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**Written statement* submitted by Mouvement contre le racisme et pour l’amitié entre
les peuples (MRAP), a non-governmental organization on the Roster**

The Secretary-General has received the following written statement which is
circulated in accordance with Economic and Social Council resolution 1996/31.

[28 February 2007]

* This written statement is issued, unedited, in the language(s) received from the
submitting non-governmental organization(s).

Human Rights Dimension of Population Transfer in Tibet

1. Heads of States and Government agreed in 2005 World Summit Outcome resolution¹ at UN headquarters in New York that each individual State has the responsibility to protect its populations from genocide, war crimes, ethnic cleansing and crimes against humanity. The document under the section: "Responsibility to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity," further affirmed that State responsibility on these issues, "entails the prevention of such crimes, including their incitement, through appropriate and necessary means. We accept that responsibility and will act in accordance with it."

2. The Dalai Lama during an address to Tibetans in South India in December 2006 said: "Since the direct rail line between the eastern Tibetan region of Amdo and the capital city of Tibet, Lhasa, became operational, every day some 5,000 to 6,000 Chinese are said to be arriving in Lhasa. Out of these, except for 2,000 to 3,000 who return to their home in China every day, the rest of them settle in Tibet indefinitely... Take the case of Lhasa city itself. Tibetans used to constitute only one third of the city's population of about 300,000, while two-thirds were Chinese. However, after the extensive construction works carried out in the last two to three years, the city's population is projected to grow to 700,000. It is common knowledge that the projected increase will be in the city's Chinese population, not in the Tibetan—that is serious."²

3. China's decades long policy of population transfer of Chinese settlers on the Tibetan plateau has been recognized by Tibetans and independent observers as the biggest threaten to the very survival of the distinct national identity of the Tibetan people as a race. In heralding Sky Train as the fulfilment of a 100-year-old dream, China admits that Beijing had been eying Tibet long before the bloody annexation of 1949. The railway venture, by far the most ambitious and costly step in China's Great Leap West to develop its western regions, had negative impacts on Tibetans which pre-empted the July 1 rail launch; in part by displacing Tibetan nomads from their rural settings into cities totally alien to their lifestyle; in part by demolishing the homes, with scant compensation, of many Tibetan farmers to make way for the railway; and also by exclusively favouring the Han Chinese, by now the dominant population in Tibet, via the employment which came with the project.³

4. According to the book, *Mao-The Untold Story*⁴ during a meeting between Stalin and Mao on 22 January 1950 when Mao asked for Soviet Union's support to attack Tibet, Stalin's reply was: "It's good that you are preparing to attack. The Tibetans need to be subdued..." Stalin also advised flooding Tibet and other border regions with Han Chinese: 'Since ethnic Chinese make up no more than 5 per cent of Xinjiang's population, the percentage of ethnic Chinese should be brought to 30...In fact, all the border territories should be populated by Chinese...' This is exactly what the Chinese Communist regime then proceeded to do, the book adds.

¹ <http://daccessdds.un.org/doc/UNDOC/GEN/N05/487/60/PDF/N0548760.pdf?OpenElement>

² <http://www.unpo.org/article.php?id=6163>

³ China's Sky Train accelerating the Genocide and Ecocide, ZNet, 27 August 2006: <http://www.phayul.com/news/article.aspx?id=13676&t=1&c=1>

⁴ Jung Chang and Jon Halliday, 2005

5. Bapa Phuntso Wangye, a senior Tibetan Communist leader, during a conversation with the then-Communist Party Secretary Hu Yaobang raised concerns about the influx of Chinese into Tibet, Eastern Turkestan (Xinjiang) and Inner Mongolia with specific emphasis on the situation in Tibet. In the book, "*A Tibetan Revolutionary*,"⁵ on page 309, Bapa Phuntso Wangye describes how he raised the issue: "I told him that I understand that China has a big population with a small territory, while the minority nationalities have a small population in a big territory. Thus it may be necessary to transfer some Han Chinese to minority areas, but it is not good to just let Han Chinese go wherever they want. The transferring of Han Chinese to Tibet must be incorporated into a national plan and should be conducted in a supervised and step-by-step fashion. The most important thing to keep in mind is that the Chinese population must not harm the local minority nationality's survival and interests, either economically or culturally...Right now, the minority nationalities are being assimilated into Han Chinese society one by one. Some minorities in China have only their names left, but no cultural identities. If things continue like that, the Chinese Communist Party will go down in history as having made an unforgivable mistake. The basic characteristic of socialism is that all ethnic groups in socialist states prosper and have happiness. The central government should strictly control the influx of population to ensure that the majority of the residents in cities like Lhasa are Tibetans."

