

འབྲེལ་ཡོད་ཀྱི་འཕུལ་ཁུག་ཆེན་པོ་

TIBETAN PARLIAMENT-in-EXILE

TPiE/72/2026/217

His Excellency Mr. Lauri Hussar
President of the Riigikogu

July 27, 2026

Subject: China's "Ethnic Unity and Progress" Law: A Call to Defend Democracy, Human Rights, and Cultural Diversity

Your Excellency,

The Tibetan Parliament-in-Exile respectfully draws the attention of the Members of the European Parliament and Heads of State and Government, the institutions of the European Union to the People's Republic of China's **Ethnic Unity and Progress Law**, which came into force on **1 July 2026**. Although presented as legislation to promote national unity, the law establishes a legal framework that accelerates the assimilation of Tibetans, Uyghurs, Southern Mongolians, and other non-Han nationalities into a single state-defined identity, undermining their languages, religions, cultures, and historical identities.

For Tibet, this law represents one of the most serious threats to the survival of Tibetan identity in recent decades. It strengthens policies that restrict the Tibetan language, tighten state control over religious institutions, reshape education, and systematically erode Tibet's unique cultural and spiritual heritage. Administrative policies that have long drawn international concern are now further reinforced through national legislation.

The profound anxiety surrounding this law was tragically reflected on **2 July 2026**, when Tibetan activist **Lobga Rangzen** died after setting himself on fire outside the United Nations Headquarters in New York. According to reports, his protest was linked to the worsening situation in Tibet and the implementation of this new law. While every loss of life is a tragedy, this heartbreaking act highlights the depth of despair felt by many Tibetans who fear the irreversible loss of their identity, culture, and homeland.

While the Tibetan Parliament-in-Exile remains firmly committed to the path of **non-violence**, dialogue, and the **Middle Way Approach**, Lobga Rangzen's final appeal reflects the profound anguish, frustration, and sense of urgency felt by many Tibetans who fear that their civilization faces an existential threat. His death should never be viewed as an end in itself, but as a solemn reminder that when people believe their voices are unheard and their identity is steadily eroded, despair can take root.

The implications of this law extend well beyond the borders of the People's Republic of China. By further institutionalizing the Chinese Communist Party's authority over issues of identity and national unity, the law risks intensifying transnational repression against Tibetan communities living in democratic societies. Tibetan communities across Europe may face greater intimidation, surveillance, disinformation, and pressure aimed at discouraging peaceful advocacy and silencing

independent voices. Such actions challenge not only the rights of Tibetans but also the sovereignty, democratic institutions, and fundamental freedoms of European states.

The European Union has consistently championed the protection of human rights, freedom of religion or belief, cultural diversity, minority rights, and the rules-based international order. At a time when these universal values face increasing challenges, Europe's principled leadership remains indispensable.

The Tibetan Parliament-in-Exile respectfully urges the European Union and its Member States to:

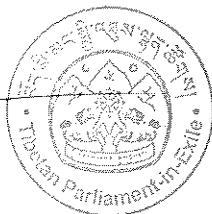
- 1 Publicly express concern regarding the implementation and consequences of the Ethnic Unity and Progress Law.**
- 2 Raise the issue in bilateral engagements and multilateral forums, including the United Nations and other international institutions.**
- 3 Support the protection of the cultural, linguistic, religious, and human rights of Tibetans and other affected nationalities.**
- 4 Strengthen measures to counter transnational repression and protect Tibetan communities, human rights defenders, and advocates living within your country. Oppose all forms of transnational repression that threaten democratic freedoms in the world.**
- 5 Recognize Tibet was historically an independent nation, prior to the forceful invasion and occupation of Tibet.**
- 6 Impress upon the leadership of PRC to engage in peaceful dialogue to resolve the conflict between Tibet and China supporting the peaceful, non-violent aspirations of the Tibetan people in accordance with the vision of His Holiness the Dalai Lama.**

The future of Tibet is not only a Tibetan issue. It is a test of the international community's commitment to defending cultural diversity, human dignity, freedom of religion, and the rights of peoples to preserve their identity without fear of coercion or assimilation. The European Union's voice and leadership are essential in upholding these universal principles.

