



***Making Connections***  
***April 2007***  
***Tibet***

*One by one, that baby was saved. One by one, that mother was saved. That's huge.*

*There can be no culture without women and children.*

Arlene Samen, Founder, One H.E.A.R.T

Saving Tibetan Culture—can it happen via the path of peaceful protest and perseverance that the Dalai Lama and countless Tibetans have followed for many years? Or can violence stirred by poverty, frustration, and ethnic hatred shake Tibet free? Will change—railroad lines, education, industrialization—make Tibet viable in the modern world? Or will “modern improvements” erode what’s left of Tibetan identity, exploiting Tibet for the benefit of China? Is cultural autonomy the answer? Political independence? As I write this edition of *Making Connections* on March 20, a week after the rioting in Tibet began, I like many wonder what the next weeks and months will hold for Tibet. Will it be the flame of an Olympic Torch we see in the East or Lhasa aflame again?

Arlene Samen has been in Tibet. She is on her way home today, much to the relief of her staff at One H.E.A.R.T. Arlene has been doing all she knows to do to save Tibetan culture, what she’s been doing now for several years—saving Tibet one mother, one baby, at a time. There are no simple solutions to the crisis in Tibet, but there are some simple truths. *There can be no culture without women and children.* “How do I know,” says Arlene, “that the next one isn’t going to make a big difference in the world?” What she does know for certain is that her help means the world to each mother and baby that One H.E.A.R.T touches. And that indeed is huge.

From a distance, it is difficult to hold out hope for Tibet right now. But Arlene, who has held the hands of many Tibetan mothers and held their babies up close in her arms, holds up hope for all of us. And that kind of hope, the same kind embodied by the Dalai Lama and countless struggling Tibetans there and in exile, is the flicker that can become a bright and shining flame. So let’s hope as we support One H.E.A.R.T this month.

The last time we supported One H.E.A.R.T. was in June 2007. Especially if you’re new to DFW since then (welcome!), you might want to review that edition of *MC* and well as *MC April 2006*, also on Tibet. You’ll find them on the Program Schedule page of the website. Access it from the homepage by clicking on “Programs” at the top and following the link to Program Schedule. Or go to [http://diningforwomen.org/?page\\_id=12/](http://diningforwomen.org/?page_id=12/). From there, just scroll down. *MC April 2006* focused on specific challenges that Tibetan women face as Tibetan culture struggles to survive under Chinese rule and globalization. It also contains a section on women and Tibetan Buddhism, which is central to traditional Tibetan culture. *MC June 2007* begins with *FYI* on Tibetan birth traditions and traditional medicine and ends in *Voices* with several “baby stories”

that illustrate what can happen when biomedicine encounters them. This time, *FYI* has more on that topic.

To catch up on the recent events in Tibet and for concise background to them, I recommend the following sources:

1. "Inside Tibet." An excellent introduction to Tibet and the issues that are fueling current events: <http://news.bbc.co.uk/2/shared/spl/hi/guides/456900/456954/html/default.stm>

2. "Tibet: Transformation and Tradition." Based on a new BBC documentary (yet unavailable in the U.S.), this article highlights issues directly affecting women: <http://news.bbc.co.uk/2/hi/asia-pacific/7279789.stm>

Follow the links in the sidebars of both sites for more information and look to the BBC homepage (<http://news.bbc.co.uk/>) for information on further developments.

3. "China's Big Push to Stoke Economy Rattles Rural Tibet" by James T. Areddy appeared in the *Wall Street Journal* in August 2006 as part of a Pulitzer Prize-winning series on the impact of China's economic boom: <http://www.pulitzer.org/year/2007/international-reporting/works/wsjintnl06.html>

4. "Protests Expose Rifts among Tibetans." Gavin Rabinowitz, writing for the Associated Press, gives a fine introduction to the different goals and approaches of the Dalai Lama and a new generation of Tibetan protest at

[http://news.yahoo.com/s/ap/20080318/ap\\_on\\_re\\_as/tibet\\_dalai\\_lama](http://news.yahoo.com/s/ap/20080318/ap_on_re_as/tibet_dalai_lama)

