



HUMAN RIGHTS

update

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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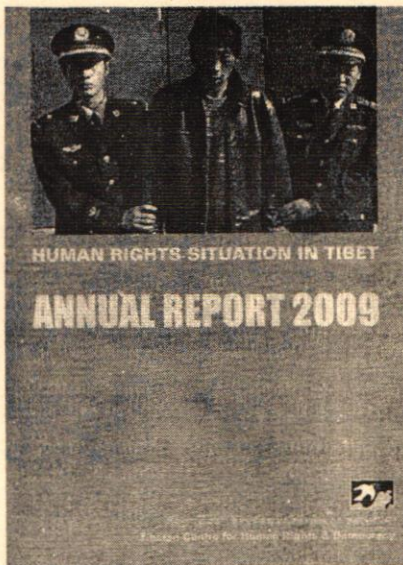
EXECUTIVE SUMMARY OF ANNUAL REPORT 2009: Human Rights Situation in Tibet

The year 2009 marked 50 years of exile for the Dalai Lama and the Tibetan people. In five decades the Tibetan people have suffered enormous hardships and systematic human rights abuses by the government of People's Republic of China (PRC). Human rights violations continue unabated with impunity and there is no sign of let up by the government. The uprising of 2008 by the Tibetans in Tibet was a thunderous call for reform and solution to the Tibetan issue, yet the government continues to callously dismiss the legitimate voice of the people. The bygone year was marked by some defining events. On the one hand the authorities in Chinese administered Tibet executed Tibetans over the spring 2008 protests, announced "serf emancipation day", struck hard on Tibetan intellectuals and wangled law to drive home the point that the Communist Party is above law. On the other hand, the Chinese and Tibetan people forged closer ties and the Chinese intellectuals and think tanks boldly differed with their government over the issue of Tibet.

During the year fast track courts in Tibet issued death penalty to five Tibetans for their participation in the

spring 2008 protests.¹ Pushing aside global appeals to overturn the death penalty, China put into effect the sentences amidst international hue and cry over it.² China is the world's leading practitioner of death penalty carrying out more executions than all the other nations in the world put together.³ The state aggressively exhibits its right to sovereignty through its implementation of death sentences despite international appeals and a UN General Assembly resolution on global moratorium on death penalty⁴. This was evident from the numerous executions carried out in Tibet, East Turkestan⁵ and that of a Briton with mental disorder for whom the British government sought clemency.⁶

In response to the wide spread protests on the Tibetan plateau in spring 2008, the government launched a carefully crafted propaganda offensive by announcing 28 March as the "Serf Emancipation Day".⁷ Instead of listening to local voices and bringing about solutions, the government's imposition of an annual propagandistic festival only refreshes the Tibetans' memories of 2008 and brings about even deeper resentment against the government. In striking straight against the message of the Tibetan protests in 2008 by bringing further slurs to the Dalai Lama and the erstwhile Tibetan government, the government has further provoked the sentiments of the Tibetans.



ANNUAL REPORT 2009

Since spring 2008 pan-Tibet protests, Tibetan areas incorporated into the Sichuan province have clearly become the focal point in the whole of present-day Tibet.⁸ In the recent past, dominance of political activities has shifted from the so-called "Tibet Autonomous Region" ("TAR") to Tibetan areas outside the "TAR" designate. This is clearly evident from the total number of arrests, detentions and sentencing statistics maintained by the TCHRD. Although it is certain that the total figures may be far greater than that documented by the Centre, a total of 1,542 known Tibetans⁹ continue to remain in detention or are serving prison sentences since spring 2008. Out of the total, 53.17% (or 820 Tibetans) were from Sichuan province, the rest are as follows: 19.90% (307 Tibetans) were from Gansu, 9.01% (139 Tibetans) belonged to Qinghai, 0.19% (3 Tibetans) were from Yunnan and 17.70% (273 Tibetans) belonged to the "TAR". Additionally the figures for known Tibetans who were legally sentenced since spring 2008 also point to the fact that Sichuan has indeed been most active politically. Out of the 334 known cases of Tibetans having been sentenced, 48.1% (or 161 Tibetans) were from Sichuan province while the remaining were as follows: 37.42% (125 Tibetans) were from "TAR", 8.68% (29 Tibetans) were from Qinghai and 5.08% (17 Tibetans) belong to Gansu Province. Owing to the fact that Tibetan areas outside the "TAR" witnessed the maximum number of protest incidents since spring 2008 and which is supported by the huge number of legal convictions, it is highly possible that control in areas outside the "TAR" which used to enjoy a relative freedom will be made tighter in the near future. The authorities have already taken stringent measures and heightened

vigorous patrolling of the border areas. The number of refugees' exodus from Tibet has dropped significantly in 2009 and 2008. As against the usual average of around 2000 Tibetans fleeing Tibet, this year only 691 Tibetans¹⁰ managed to escape while 627 fled Tibet in 2008.

The authorities make a mockery of judiciary in present-day Tibet by stifling it to cater to the needs of the Chinese Communist Party (CCP). In order to protect the party interest and legitimize the party leaders call for "people's war",¹¹ laws of the country have been wangled to convict Tibetan demonstrators. According to TCHRD documentation, over 334 known Tibetans have received arbitrary sentences since the spring 2008 protest.¹² Out of the total convictions, 11 are known to have been served with life imprisonment. The legal proceedings have been performed with political motivations and hence were not free and fair.¹³ In almost all the cases the defendants had no independent legal counsel and in a few cases where the defendants were being represented by a lawyer of choice, the authorities ensured that these representations were blocked either through intimidation or through procedural tactics. One of the most high profile cases this year was the sentencing of Phurbu Tsering Rinpoche to eight and a half years prison term.¹⁴ Rinpoche's lawyer from Beijing was barred from representing him and in a closed door trial the court sentenced him to a fixed imprisonment term on charges of "possessing weapons".¹⁵ Phurbu Rinpoche is a well respected religious figure and as per the established pattern he was framed for his personality and influence over the masses. He was charged of "possessing weapons" in an attempt to manipulate the case as that involving terrorist activity. The local Tibetans never believed such a charge and instead such a conviction stirs up more resentment against the authorities for framing their

beloved teacher as a criminal. One such case in the near past was that of sentencing of Trulku Tenzin Delek Rinpoche in 2003 to death with two years reprieve which was later commuted to life imprisonment.¹⁶ Seven years after the conviction, the local Tibetans in Lithang and Nyagchukha counties made fresh appeals for his release in December 2009 to the provincial as well as the central authorities. Huge congregations of Tibetans from all walks of life staged enormous demonstrations to seek the lama's release and it was eventually compromised that the authorities would allow monthly prison visits to Trulku for Lithang and Nyagchukha people. This latest episode in Trulku Tenzin Delek's case reveals the people's clear rejection of the unjust legal conviction passed several years ago.¹⁷ Phurbu Tsering Rinpoche's case is identical to that of Trulku Tenzin Delek Rinpoche's case. During the year Tibetan intellectuals, artists and internet bloggers came under heavy crackdown by the government. They were mostly charged for "leaking state secret" and for activities which are otherwise a standard practice of expression of opinion or belief. Some of the most prominent cases were those of sentencing of Kunga Tsangyang to a five year imprisonment term for writing essays and photographing environmental degradation in Tibet¹⁸, Kunchok Tsephel Gopeytsang to 15 years for running Chonmei website¹⁹, Kang Kunchok, the former editor of Gangsai Meiduo to two years of prison term²⁰. Tashi Rabten, editor of a banned literary magazine and author of "Written in Blood" has remained disappeared since July 2009²¹, Dokru Tsultrim, editor of literary magazine "Life of Snow" was arrested in April 2009, Tashi Dondrup, singer who released an album "Torture without Trace" was arrested in December 2009,²²

Gyaltzen and Nyima Wangdue were sentenced to three prison terms for posting Dalai Lama pictures on the popular Chinese chatsite QQ.com. Five monks from Tsakho and Khakhor Monasteries continue to be detained for producing a VCD entitled Chakdrum Marpo²³.

The government's severe restriction on freedom of expression is prompting Tibetans to attempt bold ways to relay their message under the knowledge that they would face the most severe of punishment with the trade off that their message will effectively reach a large audience. Video testimonials are becoming popular for their sheer effectiveness in communication, coupled with authenticity of watching and hearing a real individual speaking in front of the camera. Last year, the defiant Labrang monk Jigme Guri²⁴ fearlessly spoke about torture in detention in a video testimonial; Dhondup Wangchen documented many Tibetans video testimonials regarding their concerns in his documentary "Leaving Fear Behind";²⁵ Kelsang Tsultrim of Gitsang Gaden Choekhorling Monastery recorded his testimonials in July 2009²⁶ and distributed it widely in his locality; Ven. Rinchen Sangpo recorded video testimonials of Tibetans in Golok region in October 2008 which were released in September 2009²⁷. It should be noted that this trend is a desperate attempt by Tibetans inside Tibet to have their voice heard in the absence of independent human rights monitors or media and international observers. Surge in availability of pictures and video evidences coupled with the growing trend of video testimonials indicate an encouraging rise in citizen journalism in Tibet. Torture is systematic in Chinese administered prisons across Tibet. China's lies to the world and to the UN mandates on torture were exposed in 2010. Despite the denial of use of torture by the Chinese

authorities and the claim of restraint in dealing with the Tibetan protesters, video evidences smuggled out of Tibet utterly shocked the entire world regarding the painful death of a young Tibetan, Mr. Tendar, due to torture inflicted upon him while in detention.²⁸ His crime was that he interfered when he saw some policemen beating monks during protest in Lhasa in March 2008. For his act in defending the monks, he was brutally tortured in the detention centre and was denied timely medical care on the injuries suffered during torture. At the time of his death the wounds on his body had rotten and a nail was found pierced into his foot when his body was given a traditional sky burial.²⁹ In other instances, Kalden, a monk of Drepung Monastery who was arrested on 10 March 2008 for participating in the demonstration died in August 2009 after a prolonged period of confinement, torture and maltreatment in the prison.³⁰ Another prominent case of death due to torture came to light when a 33-year-old nun Yangkyi Dolma died in December 2009 at the Chengdu government hospital.³¹ She was arrested on 24 March 2009 when she along with a nun colleague staged a peaceful protest at the Kardze County main market square. They called for "human rights for Tibetans in Tibet". They were severely beaten by the security forces at the site of the demonstration and taken away to the detention centre. The UN Committee Against Torture in its concluding observations following assessment of PRC's state report to the Committee in November 2008³² made several recommendations to the Chinese government including ensuring that all persons detained or arrested in the aftermath of Spring 2008 events to have "prompt access to an independent lawyer, independent medical care and the right to lodge complaints free from

official reprisal or harassment". However, the recommendations were not heeded by the government as no discernable improvement in prohibiting the use of torture, cruel, inhuman and degrading treatment is evident.

The Chinese authorities blatantly denied use of extreme force upon the Tibetan demonstrators during the spring 2008 uprising in Tibet. The government ignored a joint communication by seven United Nations mandates on protection of human rights³³ and the UN Committee against Torture's demand for answers by the government regarding the use of excessive force and killings of Tibetan demonstrators particularly in Ngaba County, Kardze County and Lhasa.³⁴ A year has elapsed since the Committee's concluding observations in November 2008 and yet PRC continues to passively dismiss the demand for answers by the committee. In the absence of any answer by the government, a young monk who survived the security forces' indiscriminate firing in Kardze County fled Tibet. 18-year-old Ven. Dorjee Rinchen told a horrifying account of how the security forces without issuing any warning opened indiscriminate firing on a group of peaceful demonstrators which eventually led to the known death of at least 14, including Ven. Dorjee's uncle.³⁵ He himself was hit by a bullet but luckily survived the incident and evaded arrest by hiding in the high mountains for over two months. Another Tibetan, 39-year old Tsewang Dhondup also narrowly survived gunshots while trying to help a young monk, Kunga, who later succumbed to bullet injuries sustained during the police indiscriminate firing on a group of around 300 Tibetan demonstrators in Tehor.³⁶ Dhondup's friends hid him for 14 months in mountains during which they provided him crude

medications and he miraculously escaped death after a lot of encouragements by his friends. He later fled Tibet in the hope of testifying before the United Nations. Despite the availability of first hand victim testimonies, documentary and visual evidences, the government of PRC stubbornly insist on denying the occurrence of these extrajudicial killings.

