

RELIGIONS OF CHINA UPDATES

NOVEMBER 2011

6 Updates

1.

Amid China row, global Buddhist scholars meet

IANS

27 November 2011

New Delhi

Amid Chinese objections, a four-day Global Buddhist Conference began here Sunday to mark the 2,600th year of Buddha's enlightenment, with the Dalai Lama saying the meeting has given a "crucial opportunity for Buddhists" to interact with one another.

China had reportedly objected to the Tibetan spiritual leader the Dalai Lama taking part and urged New Delhi to cancel the meet, attended by about 900 Buddhist scholars and others from 46 countries.

A televised address by the Dalai Lama, who made India his home in 1959 after fleeing his homeland, was made available at the conference in which he welcomed the need for such gatherings.

"The conference has provided a much needed and crucial opportunity for the Buddhists to meet," he said. "We need to foster and encourage exchange of knowledge and experience."

The Dalai Lama, who lives in Dharamsala, is expected to come to New Delhi Nov 30 for the valedictory address.

India's refusal to axe the Buddhist meet has reportedly led to the postponement of boundary talks between special representatives of the two countries in New Delhi, coinciding with the Buddhist conference.

The organisers had invited President Pratibha Patil to inaugurate the conference and Prime Minister Manmohan Singh as a guest of honour. But the two decided not to attend.

China has strong sensitivities about the Dalai Lama, whom it regards as a "separatist".

A week ago, the president's office called the organisers to tell them it may not be possible for Patil to attend the function, a well-placed source told IANS.

Instead, Sikkim Governor Balmiki Prasad Singh presided over the function and Karan Singh, a scholar and president of the Indian Council for Cultural Relations (ICCR), was the guest of honour.

A 40-strong contingent of Chinese Buddhist scholars was expected. But with Beijing's objection, only eight have come, Ashok K. Wangdi, a member of the organising committee of the conference, told IANS.

"It's unfortunate, this attempt to give a political colour to a religious function," said

Tempa Tsering, Dalai Lama's chief representative here.

Added Wangdi: "The overriding theme of the conference is to commemorate the 2,600th year of Buddha's enlightenment. The conference aims at evolving a collective Buddhist response to pressing global challenges like climate change, violence and pressures of modern living.

"It is first and foremost a religious event. We are very upset by China's attempt to politicise it," he said.

Among the countries which have sent representatives to the conference are Taiwan, South Korea, Sri Lanka, Vietnam, Cambodia, Laos, Thailand, Mongolia, Bhutan, Nepal and Myanmar.

India, where the Buddha attained enlightenment, is home to nearly eight million Buddhists, according to the 2001 census report.

2.

Religion in China: never ending search for meaning

English.news.cn
by Alexander Schwabe

27 November 2011
BEIJING

EDITOR'S NOTE: This story is a contribution from Alexander Schwabe, a visiting journalist from Germany's Zeit Online who worked at the Xinhua News Agency for three months as part of a media exchange program. The following article contains his observations on religion in China.

28-year-old Wang Yuan doesn't reflect for very long when she is asked about her preferred religion. "Actually nothing," she says.

But as soon as she steps over the threshold of a Buddhist temple, she appears to be as devotional as any other worshipper. She says that the temple gives her a feeling of peace and inner calm.

Her experience and attitude are not unlike those held by religious believers all over the world. Although religious adherents aren't always eager to explain their personal beliefs, they all have a similar desire to discover greater meaning and transcend their Earthbound existence.

China, in accordance with this need, offers freedom of religious belief to all of its citizens.

"Freedom of religious belief in China means that every citizen has the freedom to believe or not to believe in any religion," says a white paper issued by the Information office of the State Council.

Today China has 20,000 Buddhist and 3,000 Taoist monasteries, 35,000 mosques, 6,000 Catholic and more than 58,000 Protestant churches. China is home to 100 million religious adherents, largely Buddhists, Taoists, Christians, Catholics and Islamists.

The ruling Communist Party of China is officially atheist but allows freedom of religious belief. Four years ago, just before the 2008 Beijing Olympics, the party added the word "religion" for the first time to an amendment to its constitution.

RELIGION GROWS IN CHINA

There is an old Taoist who practices "gong fu," a type of martial arts, and reads the scriptures of Taoist founder Laozi every day. His massive white beard and large eyeglasses give him the look of an old scholar or wise man.

He says he worries about the future of Taoism, as it is not as popular as it once was. He believes government leaders could use Taoist principles to aid them in managing the country, just as he uses it to divine the fortunes of those who come to him for guidance.