And for a much-needed ray of hope, please be sure to check out the feature on Arlene and One H.E.A.R.T in the CNN Heroes series. Perhaps it is a hopeful sign that she was the "Hero of the Week" just last week:

<http://www.cnn.com/2008/LIVING/03/12/heroes.samen/index.html>

### ***FYI Follow-Up: Misoprostol and Tibetan Traditional Medicine***

Last time we looked at Tibet, *FYI* discussed cultural factors that can impede life-saving medical practices and how One H.E.A.R.T attempts to work with the culture as much as possible. While saving the lives of Tibetan mothers and babies requires modern medical interventions, One H.E.A.R.T. isn't always eager, well, to throw out the baby with the sacred water. You can even see Arlene at a birth in Tibet in which she was aided by a fishscale from a sacred lake (see CNN link above). Medical researchers working with One H.E.A.R.T have been trying to find out, in fact, if a (*really*) old fashioned medicine may be as useful in preventing post-partum deaths as a modern one.

Tibetan women are 300 times more likely to die as result of childbirth than women in developed countries. Post partum hemorrhaging is the primary cause of maternal death there as well as in so many other places around the globe. As Arlene puts it, at 15,000 feet someone can bleed to death in a hurry. We all know about the effectiveness of Misoprostol against post partum hemorrhaging from our support of Venture Strategies last December. It's part of One H.E.A.R.T's arsenal against maternal death too. But Tibetan medicine has had its own weapon for centuries.

*Zhi byed bcu gcig* (ZB 11) is a compound of an interesting variety of animal and plant materials that in Tibetan medicine, according to medical anthropologist Vincanne Adams, "helps to balance the 'downward expelling wind' humor." This in turn, eases labor and prevents hemorrhaging. Colloquially, it's called "birth helping pill." It's used by rural healers and in Tibetan clinics. It's even made in factories today, but is virtually unknown outside of TAR and other Tibetan population centers in China. Dr. Adams points out that while Tibetan medicine may understand it's effectiveness in ways quite foreign to western biomedicine, ZB 11 and Misoprostol actually have a lot in common. Both are given by mouth and they share "similar indications, risks, and benefits." Like Misoprostol, ZB 11 is "affordable" and has a reasonable shelf life. And they share the same (preventable) problem: access.

In 2000, medical researchers from the University of Utah and UCSF, working with Tibetan medical personnel and One H.E.A.R.T, began a study to compare the effectiveness of ZB 11 and Misoprostol on post partum hemorrhage. That study was completed just last year. The results have not been published yet. I had hoped Arlene might be able to give us a hint about the outcome, but then the events in Tibet interrupted our email contact. Stay tuned....

### ***Recommended Book***

If you missed it last time, perhaps now is a very appropriate time to pick up the book I recommended in June, Xinran's *Sky Burial*, an unforgettable love story about a Chinese couple and Tibetan nomads, the devastation of cultural misunderstanding and the redemption of human kindness. (More details in *MC June 2007*).

I have a new recommendation as well. Talk about hope! Last time, I noted how difficult it is to "hear" the voices of Tibetan women due to the dearth of literature and literacy, gender bias, and censorship. C. Michelle Kleisath and her class of young Tibetan women decided to do something about that. Michelle went to Qinghai to teach English to rural Tibetan girls in 2003 as a post-college experience. She wound up staying four years and started gender studies classes in her home as well. The result is a volume of stories that her students have written about themselves. And they are remarkable. This is a rare chance to hear firsthand from rural Tibetan women about their experience. And hope on hope, many of these young women are now leaders in a variety of community development and empowerment projects under the auspices of the non-profit Michelle began, the Shem Women's Group. Others are going on to graduate school—one is currently a student at Duke University. I'll give you a sample in this month's Voices, but you'll want to hear more from these women. And having read their stories, I expect we all will!