In true spirit of Bodmi Kyiduk Nyamnyong (a popular slogan used during the Tibetan uprising in 2008 meaning Tibetan people stand together through happy and difficult times), solidarity movement of non celebration of the Tibetan New Year³⁷ and civil disobedience movement of farming boycott by the Tibetans in Kardze region were extraordinarily successful. The non celebration of Tibetan New Year became a global Tibetan movement with roots in Tibet. There have been reports where some local Chinese authorities have either given direct orders or tried to lure some sections of the society with monetary benefits if they celebrate the New Year³⁸. The state dance troupes' shows, which are usually popular among the people especially during Tibetan New Year, were also shunned at most places.³⁹ The farming boycott movement had severe repercussions as many Tibetans got arrested⁴⁰ and there was at least one known death associated with the movement.⁴¹ The authorities in Kardze, Drango and Nyarong Counties issued notices warning the farmers to till their land or face confiscation of the land. On one occasion the police opened fire on a group of Tibetans who were protesting against a court verdict⁴². There was a crackdown on the farmers and on one occasion the authorities publicly paraded 11 Tibetans who had refused to comply with the authorities' order to till their farmlands.⁴³ All the intimidation tactics employed by the authorities failed; however, ironically a request by

the exile Tibetan Prime Minister asking the Tibetans to go back to their fields was heeded⁴⁴. Nevertheless, they were already one month late in the cultivation season, hence the farmers incurred heavy loss due to crop failure.

Freedom of religion is severely curtailed in present day Tibet. The Chinese authorities' tactic of intimidation, restriction of religious activities and movements of monks and nuns in religious institutions ensures the steady decline in the quality of religious education. The continued stringent enforcement of "patriotic re-education" campaign ensures a bleak and dark future for Tibetan Buddhism. In order to achieve "stability", the authorities continue to primarily target the monastic community under various government campaigns to "reform" and bring the community under control and inculcate "love for the motherland". The infamous "patriotic re-education" campaign was intensified during the year resulting in widespread violation of freedom of religious worship and beliefs. In deliberate moves, the government officials order the monks to denounce their own spiritual guru, to abuse their highly respected lamas and perform acts which are otherwise prohibited under monastic vows and code of conduct, in the name of "patriotic re-education" initiated by the Chinese as a requisite for continuing as a monk or a nun. The religious persecution in Tibet's religious institutions is evident from the fact that suicides of monks and nuns in Buddhist Tibet has been on rise since spring 2008 protests in Tibet⁴⁵. The extreme psychological trauma and imposition of irreconcilable demands on the monastic community force the monks and nuns to take the ultimate step despite the fact that Tibetan Buddhists believe suicide to be one of the most heinous forms of sins that

violate the cardinal precepts of the doctrine.

In an ethnically exclusionary economic growth,⁴⁶ the development projects do not bring direct benefit to the Tibetans. The Chinese administrators in Tibet in calculated and deliberate allocation of resources award most contracts to out-of-province state-owned enterprises rather than to locally owned and operated businesses. The state is obsessed with projects involving resource extractions rather than the development of human capacity.⁴⁷ This is evident in the UN Human Development Report in where Tibet's human development index is at the bottom of all of the PRC's provinces.⁴⁸ The high level of illiteracy results in Tibetans being at a significant disadvantage in protecting their human rights and in enjoying the rights of citizenship.⁴⁹ Making the matter worse is the fact that ethnic Han Chinese continue to hold top CCP positions in nearly all counties and prefectures making it ever difficult for Tibetans to have a say in decision making.

In the name of "progress", resettlement programs by the government has been uprooting and disrupting traditional Tibetan ways of life at a fast pace. In violation of international laws on development, these displacements occur without compensation and consent of the affected population.⁵⁰ Also of utmost concern is the unavailability of affordable health care for the Tibetans. This is particularly problematic in Tibet's predominantly rural areas. Ever mindful of presenting a positive image of Tibet to the outside world, PRC focuses its resources and attention on the cities that attract the most tourists.

Under the rule of government of PRC, education in Tibet has deteriorated immensely as it has

been treated as a vehicle to propagate and strengthen CCP's grip on Tibet. The poor condition of the schools, low quality of teaching and designing of a curriculum to brainwash the children in socialist ideologies and discouragement of children from speaking their own language and learning their own history triggers the painful decision to flee into exile where there is an opportunity of receiving broad-based modern education. Under such painful circumstances parents send their children, oftentimes never to see them again, trusting strangers and guides to make the treacherous journey across the Himalayas where they will be admitted in the network of schools run by the exile Tibetan government.

In accordance with the Universal Declaration of Human Rights (UDHR) and as a member state to the Convention on the Rights of the Child (CRC), and the International Covenant on Economic, Social and Cultural Rights (ICESCR)⁵¹, the PRC is obligated to ensure that the rights contained in the international instruments are upheld. The constitution of the PRC calls for "the duty as well as the right to receive an education" and Education Law stipulates that the citizens have the right to education "regardless of their nationality, race, sex...or religious belief"⁵². Despite the mandates from the domestic as well as international laws, the state maintains policies and programs that functionally deny Tibetan children access to adequate education. This denial has serious consequences for the Tibetan population and the preservation of their culture.

Disparities and inequality in education has resulted in the further economic marginalization of Tibetans and they are precluded from employment opportunities on account of inferior education forced upon them. Since the Chinese settlers possess advanced education and Chinese

language abilities, many Tibetans are unable to compete with them in getting jobs. Unless the government ensures to meet its obligations to provide the Tibetan children with their fundamental right to an education, children will continue to risk their lives by making the dangerous journey over the Himalayas to receive education in exile.

Despite the fact that the government of PRC continues to maintain an iron-fist rule over Tibet, the Dalai Lama has expressed his genuine faith and sincerity in the Chinese people.⁵³ Over 100 Chinese and Tibetan delegates consisting of intellectuals, scholars, lawyers and human rights workers met in Geneva, Switzerland, in August 2009 to promote understanding between the two communities and to find ways for a peaceful solution of the Tibetan issue. This Sino-Tibetan conference 'Finding Common Ground' concluded that the root cause of "the Tibetan issue is not a conflict between the Chinese people and the Tibetan people, but rather the autocratic rule of the People's Republic of China in Tibet and its cultural genocide in Tibet" and strongly proposed that "the resolution of the Tibetan issue is closely related to the democratization of China".⁵⁴ The Chinese intellectuals, scholars, lawyers and human rights defenders proved extremely bold in showing their integrity and professionalism. In stark defiance of the government position regarding the uprising of the Tibetan people as being "criminal activities of looting, burning and smashing", Beijing-based lawyer's organization and think-tank Gongmeng (Open Constitution Initiative) published a groundbreaking report in May 2009 which boldly refuted the official position and put forward policy

failings by government as reason for the Tibetan people's uprising against the government.⁵⁵ As expected the authorities quickly reacted to the report and shut down the organization alleging "tax evasion" and calling it "illegal". Beijing Justice Bureau revoked the licenses of 53 lawyers associated with the group.

2009 was the year when the United Nations focused strongly on the issue of racism worldwide. The High Commissioner for Human Rights, Ms. Navinatham Pillay, in her statement on the International Human Rights Day on the theme of concept of non-discrimination reckoned that "Minorities in all regions of the world continue to face serious threats, discrimination and racism, and are frequently excluded from fully taking part in the economic, political, social and cultural life available to the majorities in the countries or societies where they live".⁵⁶ During the year Tibetan voice over racism in Tibet was effectively gagged by the Chinese government both directly and indirectly. In April 2009, China made sure that the Tibetan Centre for Human Rights and Democracy (TCHRD) was not allowed accreditation to the UN Durban Review Conference through effective wangling of procedural tactics⁵⁷. In August 2009, the UN Committee on the Elimination of Racial Discrimination met to scrutinize China's compliance to the Convention on the Elimination of Racial Discrimination. While the Secretariat of the CERD included Chinese government sponsored NGO reports on its official webpage, it made inclusion of TCHRD's alternate report conditional by directing the Centre to remove

mention of China's occupation of Tibet and the phrase cultural genocide mentioned in the conclusion of TCHRD's alternate report.⁵⁸ The Centre expressed its inability to comply with the directive thereby maintaining its position that Tibet is a land under foreign occupation and racism is inherent in a colonized land. In light of the worsening human rights condition in Tibet, during the 12th session of the UN Human Rights Council, the High Commissioner for Human Rights called on the Chinese authorities "to respect human rights in upholding the law...also encourage them to reflect on the underlying cause of such incidents, which include discrimination and the failure to protect minority rights".⁵⁹ The High Commissioner's message for China to end the human rights violations of the minorities and to address the root causes of the problem rather than suppressing rights of the people must be heeded and put into action through good faith by the government of PRC. China should exhibit qualities of moral uprightness and compliance to human rights standards in view of its controversial reelection to the Human Right Council for a second term in May 2009.⁶⁰ In February 2009, while accepting some recommendations, China rejected most of the substantive recommendations made by the UN member states through the Universal Periodic Review (UPR) system to advance human rights in China.⁶¹ Abolition of death penalty, implementation of Committee against Torture's recommendations, reform of state secret laws, abolishment of reform through labour and black jails, abolishment of various systems of arbitrary detention, establishment of national human rights institutions and guarantee of religious freedom were some of the strong recommendations which were rejected absolutely by China. The UPR system as a state driven process to improve human rights among UN member states is a failure with regard to China.

US President Barack Obama's visit to China was one of the most important events in 2009 for China watchers and human rights watch dogs. While President Obama reiterated the United States of America's position on Tibet as a part of China, he also supported the early resumption of dialogue between the Chinese government and representatives of the Dalai Lama to resolve any concerns and differences that the two sides may have.⁶² During the year there was no meeting between the envoys of the Dalai Lama and the Chinese leadership since talks broke down in late 2008.⁶³ The former Under Secretary of State for Democracy and Global Affairs and Special Coordinator on Tibetan issues, Ms. Paula Dobriansky, noted that the "Obama administration should call for substantive dialogue between Beijing and the Dalai Lama's envoys. President Obama should meet with the Dalai Lama when he comes to Washington in February [2009] and publicly appeal to China's leaders to let the Dalai Lama make a pilgrimage to China."⁶⁴ Taking cue from the precedent set by the US administration, Australia⁶⁵ and New Zealand⁶⁶ have followed suit in not meeting the Dalai Lama.⁶⁷ Last year the British government withdrew its position of Chinese suzerainty over Tibet⁶⁸ and this year Denmark changed its position on Tibet on the eve of UN Summit on Climate Change in Copenhagen⁶⁹. These latest developments in change of approach and positions by governments are worrisome and indicate strongly to western governments' appeasement strategy in light of newly rich and strong China.

"The First Working Action Plan on Human Rights Protection 2009-2010" released by the Information Office of China's State Council on 13 April 2009 was a welcome initiative⁷⁰. This document promised citizens more legal protection, better

livelihoods, greater civil and political rights, including rights of detainees and the right to a fair trial. While it is encouraging to note that the government put forward a benchmark document, it is equally unfortunate to see that its implementation is not considered seriously especially in the light of the summary executions carried out in Tibet and East Turkestan. The document lists the theoretical improvements along with age-old rhetoric on remarkable achievements made in the field of human rights protection and enjoyment of human rights and freedom in accordance with law at an opportune time, the international community waits for China to prove that it is not the same wine in a different bottle.