However, while some religions are fading in China, others are becoming more popular than ever before. Buddhist temples are attracting adherents in greater number, and Christian churches have become popular as well, particularly among the country's growing middle class. Protestantism is more popular than Catholicism, but many of those who convert to either religion are not entirely aware of their differences. They simply say believe in the "Western God."

There is a theory that some of China's newest converts are not necessarily seeking spiritual guidance or knowledge, but merely want to appear progressive and modern. One middle-class woman says she wants to join the Catholic church after moving to Paris, but can't seem to give a reason why. When asked which religion she currently adheres to, she replies "I'm a vegetarian."

"Spiritual emptiness has caused some people to become prone to taking on any new practice or belief that might offer them some footing," says one professor at Tsinghua University.

The modernization of China has brought sweeping changes to the country, and spirituality is just one of many areas that have been affected. A Buddhist monk who regularly goes to Beijing's Lama Buddhist Temple says that he is there to instruct his disciples in the "deep wisdom of Buddhism," encouraging them to reexamine and adopt old values.

However, a Catholic priest working in the same city has a different attitude. "Traditional Chinese culture will not be able to bounce back. It's all about economics these days," he says.

Analysts say younger generations may feel a sense of emptiness as they search for material wealth while ignoring spiritual wealth. Others say that wealthy people are more insecure than others and have a tendency to become religious as a result. Still others say that China is full of spirituality, and that it simply hasn't been discovered by most people.

However, none of them can say that religion is absent in China. Rather, the opportunity to practice religion freely simply means that religion exists in many forms. The search for meaning, regardless of what religion it draws upon, is neverending and crosses borders, oceans and continents.

(Xinhua writer Lu Ying also contributed to this story.)

* Editor: Zhang Xiang

3.

Self immolation for Tibet: a cry of pain in the midst of the world's indifference

AsiaNews

www.asianews.it

23 November 2011

TIBET - CHINA

The videos of the Buddhist monks who set themselves on fire to protest against Chinese rule in Tibet reopens the debate on this form of protest. The Dalai Lama expresses doubts (although praying for the souls of the living and the dead), while a Tibetan source tells AsiaNews: "The West is all talk, but has no idea of how we live here". A Lama adds: "The dead monks have chosen a way to affirm their faith. Wrong, but imposed by the regime. "

Lhasa (AsiaNews) - The Buddhist monks who have set themselves on fire to protest against Chinese rule in Tibet "have a very strong faith, that's clear. But we can not know what are the paths that led them to such extreme gestures, gestures of which even the Dalai Lama has expressed many reservations. Their souls were moved by the desire for freedom, and they all died invoking our spiritual leader. The situation for them is really hard", Lama Geshe Gedun Tharchin, who for years studied the five great treatises of Buddhism tells AsiaNews.

The lama, who has a profound knowledge of the Buddhist faith, says: "For our religion, all life is sacred, and killing is an enormous loss for the soul. But those who live in Tibet are hungry for freedom, especially religious freedom: a hunger which pervades all of China. And the government is certainly very hard on them, I have seen videos of these sacrifices which appeared on the Web in recent days, and I could not feel anything but compassion for these people. "

The videos depict both the last moments of life of Palden Choetso, the only woman among the 11 monks to die in the last 3 months, and those of another monk for now unidentified. They are both very strong images and can found at the following addresses:

[http://www.youtube.com/watch?v=Q5o2RFqA_l4;](http://www.youtube.com/watch?v=Q5o2RFqA_l4)

http://media.phayul.com/?av_id=186&av_links_id=373

In recent days, in an interview with the BBC, the Dalai Lama has reiterated once again that this method of protest will not help the Tibetan cause and is especially damaging for the karma of the dead monks: "Many Tibetans sacrifice their lives: it takes courage , a lot of courage. But with what effects? Courage alone is not enough. You have to use trial and wisdom. " Soon after, however, the leader of Tibetan Buddhism said: "Nobody knows how many people are killed and tortured, or die from torture. Nobody knows, but many people suffer. With what effect? The Chinese respond with more force. "

A Tibetan source (anonymous for security reasons) told AsiaNews: "With the riots in the Arab world, the advent of the Internet, the repression gets worse from year to year. These are the reasons why so many people look to extreme actions against China. You only see the cases of self-immolation because of the shock factor, but there are many Tibetans who make choices that are just as strong, if less spectacular. Going to jail, sentenced to 10 years maybe, for expressing an opinion is a form of sacrifice. "

According to the source, "the West talks a lot, but does not understand. You do not understand what it means to live without the ability to decide anything in your life. There is the issue of religious freedom which is denied and which for us is a sacrilege, but also

there is no work and society is in the hands of Han Chinese. The economy does not exist, and whatever the party decides for us is the law. So we can not go forward, we are less and less, but willing to fight to the end. "

4.