Yours sincerely,

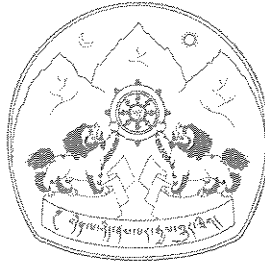


Dolma Tsering Teykhang
Speaker
Tibetan Parliament-Exile



Enclosed here:

- 1) Official Resolution (16A) passed by Tibetan Parliament in Exile in condemning The Ethnic Unity and Progress Law by PRC.**
- 2) Official Resolution (3) passed by Tibetan Parliament in Exile- Solidarity Resolution on the Critical situation inside Tibet.**
- 3) Last wish of Lobga Rangzen translated in English**



Document no:16A

OFFICIAL RESOLUTION CONDEMNING PRC'S LAW ON PROMOTING ETHNIC UNITY AND PROGRESS

Preamble

On 12 March, 2026, the so-called National People's Congress of China adopted a new legislation titled "*Law of the People's Republic of China on Promoting Ethnic Unity and Progress*," scheduled to be effective from 1 July, 2026. This law:

1. When the People's Republic of China (PRC) invaded Tibet and coerced the signing of the so-called "*17-Point Agreement*," it guaranteed that Tibet's political system would not be altered and affirmed the rights to regional autonomy and religious freedom. However, the PRC government's relentless violations of the agreement left Tibetans with no choice but to rise in uprising for freedom. Consequently, His Holiness the Dalai Lama declared the agreement null and void in 1959 in Tezpur, India. The 1982 Constitution of the PRC and the 1984 Law of People's Republic of China on Regional National Autonomy continue to guarantee regional autonomy and equality, this newly adopted legislation unveils a renewed legal effort to dismantle once again these guaranteed principles.
2. This law is crafted in response to a group of Chinese officials and advisors calling for a so-called "Second-Generation Ethnic Policy" about a decade and a half ago. In line with this, the Chinese government has been systematically implementing policies aimed at the eradication of distinct Tibetan identity. Adoption of this law will serve as a blunt legal instrument to further suppress and violently quell any opposition to policies aimed at the annihilation of distinct Tibetan national identity.
3. The core of this legislation is the directive to "forge a strong sense of community for the Chinese nation." This central directive negates the distinct characteristics of each nationality and requires all nationalities to imbibe the notion of "shared joy and sorrow, shared honour and disgrace, shared life and death, and a shared destiny," thereby subsuming them into a single moulded entity, the so-called "Chinese nation" (*Zhonghua Minzu*). It further mandates the deployment of the full machinery of the state and the party to enforce this "recognition."
4. The "ethnic unity" defined through this legislation is not founded upon the principle of equality and respect amongst the different nationalities "incorporated" within China, but premises on the criteria that all nationalities must relinquish their distinct

characteristics and accept the imaginatively-constructed identity of the “Chinese nation” (*Zhonghua Minzu*).