The year 2009 has been a year of legal convictions in the wake of pan-Tibet spring 2008 Uprising in Tibet. High arbitrariness in the sentencing of numerous Tibetans clearly exposes the summary and arbitrary nature of judiciary in Chinese administered Tibet. It brings forward the focus that judicial apparatus in China is politically motivated and hence the extreme harshness in dealing with people's aspiration for fundamental human rights. Irrespective of the government's strategy of cracking down harshly on political dissidence, the Tibetans continue to show defiance in pursuit of human rights and freedom. Despite the government's iron-fist rule, the Chinese intellectuals, scholars, lawyers and human rights workers have remained undeterred. This positive energy in the intellectual community in China raises hope for change in the People's Republic of China.



TCHRD ACTIVITIES

Bulletin

TCHRD releases its Annual Report 2009

On 22 January 2010, Tibetan Centre for Human Rights and Democracy (TCHRD), launched its "Annual Report 2009: Human Rights Situation in Tibet to more than twenty media persons from various agencies.

Press Conference was presided by Centre's Executive Director, Urgen Tenzin, Jampa Monlam, Assistant Director and Mr. Tashi Choephel Researcher. The Press statement and Centre's Annual Report was distributed among the members of



Press Conference in session

Situation in Tibet" (English and Tibetan) during a press conference held at Lhakpa Tsering Hall, Department of Information and International Relations (DIIR), Gangchen Kyishong, Dharmasala.

The Centre's Executive Director, Mr. Urgen Tenzin and Assistant Director, Mr. Jampa Monlam briefed about the current human

The conference was followed by question answer session.

In the afternoon of 22 January 2010, the Centre held a separate press conference at the India Coffee House, Lower Dharamsala. The Press Conference was attended by number of journalist and reporters representing various local and national media and press agencies, the

media persons present at the Press Conference.

Later Press Conference was concluded with question and answer session.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

If you would like to subscribe to TCHRD's monthly Human Rights update or to order one of our publications, please send your name and postal details (including e-mail) to our office.

Partial list of TCHRD publications:

•The Next Generation: *The State of Education in Tibet Today* (1997) • Behind Bars: *Prison Conditions in Tibet* (1998) • Closing the Doors: *Religious Repression in Tibet* (1998) • *Convention on the Rights of the Child* (Tibetan Translation) (1998) • *Democracy: An Education Booklet* (1998) • *Fearless Voices: Accounts of Tibetan Former Political Prisoners* (1998) • *Human Rights: An Education Booklet* (1998) • *A Guide to Human Rights* (1999) • *A guide to Democracy* (1999) • *Tales of Terror: Torture in Tibet* (1999) • *Briefing paper for travellers to Tibet* (1999) • *Torture and Ill-Treatment in Tibet* (2000) • *Racial Discrimination in Tibet* (2000) • *Impoverishing Tibetans: China's flawed economic policy* (2000) • *Destruction of Serthar Institute: A Special Report* (2002) • *Dispossessed: Land and Housing Rights in Tibet* (2002) • *Strike hard Campaign: China's crackdown on political dissidence* (2004) • *State of education in Tibet: A human rights perspective* (2004) • *Kuxing: Torture in Tibet* (2005) • *Death Penalty in China* (2005) • *International Bill of Human Rights* (2005) • *TCHRD 1996-2006: A Decade of Human Rights Research* • *Railway and China's Development Strategy in Tibet: A Tale of Two Economies* • *Prisoners of Tibet* • *Annual Report: Human Rights Situation in Tibet* (1996 - 2008) • *Uprising in Tibetan 2008* • *Briefing paper for travellers to Tibet*

Join hands with TCHRD

Human Rights begin with you. Your concern and participation make a difference. Your support could instill faith and hope in those who have been stripped of their human dignity.

Join hands with TCHRD BECOME A MEMBER

Your benefits and responsibilities

- ✓ You'll receive free of cost our Human Rights update
- ✓ All our publications will be sent for free upon request
- ✓ You'll receive a membership card
- ✓ You can join our campaigns
- ✓ Annual membership fee:
 Rs. 100/- for members within India
 US\$ 20/- for student members outside India
 US\$ 40/- for non-student members outside India

Please e-mail us at office@tchrd.org or write to us on our postal address for further information.



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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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A Tibetan sentenced to suspended death sentence, two others to life and 16 years in prison in Nyarong

The Kardze Intermediate People's Court has sentenced three Tibetans from Nyarong County (Ch: Xinlong xian) to varying prison terms, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Three Tibetans; Pema Yeshe, 28, Sonam Gonpo, 24, and Tsewang Gyatso a.k.a Tsok Tsok, 32, all from Thangkyi Township, Nyarong County, Kardze "Tibetan Autonomous Prefecture" ("TAP") Sichuan Province, were sentenced by the Kardze Intermediate People's Court on 17 November 2009 to two-year suspended death sentence, life imprisonment and 16 years term respectively on charges of "inciting separatism" and "disturbing social order."

The news of their arrest was reported in the Ganzi Daily, the local official newspaper dated 18 March 2009. According to the report, "three Tibetans accused were arrested on 11 March 2009 under suspicion of pasting and distributing pamphlets calling for Tibet independence on roads of Thangkyi Township, Nyarong County and setting fire to the Thangkyi Township government building causing damages worth around 200,000 yuan to the govern-

ment on 28 February 2009."

According to sources, for the next five months since their arrest, information on their whereabouts and conditions remained completely unknown to their family members. The family members came to know about their detention at Chengdu Public Security Bureau (PSB) Detention Centre only around August last year five months after their arrests.

On 17 November 2009, the Kardze Intermediate People's Court sentenced the three to varying prison terms. However, the family members were informed by the local officials about their court verdict only around 10 December 2009. It can be well presumed that the accused were completely denied even the basic legal rights guaranteed under the Chinese laws as circumstances leading towards their indictment points to a secret trial with no representation of their choice.

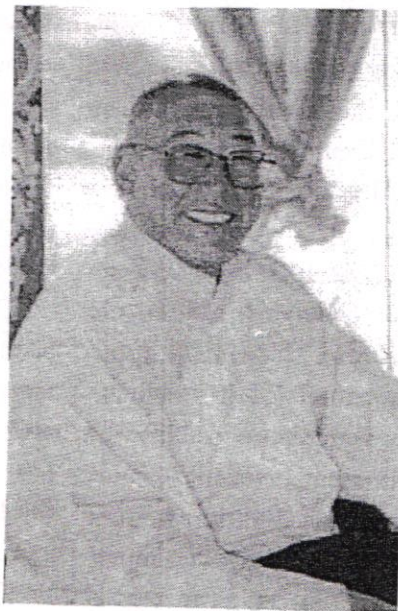
Both Sonam Gonpo and Tsewang Gyatso work as cook at the Thangkyi Primary School in Thangkyi Township, Nyarong County. They are currently known to be detained at a PSB Detention Centre in Deyang City, Sichuan Province, whereas Pema Yeshe, a farmer from Thangkyi township sen-

tenced to two years suspended death sentence is known to be detained at Dartsedo (Ch: Kangding) PSB Detention Centre, Sichuan Province. The three were actively involved in the "Farming Boycott Movement" and "No Losar" movement undertaken by Tibetans inside Tibet last year to mourn the death of Tibetans and to show solidarity with other Tibetans who continued to remain in prison.

According to the Centre's documentation, there are hundreds of Tibetans who are still held without any charges and at least 334 Tibetans were known to have been sentenced by courts at various levels to varying prison terms ranging from few months to death sentence. In almost all the known cases the defendants had no independent legal counsel and in a few cases where the defendants were being represented by a lawyer of choice, the authorities ensured that these representations were blocked either through intimidation or through procedural tactics. The Tibetan Centre for Human Rights and Democracy (TCHRD) condemns in strongest term over the arbitrary nature of their court sentences where trials were held in complete secrecy without the knowledge of their family members. The Centre urges the Chinese government to reverse the verdict imposed by Kardze Intermediate People's Court and ensure free and fair trial to the three Tibetans. The Centre appeals to the international community to intervene in the unfair and harsh sentencing of the three Tibetans.

China sentences Tulku Phurbu Tsering Rinpoche to 8 years, 6 months in jail

The Kardze (Ch: Ganzi) Intermediate People's Court in Dartsedo (Ch: Kangding) on 23 December 2009 sentenced renowned Tibetan lama, Tulku Phurbu Tsering Rinpoche to 8 years and six months in prison, according to the latest information received by the Tibetan Centre for Human Rights and Democracy (TCHRD) from reliable sources.



Tulku Phurbu Tsering Rinpoche

According to source, a day before the court trial some family members and relatives of Tulku were informed by the Court on the trial and subsequently more than five members attended the trial at Kardze Intermediate People's Court on 23 December to hear the verdict. There is no clear information available on the crimes under which Tulku was convicted. The two Beijing based defense lawyers who earlier represented Tulku were not present during the court sentencing

but sources confirmed that a new defense lawyer was presented in the court. Tulku is currently known to be detained at Dartsedo Public Security Bureau (PSB) Detention Centre.

Tulku Phurbu Tsering Rinpoche, 52, is a highly regarded reincarnated Tulku of Tehor Kardze Monastery in Kardze County, Kardze "TAP", Sichuan Province. He is the chief spiritual preceptor and the head of Pangri and Ya-tseg Nunneries in Kardze. A charismatic figure who was a source of inspiration and hope had constructed an old age people's home and opened two chemist shops for the local Tibetans.

The arrest of Phurbu Tsering is more likely connected to an incident that had occurred on 14 May 2008, four days before his arrest, when around 80 nuns from Pangri and Ya-tseg nunneries took to the streets to carry out a peaceful protest against the Chinese government's 'patriotic education' campaign, which pressured Tibetans to denounce the Dalai Lama, Tibet's spiritual leader. According to the latest information coming out area indicates that there are only few nuns left in Pangri-na Nunnery after the protest and restrictions that followed.

There was no information on Tulku Phurbu Tsering since his arrest last year until the case of his trial emerged on 21 April 2009 when one of his Beijing based Chinese lawyers, Li Fangping said in an interview

with the Associated Press that the Ganzi Intermediate People's Court in Dartsedo had put Tulku on trial on the charge of illegally possessing weapons. Prosecutors say a pistol and more than 100 bullets and cartridges were found under a bed in Phurbu Tsering Rinpoche's living room during a police raid. However, the defense lawyer said that Tulku was framed and described the charge as "untenable" as police didn't ask him about the source of the weapons or fingerprints on it.

Tulku was reportedly tortured for four days and nights and coerced into making a confession during his detention at Drango (Ch: Luhuo) County Detention Centre. Police even threatened his wife and son of detention if Tulku did not comply according to his lawyer. Such confession extracted through torture is not admissible in the court to prosecute against the suspect as these actions violates the fundamental international norm and violates article 43 of the revised Criminal Procedure Law that states, "the use of torture to coerce statements and the gathering of evidence by threats, enticement, deceit or other unlawful methods are strictly prohibited."

The Tibetan Centre for Human Rights and Democracy condemns in strongest terms over the court verdict. The centre calls for the international community to intervene in the unfair sentencing of Tulku who the Centre believed was sentenced under flimsy charges with evidence extracted through torture in violation of the Chinese Criminal Procedure Law and other international laws.

TCHRD condemns China sentencing of Tibetan Filmmaker Dhondup Wangchen

The Tibetan Centre for Human Rights and Democracy (TCHRD) condemns in strongest term over China's sentencing of Tibetan Filmmaker Dhondup Wangchen on 28 December 2009. It is not exactly known where his trial took place; however, it was believed that he was tried in a court in Xining, the provincial capital of Qinghai Province, where he had been detained since his arrest. According to Dhondup's Cousin Gejong Tsetrin living in Switzerland who help distribute the film, the sentence was announced on 28 December 2009.

Dhondup, 35, has been in detention since 26 March 2008, for filming interviews with ordinary Tibetans on their views on the Olympic Games, the Dalai Lama and Chinese government policies in Tibet. His film was first shown to journalists in Beijing two days before the start of the Olympics in August 2008. In the past more than a year since his detention, he was known to be in very poor health suffering from Hepatitis-B and has not received any medical treatment, was denied the right to be represented by the Beijing based lawyer hired by his family in June last year. Dhondup Wangchen was formally arrested in July 2008 under suspicion of "inciting separatism and stealing, secretly gathering, purchasing, and illegally providing intelligence for an organisation, institution, or personnel outside the country."