**C. Michelle Kleisath, ed., *Heavy Earth, Golden Sky: Tibetan Women Speak About Their Lives***  
(Shem Women's Group, 2007) available from <http://www.lulu.com/content/1004382>.

### ***Socially Responsible Shopping***

[www.dharmashop.com](http://www.dharmashop.com) carries a number of interesting items related to Tibetan Buddhism that would add color and energy to your surroundings or wardrobe. Among them are prayer scarves or katas, which cost around \$40 for six—make some new friends or treat some old ones while being a friend of Tibet.

Another source for Tibetan cultural objects is <http://www.tibetanspirit.com/>. Both support a number of charities as well as Tibetan artisans in Tibet and Nepal.

### ***Dining with Women***

Please see the overview of Tibetan cuisine and foodways and recipes in *MC June 2007* (don't miss the rice pudding!). You'll find links to other recipes in *MC April 2006*. I'll list all the Tibetan/Tibetan-inspired dishes from past MCs below. And we have three very delicious new ones this time. And for more, see the March issue of *Saveur* (a really interesting food magazine). It contains an article on Tibet with gorgeous photos and more recipes by a favorite DwW author, Naomi Daguid. And there's even more on line at [saveur.com](http://saveur.com)—just type "Tibet" into the search box on the homepage to find the links.

Tibetan foodways, as other aspects of its culture, are in trouble. For example, yak culture, the nomadic herding tradition that is a major symbol and food (clothing, fuel, etc) source for Tibetans, could go the way of the North American buffalo and Native American cultures that depended on it. James Areddy's article details what's happening (see intro above), but basically the Chinese find little value in this ancient way of life. Resettling of the nomads, environmental degradation, and "development" of the grazing lands are rapidly causing its demise. But there may be some hope for preserving at least some of the oldways through new means. The Ragya Project was founded by Jigme Gyaltzen, a Tibetan monk who wanted to find a way to support his innovative school for nomad children as well as to sustain their families. With support from the

Trace Foundation and Slow Food, he started a cheese-making factory to give herders a steady market for their milk and to create employment, new markets and new yak products. Swiss and Italian artisans are training the Tibetan cheesemakers in European techniques. Coming soon to a grocery store near you? Maybe not quite yet. But there has been a tasting in New York. Word is that the cheese is a very interesting combination of Europe and Yak. I'll keep you posted but you can follow the progress too at <http://www.tibetcheese.org/index.html>.

### Recipes in MC June 2007

*Amdopali* (Tibetan Barley Bread with honey and yogurt or butter)

*Kongpo Shaptak* (Browned Beef with Bean Thread/Cellophane Noodles)

*Tukpa kasha* (Tibetan Mushroom Barley Soup)

*Logo Petse* (Cabbage Stir-fry as a side dish, or a main with optional pork/tofu)

*Khir* (Rice Pudding)

*Barfi* (Cream Cheese Cake)

### New Recipes (below)

*Tse tang Chura Momo* (Tibetan Spinach and Cheese Dumplings with Dipping Sauce)

*Dal Makani* (Black Lentil Stew)

*Mar Jasha* (Chicken in Curry Cashew Butter Sauce)

### ***Tse tang Chura Momo (Tibetan Spinach and Cheese Dumplings with Dipping Sauce)***

*Adapted from The Lhasa Moon Tibetan Cookbook by Tsiring Wangmo and Zara Houshmand, Snow Lion Publications, 1999*

In the MC April 2006, I discussed this national dish of Tibet and gave web links to several recipes. But for her chapter last year, Carolyn Mayer adapted a home version from a popular Tibetan cookbook that uses readily available ingredients and is very user friendly in our kitchens. She wrote it down for all of us this time.

Carolyn says, "These are absolutely delicious and not at all difficult to make. The original recipe calls for making your own momo dough, but for the sake of ease, this recipe uses wonton wrappers. While not entirely authentic, it is very, very good. Try it!!"