5. The legislation specifically mandates:
 - a. In the “building of a shared spiritual home of the Chinese nation” and the “establishment of new Chinese cultural symbols,” the legislation provides that the traditional cultures of nationalities are to be reformed, and that architectural design and place-naming practices must reflect symbols of national uniformity (Articles 13 and 14). It further mandates the teaching of the Mandarin from the preschool level onward, as well as the use of nationally standardized textbooks, and designates the Chinese common language as the official language in all government offices. Moreover, where the languages of other nationalities are used, their position and order are required to be subordinate to the Chinese national common language (Articles 15 and 16). The legislation also directs the central government to conduct propaganda, indoctrination, research, and commentary promoting the “history of the development of the Chinese nation” among all nationalities, and to carry out cross-regional exchange programmes for young people (Articles 12, 17, and 27).
 - b. With regard to “interaction, exchange and integration” among nationalities, the legislation promotes the creation of a “social environment conducive to integration” (Article 22) and provides for the “implementation of specific measures in areas such as housing construction and population management” (Article 23). In addition, it mandates the “strengthening of service platforms for population migration” (Article 24) and supports “cross-regional employment and entrepreneurship” (Article 25). It further calls for “cross-regional recruitment of students between ethnic regions and other regions” (Article 26), as well as “guide the flow of cadres to the grassroots in ethnic regions” (Article 49) to advance these objectives.
 - c. The legislation calls for all work in “ethnic” regions to be carried out under the implementation framework of the “Party committee’s unified leadership, lawful administration by the government, coordination by the United Front Work Department, performance of duties by the Ethnic Affairs Department, close cooperation among all departments, and the participation of society as a whole” (Article 41). Furthermore, “ethnic” affairs are to be incorporated into the “social governance mechanism” and monitored through “scientific and technological support” (Article 51). Under the pretext of “unified governance by law,” this framework undermines the legislative authority of autonomous regions, not only removing their power to make adaptive amendments to central legislation, but also rendering previously enacted autonomous and specific regulations effectively unenforceable. It further mandates the “completion of alert and reporting systems for major matters in the ethnicity sector, strengthen the investigation, identification, assessment, early warning, and handling of major risks and hazards in the ethnicity sector” (Article 52).
 - d. In order for the legislation to serve its stated purpose, the implementation of all economic and social development projects is made conditional upon the prerequisites of “forging a strong sense of community for the Chinese nation” and “preserving national unity and opposing separatism” (Article 33). It further provides that “no

organization or individual may interfere with the freedom of marriage on grounds such as ethnic identity, customs, or religious beliefs” (Article 40), and prohibits, under such pretexts, acts that “intentionally cause or escalate conflicts or disrupt public order” (Article 53). The legislation also calls for the pursuit of accountability in cases where any official, organization, or individual fails to strictly implement its provisions, including the imposition of criminal penalties (Articles 57 and 58). Not only must the entire process of training, selection, employment, and management of cadres undergo political vetting (Article 49), but the legislation also extends its jurisdiction beyond the territorial borders of the PRC by stipulating that “any organization or individual outside the territory of the People’s Republic of China that engages in acts undermining national unity and progress or creating ethnic division against the People’s Republic of China shall be pursued for legal responsibility in accordance with the law” (Article 63).

- e. This legislation, designed to rescind or dilute the rights of nationalities guaranteed under the PRC’s Constitution and the *Law on Regional National Autonomy*, represents an attempt to cloak in a veneer of “legality” the PRC government’s ongoing and aggressive pursuit of policies aimed at the annihilation of the Tibetan nationality within Tibet. It clearly outlines the procedures, steps, and objectives for “forging a strong sense of community for the Chinese nation,” extending from central government institutions down to grassroots administrations, and from individual households to the consciousness of every individual. It is therefore considered imperative that a formal resolution be adopted to counter the grave threats posed by this legislation.