Li Donyong, from the Beijing Gongxin law firm, was blocked from taking on the case by the Xining judicial authorities, who informed Dhondup

Wangchen's family that the court would designate a government-appointed lawyer for the trial, a clear violation of China's Criminal Procedure Law and its obligations under international human rights law, which guarantee criminal defendants the right to choose their own defense counsel and to meet their counsel while in detention. The calls by rights groups and the exile parliament for fair trial and his unconditional release remain unheeded.

TCHRD calls on the government of the People's Republic of China (PRC) to respect and uphold the rights guarantee under the domestic laws and various international laws such as right to freedom of expression, opinion and fair trial. The Centre also calls on the government of PRC to earnestly implement the provisions of the Human Rights Action Plan announced on 13 April 2009 that it will not remain a mere document showcasing empty promises. "The National Human Rights Action Plan of China 2009-2010" clearly stated that, "the state is further improving the system of treatment for detainees. The rules regarding detainees' correspondence, meeting with people, entertainment, and family visits shall be improved. The state is improving the sanitation management system for detainees as well as their medical treatment, and promoting standardized management of detainees' life and health care..." As a matter of urgency, Dhondup Wangchen should be provided with immediate medical attention as he is suffering from potentially fatal disease, Hepatitis-B.

Tibetans arrested in Nepal

February are as follows:

Tibetan Centre for Human Rights and Democracy (TCHRD) received information of fleeing Tibetans having arrested by Nepali security forces on their way into Nepal. Our information was further confounded by the report given by Human Rights Organization (HURON), Nepal and their press releases

3 Tibetans Arrested on 14th

Three Tibetans and one Nepali were arrested by Nepal police on 14 February 2010 from the main street on the way from Boudhanath to Jorpati. They were arrested after the candle light procession in Boudhanath; these 4 people were walking towards their residence located in the Jorpati area. Nepal Police from the Boudha station arrested these persons during their patrolling of the area.

On 15 February during the police investigation of these 4 persons, they found one of them to be a Nepali when he produced his Nepali ID card and was immediately released. The rest 3 were sent to immigration from 15 February to 18 February. They were charged US \$ 67.5 as penalty due to them not having any valid ID card. These people came from India 6 years ago to Nepal and have been residing in Nepal since then. HURON made a request to Immigration office to make a minimum penalty fee that is affordable to these people and get them a release.

The name list of the 3 Tibetans arrested on 14th and released on 18th

1. Jamyang Norbu, Male, age 22 years
2. Tashi, Male, age 23 years
3. Dawa, Male, age 24 years

13 arrested on 17th February

13 Tibetan youths were arrested on 17th February in Thamel while they were celebrating their Lhosar festival. Nine of them are male and the rest 4 are female. They were arrested while they were walking on the streets of Thamel around 2.30 pm and were having Wai-wai noodles, police van was passing through the area realized that they were Tibetan so they arrested them.

The Tibetans were taken to custody on the same day and they were kept for the whole night. HURON got informed about their arrest on the same night. HURON representative reached to the police station in Sorhakhutte where these Tibetans were kept for all night. Upon the request of HURON for their release, police released all of them on 18th February.

The name list of the 13 Tibetans arrested on 17th and released on 18th February are as follows:

1. Tashi Choedon, Female, 20 years of age
2. Urgen Choedon, Female, 26 years of age
3. Kansang Paldon, Female, 30 years of age
4. Tsering Yangzon, Female, 15 years of age

5. Sonam Tsering, Male, 25 years of age
6. Tenzin Choephel, Male, 20 years of age
7. Lhakpa Tsering, Male, 28 years of age
8. Tenzing Choephel, Male, 23 years of age
9. Tashi Waser, Male, 21 years of age
10. Urgen Tashi, Male, 20 years of age
11. Tezin Soepa, Male, 25 years of age
12. Sonam Phuntsok, Male, 18 years of age
13. Tsering Dhondup, Male, 19 years of age

13 arrested on 19 February

13 Tibetans coming from Delhi were stopped by Nepal police at Thankot check post at 4 am. HURON received a call from one of the passenger of the bus at 6.00 am in the mornings. HURON volunteers visited the place and talked to the police. Those all 13 peoples were identified as Tibetans from Tibet. HURON volunteers told to the police that these 13 people are Chinese passport holders and are Tibetans. At 9:00 in the morning, the police let the bus to go after the request and guarantee of HURON representative. HURON made copies of passport and visa of each of the 13 Tibetans and later submitted to the police.

The Tibetans travelling to India via Nepal keep their passport in Nepal at their relative's house and

travel to India. They do not carry their passport while going to India because if the Chinese authority sees that Tibetans having Indian visa on their passport, Chinese authority will cause trouble to them. We are reported that if the Chinese authority finds out that the Tibetan people visiting India and meeting Dalai Lama, the Chinese authority compels the children of the India visitor to leave their job, if they are working in the government.

List of the Tibetans stopped for investigation and later are as follows:

1. Zeren Zhuoma, Female, 61 years of age
2. Gandan Dunzhu, Male, 77 years of age
3. Dazhen, Female, 56 years of age
4. Nizhen, Female, 63 years of age
5. Cidan Zhuoga, Female, 68 years of age
6. Gesan Gquzhen, Female, 63 years of age
7. Jiayang Sangque, Male, 68 years of age
8. Cacangcuo, Female, 52 years of age
9. Cangmujiu, Female, 67 years of age
10. Ciren Quzong, Female, 48 years of age
11. Pubu Ciren, Female, 65 years of age
12. Yang Zhuo, Female, 65 years of age
13. Suolan Gzhuoma, 60 years of age

In total, more than 60 Tibetans were arrested so far from the very beginning of this year (2010) but some of arrestees were exclusive from the

above lists as of having no received details of them.

Continuous arrest of Tibetans by Nepal government in Kathmandu, Nepal 11 February 2010

Nepal Police had arrested a total of 29 Tibetans in Nepal within a period of 5 days from 4th February-9th February, 2010. Many of the arrested were accused of illegally entering and living in Nepal without proper documentation. The Department of Immigration of Nepal has stated that they were traveling in Nepal without a visa. Some of the arrested Tibetans do have a Refugee Card which was provided to them by the Indian government and they are living for long in India. The arrested Tibetans are Indian Refugee Card holders, which were not accepted by the Nepal government to travel in Nepal with the same rights as Indian citizens.

5 arrested on 4th February

On 4th February 2010, Nepal police searched the Boudhanath Guest House in BoudhaStupa area at the middle of the night and arrested 5 (4 male and 1 female) Tibetans then took them to the Boudha Police station. The female Tibetan was transferred to the Gaushala police station on the same night. On 5th February, the arrested were handed over to Immigration Department of Nepal government by the police. As 6th February was a weekend, the arrested were released only on 7th of February. The five Tibetans carrying Indian

Refugee Card were arrested by the Nepal Government on accusation of violation of immigration law of Nepal.

The name list of the 5 arrested on 4th and released on 7th February are as follows:

1. Tsering Diker, 27 years of age, Female
2. Jampa Thardoe, 29 years of age, Male
3. Lobsang Tsunadue, 27 years of age, Male
4. Tashi Lopsang, 22 years of age, Male
5. Sonam Tharchin, 35 years of age, Male

All these 5 Tibetans arrested were released on a payment of penalty of US \$ 67.5 per person. These arrested were released on a condition that they would go back to India. HURON carried continuous monitoring of their arrest and made several efforts to get them released. The released were handed over to HURON representatives by the Immigration of Nepal for making sure that these people get back to India. The 5 Tibetans have informed us that they have reached India.

5 arrested on 6th February

On 6th February 2010, another 5 Tibetans were arrested during the middle of the night from Stupa Guest House, Boudhaaraa of Kathmandu by Nepal police. The police handed over the arrested 5

Tibetans to Nepal Immigration on 7th February. Nepal Immigration made the release of the 5 Tibetans on 8th February. The name lists of the people who were arrested on 6th and were released on 8th February are as follows:

1. Jampa Tsering, 30 years of age, Male
2. Wagchen Tsering, 16 years of age, Male
3. Tashi Nymie, 22 years of age, Male
4. Yeshi Phylton, 28 years of age, Male
5. Tsering Chozan, 19 years of age, Female

These arrested were also released upon a payment of the penalty US \$ 67.50 per person. These 5 people were handed to their relatives upon a request made by HURON to Immigration Department.

One arrested on 8th February

On 8th February, one Tibetan lady with the name of RinzinPalmo was arrested and released on 9th February. She also had to pay the penalty of US \$ 675 to Nepal government. She is also a Refugee Card Holder provided by Indian government.

10 Tibetans holding Chinese passport had entered to India keeping their Chinese passport in Nepal, had gone to pilgrimage to India. After their pilgrimage, they tried to return to Nepal to get back to Tibet. While coming to Nepal, they were arrested by Nepal police and were sent

back to India as they were trying to enter Nepal without any documents. Tibetans from Tibet keep their passport in Nepal while going to India due to the Chinese government hassle when the Chinese authority sees that they have travelled to India with a stamp of Indian visa on their passport. This is why the Tibetans from Tibet keep their passport in Nepal while going to India.

6 arrested on 9th February

Nepal police arrested 6 Tibetans from Thankot check post of Kathmandu. The arrested were immediately taken to immigration department. A bus passenger coming together with these Tibetans called HURON and said that 6 Tibetans were arrested. A relative of the arrested called HURON and said that his people are arrested. We provided the proper advice so that all the arrested can be released. They produced passports and valid visa to the immigration and got released around 3 pm the same day.

Their names are as follows:

1. Chimme Tsomo, 65 years old, female
2. Dikki Dolkar, 65 years old, female
3. Tsering Dolkar, 67 years old, female
4. Wangdu, 3 years old, male
5. Tsewang Dakpa, 55 years old, male
6. Gelek Dakpa, 70 years old, male

The statement of Mr. Carl Gershman, The President of the National Endowment for Democracy (NED), during the Democracy Service Medal to the Dalai Lama on Friday

Now that the White House has announced that President Obama will receive the Dalai Lama, it is important that he be welcomed not only as a moral and religious leader respected throughout the world but also as a fellow democrat who shares America's deepest values.

This is not an aspect of the Dalai Lama that is well understood, especially by those who see him as the spiritual leader of a traditional people. Yet he is a devoted democrat who has defended the universality of the democratic idea against the "Asian values" argument of various autocrats and who has tried, even before he fled Tibet in 1959, to modernize Tibet's system of government.

He did so partly to mobilize the Tibetan people against the Chinese attempt to uproot traditional Tibetan society through forced collectivization, a program that was already well underway in the early 1950s under the Orwellian rubric of democratic reform; and because he realized, as he later said, that the old system "was outdated and ill-equipped to face the challenges of the contemporary world."

For reasons beyond his control, the Dalai Lama was unable to implement his reform program in Tibet, but once in exile he proceeded almost immediately to introduce a democratic system for Tibetans

living in India. The first elections among Tibetan refugees were held in the summer of 1960, only months after the Dalai Lama arrived in Dharamsala. A democratic constitution was promulgated in 1963 on the fourth anniversary of the Lhasa uprising.

Today the Tibetan community in exile is governed by an elected National Assembly overseen by an independent judiciary, as permissible by Indian law. A charter adopted by the assembly in 1991 transferred from the Dalai Lama to that body the power to elect the cabinet, including a prime minister vested with day-to-day powers. In 1992, the Dalai Lama announced new guidelines for Tibet's future that, pending a negotiated settlement with the Chinese government, give the major responsibility for determining Tibet's governance to the Tibetans living in Tibet. That responsibility, in his view, should include even the power to determine whether the institution of the Dalai Lama should continue to exist.

In addition, an elaborate system of Tibetan educational institutions has been established throughout

India, in keeping with the Dalai Lama's belief that it is necessary to empower people by giving "them a sufficient understanding of their rights and responsibilities as citizens of a democratic society."