This recipe makes 3 dozen or so. If you have an Asian bamboo steamer or steaming rack, use it. If not, improvise with a baking rack or steamer insert following Carolyn's description below. You can make up the momos hours ahead of time and hold them before cooking in the fridge, covered well with plastic (you don't want the dough to dry out). I also think they would freeze well uncooked. In that case, you wouldn't defrost them before steaming, but obviously the cooking would take longer. You could also parboil and then pan-fry the momos (good option if you've frozen them ahead). In any case, serve with the sauce below.

#### **For Momos:**

10 oz. package chopped frozen spinach, thawed and drained of excess water

3T oil or ghee (clarified butter)

1 medium onion, minced

2 cloves garlic, minced

1 1/2" piece fresh ginger, minced

1/2t freshly ground black pepper

pinch cayenne

tiny pinch nutmeg

8 oz. ricotta cheese

3T grated Parmesan

#### **For Dipping Sauce:**

These are the essentials—

Soy Sauce

Mirin, Rice Wine, Sake, or dry Sherry

Rice Wine (or White Wine) Vinegar

Sugar (white or brown—esp. if not using Mirin, which contains sugar already)

These are nice additions—

Sesame Oil

Red Pepper Flakes or Hot Sauce or Chili Oil

Minced Garlic

Minced Ginger

Sesame Seeds

Chopped Cilantro

Chopped Green Onion

Heat oil or ghee in skillet over medium-low heat. Add onion and cook 10 minutes until soft. Add garlic, ginger, black pepper, cayenne and nutmeg, stir and cook another few minutes. Add the spinach. Remove from heat and allow to cool slightly. Stir in ricotta and Parmesan. Place wonton wrappers on work surface and place a rounded teaspoon of filling onto the center of each one.

Note: you will want to do 12-18 at a time, keeping the both the completed momos and the unused wonton wrappers covered with a damp towel to prevent them from drying out. Brush a little water on the outside edges of one of the prepared squares, using the tip of your finger. Pick it up and fold in half over filling into the shape of a triangle, making sure to press the edges together well to form a seal. Put a drop of water on one of the long points of the triangle and pull it and the opposite long point together, meeting at the middle of the filled part of the momo. Overlap the two long pointed ends and press together the two points so they are joined. Repeat with remaining filling and wrappers until you have about 36 of them. To cook, set a large skillet with an inch of water in the bottom to boil. Spray a steamer rack with cooking oil and place prepared momos on it about 1/2 inch apart. Do not be tempted to put them too close together as they are very sticky when they are cooked. Steam, covered, for 5 minutes. Repeat until all momos are cooked. To keep them warm, again, spray a plate with oil, place cooked momos on it; grease a large piece of foil, place over the cooked momos and place in a 200-degree oven for up to half an hour. Do not stack the momos on top of each other, unless you put something between them that they will not stick to—again something that has been lubricated. Serve warm.

For the Dipping Sauce: This is very impressionistic; just adjust it to your taste. It should be a thin sauce. To make about a cup's worth, mix 1/4c soy sauce with 2T each wine and vinegar. Add sugar to taste if it suits you (maybe 1T), and stir well to dissolve the sugar. A tablespoon of sesame oil is nice as is a scant tablespoon of ginger and/or garlic. (For a milder garlic flavor, use less or just crush a clove and throw it in the sauce for flavoring.) Add a little water if you feel the sauce is a bit strong. Tibetans love heat, so some red pepper flakes (start with a 1/4 teaspoon) are good. Or you could use a little hot sauce. Cilantro or green onion give a nice colorful touch and sesame seeds (toasted please) can add a little texture. You can make this up a day ahead but add the greens just before serving.

### **Dal Makani (Black Lentil Stew)**

adapted fr. <http://www.asian-recipes.com/india/black-lentil-dal.php>

Stews made from tiny whole black lentils called *urid* or *urad dal* are especially popular in northern India, where many Tibetans-in-exile live. The author of the original recipe adapted here had it at a supper in honor of the Dalai Lama in the northern Indian town of Dehra Dun, where it was made in individual earthenware pots and cooked slowly over a fire.