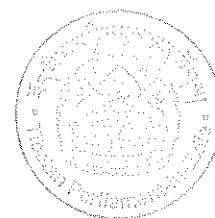
Resolution

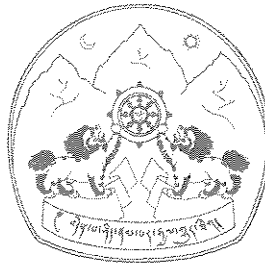
1. This resolution hereby recognizes that the new law, “*Law of the People’s Republic of China on Promoting Ethnic Unity and Progress*,” is in direct violation of international laws and norms as well as the guarantees enshrined in the PRC’s own Constitution. Therefore, this law possesses neither legal legitimacy nor moral authority over the Tibetan people.
2. Tibet, the Land of Snow, is undeniably a nation occupied by the People’s Republic of China. By every measure of historical trajectory, religious and cultural identity, and international law, the Tibetan people, descended from the six ancestral clan, can never be assimilated into a component of the so-called “Chinese Nation” (*Zhonghua Minzu*). In recognition of the inherent rights of Tibet and the Tibetan people, the common aspirations of Tibetans both inside and outside Tibet, and the immediate and long-term interests of the PRC itself, the Chinese government is called upon to withdraw this legislation of forced assimilation, which stands in violation of its own Constitution; to bring to an immediate halt of all policies aimed at the complete eradication of distinct Tibetan national identity; and to move resolutely toward resolving the Sino-Tibet conflict through dialogue.

3. The relevant agencies of the United Nations (UN) must earnestly undertake a comprehensive legal review of the PRC's legislation on forced assimilation. The UN must employ all available mechanisms to prevent the crime of genocide. It is further urged with utmost urgency that the international community rigorously investigate the legal accountability of all those perpetrating the crime of genocide and impose stringent penalties to ensure that no perpetrator goes unpunished.
4. The preservation of one's religion, culture, language, traditional customs, and national dignity is an inherent right of every nationality. Therefore, our brethren inside Tibet must continue with unyielding spirit and unwavering resolve as Tibetans, and remain steadfast in the conviction that the rays of freedom will soon shine upon Tibet.
5. All Tibetan organizations and individuals in exile are urgently called upon to begin within their immediate networks and extending their outreach as widely as possible, to expose the Chinese government's malicious, legally backed policies of the Sinicization of Tibetan distinct identity, and to mobilize all available capacities and resources in sustained advocacy efforts aimed at bringing an immediate withdrawal of such policies.
6. All Tibetan organisations and individuals residing in free countries shall, during the fourth week of September of each year, organise activities aimed at preservation and celebration of distinct Tibetan national identity.
7. The Central Tibetan Administration (CTA) shall strive to effectively challenge and counter the PRC's legislation and policies aimed at the erasure of the Tibetan national identity through robust international engagement.

The above resolution was unanimously adopted after extensive discussion by the 17th Tibetan Parliament-in-Exile at its 11th session on the 23rd of March in 2026.

** In case of any discrepancy between this English translation and its Tibetan original, the latter should be considered as authoritative and final for all purposes.*





RESOLUTION TO EXPRESS SOLIDARITY ON THE CRITICAL SITUATION IN TIBET*

Preamble

The Snowland of Tibet, known by its ancient name of Purgyal, sits on top of the world. It is endowed with beauty bestowed by nature and had flourished in its time with abundance of resources. Having come into existence since millennia ago, and ruled successively by twelve great kings and forty princely sovereigns, it is a nation with a long history, a well-defined territory and ancestry, genealogies, customs and traditions, and so forth, encapsulated in its government system, economy and cultural identity.

Since the emergence of its first king Nyatri Tsenpo in the second Century BCE, successive rulers of Tibet conquered territories in all four directions to consolidate a united Tibetan kingdom over which they exercised sovereign authority. The Tibetan history of conquests even includes the Tibetan army's capture of the Tang dynasty capital Chang'an. And the Tibetan King Tri Ralpachen and China's T'ang dynasty emperor Musong signed a treaty which said, among other things, that "Tibetans will be happy in Tibet and the Chinese in China, their own respective nations". This Nephew-Uncle Treaty was inscribed on three stone pillars, of which the one erected in Lhasa, the capital of Tibet, can still be seen standing today in front of the Tsuglakhang, clearly showing that Tibet and China were two separate countries. In short, Tibet at that time had become a powerful and prosperous country that flourished in central Asia, an indelible evidential fact etched in historical records beyond the reach of any effort at erasure.

