17
Total Money Remaining	10,112.77*

*Note. This money will be used to continue to support, for instance, Tibetans, Tibet projects, and future "Marches and Bike Rides for Tibet's Independence."

Free Tenzin Delek Rinpoche

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tax deductible for 2005, and put to good use. Help us cease to need to exist.

Support Tibetan Owned Indiana Restaurants

Anyetsang's Little Tibet
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.com
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 and 4th Tuesday of each month at All Souls Unitarian Church (5805 E. 56th St., Indianapolis).

Support ITIM

Name _____
Address _____
Telephone _____
email _____

Yes, I want to support ITIM! I have enclosed a check of:

- \$10
 \$20
 \$50
 \$100
 Other

Please make checks payable to **ITIM** and mail to:

ITIM

P.O. Box 592

Fishers, Indiana 46038 USA

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