Urid dal can be hard to find but any Indian grocery should have it. You could also use *udad dal* for this recipe—it's the same type of lentil but split and skinned (so it won't be black; usually it's a creamy white). Or as Shannon Gordon did when she tested it, use *masoor dal*, the medium-small greenish-brown lentil that is often available in supermarkets (not the tiny, green French Du Puy lentil). Or just use the widely available brown lentil—I tried it, works just fine. The world of lentils is quite interesting and somewhat confusing—if you want to know more, here's a good guide:

<http://www.foodsubs.com/Lentils.html>. Don't let all the variations inhibit you however. Many are interchangeable and South Asian cooks substitute one or another all the time. IMPORTANT NOTE: If you do use urid dal, you will need to soak it as the recipe states. If you use green or brown lentils, you don't need to, but it won't hurt.

Shannon calls this a really "yummy dish." She says "the secret" is "to be sure the heat is low" so the lentils remain somewhat intact yet get soft. That's good advice for cooking lentils period as well as most dried beans or peas. Bring them to a boil, immediately reduce the heat to low and cook at a bare simmer slowly, as Shannon did. It took hers about two hours; mine took a little over an hour—depends on the size and age of the lentils. Stir occasionally, checking to make sure they don't dry out. We didn't need to add any more liquid and the cream at the end gives the dish a lovely smooth texture.

Now, for all that explanation I just gave, please remember that Shannon called this "easy and delicious." And it is! This should make 6-8 small portions; you can double the recipe (just use a big pot). Reheats very well.

2T ghee or half butter, half oil  
1 large onion, finely chopped  
3 garlic cloves, crushed  
3-inch piece fresh ginger, peeled and finely chopped  
2t ground coriander  
1t ground cumin  
2t garam masala  
2c urid (black) dal or dark brown lentils, soaked overnight  
5c water  
1/4c heavy cream  
1T grated ginger  
2T chopped cilantro  
salt and pepper

Heat the ghee or butter in a large pot and fry the onion for 10 minutes or until soft, golden brown, and caramelized. Add the garlic, ginger, ground coriander, cumin, and garam masala. Fry, stirring constantly, for 1 minute or until the aroma of the spices has been released. Drain the lentils, add to the pot, and coat in the ghee and spices. Add the water and bring to a boil. Reduce the heat to low and simmer very gently (just a few bubbles every 5 seconds or so), covered, for 2-2 1/2 hours. Stir occasionally and add a little more water if it gets dry (which probably means your heat is too high). Stir the cream into the lentils with the grated ginger and chopped cilantro. Season with salt and pepper to taste, replace the lid, and simmer gently for a further 20 minutes.

### ***Mar Jasha (Chicken in Curry Cashew Butter Sauce)***

Donna DeLucca of the Ithaca Chapter got the recipe from the Tibetan community there. Ithaca is home to the Namgyal Monastery and Institute of Buddhist Studies, the North American home of the Dalai Lama. Ithaca Chapter Leader Miriam Bisk made the original version of this recipe that uses chicken breast halves—nice for a dinner party or family supper. If you want to make it that way, there's a version of it at <http://www.thingsasian.com/stories-photos/3192> I have adapted the

recipe to make it a little easier for serving at a potluck, turning it into a chicken stir fry. It also cooks quicker this way. Miriam suggested spicing it up a bit more—but she warned that she has something of a taste for spice. I followed her lead, with just a bit more spice and doubling the delicious sauce. Now would Tibetans in Tibet make it either way? Probably not. But this is a faithful adaptation of Tibetan flavors and cooking traditions by Tibetan immigrants making do with what they have here. This should serve at least 10 on a buffet. Serve it with rice or with wheat or rice noodles. Noodles are very popular in Tibet. In fact, this would be good mixed in with noodles as a one-pot dish. You can make it a day ahead but if you want to mix it with noodles, do that just before serving (reheat the sauce first).