Through the long course of history, there have been rises and falls in Tibet's political power and influence. In such a milieu, Tibet did have its period of fragmentation and decline. However, during that period, when the Mongols militarily conquered and ruled over vast regions of Europe and Asia, the Sakya religious leaders in Tibet established, for the first time, a relationship of patron and priest between the two nations. This tie-up led to the Sakya Lamas assuming sovereign political authority over Tibet. They were followed successively by other religious and other leaders, notably the Phagdru, Ripung, Depa Tsangpa, and the successive lineage holders of the Gaden Phodrang establishment, who each reigned as the political head and religious leader of Tibet. Tibet thus continued to flourish as a nation with its own unique and distinctive characters, including in the fields of religion, polity, economy, language, culture, customs and traditions, and so forth.

Tibet, the Land of Snows, has thus been an independent and sovereign nation with a long period of history. Nevertheless, in 1949, the Communist Government of China began its armed invasion of the country. In 1951, it coerced the Tibetan Government to sign the so-called 17-Point Agreement on Measures for the Peaceful Liberation of Tibet. Nevertheless Tibetans pinned their hopes on positive changes coming from the Chinese side. Unfortunately, it did not take long for the Chinese invaders to act with brazenness to show their plunderous intentions and malicious designs while totally disregarding and trampling on the commitments it had made under the 17-Point Agreement. And so it strengthened its violent repression of the Tibetan people. Matters came to a head when on the 10th of March in 1959, Tibetans belonging to all the three provincial regions of the country rose in a spontaneous act of solidarity against the government of China to stage a large-scale, peaceful uprising in Capital Lhasa, protesting against the evil intentions and cruel actions with which it had illegally invaded their country. And on the 17th of that month, His Holiness the Dalai Lama, the sovereign leader

of Tibet, along with the cabinet of his government, as well as many tens of thousands of Tibetan people, were compelled to flee their country to live in exile.

In 1956, the Communist Chinese government started from the Dotoe and Domey provincial regions of Tibet its so-called Democratic Reform to, in practice, organize the Tibetan people into communes. It led to a historically unprecedented famine and campaign of executions that brought the Tibetan ethnic group to the brink of extinction. Wealth and properties accumulated over thousands of years were plundered. The late 10th Panchen Lama recorded about these developments in his well-known 70,000-character petition to the top leaders of China. Subsequently, the Communist Government of China launched its so-called great Cultural Revolution in Tibet. In the name of "Destroying the Four Olds" under this campaign, religious places were sacked with countless religious artifacts and treasures representative of the body, speech and mind of the Buddha and his teachings plundered or destroyed. These and other plunders led to inestimably enormous losses to Tibet. It was all part of the Communist Chinese Government's efforts to eradicate the entirety of the religious, cultural, and linguistic traditions of the Tibetan people, as well as our customs and traditions.

The gravity of the situation under Chinese occupation rule led the Tibetan people in Tibet to carry out a series of peaceful mass protests on successive occasions from the year 1980 to 1990. And in 2008, the Great Earth-Mouse Peaceful Mass Uprising Protests took place, encompassing all the three provincial regions of Tibet. The Chinese Government launched a crackdown on it with military violence. Thousands of Tibetan people were killed or imprisoned. In the ever-worsening situation, a total of 157 known and verified number of Tibetan people have carried out self-immolations since 2009 in protests against the Communist Chinese Government. In the history of struggles for freedom in this world, this has been the first time people have campaigned for their ethnic and national causes by means of protesting with self-immolations.

Ever since the enemy Communist Government of China occupied Tibet and imposed its, more than a million and two-hundred thousand Tibetan people have been killed. Tens of thousands of others have been taken into custody. More than six thousand monasteries have been sacked and destroyed. Whole of Tibet have been subjected to reckless mineral extraction operations while deforestations, damming and diverting of rivers, and other destructive activities have been carried out relentlessly. These have resulted in the destruction of the natural environment of Tibet beyond all limits, with projects responsible for such mayhem still being pursued to this day. Besides all that, the situation in Tibet today continues to be marked by killings of its people, their imprisonment and torture, the deprivation of their human rights and religious freedom, the destruction of their language, tight restrictions on their movement, total denial of their freedoms of speech, press, and so forth. More than a million Tibetan children have been lodged in boarding schools in a continuing move to Sinicize them in a manner that is so grossly in violation of the international bill of human rights and basic norms of human decency as to amount to a genocidal eradication of the Tibetan ethnicity.