Tibetan monks hope making ultimate sacrifice will turn call for freedom into a pressing issue

The Irish Times
CLIFFORD COONAN

16 November 2011
Chengdu

THE MONK doused himself in kerosene, then set himself on fire, running 200m down the street outside the Kirti monastery in Aba, in China's Sichuan province. As he ran he shouted words in Tibetan, phrases the eyewitness, an ethnic Han Chinese, did not understand.

"Many police and armed police ran to him, some soldiers, but they didn't extinguish the flames. A stallholder brought a bucket of water to put out the fire," the witness says. "Then he was taken away by police and two days later he was dead."

These days, riot police patrol the streets near Kirti monastery in Aba town. The incident was part of a wave of self-immolations by Tibetan Buddhist monks and nuns protesting against Chinese rule and calling for their spiritual leader, the Dalai Lama, to be allowed to return home. Since March this year, 11 Tibetans have tried to kill themselves by setting themselves on fire, and six have died.

Some riot police carry fire extinguishers in case a monk or nun chooses to make the ultimate sacrifice by burning himself or herself to death.

After the monk's death, the witness said, Tibetan shops closed in mourning, and the monks in the monastery prayed for him.

The monks who self-immolate are highly respected by Tibetans.

Overlooked by snowcapped peaks, Aba town is 3,200m (10,500ft) above sea level, and Kirti monastery has become the focal point of Tibetan anger at what they see as efforts by China's ethnic Han majority to swamp Tibetan culture.

Although Sichuan is not part of the Tibetan Autonomous Region, it has a sizeable Tibetan population, focused on two prefectures: Aba, which the Tibetans call Ngawa; and Ganzi, or Kardze in Tibetan. Altogether about one million Tibetans live in these areas.

Sichuan province covers 485,000sq km (187,000sq miles) and has a population of 84 million, making it bigger and more populous than Germany. Aba County, which is about the same size as Ireland, is a 9½-hour bus journey from the Sichuan capital, Chengdu.

Outside Kirti monastery itself a large bus for riot police is parked, and there are lots of police in evidence. The main police station is near the monastery. In Aba most people have had no internet access for more than a year, and mobile-phone contact has been mostly cut off, though text messages work. Anyone using a phone to make calls about anything to do with immolations is visited soon afterwards by the police.

Inside the monastery, monks walk around and mingle with pilgrims and those who come

to pray, but they are careful about talking to visitors and say the atmosphere is difficult.

“We have a lot to say,” says one monk. “We have had no freedom for eight months, since nine monks burned themselves. Why did they do this? We want freedom. We are forced to say the Communist Party is great, we are not allowed to gather together to pray, and they have eyes and ears everywhere.”

Another Tibetan, not a monk, says: “Why do the monks burn themselves? We want to see the Dalai Lama. We need to meet him. We are old, we don’t have much time left.”

Many others are afraid to answer questions.

The county is home to some of China’s most beautiful places, with alpine scenery, spectacular azure lakes, rolling tablelands and fabulous nature parks such as Jiuzhaigou.

Beijing blames the Dalai Lama for encouraging the monks and nuns in their actions, and it has responded by punishing people who assist those involved in the immolations. A court sentenced Tsering Tenzin to 13 years and Tenchum, who uses only one name, to 10 years for assisting in the death of a colleague, Rigzin Phuntsog (16), who set himself on fire in March.

They were convicted of hiding Phuntsog after he set himself on fire and depriving him of medical attention for 11 hours.

Altogether six monks have been convicted of involvement in the immolations.

Demonstrations calling for greater independence, including an outbreak of rioting in March 2008 which focused on the Tibetan city of Lhasa but spread to many areas where Tibetans live in China, have been brutally suppressed.

Outside the Tibetan Autonomous Region, Aba was one of the flashpoints in 2008, and overseas Tibetan groups say up to 30 people were shot dead in Aba at the time.

A witness confirmed seeing “several people” shot during a violent demonstration, describing the event as “extremely horrible”.