3 lbs boneless chicken breast, cut in small pieces

For the Marinade:

2 T mild curry powder  
4 T lime juice  
10 T yogurt  
1 1/2 t Salt

For the Sauce:

1 c tomato puree  
3 medium onions, sliced thinly  
2 T ginger root, finely minced  
4 cloves garlic, finely minced  
1 cup cashews, ground into a paste in a food processor or spice grinder with 2T sesame oil or 1c cashew butter  
4 T butter  
6 T heavy cream  
1/2-1 tsp chili paste or to taste  
1T sesame (if you didn't use the sesame oil in the cashew paste)  
chopped cashews, green onions, or cilantro for garnish (opt)

Stir together the marinade ingredients. Place the chicken in a shallow dish and coat with the marinade. Marinate the chicken for 1 hour. Heat a couple of tablespoons of vegetable oil in a non-stick skillet or a wok and stir fry the chicken until lightly browned. Remove the chicken and set aside. In the same skillet, stir fry the onions a couple of minutes, then add the ginger and garlic and stir fry a minute or two. Add cashew butter, chili paste, and tomato puree. Cook for five minutes at a simmer. Add butter and cream, stirring thoroughly to blend. Return the chicken to the pan and simmer everything on low heat, covered, for about 8 minutes. If the sauce becomes too dry, add a little water to the pan. Add the sesame oil and stir it in well if using. Top with one or more of the garnishes.

### ***Voices: Freed, Unburied, Empowered Hope***

There are many, no one knows how many, Buddhist nuns who have been persecuted for their religion and for speaking out for human rights and freedom for Tibet. There have been too many martyred ones. Too many are still imprisoned. What impresses people most about these women is their undaunted faith, joy, and resolve. They sing out.

In 1994, 14 young nuns, incarcerated already for 5 years in Drapchi Prison, did something the Chinese saw as a political threat. They sang about Tibet, about the Dalai Lama. Some of their songs were secretly recorded. Eventually the nuns were caught, and their prison

sentences lengthened. But one recording made it out and was heard around the world. The voices of the Drapchi nuns became the voice of non-violent but ever-defiant Tibetan resistance.

Today, four of those nuns travel Europe and North America, still singing, still protesting, still expressing their faith, joy, and hope. Here is one of them, Ngawang Sangdrol, who was held in Drapchi for ten years. And here is one of the songs that got away. The song doesn't hide her despair and suffering but ultimately it resolves in hope. And her voice is defiant, hopeful, and powerful. Without the words in front of you, you might think she is singing a joyful song. She is.

### ***May No Others Suffer Like This***

Click to play:

<http://www.savetibet.org/documents/mp3s/MayNoOthersSuffer.mp3>

Song of sadness in our hearts  
We sing this to our brothers and friends  
What we Tibetans feel in this darkness will pass  
The food does not sustain body or soul  
Beatings impossible to forget  
This suffering inflicted upon us  
May no others suffer like this  
In the heavenly realm, the land of snows  
Land of unending peace and blessings  
May Avaloketisvara Tenzin Gyatso\*  
Reign supreme throughout all eternity

\*Avaloketisvara is the Bodhisattva of Compassion. The Dalai Lama is its primary embodiment for Tibetan Buddhists.

### **Unburied by Drolmatso**

from Kleisath, Heavy Earth, Golden Sky

*Twenty-four year old Drolmatso is the 7th of 8th children born to poor rural Tibetan parents living in Sichuan Province. She was a student in Michelle Kleisath's classes (see recommended books above). Now she is a graduate student at Miriam College in the Philippines. She writes not of flames in Tibet but of hidden gold and brilliant stars that spark hope for its future.*

In my childhood, my Tibetan middle school teacher once remarked to me, "If you are gold no matter how deep you've been buried, people will dig you up someday".... He meant that if people have worthwhile abilities, other will eventually discover their value. In my life, however, I have not had the luxury of waiting. Instead, I have learned that in order to succeed, each person must make her own opportunities through hard work.

...Because I am a Tibetan woman, I was soon taught to be quiet and keep my thoughts to myself, especially around men.... To be a "good girl" I became very quiet and sensitive to how people thought about me, until I could no longer speak in front of a group of men. In class, I no longer raised my hand, even when I knew the answer. Opportunities ceased to be important to me, seeing as I was bound to my fate in the home. Yearning for validation, people are limited by the expectations of others, and I was no different. Finally, I could no longer call upon my strength when I needed it—I had buried it too deep.