On April 24, 2026, the Department of State of the United States Government released two key reports on Tibet: the "Report to Congress on Access to Tibetan Areas" and the "Report to Congress on Tibet Negotiations." The report on Access to Tibetan Areas highlighted the fact that China continued to harass and intimidate United States diplomats, journalists, and foreign nationals attempting to travel to Tibet by enforcing tight restrictions, overt surveillance, and other types of measures. And the report on Tibet Negotiations noted that there had been no formal negotiations between China and representatives of His Holiness the Dalai Lama since 2010, even as the United States government was continuing to urge for Sino-Tibetan dialogue in its effort towards the resolution of the Tibet issue. The report said the United States government was also actively exploring opportunities towards the preservation and maintenance of the unique religious and cultural heritage of the Tibetan people while expressing serious concern over China's destructive actions. In addition, on April 16, 2026, eight United Nations human rights experts issued a joint statement expressing deep concern over China's recently enacted "Law on Promoting Ethnic Unity and Progress."

On April 30, 2026, the European Parliament adopted a resolution which strongly condemned the so-called "Law on Promoting Ethnic Unity and Progress" passed by China's National People's Congress on March 12, 2026, noting that it grossly disregarded and violently trampled on the human rights of the Tibetan people and other ethnic minorities in the People's Republic of China. The resolution warned that the law, which was scheduled to come into force on July 1, 2026, represented a systematic attempt to erase the cultural, religious and linguistic heritage of the Tibetan people by mandating state ideology and prioritising Mandarin over native languages in all public spheres. The resolution expressed firm rejection of China's interference in Tibetan spiritual affairs, stating, in particular, that the succession of the Dalai Lama is a strictly religious matter that must be determined exclusively according to Tibetan Buddhist traditions, free from government coercion.

On April 29, 2026, United States Senators Rick Scott and Jeff Merkley introduced a bill called the "Tibet Atrocities Determination Act" which was based on the recognition of the fact that China's repression in Tibet had increased. The bill directed the United States Secretary of State to submit a report to Congress within one year, making a formal determination on whether Chinese authorities are engaging in genocide or crimes against humanity in Tibet.

On May 4, 2026, Human Rights Watch, which is based in the United States, released a 72-page report which highlighted China's coercive implementation of a bilingual education system for preschool students in the Tibetan region. The report noted that in 2021, China's Ministry of Education had issued an order titled "Children's Speech Harmonization Plan", which mandated Mandarin as the only language of education for all preschoolers in all ethnic minority areas of the People's Republic of China, including Tibet. What emerged as clear from this order was the fact that in the name of promoting its common national language, China coercively implemented its so-called bilingual education system across the Tibetan region, especially in its kindergartens and preschools, thereby effectively suppressing the teaching of Tibetan language. The report also highlighted the fact that preschool students in Tibet were being subjected to ideological indoctrination, with the aim to instil in them unwavering loyalty and trust in the Chinese Communist Party.

To sum up, ever since it seized control over the whole of the Tibetan territory, the Communist Chinese Government has been relentless in pursuing policies of extreme cruelty across all the traditional provinces of Tibet, threatening the very survival of the nation and its people, with the result that the seriousness of the political situation in it has kept on being on the brink, worsening with each passing month and year. It is because the situation of both the territory of Tibet and its human and material riches has thus been subjected to a downward spiral of deterioration that the Tibetan Parliament- in-Exile has adopted resolutions expressing solidarity with the Tibetan people in Tibet on successive occasions. And it has been seen as important at this first session of the 18th Tibetan Parliament- in-Exile to also adopt such a resolution of expressing solidarity with fellow-Tibetans in Tibet.