6. As regards to international intervention on the prevailing situation in Tibet, on 23 August 1991, the then-UN Sub-Commission on Prevention of Discrimination and Protection of Minorities in resolution 1991/10 on Tibet expressed concern "on the continuing reports of violations of fundamental human rights and freedom which threaten the distinct cultural, religious and national identity of the Tibetan people."

7. The Sub-Commission⁶ in its first comprehensive report on, "The Human Rights Dimensions of population transfer, including the implantation of settlers," in 1993 made the preliminary conclusion that: "Although it has not been developed as a legal term, social science literature has recognised and defined the phenomenon of "ethnocide", most notably over the past three decades. Writers have applied variations of common understanding of the causes and effects of ethnocide, and most definitions generally refer to the role of the State and government policy as instrumental in the process of eliminating the cultural aspects of existence for a people. The cumulative effects of population transfer appear to coincide with the ethnocidal process as characterised to involve a State destroying or usurping control over the vital cultural elements or resources of a distinct population, people or nation, up to and including the ultimate elimination of such elements."

8. In 1997, UNPO⁷ Mission Report on Tibet, "China's Tibet the World's Largest Remaining Colony" said: "Characteristic also of colonial relationships, China uses Tibet's economic backwardness, and at times also its alleged social and cultural backwardness to legitimise its rule over that country. It develops the region by bringing in skilled labor from China and exploiting natural resources and undertaking industrial projects or development projects that are primarily beneficial to China or to Chinese settlers in Tibet. This too, is typical of exploitation colonialism...One of the serious charges levied against China is that it is carrying out a population transfer policy which has the effect of reducing Tibetans to a minority in their own land...The movement of settlers to a colony from the metropolitan

⁵ http://www.books.co.uk/a_tibetan_revolutionary/0520249925.html

⁶ <http://www.ohchr.org/english/bodies/subcom/index.htm>

⁷ Unrepresented Nations and Peoples Organisation (UNPO), www.unpo.org

state is a central element of colonialism. For this element to exist it is not necessary that the migration occur as a result of a forced transfer or even a determined and consistent policy. The movement of Chinese from their homes in China to Tibet has taken place and is continuing at this time at a scale almost reminiscent of the settlement colonies...As more settlers move in, the pressure on Tibetans to assimilate increases. At the same time, the Chinese authorities are once again repressing the use of the Tibetan language and other expressions of Tibetan national identity, including, in particular, religion...The Chinese language clearly dominates, and the education system is designed to further strengthen this trend.”

9. After reviewing China’s eighth and ninth periodic reports of China in 2001, the Committee on the Elimination of Racial Discrimination (CERD) noted “that economic development in minority regions does not, *ipso facto*, entail the equal enjoyment of economic, social and cultural rights in accordance with article 5 (e) of the Convention. The State party is requested to provide further information on the enjoyment of economic, social and cultural rights by all nationalities of China and regarding steps taken to ensure that the minority population benefits from the general economic growth. In this context, the State party is requested to take all appropriate measures to ensure that the local and regional cultures and traditions are also promoted and the rights of the populations fully respected.”⁸

10. In the article, “The Iron Dragon Has Come” by Tibetan writer Woser who lives in Beijing said: “...If Tibet enjoyed real autonomy, it would be fine for the railway—or any number of railways—to run to each and every village. But without real autonomy, we can only let other people decide our fortune as they see fit, and allow an increasing chaos that inevitably results in our yielding to those in power. At the same time, the conscience of many people also yields to those in power, with an ultimately unfortunate result. As Said wrote, imperialism presents its victims with the choice to surrender or perish. Yes, there is no other choice. For the people of Tibet, who do not have autonomy, whether they choose to surrender or to perish, the road they travel will not be the “magic sky road” or what Lhasa residents jokingly refer to as “the road to lunacy,” but a one-way road to destruction.”⁹

11. In conclusion, when China’s previous President called the railway line construction to Tibet as a “political decision”, the question now before the international community is how to take immediate measures to prevent cultural genocide in Tibet. Otherwise, the Human Rights Council will not be shouldering its responsibilities as the world’s highest human rights body. The world must now realize the human rights dimensions of population transfer of Chinese settlers into Tibet, before it becomes too, too late!

⁸ Concluding observations of the Committee on the Elimination of Racial Discrimination: China: [http://www.unhchr.ch/tbs/doc.nsf/\(Symbol\)/A.56.18.paras.231-255.En?Opendocument](http://www.unhchr.ch/tbs/doc.nsf/(Symbol)/A.56.18.paras.231-255.En?Opendocument)

⁹ China Rights Forum, December 2006: <http://www.hrichina.org/public/contents/article?revision%5fid=32123&item%5fid=31981>