Since then, I have learned that if you wait for others to discover you, they never will.... In losing my voice, I have realized I don't want to be just a "good girl." I am a person, not a piece of gold and unlike gold, which lasts forever, my life is limited. I cannot always wait for someone to discover me. Rather, I have to move away the earth that covers me. All my experiences from

my childhood until now have impressed upon me the fact that if you want other people to acknowledge your value, you must struggle.

...Gazing out over the millions of stars shining in the dark blue sky, I thought about how they would all vanish with the dawn. Those slumbering in their beds would miss this wonderful scenery. We Tibetan women are just like those brilliant nighttime stars, and our brilliance will never be known if we do not wake others to show them. To be successful we have to assert ourselves. Unlike buried gold, we cannot wait to be discovered. Instead, we must discover ourselves: our talent, and our confidence. That done, no one can afford to ignore our brilliance.

*May Tibet's brilliant stars shine out freely!*

### **Resources**

Vincanne Adams, et al., "The Challenge of Cross-Cultural Clinical Trials Research: Case Report from the Tibetan Autonomous Region, People's Republic of China" in *Medical Anthropology Quarterly*, V.19. 3 (2005). pp. 267-289.

Vincanne Adams and Suellen Miller, "Having A 'Safe Delivery': Conflicting Views from Tibet," in *Health Care for Women International*, 26 (2005), pp. 821-851.

Jennifer Chertow, "Gender, Medicine, and Modernity: Childbirth in Tibet Today - China's Control of Reproductive Choice" *Asia Quarterly* VII.4 (Autumn 2003) at  
<http://www.asiaquarterly.com/content/view/140/40/>

Edie Farwell and Anne Hubbell Maiden, "The Wisdom of Tibetan Childbirth," *In Context*, v.31 (1992) at

<http://www.context.org/ICLIB/IC31/Farwell.htm>

C. Michelle Kleisath, *Heavy Earth, Golden Sky: Tibetan Women Speak About Their Lives* (Shem Women's Group, 2007).

Sarah Pinto, "Pregnancy and Childbirth in Tibetan Culture," in *Buddhist Women Across Cultures*, Karma Lekshe Tsomo, ed. (State University of New York Press, 1999)

Tsering Wangmo and Zara Housemand, *The Lhasa Moon Cookbook* (Snow Lion, 1999)

One H.E.A.R.T Annual Reports and correspondence with Toshiko Dignam

<http://www.metimes.com/storyview.php?StoryID=20060731-080354-7520r>

<http://www.presscluboftibet.org/china-tibet-13/the-birth-ceremony.htm>

<http://secrettibet.rsfblog.org/tag/Woman>

<http://news.bbc.co.uk/2/hi/asia-pacific/7279789.stm>

[http://news.yahoo.com/s/ap/20080318/ap\\_on\\_re\\_as/tibet\\_dalai\\_lama](http://news.yahoo.com/s/ap/20080318/ap_on_re_as/tibet_dalai_lama)

<http://news.bbc.co.uk/2/shared/spl/hi/guides/456900/456954/html/default.stm>

[http://www.slowfoodusa.org/press/yak\\_cheese.html](http://www.slowfoodusa.org/press/yak_cheese.html)

<http://www.beyondmainstream.com/politics/Archives-Feminist-TibetsDeathRate.php>

<http://www.cnn.com/SPECIALS/2008/cnn.heroes/archive/arlene.samens.html>

<http://www.savetibet.org/documents/document.php?id=15>

<http://www.phayul.com/news/article.aspx?article=Singing+Tibetan+nuns+reunite+to+challenge+China&id=19460>

<http://www.phayul.com/news/article.aspx?id=19328&article=Seven+Stones+Media+Films+'A+Year+In+Tibet'>

<http://www.pulitzer.org/year/2007/international-reporting/works/wsijntnl06.html>