For Han Chinese the demonstrations were a time of fear, as much of the rioting focused on Han Chinese-owned businesses. Similar demonstrations in Urumqi in Xinjiang province in 2009 led to the deaths of Han Chinese settlers.

Among ethnic Han Chinese, there is incomprehension at how the Tibetans are not grateful for all that Beijing has done to help improve their lot, by bringing progress and development to regions that were feudal and backward for many years.

Tibet’s relationship with Beijing is complex. The Chinese government says Tibetans enjoy religious freedom and accuses the Dalai Lama of being a dangerous separatist who is using immolations for political ends.

For China, Tibet is, was and always will be Chinese, but the Tibetan government-in-exile in Dharamsala in northern India claims to represent the Tibetan people and wants more autonomy.

The destiny of the Han Chinese and Tibetans is closely linked. Tibet, strictly speaking, has not been an independent state in a modern sense, and Chinese emperors have been

involved in Tibetan affairs for hundreds of years.

It is also difficult to conceive of an independent Tibet as a political entity. The Tibetan area stretches far beyond the area known as the Tibetan Autonomous Region to include chunks of provinces such as Sichuan and Gansu, as well as many other areas across the vast highlands of west China.

These areas have large populations of Han Chinese, the dominant ethnic group in China, as well as people from other ethnic groups, such as Hui Muslims. There is absolutely no way that China would tolerate giving up such a vast swathe of land.

Tibet has been firmly under Beijing's command since the People's Liberation Army marched into the region in 1950, and Beijing claims it freed the Tibetan serfs from what was effectively a theocracy until the god-king Dalai Lama fled into exile in India in 1959.

The Dalai Lama says he does not want independence, but more autonomy for Tibetans within China.

While the Chinese government does not believe him when he says this, much of the focus of the Chinese government has been on improving the living standards of Tibetans in the belief that many of the political issues will fall by the wayside if people have enough food in their bellies and money in their pockets.

In a time when China is wrestling with its conscience over the spiritual gap in the country's ethical code left by years of rampant materialism, there is admiration among the Han Chinese at the Tibetans' religious beliefs.

"Many Chinese have lost their religion and traditional values. But the Tibetans believe in the next life, so they are not afraid to die. The monks pray for those who burn themselves," says one local in Aba.

"But the government view is different. The government wants stability. They don't want trouble. They need to keep the society stable for economic development."

Locals say the tensions have eased slightly in Aba as there have not been any immolations for several months. The last immolation, and the sixth Tibetan Buddhist to die, was a 35-year-old nun called Palden Choetso, from the Ganden Jangchub Choeling nunnery in Dawu County, which is part of the Ganzi prefecture.

"As her body was burning, Palden Choetso called for the long life of the Dalai Lama, freedom, and for the Dalai Lama to return home," says Kate Saunders, a spokeswoman for the International Campaign for Tibet, in London.

Another immolation took place in Kathmandu in Nepal, which borders Tibet, where a man wrapped in a Tibetan flag set himself on fire as he shouted "Long live Tibet".

Self-immolation has been a high-profile act of defiance in many countries – the images of a Buddhist monk setting himself on fire to protest against the Vietnam war in the 1960s remain in the memory – but it is not really a course of action advocated by Tibetan Buddhism, as life is revered.

However, it has had a powerful impact on supporters of the Tibetan independence movement in the area.

One of most senior Tibetan Buddhist leaders, the Karmapa Lama, has called on nuns and

monks not to set themselves on fire, praising their bravery but hoping they adopt more constructive ways to further their cause.

The Karmapa Lama fled Tibet in 2000 and lives in exile along with the Dalai Lama in Dharamsala, and the 25-year-old is often mentioned as a possible successor to the Dalai Lama as religious leader.

“In Buddhist teaching, life is precious. To achieve anything worthwhile we need to preserve our lives,” he said.

“We Tibetans are few in number, so every Tibetan life is of value to the cause of Tibet.”

5.

Eurasia Review: Chinese Communist Party Vs Tibetan Civilization

Written by: SAAG

By Bhaskar Roy

10 November 2011

Analysis

It was only a matter of time that the spate of self-immolation attempts by Buddhist monks and nuns in the Tibetan areas of China's Sichuan province induced Tibetans outside China to follow suit. On October 4, a Tibetan youth from Dharamsala tried to set himself on fire near the Chinese Embassy in New Delhi. An alert police force saved the situation. On October 01, eighteen Tibetan refugees in Nepal were prevented from another self-immolation bid by local security personnel. The common slogan from all these people was “free Tibet from oppressive Chinese rule” and “religious freedom”.