The Dalai Lama has given the world a model of how to pursue democracy and live according to its values. By refusing to relinquish the principle of nonviolence despite the terrible violence that has been inflicted on Tibetans, he has preserved the moral integrity of the Tibetan struggle and the possibility for an eventual reconciliation with China. By demonstrating moral courage and self-assurance in the face of China's brute force and abusive insults, he has given hope against hope not just to his own people but to oppressed people everywhere. And by showing deep concern for all human beings, in keeping with his belief in universal responsibility, he has awakened the spirit of human and international solidarity that animates all those around the world who are struggling for democracy and human rights. The Dalai Lama has been a consistent voice of solidarity for Aung San Suu Kyi and other democratic dissidents.

He has called himself "the unluckiest Dalai Lama" because he has spent more time as a refugee living outside his country than he has living in Tibet. But with characteristic optimism, he has said that his exile has been rewarding in that

it has given him the opportunity to live in a democratic country like India, suggesting that he now has a greater capacity to bring the gift of democracy back to Tibet. Whether he will have that chance depends in no small measure on the fate of Chinese democrats such as the imprisoned scholar Liu Xiaobo, who have supported the Dalai Lama's call for dialogue as well as his belief that a negotiated settlement granting full autonomy to the Tibetan people will enhance China's stability, unity and standing in the world. Thus, the circumstances that made the Dalai Lama an exile have also linked his struggle for the survival of Tibet to the future of democracy in the world's largest country.

President Obama should use the occasion of the Dalai Lama's visit to express America's strong support for him and what he represents: genuine autonomy for the Tibetan people and reconciliation with China, moral courage in the pursuit of justice, and the values of democracy and human liberty. It is not just for the Dalai Lama's sake that he should be welcomed in this manner but also for our own.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

If you would like to subscribe to TCHRD's monthly Human Rights update or to order one of our publications, please send your name and postal details (including e-mail) to our office.

Partial list of TCHRD publications:

•The Next Generation: *The State of Education in Tibet Today* (1997) • Behind Bars: *Prison Conditions in Tibet* (1998) • Closing the Doors: *Religious Repression in Tibet* (1998) • *Convention on the Rights of the Child* (Tibetan Translation) (1998) • *Democracy: An Education Booklet* (1998) • *Fearless Voices: Accounts of Tibetan Former Political Prisoners* (1998) • *Human Rights: An Education Booklet* (1998) • *A Guide to Human Rights* (1999) • *A guide to Democracy* (1999) • *Tales of Terror: Torture in Tibet* (1999) • *Briefing paper for travellers to Tibet* (1999) • *Torture and Ill-Treatment in Tibet* (2000) • *Racial Discrimination in Tibet* (2000) • *Impoverishing Tibetans: China's flawed economic policy* (2000) • *Destruction of Serthar Institute : A Special Report (2002)* • *Dispossessed: Land and Housing Rights in Tibet* (2002) • *Strike hard Campaign: China's crackdown on political dissidence* (2004) • *State of education in Tibet: A human rights perspective* (2004) • *Kuxing: Torture in Tibet* (2005) • *Death Penalty in China* (2005) • *International Bill of Human Rights* (2005) • *TCHRD 1996-2006: A Decade of Human Rights Research* • *Railway and China's Development Strategy in Tibet: A Tale of Two Economies* • *Prisoners of Tibet* • *Annual Report : Human Rights Situation in Tibet* (1996 - 2008) • *Uprising in Tibetan 2008* • *Briefing paper for travellers to Tibet*

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Ngagchung of Larung Gar Buddhist Institute of Sertha

Chinese court sentences Serthar monk to lengthy prison term

A Chinese Intermediate People's court in Sichuan Province has sentenced a Tibetan monk, who remained incommunicado since his arrest in July 2008, to seven years in prison and deprivation of political rights for a year, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

The Kardze Intermediate People's Court in Sichuan Province had sentenced Ngagchung (only one name), 39-year-old monk of Larung Gar Buddhist Institute of Serthar, Sertha County, Kardze "Tibetan Autonomous Prefecture" ("TAP") to seven years in prison and deprivation of political rights for a year in January this year. There is no information on the exact date of court trial, under what charges he was convicted whether he was given any legal rights guarantee under the Chinese constitution and international laws.

The Centre questions the legality of such court sentence and urged the international communities to intervene in the unfair and arbitrary sentencing of Ngagchung, the trial which was held without the knowledge of his family members and failed to meet the minimal international judicial standards, required for a fair trial.

He was arrested by the Public Security Bureau (PSB) officials on 8 July 2008 along with two other monks; Taphun and Gudrak of Larung Gar Buddhist Institute of Serthar on suspicion of leaking information about Tibet's situation to the 'separatist forces' outside during the height of the Tibet protests in 2008. They were arrested by the security forces at Chengdu, during one of their trip in relation to the monastery's duties at the provincial capital of Sichuan Province. Although Taphun and Gudrak-both brothers-were released after interrogation, Ngagchung continue to remain in detention at Chengdu PSB Detention Centre since his arrest. Every request made by the family to visit him were turned down. At present he is known to be incarcerated in a prison at a place called Ya'An, on the periphery of Chengdu city.

Ngagchung is a nephew of the late Khenpo Jigme Phuntsok, a highly-respected Tibetan Buddhist teacher who founded the Larung Gar Buddhist Institute in Sertha County (Ch: Seda), Kardze 'TAP'. Ngagchung studied Buddhist philosophy at the Institute for more than 20 years. He has always been active in and respected by the member of the institute.

Larung Gar Buddhist Institute in Sertha County witnessed numerous Chinese crackdowns in 1999 and April 2000 with Chinese authorities sending 'work team' officials to conduct the 'Patriotic re-education' campaign in the institute. Later, on 18 April 2001, the Chinese authorities imposed a quota on the number of students who could attend the institution. Some 7,000 students were forced to leave. Then in June 2001 fifty trucks and jeeps arrived at the Institute and, under the protection of thousands of security officials who camped on the outskirts of the Institute tore down the monastic homes. The founder of the institute, Khenpo Jigme Phuntsok, passed away under mysterious circumstance at a hospital in Chengdu on 7 January 2004 at the age of 70.

The Centre considers the right to a fair trial as a basic human right and every Tibetan should be guaranteed as enshrined in the Chinese constitution and major international covenants to which China is party to. Right to fair trial is one of the universally applicable principles recognized in the Universal Declaration of Human Rights adopted by the UN in 1948 and still the cornerstone of the international human rights system. The right to fair trial has been reaffirmed and elaborated since 1948 in legally binding treaties such as the International Covenant on Civil and Political Rights, and in numerous other international and regional treaties and non-treaty standards, adopted by the UN and by regional intergovernmental bodies.

China arrests three monks, closes school in Qinghai

Three monks of Ditsa Monastery including a reincarnated lama was arbitrarily arrested and detained by the Chinese security forces under suspicion of their involvement in pasting political pamphlets in the monastery and a school run by the monastery was forcibly closed for unknown reason, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

According to source, on 14 March 2010, numerous pamphlets calling for the "swift return of the Dalai Lama to Tibet" and "end to the repression in Tibet" were pasted around Ditsa Monastery. The monastery is located in Ditsa Township, Bayan (Ch: Hualong) County in Haidong Prefecture, Qinghai Province. Following the incident, Hualong local government staff along with the Public Security Bureau (PSB) officials and People's Armed Police (PAP) arrived at the Monastery and cordoned off the entire monastery.

Following which three monks: Tulku Woesser, Yeshe, 20, and Jamyang, 19, were arbitrarily detained under the suspicion of their involvement in the incident and took them to Hualong PSB office for questioning. According to source, Tulku Woesser was released after two days of detention and questioning while Yeshe and Jamyang still continue to remain in PSB detention.

Yeshe and Jamyang were born at Lobha Gyatsa Village, Tsigorthang County (Ch: Xinghai), Tsolho (Ch:

Hainan) "Tibetan Autonomous Prefecture ('TAP'), Qinghai Province.

As of now, a number of PSB and PAP forces are stationed inside the monastery, calling off the daily religious practices of monks inside the monastery and placed restriction on gathering of monks. Similarly, Sherig Rinchen Norling School established and run since 1992 by Ditsa Monastery was forcibly ordered to close down on 8 March 2010 for unknown reason. The monastic school which caters to the basic education needs of young novices are taught Buddhist philosophy, Chinese and English language. At the time of its closure there were around 70 students. There is no information on the fates of those young monks studying at Sherig Rinchen Norling School.

TCHRD expresses serious concern over the wellbeing and safety of Yeshe and Jamyang and calls on the government of the People's Republic of China (PRC) to immediately and unconditionally release both of them since their detention is arbitrary. The government should guarantee in all circumstances the physical and psychological integrity of two detained monks as well as of all Tibetans who were arbitrarily detained over the years. Freedom of expression, opinion and assembly are fundamental human rights enshrined in the Chinese constitution and in international human rights instruments ratified by the PRC government.

China launches "Strike Hard" Campaign ahead of sensitive anniversary

The Tibetan Centre for Human Rights and Democracy (TCHRD) condemns in strongest terms over Chinese authorities' launching of the "Strike Hard" campaign aimed at carrying out further detentions of Tibetans in Tibet as the March anniversary of the Tibetan Uprising approaches.

According to information given in the official newspaper Lhasa Evening News (Ch: Lasa Wen Bao) on 3 March 2010, "the Lhasa City Public Security Bureau (PSB) officials under the order of Lhasa City government, the "Tibet Autonomous Region" ("TAR") PSB, "TAR" Party Committee and Lhasa City Party Committee had carried out the "Strike Hard" Campaign from 9:00PM (Beijing standard time) yesterday across the Tibetan Capital, Lhasa....the campaign was also launched across all seven prefectures under the "TAR" in order to strike hard according to law against all kinds of criminal activity and to vigorously uphold the social order and stability." The length of this campaign was not mentioned and it may last for months.

Additional security forces in full combat gear were deployed in and around Lhasa City and at its every entry points to the city. Vehicles plying to and from Lhasa city were thoroughly searched and requiring anyone entering or leaving the city to show identification. New security barricades were set up to look for any possible suspects and round-the-clock security measures were also undertaken. Security forces in combat uniform were seen patrolling

the major gathering points, high prone areas, and raids were also carried out in guest houses. There is no information on how this campaign has fared in other prefectures under the "TAR".

According to the official report, the Lhasa City PSB officials during the campaign last night detained 70 people without official registration card and identity card from rented houses located on the Sera Road. Seven counties under the Lhasa Municipality also carried out the "strike hard" campaign on war footing with major search and raid being carried out.

The new "Strike Hard" campaign is being launched after years of severely tight security and most repressive political conditions in Tibet. Unlike previous "strike hard" campaigns which mostly focused in Lhasa city, this time the campaign has been launched across the "TAR" simultaneously. This new development signals authorities' hardening policies in Tibet and the authorities' preemptive move to squash any imminent new protest in the coming days.

"Strike Hard" campaigns are normally carried out in various parts of the People's Republic of China prior to major events, including national holidays, anniversaries, as well as before the main annual government and Party conferences, often with the stated intention of "cleansing the social environment." The "strike hard" campaign launched on 5 March 2010 could be a prelude to a series of arbitrary detention and arrests prior to the 10 March

Anniversary of the Tibetan Uprising, the Chinese People's Political Consultative Conference (CPCC), China's top advisory body that convenes today and the annual plenary sessions of China's National People's Congress (NPC) on Friday.

Though the primary objective of the current "strike hard" campaign was mentioned as fighting criminals, upholding social order and stability, however, the TCHRD believes the primary motive behind this infamous campaign as the authorities' attempt to detain those Tibetans suspected to be involved in political activism, target former political prisoners and Tibetan residents from outside Lhasa city, monks and nuns as sensitive date approaches. Under this campaign, the Chinese law enforcement bodies abuse the fundamental human rights of the Tibetan people through arbitrary arrest, detention, interrogation and torture, dismissal from jobs and expulsion from religious institutions. TCHRD condemns the launch of "strike hard" campaign and question the motive behind the campaign.