Resolution

- 1) The Tibetan Parliament-in-Exile wishes to offer prayers and expresses condolences to the bereaved families and other loved ones of the patriotic men and women who under the repression, ill-treatment, and torture of the Communist Chinese Government have heroically sacrificed their lives and everything else dear to them for the Tibetan national, religious, and people's causes with a great display of loyalty and determination, expressing heartfelt admiration for them. We pray that they be blessed by Avalokiteshvara, the protector of the world, to be reborn in the Snowland of Tibet, to again attain remarkable achievements for the sake of the Tibetan national, religious, and people's causes.
- 2) The Tibetan Parliament-in-Exile demands that the Government of China bring an immediate halt to its policies of violent repression being implemented by it with extraordinary cruelty and in violation of the basic human rights of the Tibetan people. Likewise, the Tibetan Parliament-in-Exile wishes to express in strongest possible terms its opposition to the Chinese

government's legal measures to implement its policy to Sinicize Tibetan Buddhism, and to incarcerate Tibetan children in boarding schools where they are kept away from their parents, community, language, and culture, with the aim to Sinicize and thereby assimilate them. The Tibetan Parliament-in-Exile accordingly demands that the Government of China respect the wishes of the Tibetan people to enjoy their human rights, and to exercise their religious, cultural, and linguistic freedoms.

- 3) The Tibetan Parliament-in-Exile wishes to reiterate its demand to release the 11th Panchen Lama Gedhun Yeshe Trinley (Gedhun Choekyi Nyima) and all Tibetan political prisoners as soon as possible. They continue to remain imprisoned and suffer ill-treatment under China's repressive occupation rule, and China must bear full responsibility for their lives and freedom as a basis for them to exercise their basic human rights.
- 4) Historically, Tibet was never a part of China; rather, it was a fully independent nation. Nevertheless, the Tibetan Parliament-in-Exile wishes to reiterate its demand that the Government of China engage in efforts to resolve the present Sino-Tibetan conflict through negotiations on the basis of being appreciative of the mutually beneficial Middle Way Policy.
- 5) The Tibetan Parliament-in-Exile wishes to express gratitude to the Government and people of India for their support, the magnitude of which defies any possibility of repayment. When the situation in Tibet became critical, the government and the Congress of the United States of America and, likewise, countries in Europe and Asia, as well as non-governmental organizations from everywhere, and others have extended help and backing to our just cause. To all of them, the Tibetan Parliament-in-Exile wishes to express infinite gratitude.
- 6) Ever since the Communist Chinese Government invaded and occupied Tibet, the Tibetan people in Tibet have been subjected to such extremely cruel policies of repression that they have continued to suffer from an endlessness of insufferable days and nights, which continues to this day. To all of them subjected to such abject suffering, the Tibetan Parliament-in-Exile wishes to express empathy and solidarity. The Tibetan people living in exile in free countries should not waste the opportunity they have to publicize the Tibetan cause, lobby support from governments, and so forth, for which purpose we should collectively enhancing our efforts more than ever before. And we should redouble our efforts towards the preservation and promotion of our religion, culture, language and script in the struggle for the just cause of Tibet in all and in whatever aspect we can in this endeavour. And so be it adopted accordingly with the unanimous approval of the Tibetan Parliament-in-Exile on June 2, 2026.

The above resolution was unanimously adopted after a thorough discussion by the 18th Tibetan Parliament-in-Exile during its first session on June 3, 2026.

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* In case of any discrepancy between this English translation and its Tibetan original, the latter should be considered as authoritative and final for all purposes.