In recent months eleven Tibetan religious persons – nine monks and two nuns attempted to set themselves on fire. Six of them have already succumbed to their injuries.

Many question why protests by Tibetans in the Tibet Autonomous Region (TAR), the Chinese government delineated area of Tibetans, have subsided and this has spread outside TAR? The answer may lie in the political thinking among Tibetans inside China. Following the March 2008 Tibetan protests in TAR capital Lhasa, the iron fist of the security forces have been so heavy and their monitoring so close, that they have apparently decided to play act their contentment with their situation, while outside TAR the defiance against the Chinese authorities is kept alive. The authorities should not be surprised if such incidents erupt in the capital Beijing and metropolitan cities like Shanghai and Guangzhou where the international community heavily represented and focused. Such acts will draw far more attention from the world and stir a new round of questioning of China's human rights practices.

A bomb-blast at a government building in the Chaumdo area of Sichuan took place in the night of October 19, resulting in the harassment of monks in a nearby Karma sect monastery. Although no evidence about the culprits have been forthcoming, the monks are the natural suspect. This, in spite of the fact, that several cases of arson and killings have taken place in these areas by disgruntled Han workers and peasants. Tibetan monks are not known for such violent activities. But even if they are beginning to do this, their own position will be weakened. Some say that such incidents may be created by the Chinese intelligence agents outside the knowledge of the uniformed security forces to provoke tougher punishment for the monks.

During a recent visit to Japan, the Dalai Lama deplored these acts of self immolation, but also asked the Chinese authorities introspect what was driving those people to take their own lives. Expectedly, the Chinese ignored this question but continued to condemn and vilify the Dalai Lama, making him responsible for instigating unrest among the Tibetans.

The Chinese are generally fine strategists, and this has been honed in their genes since ancient times. Sun Zu would not have advocated the unattainable. According his famous strategy of war, Tibet should have been kept a friendly vassal state with its own laws so that it would not threaten China. The Dalai Lama's "middle way" approach offers China more than what China's most famous military strategists would have advocated. Although Sun Zu's strategies are being studied in China's military academies, it does not seem to have had any effect on the communist party's thinking.

The CCP's presumption that if the Dalai Lama's character is assassinated the Tibetan nationalism will flounder and perish, is totally flawed. They have been bitterly attacking the Dalai Lama's character internationally and inside the country for decades. They have called him "wolf in monks robe", the "serpent's head" and most recently compared him to the American cult leader David Koresh, who called himself Jesus, established his Branch Davidian religious sect in Waco, Texas, and amassed weapons with a few crazy followers to challenge the American state and established the religion of the world. Koresh's inside story was one of sex, rape, violence and imprisonment.

If the CCP propagandists think that by comparing David Koresh to the Dalai Lama they can influence the international community, their understanding remains in the stone age and are completely out of touch with the realistic world outside China. This is a laughable proposition and only belittles the Chinese leadership. But such propaganda initiated by the Tibet section of the CCP's minority affairs commission should be in the know of the top leaders of the Party's political Bureau headed by Party General Secretary Hu Jintao. It is well known that Hu Jintao heads the special groups on Tibet, Xinjiang and Taiwan. Has he approved such language to attack the Dalai Lama which will hurt his own international image?

Inside China, however, such propaganda helps to garner support among the Chinese people against the Dalai Lama and the Tibetans. The Chinese people have been kept totally ignorant about the Dalai Lama's "middle way", his Strasbourg declaration, the talks with the Dalai Lama's delegations the last of which was held in January 2010 in Beijing, studies by Chinese NGOs about the wrong road in Tibet's development and a host of other issues. The only thing that appears in the Chinese media, which is state owned and directed, is the concocted version of the Dalai Lama and the Tibet issue.

The very fact that educated Chinese comprised NGOs understand where the party and government policies are going wrong in assimilating the Tibetans suggest knowledge about the Tibet issue is spreading. This is represented by well to do Chinese businessmen who frequently travel abroad starting to visit the Dalai Lama and sharing their empathy with him.

Chinese diaspora abroad, especially students, are brainwashed and controlled by Chinese diplomatic missions. Ethnic Chinese businessmen abroad, like the "committee of 100" in the USA are in sync with the Chinese authorities. But things are very slowly changing.