With unprecedented levels of security presence already throughout Tibet, with the launch of this campaign, TCHRD fears a widespread unlawful detentions of Tibetans will intensify in the coming weeks and months, and that they may be used to silence, intimidate and stifle political dissent in the build up to the 10 March Anniversary when the authorities fear fresh unrest following the wave of protests that swept across the Tibetan plateau in the past couple of years.

China detains hundreds of Tibetans in Lhasa under "Strike Hard Campaign"

With the launch of "Strike Hard" Campaign in the "Tibet Autonomous Region" ('TAR') from 2nd March, the Chinese security forces had detained nearly 500 Tibetans alone from Lhasa city alone, according to reports given in the state run web portal.

According to the official report dated 4 March 2010 given in the state run web portal www.chinatibet.com, "during the campaign, the Lhasa City



Security forces checking ID during the Strik-Hard Campaign

Public Security Bureau Police Brigade (Ch: Lasa Gong An Ju Xing Jing Zhi Dui) raided a total of 4,115 rented accommodations, thoroughly checked 60 high prone areas where crime is concentrated, gathering areas for floating population, places with complex social order and iniquity, carried out comprehensive checks on a total of 7,347 non-permanent residents of the city, raided more than 70 guest houses, internet cafes, entertainment centre and bars; and detained a total of 435 people. Of these 7 were arrested on theft and burglary, 3 persons on stealing motor bikes, 1 person for duping,

3 others suspected burglary accomplices." There is no detail information or reasons were given on the remaining people who were arbitrarily detained during the "strike hard" campaign launched since 2 March 2010.

The same web news portal dated 5 March carried a report on the "Strike Hard" campaign stating, "the Lhasa City PSB headquarters had mobilized 1,134 of its personnel and more than other 300 security forces raiding in total 2,787 rented accommodations; 21 high prone areas; 71 Karaoke bars, guest houses, internet cafes, bars; confiscated 12 knives and 6 banned publications and detained 49 suspects without "three no" (Ch: San Wu)" The latter refers to Identity card, household registration card (Ch: Hukou) and Temporary stay permit (Ch: Zian Zhu Zheng). The report also said that a nun was detained but no detail was given.

According to our sources, in the past few days the movement of monks from three major monasteries in and around Lhasa city: Drepung, Gaden and Sera were restricted for indefinite period, however, the monasteries' staffs dealing with food supplies to these monasteries were known to have been issued special permit by the authorities for their daily duties.

To spur up further restriction and crackdown on potential dissent ahead of sensitive anniversary, Lhasa Neighborhood Committee under the Lhasa Metropolitan area had formed a new "security escort staff" in each and every sub-districts since 1 March. This new body will work in conjunction with the local public security officials. The primary objective of this new body was cited as "to maintain social order, thorough inspection and tracking down of suspects, and detaining those without "three no" viz. Identity card, household registration card (Ch: Hukou) and Temporary stay permit and prompt reporting of such cases to the local police station. The Tibetan Centre for Human Rights and Democracy (TCHRD) believe that this new requirement signals authorities' attempt to target and stranglehold those Tibetans from outside "TAR" who are on visit to the holy city for pilgrimage or engaged in businesses as many of those Tibetans were known to be actively involved in the Spring 2008 protests in Lhasa.

TCHRD condemns this campaign in strongest terms and calls upon the government of the People's Republic of China to immediately end this infamous campaign which under the guise of fighting crimes and

upholding stability violates and abuses many fundamental human rights of the Tibetan people through arbitrary arrest, detention, interrogation, restriction on the free movement of people. TCHRD believes that the Chinese authorities are using this campaign as double-edged sword to fight crimes and uphold stability as stated objective but at the same time it is using this campaign to silence, intimidate and stifle political dissent ahead of sensitive anniversary.

Tibetan Students Stage Protest in Machu

Tibetan Centre for Human Rights and Democracy (TCHRD) received confirmed information that a group of Tibetan middle school students staged a demonstration against the imposition of immeasurable restriction in the area during the second anniversary of nation-wide uprising in Tibet.

According to sources, on 14 March 2010, around 30 students from the Tibetan Middle School in Machu [Ch: Maqu] protested in streets close to the county center and later protesters were joined by 500 to 600 other Tibetans and chanting slogans "Lack of freedom and Tibetan Independence"

At least 40 people were known to have been detained and other protesters were surrounded by security forces during the protest. Following their detention, the local Tibetan

residents of around 400-500 were demanded the release of those detained in front of government office.

High school students arrested following protest in Gansu

Chinese security forces detained Tibetan high school students after later protested in the streets of at least two towns in western China in March during the 51 Anniversary of Uprising against Chinese occupation, according to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Immediately after the protest, at least 20 teenagers were taken into custody by police in the remote western town of Hezuo, told TCHRD.

According to another sources, on March 14, a group of teenagers staged protest against the Chinese government in the streets of Marchu County (ch: Maqu) in Gansu Province and chanted pro-Tibetans slogans.

After series of protests took place in town, the Chinese government imposed strict restriction on the movement of people and deployed military forces in the area causing difficulties for people to go for their daily works. Many new security check posts were set up in main road and corners of the town.

Teachers sacked from school for allegedly inciting students protest

Two teachers have been sacked from Machu Tibetan Middle School following Tibetans students' demonstration against Chinese rule according to the information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

The Tibetan headmaster Kyabchen Dedrol of a middle school in China's Gansu province has been sacked with his assistant, following students protest at school and students were restricted to move outside the school campus and surrounded by heavy

armed security forces. The situation was described as volatile.

But local authorities didn't not expel the head of the Machu Education Department who has direct responsibility for the middle school and rather allow his job.

"Local Tibetans suspected that he was saved because of his identity as Han ethnicity", source said.

Another Tibetan, an academic instructor at the Machu Tibetan Middle School will be suspended for a month said unnamed person living now in Dharamsala, India.

China arrests protesting teenage monks in Sertha

Over the past one week, a series of peaceful protests were carried out by Tibetans particularly teenage monks in Sertha County in the traditional Kham region of Tibet resulting in arrests and detention, according to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Beginning 30 March, two teenage students of the famed Larung Gar Buddhist Institute in Sertha were taken into police custody by security forces in civilian dress for staging a protest at Sertha County. The two monks with the banned Tibetan national flag shouted slogans calling for the 'swift return of the Dalai Lama to Tibet,' 'independence for Tibet' and 'human rights for Tibet' at the Sertha County market square. Two teenage monks: Tenzin Gyamtso, 16, is a monk of Nedo Monastery in Dzatoe County and Gawa Wangchen Topgyal, 15, a monk of Jeytrung Monastery in Dzatoe County, Jyekundo (Ch: Yushu/Jiegu) "Tibetan Autonomous Prefecture" ("TAP") under Qinghai Province. Both were studying at Sertha Larung Gar Buddhist Institute at the time of their protest. There is no information on the current whereabouts of detained teenaged monks.

Similar protest was also staged by another two monks of the same Buddhist institute in Sertha County on 31 March and both were immediately detained by the Chinese security forces and taken into police custody, according to sources. There is no information on

the identity of the detainees and their current location of detention.

On 2 April 2010, a 20 year old Tibetan youth, Ugyen Namgyal from Choktsang village of Sertha County staged a solo protest at the county market square. The Public Security Bureau (PSB) officials suddenly appeared at the site of the protest beating him severely before arresting him.

On 3 April 2010, an identified Tibetan layman from Choktsang village of Sertha County staged a brief protest at the county market square before being detained by the security forces.

Similar protest was also carried by a 19-year-old reincarnated lama, Tulku Namgyal of Taglung Monastery in Choktsang Village on 4 April 2010. Numerous handwritten pamphlets calling for "independence for Tibet," "swift return of the exiled Tibetan leader the Dalai Lama to Tibet," and "human rights for Tibet," were thrown into the air at the site of the protest in Sertha County. According to sources, he was immediately detained by the security forces and taken into police custody. Tulku Namgyal was a teacher at the Taglung Monastery.

Again on 5 April 2010, a 20-year-old Thakchoe, layman from Choktsang village was detained by the security forces after he staged a solo protest at Sertha

County by raising the banned Tibetan national flag and shouting slogans.

According to sources, similar incident of peaceful protest having occurred yesterday (7 April) at Sertha county but no detail is available at the moment. New restriction on the free movement of the monks and nuns were imposed. Many new security barricades were erected on the 22 Kms road stretching between Larung Gar Buddhist Institute and the Sertha County and many security forces in civilian dress were deployed in the area to contain further protest by Tibetan.

TCHRD calls upon the government of the People's Republic of China (PRC) for the immediate and unconditional release of the detained Tibetans including the teenage monks who were arrested for exercising their fundamental human rights peacefully.

Freedom of expression is a fundamental human right which is a prerequisite to the enjoyment of all human rights. TCHRD seeks the support of human rights groups and the international community in securing their release. The Centre deems these cases as outright clampdown on the freedom of opinion and expression. TCHRD will continue to monitor the situation and will update on the issue as and when further information surfaces.



TCHRD ACTIVITIES

Bulletin

South Asia Regional Consultation Meeting with the UN Expert on Food

The United Nations Special Rapporteur on the Right to Food, Mr. Olivier De Schutter, held a South Asia Regional Consultation meeting in Chennai, South India, on 28 and 29 March 2010. The expert had dialogue with non governmental organizations from South Asia on the issue of land rights and the enjoyment of the right to food.

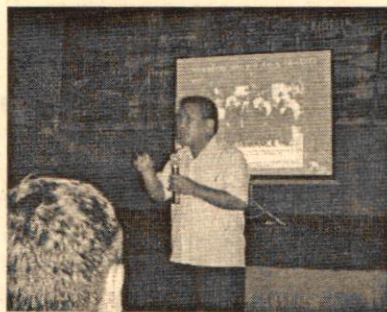
Mr. Tenzin Norgay, UN Affairs Personnel, at the Tibetan Centre for Human Rights and Democracy (TCHRD) was invited to present the Tibetan case. Mr. Norgay raised grave concerns over the displacement of hundreds of thousands of Tibetan nomads and farmers over state development projects.

He particularly raised the incident of six Tibetan women getting shot upon by state law enforcement officers during a protest by the Tibetans of Tawu County over the planned construction of Lianghekhou Dam at the confluence of three rivers. This dam would submerge several towns and around ten thousand Tibetans will be impacted by the construction. Similar to other cases of tremendous hardships being faced by Tibetans because of displacements over state development projects, thousands of

Tibetans in Tawu County and surrounding areas will be affected strongly. Till date there has been no information about the status of the six women who were shot by the security officials.

TCHRD begins talk series on upcoming elections of exile leaders

The Tibetan Centre for Human Rights and Democracy (TCHRD) over the years since its inception had embarked on various initiatives to educate and empower the general Tibetan populace on the concept of democracy and its significance by holding various talk series, interactive dialogues, bringing out bi-lingual educational booklets on democracy, posters and seminar etc.



Mr. Urgen Tenzin delivers a speech during the talk series

In the light of historic and the significant upcoming elections of Kalon Tripa in 2011 and members

of the Tibetan Parliament-in-exile, the Centre deemed it extremely important to begin a direct outreach and education program in all the major Tibetan settlements in India before the preliminary election. On 28 March 2010, the Centre convened a talk series at the Hall of TCV Day School in McLeod Ganj.

The talk was attended by people from various backgrounds followed by questions and answers session. In conjunction with the talk series, the Centre also released three different educational posters on themes related to the election and voting. To educate the general public on the importance of election, voting in the democratic system and to ensure maximum voter turn out during preliminary and final elections of our leaders in 2011, educational posters with cartoon were prepared that deal on various fundamental themes such as important considerations on the part of voters before voting, on the Election Day etc.

The Centre will distribute these educational posters to all the Tibetan settlements, educational institutes, monasteries, nunneries and Tibetan clusters in India, Nepal, Bhutan and overseas.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

If you would like to subscribe to TCHRD's monthly Human Rights update or to order one of our publications, please send your name and postal details (including e-mail) to our office.