**Full English translation of
Lobga Rangzen's final public message, which he shared on his social media
profile before he self-immolated on July 2 :**

What I want to say is that communist China's policies and activities in Tibet are targeted at completely destroying the Tibetan people. I have nothing to say towards the Tibetan people inside Tibet (folds hand). They have been working sincerely to preserve our spoken language, script, religion and culture, and revive all that has declined. Their efforts are very noteworthy, therefore, I want to thank them. I don't have anything else to say to them.

I want to share my message to those of us (Tibetans) in exile. For the struggle of our people, if we don't do anything, we will not achieve anything. I want to say that those of us in exile, we need to work harder. We are very grateful to His Holiness the Dalai Lama, Arhat Avalokiteshvara, for giving us democracy which he gifted us without us having to make any effort. Even though we said that we do not want it, His Holiness the Dalai Lama bestowed us standard-worthy democracy.

His Holiness's gift of democracy is not for us to have internal disunity, but in the hope that there will be advancement in our struggle for the cause of the Tibetan people and Tibet as a nation. In particular, His Holiness has in the past said that those of us living in foreign countries, including those in the United States, it is shameful if it is only about (owning) a house and a car. His Holiness said you (Tibetans in exile) are all the spokespersons of the Tibetan people inside Tibet and therefore, you should work and struggle for the Tibetan people. His Holiness won't be able to say more than that as he is a Buddha who works for world peace, unity and harmony of all the people, irrespective of color and religion. But we are not Buddha, we are human beings. Too skilled at infighting. Today, what I have to say is that the Chinese Communists have persecuted all of us, Tibetans, irrespective of whether we belong to Dotoe, Domed or Utsang province (the three traditional provinces of Tibet). We are all Tibetans. Therefore, we should work together for the Tibetan nation; we should work for the people of Tibet.

Today, when we say that we do not have human rights, that we do not have freedom of speech, that we do not have the freedom to display a portrait of His Holiness the Dalai Lama – if we examine why we do not have these freedoms, it is because we lost the independence of Tibet.

That's why, from today onwards, whether it is the Tibetan government (in exile), the Tibetan parliament (in exile), or the Tibetan people, it is important that we should all be united and work for the cause of the Tibetan nation and the Tibetan people.

Therefore, from today onwards without arguing about our province or religious denominations, we should think of ourselves as Tibetans. I am a Tibetan (raises fist). Some of us say we do not have independence. It is not that we do not have independence; we have independence, but that independence was lost. We have to regain our independence. Therefore, we Tibetans in exile must unite and struggle for the independence of Tibet. I want to appeal with folded hands to our exile community to work towards this.

Secondly, in the next few days His Holiness the Dalai Lama's 91st birthday is coming up. These celebrations as well as Tibetan cultural performances are to safeguard our culture. These have health benefits and also greatly benefit our younger generation. So, today, if I undertake a major action, my action should not cause any disturbances to the celebrations of His Holiness the Dalai Lama's birthday. Please celebrate His Holiness the Dalai Lama's birthday in the grandest way possible.

Likewise, those who are performing songs and dances should continue to do so; they should not be stopped, they should not mourn. Instead, they must think what more can one do for the Tibetan people and nation. It is important to think in this way. Therefore, I appeal to all of you to work even harder.

If I engage in an alarming activism, it is not because I do not have food, or clothes or out of sadness. I do it for the Tibetan nation. And since I am doing it for the cause of the Tibetan nation, whatever action is necessary to be done for the cause of Tibet, must all be continued.

Some of us in exile may call for people to mourn for me. There is no need to mourn for me. If you need to mourn, then continue my struggle and hope (for Tibetan independence and cause). Please heed my appeal.

Whatever (freedoms) we say we do not have – what is the reason for that? The source of all of this is because we don't have independence, because we lost our independence. If we regain independence, we will have everything. Therefore, what we need is independence and for that, all of us should be united in our struggle. I ask all of us to continue the Tibetan struggle. Bhod Rangzen Gyalo (victory to independence of Tibet), Bhod Gyalo (Victory to Tibet), Tashi Delek.