Following the Communist takeover of China in 1949, the leadership adopted the autonomy concept from Moscow, but had a better charter. But things started deteriorating soon after. But in 1979-80, under paramount leader Deng Xiaoping and his

chosen Party General Secretary Hu Yaobang, a new and more reasonable approach to Tibet was initiated and talks between the Dalai Lama's representatives and the Chinese authorities commenced. Deng had said that anything other than total independence for Tibet could be discussed. But all that has been thrown into the dustbin by the Chinese leaders who followed..

Especially following the disintegration of the Soviet Union in 1991, the Chinese authorities became paranoid. Any room, any lee-way even any consideration to the minorities is seen a prelude to the disintegration of the country. In the Dalai Lama's middle path approach, where he seeks the minimum autonomy, that is the religion, culture, language, and handling its natural resources is seen in Beijing as the first step towards Tibet's independence.

By not even thinking to consider that the Dalai Lama sees that Tibet in China's fold is in the best interest of Tibetans and Tibet, the Chinese are being dangerously myopic. The Dalai Lama's views came from an accumulation of knowledge, experience and introspection of the international community. No country wants the fait accompli for Tibet. Similarly, no country wants the Tibetan people, their history and culture, their religion and language to be demonised, destroyed and left to social anthropologists to study them for their college dissertations and PhD thesis.

How many of China's 65 minorities really matter today? Almost all of them have been either diminished or sincized. At the 2008 Beijing Olympics, some Han children were dressed up as minority children simply because these minorities have vanished under the communist rule. The remaining minorities who stand up for their identities and rights are the Tibetans, the Muslim Uighurs of Xinjiang and, to an extent, the Mongolians of Inner Mongolia.

The Chinese authorities are overly concerned by the Dalai Lama's declaration that he may live to 90 years, leaving the process of his reincarnation vague but firmly in his control as per the Gelugpa sect tradition, and his refusal to be even touched by China's propaganda vilification attempts. This has frustrated and upset their Chinese authorities.

Of course, the communist condescend to the existence of religion, only under their control, and emphasise that the Dalai Lama and all living Buddhas can be legitimised only by the party and the state. The citing of precedence, which is again concocted, religion is not a product of ideology or made by political considerations. Religion goes back to faith of man about its own existence. The 11th Panchen Lama selected by the Chinese authorities has failed to evoke any following among the Tibetans.

The Chinese authorities are aware that religion is creeping back among the society. Marxist rejection of religion was to shake up the masses from the fatalistic belief that whatever they suffer is because of their earthly sins and only god can deliver them from their misery. But religion and concept of religion has developed since then. Religion, today, is more of an emotional stay with humanity at its centre. The Chinese communist deny this.

The Chinese communist leadership perceives the Dalai Lama and the Tibetan people a much bigger threat than the Uighur militancy or the Mongolian disaffections. Neither the Dalai Lama nor the Tibetan people and their monks and nuns challenge China and its territorial integrity. They are pacifists, and self-immolations, though unfortunate, is out of frustration that their minimal demand to live as they are and carry their beliefs and identities to the future, are being brutally denied.

The Chinese communist authorities refuse to acknowledge that what they are seeing as a threat is actually a movement that could cement the integrity of a country if allowed to flourish. The CCP is faced with serious challenges internally on a number of issues. But anti-religion is one of the core principles of the party. And here, the Dalai Lama's philosophy and the demands of the Tibetans to practice religion free from party and state control is a huge challenge. This is because religion is a belief and not an occupation.

The Chinese communist approach is annihilation of one of world's oldest civilizations, culture, religion and language. The big powers of the world, led by the USA, will not stand by idly. The world is a much more integrated community than it was thirty years ago. There are consequences. It is time that the CCP viewed the Tibetan issue from a globalized perspective than the Maoist view of the Cultural Revolution.

* SAAG is the South Asia Analysis Group, a non-profit, non-commercial think tank. The objective of SAAG is to advance strategic analysis and contribute to the expansion of knowledge of Indian and International security and promote public understanding.

6.

Tibetan leader for dialogue with China

Associated Press

9 November 2011

It was only a matter of time that the spate of self-immolation attempts by Buddhist monks and nuns in the Tibetan areas of China's Sichuan province induced Tibetans outside China to follow suit. On October 4, a Tibetan youth from Dharamsala tried to set himself on fire near the Chinese Embassy in New Delhi. An alert police force saved the situation. On October 01, eighteen Tibetan refugees in Nepal were prevented from another self-immolation bid by local security personnel. The common slogan from all these people was "free Tibet from oppressive Chinese rule" and "religious freedom".

End