Partial list of TCHRD publications:

•The Next Generation: *The State of Education in Tibet Today* (1997) • Behind Bars: *Prison Conditions in Tibet* (1998) • Closing the Doors: *Religious Repression in Tibet* (1998) • *Convention on the Rights of the Child* (Tibetan Translation) (1998) • *Democracy: An Education Booklet* (1998) • Fearless Voices: *Accounts of Tibetan Former Political Prisoners* (1998) • *Human Rights: An Education Booklet* (1998) • *A Guide to Human Rights* (1999) • *A guide to Democracy* (1999) • *Tales of Terror: Torture in Tibet* (1999) • *Briefing paper for travellers to Tibet* (1999) • *Torture and Ill-Treatment in Tibet* (2000) • *Racial Discrimination in Tibet* (2000) • *Impoverishing Tibetans: China's flawed economic policy* (2000) • *Destruction of Serthar Insitute : A Special Report* (2002) • *Dispossessed: Land and Housing Rights in Tibet* (2002) • *Strike hard Campaign: China's crackdown on political dissidence* (2004) • *State of education in Tibet: A human rights perspective* (2004) • *Kuxing: Torture in Tibet* (2005) • *Death Penalty in China* (2005) • *International Bill of Human Rights* (2005) • *TCHRD 1996-2006: A Decade of Human Rights Research* • *Railway and China's Development Strategy in Tibet: A Tale of Two Economies* • *Prisoners of Tibet* • *Annual Report : Human Rights Situation in Tibet* (1996 - 2008) • *Uprising in Tibetan 2008* • *Briefing paper for travellers to Tibet*

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update

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Press Statement on the 21st Birthday of Gedhun Choekyi Nyima: the XIth Panchen Lama of Tibet

25 April 2010 marks the 21st birthday of the XIth Panchen Lama: Gedhun Choekyi Nyima, one of Tibet's most important religious leaders, who was abducted by the Chinese authorities on 17 May 1995 when he was just six years old. He and his parents were not seen for the past 15 years and there has been no clear information on their exact whereabouts and well being. Over the years the Panchen Lama's plight has come to symbolize the crisis facing the survival of Tibet's religious culture.

a good life as an ordinary citizen in Tibet and his siblings were studying at a university or working in regular jobs. But China has once again failed to substantiate its blunt statement on Gedhun Choekyi Nyima with any credible evidence for millions of his followers. The continued detention and disappearance of Gedhun Choekyi Nyima is not only the deprivation of his rights alone but also a denial of religious guidance for and hurting religious sentiments of millions of followers.

On the other hand China over the years has strived to bolster the legitimacy and raise the profile of its handpicked Panchen Lama-Gyaltsen Norbu- through various means. He has long been earmarked as Beijing's choice to usurp the Dalai Lama as the public face of Tibetan Buddhism. For instance, China organized for the first time a World Buddhist Forum at Hangzhou in east China's Zhejiang Province from 13 to 16 April 2006 to espouse its leadership of the Buddhist world by providing international platform to Gyaltsen Norbu. The Dalai Lama was not invited to this international forum in which thousands of monks, experts and politicians from thirty-seven countries and regions gathered to participate in the discussion on

Despite innumerable requests made by the world bodies, concerned governments, and NGOs over the past over 15 years for his release, the Chinese government has refused to provide any verifiable information on Gedhun Choekyi Nyima, nor have they allowed independent observers to visit the boy and his parents in order to confirm their whereabouts and well being. While in the latest revelation, Padma Choling, Chairman of the "Tibet Autonomous Region" ("TAR") Regional government on the sideline of the annual session of the National People's Congress in March 2010 told reporters, that the Panchen Lama selected by the Dalai Lama was "invalid" and added that he was living



Gedhun Choekyi Nyima, the XI Panchen Lama of Tibet

building a 'harmonious world,' because the Dalai Lama was seen as "splitting the motherland and sabotaging the unity of ethnic groups." As such, his participation would have caused "disharmony", Xinhua, the State's mouthpiece reported.

And Gyaltsen Norbu has taken on an increasing political role in recent years. He has made appearance with Communist Party leaders praising Chinese rule over Tibet and was recently elected as one of the 25 Vice-Presidents of the Buddhist Association of China on 3 February 2010. China on 28 February 2010 appointed him to the Parliamentary advisory body, the National Committee of the Chinese People's Political Consultative Conference (CPPCC) as one of the 13 new members.

In religious sphere China in order to train 'patriotic and devotional religious personnel' and to dilute the influence of defiant monks in Tibet, who have strong and unflinching faith in the Dalai Lama, attempted to create a new group of monk subservient to Beijing. Subsequently in July 2007, China passed a law on reincarnation-Order No. 5 of China's State Administration of Religious Affairs (SARA), Management Measures for the Reincarnation of "Living Buddha" in Tibetan Buddhism-which requires all reincarnate lamas to be approved by the state. With this major tactical step China asserted its right to manage and select all reincarnate lamas of Tibetan Buddhism in the future and thereby sought to choose its own

Dalai Lama after the present one passes away.

The political machinations of Chinese propaganda machinery should not deceive the international community. No matter how hard Beijing tries, Tibetans will revere the boy chosen by the Dalai Lama as the legitimate one. The Chinese authorities' actions in the reincarnation of the Panchen Lama represent yet another attempt to weaken the social, moral and religious fabric of Tibetan life to further its exploitation as a colonial possession.

China's abduction of the Panchen Lama and denial of his religious identity violates basic principles enshrined in the general human rights instruments such the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR).

The Tibetan Centre for Human Rights and Democracy (TCHRD) is gravely concerned at the continued enforced disappearance and detention of Gedhun Choekyi Nyima and his parents. The Centre call on the government of the People's Republic of China (PRC) to disclose their exact whereabouts and allow independent international bodies to visit Gedhun Choekyi Nyima to verify his health and living conditions as recent blunt statement made by Chinese authorities on him living a good life wasn't enough to convince the millions of his followers. The Centre also would like to recall the recommendation made by the UN Committee on the Rights of the Child

(CRC) in 2005 that China: "Allow an independent expert to visit and confirm the well-being of Gedhun Choekyi Nyima while respecting his right to privacy, and that of his parents."

The Centre also demand that any restrictions currently imposed are lifted immediately and that Gedhun Choekyi Nyima and his family are allowed to return to Tashi Lhunpo Monastery-seat of the Panchen Lamas, and receive religious education and training deserving of his religious post.

The Centre urges the UN Special Rapporteur on Freedom of Religion or Belief and the UN Working Group on Enforced and Involuntary Disappearances to intervene regularly with the Chinese authorities to ascertain the whereabouts of the outstanding case of Gedhun Choekyi Nyima and his family.

BACKGROUND INFORMATION:

- On 14 May 1995, His Holiness the Dalai Lama announced that the then six-years old Gedhun Choekyi Nyima as the reincarnation of the Xth Panchen Lama.
- Three days later, Gedhun Choekyi Nyima and his parents disappeared and have never been seen again.
- On 24 May 1995 the government of People's Republic of China issued a statement describing the Dalai Lama's proclamation as "illegal and invalid."

- China proclaims another child to be the real incarnation - an unprecedented and bizarre act of an atheist state.

- Shortly after this announcement Gedhun Choekyi Nyima and his family disappeared from their native hometown without any information about their whereabouts and well-being.

- Chadrel Rinpoche, a former abbot of Tashi Lhunpo Monastery seat of Panchen Lama, and Chairman of the Search Committee for the reincarnation of the XIth Panchen Lama and his assistant Champa Chungla also disappeared from Chengdu Airport in Sichuan Province on 14 May 1995.

- On 21 April 1997, the Shigatse Intermediate People's court sentenced Chadrel Rinpoche to six years of imprisonment. He was charged with "plotting to split the country" and "leaking state secrets".

- He was accused of working for and assisting the Dalai Lama in the search for the XIth Panchen Lama. Though Chadrel Rinpoche's six years' prison term expired on 16 May 2001, he continues to be held under virtual house arrest in Shigatse which is an extended form of detention.

Biography of former political prisoner Lhamo Kyab

Lhamo Kyab was born to Mr. Dhargay and Mrs. Dolma Kyab in 1979 in Chunkama Township, Machu County, Ganan Tibet Autonomous Region (TAP), Gansu Province.

He was engaged in family nomadic chores from early in his childhood and he was a herdsman before coming to India.

In order to receive education and have audience with the Dalai Lama, he fled to India with a challenging journey for more than a month with his wife in 2003.

After the treacherous long journey, he was able to reach safely at Nepal Tibetan Reception Centre and later arrived at Dharmasala Tibetan Reception Centre, home of exile government and the resident of the Dalai Lama of Tibet. He was sent to Sherab Gasel Lobling a Transit School for newly arrived Tibetan adults in Dharmasala after having an audience with the Dalai Lama but he dropped from Transit School after more than one a year. Later on, he worked as watch man at Norbulingka institute and his wife got job in a tailor shop.

In 2006, he returned to Tibet and during his short stay in Machu County he shared information with local Tibetans, unfortunately Chinese local authorities suspected him and he wasn't able to stay any more due to fear of arrest.

On 13 May 2006, Lhamo Kyab was arrested by Public Security Bureau (PSB) officials and taken to PSB Detention Centre for interrogation. He

was interrogated and tortured for a few months in an attempt to force him to confess his activities and motives.



Lhamo Kyab

After long period in Detention Centre with harsh treatment, he was sentenced to three years imprisonment term on charges of disseminating information to the outside world with deprivation of four years political rights by the Lhasa People's Intermediate Court on 29 March 2007. He was then transferred to Lhasa Chushul prison on 10 April 2007.

During his stay in Chushul prison, he met Dolma Kyab, a well known Tibetan writer, who is currently serving prison term in the same prison. He was soon put in a separate prison cell.

He was released from Chushul prison after completing three years in prison on 12 May 2009. The authorities told him to go back to his native place. However, Lhamo under the pretext of visiting the great monasteries in Lhasa sought further pilgrimage visit to Sakya.

He fled from Sakya and escaped to India. He is currently resides at Dharmasala in north India

Tibetan students staged peaceful protest in Machu County

Tibetan students in Machu County, Kanlho “Tibetan Autonomous Prefecture” (‘TAP’) in Gansu Province have staged a

protest by students of the school in mid March this year and this had led to their latest protest. The Tibetan nationality Middle

The students have vowed to carry on with more protests until fulfillment of their demand.



Kyabchen Dedrol, Headmaster of the Machu Tibetan Nationality Middle School

peaceful protest on 3 April 2010 against the Chinese government sacking their school heads, according to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD) from reliable sources.

The students of Machu Tibetan Nationality Middle School, in Machu County, Kanlho “TAP”, Gansu Province, led by senior students staged a peaceful protest in the afternoon of 3 April 2010. According to the source, the students were infuriated by Chinese authorities’ firing of the school’s headmaster, Kyabchen Dedrol and two of his Tibetan assistants; Do Re and Choekyong Tseten from their job last month following a pro-independence



Do Re, Assistant Head Master

school reportedly comprises about 1,500 students.

Choekyong Tseten was known to have been secretly whisked away by Public Security Bureau (PSB) officials and there is no information on his current whereabouts. Following this, the students approached the concerned Chinese authorities in Machu County and submitted petitions seeking reinstatement of the three sacked school heads. The students asserted in their petition that they would stage further protest if their demands were not met by the authorities, and the latest protest could be a result of failure on the part of authorities to heed the call by students, according to the source.

Over the past few weeks, a series of peaceful protests were carried out in Gansu Province particularly by students of the middle school and as of now there is no information available on the detention of any students or staff members of the school after the protest but it was said that school is completely cordoned off by armed police and students were confined to school compound. Students were also barred from contacting or meeting with the outsiders.

Language teacher arrested in Machu, whereabouts unknown

In another incident, the Chinese PSB official authorities in Machu County arrested a 40-year-old Tibetan language teacher, Topden, of Machu

refusal to comply with the China's "Patriotic re-education" campaign in the monastery that requires monks to denounce their religious



Topden, 40, a Tibetan Language Teacher

Tibetan Nationality Primary School on 28 March 2010 for unknown reason. There is no information on his current whereabouts since his arrest.

Topden was ordained monk and joined Nyulra Ngenthok Monastery after completing his primary schooling. In year 2000, he escaped into exile in India to pursue his further studies after his

leader, the Dalai Lama. Unable to tolerate the religious repression he escaped into India and continued his studies at Tibetan school in Dharamsala until his return to Tibet in 2006 when he completed his studies.

TCHRD is gravely concerned about the safety of Mr. Choekyong Tseten and Mr. Topden and recalls to the competent Chinese authorities

that China is legally bound to effectively ensure the physical and psychological integrity of all persons deprived of liberty in accordance with international human rights law. The Centre is also seriously preoccupied about their arbitrary arrest as it appears to be solely based on their peaceful political and religious beliefs and the exercise of their rights to freedom of expression and calls upon the government of the PRC to order their immediate and unconditional release in the absence of valid legal charges that are consistent with international law and standards, or, if such charges exist, bring them promptly before an impartial, independent and competent tribunal and guarantee their procedural rights at all times, including immediate and unconditional access to a lawyer of their choice.

China arrests monk after protest in Nyarong County

Chinese Public Security Bureau (PSB) officials in Nyarong County (Ch: Xinlong xian), Kardze "Tibetan Autonomous Prefecture" ('TAP') in Sichuan Province have arrested a Tibetan monk named Abo Tashi, a 22-year-old of Guru Monastery, for his participation and taking photographs during a protest rally on 8 April 2010, according to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Abo Tashi was accompanied by Tsering Gyatso, 19; Tsering Wangchuk, 22; of Guru Monastery and Rinzin Dorjee, a 24 year-old from Jamchon Monastery in Nyarong County. All four protesters were hailed from Serwoe Village, Nyarong County, Kardze "TAP".

The four Tibetan monks staged their protest at the county main market square carrying banned Tibetan national flag and chanted slogans and thrown handwritten pamphlets demanding "quick return of the Dalai Lama to Tibet," "independence for Tibet," and "stop mining activities in Nyarong." Following their protest, around 500 local Tibetans joined the protest march in support. According to source, sound of gunshot fires were heard during the protest and it cannot be confirmed whether it was fired in the air to disperse the protesters or onto the protesting Tibetans. As of now there is no information on Tibetan getting hurt in the incident. Abo Tashi was detained by the PSB officials from the site while capturing the event of Tibetan protest in his

camera. There is no information on his place of detention.

TCHRD is gravely concerned about the safety of Abo Tashi and recalls to the competent Chinese authorities that China is legally bound to effectively ensure the physical and psychological integrity person deprived of liberty in accordance with international human rights law. The Centre calls upon the government of the PRC to order his immediate and unconditional release as his action constitute nothing more than a peaceful exercise of the fundamental human rights.

More than 30 Tibetan Primary Students detained, one expelled in Sertha County

Sertha County in Kardze (Ch: Ganzi) "Tibetan Autonomous Prefecture" ('TAP') over the past couple of months witnessed at least eight cases of protests by individuals and group against the Chinese government and reports of Tibetans having been detained also emerged from the area. In the latest case, more than thirty students of Khar Primary School in Sertha County were detained by the Chinese security forces following minor stone throwing incident that took place after security forces paraded monks in various places around the

county. The names of the monks cannot be confirmed at the moment.

According to information provided by the source, on 8 April 2010, the Chinese security forces paraded two monks on a vehicle, who were arrested earlier for staging a protest, around various places in Sertha County. Sources told the Centre that the two were severely beaten up by the security forces while being paraded. On reaching Khar Primary School area, students started protesting against the security forces brutality and humiliation of monks and they started pelting stones on the security vehicles and shouted slogans. Glasses of the security forces' vehicles were smashed and injuring few security forces in the melee. Later students wrote and pasted posters calling for Tibet's independence around the school walls and on the teachers' desks.

Following the incident more than thirty Tibetan students of Khar Primary school were detained by the security forces. Although most of the students were released after brief detention, around 10 students are still being held. It was announced that the remaining students won't be released until they pay monetary fine of 2000 Yuan each and sign surety letter by their parents guaranteeing non participation by their children in such activities. The juveniles are currently held at Sertha county Public Security Bureau (PSB) Detention Centre. Most of the detained were students in their early teen.

Dhonyoe, a 16-year-old student of class VI who participated in the protest was expelled from the school. Dhonyoe hails from Thatsi Township, Sertha County. Following

the incident Khar Primary school administration was fined 10,000 Chinese Yuan for students' indiscipline. There is no information on staff members expelled for their failure to check the protest.

According to sources, eighteen vehicles of People's Armed Police (PAP) were brought into Sertha County as a measure to intimidate the residents thereby preventing the escalation of the protest.

The Tibetan Centre for Human Rights and Democracy (TCHRD) condemns in strongest terms over the detention of juveniles and expulsion of the class VI student from school. The Centre calls on the government of People's Republic of China for the immediate and unconditional release of around ten students who are still held at the County PSB Detention Centre and calls for the readmission of Dhonyoe into school without any delay.

A lone protester calling for proper allocation of earthquake relief arrested

An exile Tibetan returnee was arrested on 2 May 2010 for staging a solo protest in front of Tsuglakhang in Lhasa, according to confirmed information received from reliable sources by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Samdup Gyatso, a 28-year-old was arrested by around seven Public Security Bureau (PSB) officials during his brief solo protest in front

of Tsuglakhang temple in Lhasa. According to sources, at around 3:20 PM (Beijing standard time) during the peak hour for religious activities around the Tsuglakhang temple, Samdup Gyatso staged a lone protest carrying banned Tibetan national flag in hand and had another stitched on the back of his shirt and shouted slogans calling for the "quick return of the exiled Tibetan leader to Tibet," "release Panchen Lama" and "proper allocation and delivery of earthquake relief received from international donors to the much needed nomadic communities in Kyegudo." He was immediately arrested by PSB officials and whisked off in a police vehicle. There is no information on his current whereabouts.



Samdup Gyatso

Samdup Gyatso was born in a nomad family in Haiyan County, Tsochang (Ch: Haibei) "Tibetan Autonomous Prefecture" ("TAP") in Qinghai Province. He was a former student of Sherab Gatsel Lobling, a Transit School for newly arrived adult Tibetan refugees in Dharamsala. Before that he was also a monk of Jabdrung Gartok Monastery. Samdup came into exile in November 2007 and studied for a year at Sherab Gatsel Lobling School. In March 2008, he returned

to Tibet via Tibet-Nepal border of Dram and was arrested for carrying several books of speeches by the Dalai Lama and subsequently detained at Shigatse PSB Detention Centre for a month. He was later shifted to Drapchi Prison where he spent next six months. He went back to his hometown after his release from prison in October 2008.

This was the second known case of a Tibetan getting arrested in connection with the recent earthquake that devastated the Tibetan areas of Kyegudo (Ch: Yushu/Jiegu) in Qinghai Province killing thousand of Tibetans and injuring tens of thousands. Earlier on 23 April, Tagyal, a renowned Tibetan writer in Xining was arrested for signing an open letter of condolence to the victims of the disaster that criticized the Chinese government's handling of the earthquake relief efforts. The open letter was written by a group of prominent Tibetan intellectuals based in Xining, Qinghai Province just three days after the earthquake. Tagyal writes with the pen name "Shogdung" (morning conch) and worked for the Nationalities Publishing House in Xining.

TCHRD condemns in strongest term over the arbitrary arrest of Samdup Gyatso. His action constitutes nothing more than a peaceful exercise of fundamental human rights enshrined in the Constitution of the People's Republic of China and other major international human rights covenants that PRC is a signatory. The Centre believes the grievances expressed by Samdup during the protest represent views shared by a broad spectrum of Tibetans in Tibet.

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Sonam Tsering

Lhasa Court sentences one Tibetan to death and five to lengthy prison terms

Lhasa Intermediate People's Court sentenced a Tibetan, Sonam Tsering, to death with two years reprieve and five other Tibetans to lengthy imprisonment terms between 3 to 7 years in prison for secretly hiding him from the law enforcement agencies.

On 25 May 2010 the Lhasa Intermediate People's Court sentenced Sonam Tsering to death with two years reprieve under article 289 and 263 and the other five Tibetans (Tashi Choedon, Kelyon, Yeshe Tsomo, Tayang, Tsewang Gyurme) to imprisonment terms between 3 to 7 years under Article 310 of the Criminal Law of the People's Republic of China according to Lhasa Evening News (http://www.lasa-eveningnews.com.cn/epaper/uniflows/html/2010/05/25/02/02_41.htm). The official media reported that Sonam was charged of rioting and inciting the public to riot on 14 March 2008. He undertook leadership role in inciting hundreds of people in rioting by setting cars and shops on fire and overturning police vehicles. He wielded knife in the air and loudly shouted anti government slogans atop a police vehicle. A damage of around 40 million Yuan has been done due to the rioting. The other five Tibetans were charged of secretly hiding him by providing a hiding place to a wanted criminal and

providing him help in escaping overseas.

Sonam Tsering, 23 years old, was born to Tsering Samdup (father) and Yangkyi (mother) in a semi nomadic family in Rachap Township, Payul County, Kardze "Tibetan Autonomous Prefecture", Sichuan. In late 2007 Sonam arrived in Lhasa on pilgrimage and stayed back. When popular protest broke out in Lhasa in March 2008, he took active participation in it. Sonam was arrested in mid October 2009, 17 months after the Uprising in Lhasa.

With the passing of death sentence on Sonam Tsering, a total of seven Tibetans have been given the capital punishment and two actually executed. Around 450 Tibetans have been given various imprisonment terms for their participation in the pan-Tibet spring uprising against the government of People's Republic of China. The spontaneous protest by the Tibetans in venting out a built up resentment over decades of flawed policies by the government has been dealt with iron-fisted crackdown by the government and its various law enforcement and judicial agencies. The government and its propaganda department have been repeatedly painting the popular Tibetan uprising with an image of criminal activities to the international community.

China arrest six monks in early morning raids in Jomda

Four monks of Wara Monastery in Thangpu Township, Jomda County (Ch: Jiangda xian) in Chamdo Prefecture, "Tibet Autonomous Region" ('TAR') were arrested on 15 May under suspicion of leading and instigating protest at the county headquarters in Spring 2008 and two other official monks of the same monastery were arrested on Sunday for their failure to 'educate' the monks under 'Patriotic education' campaign, according to

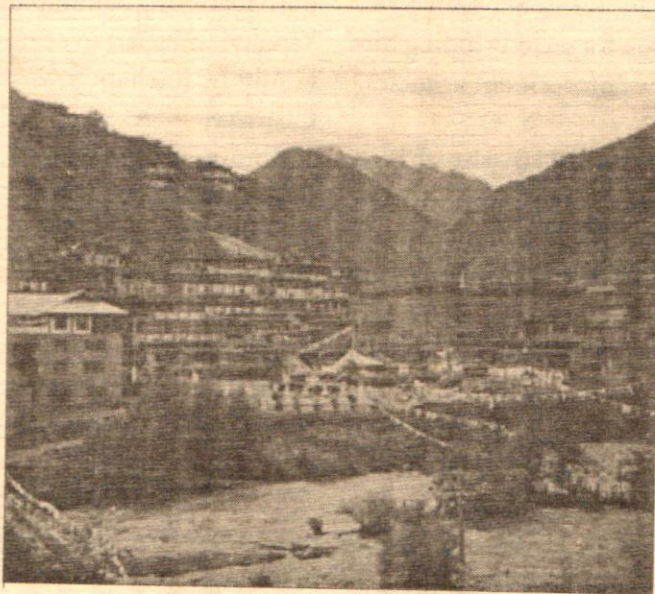
whom the PSB officials were looking for could not be traced in the monastery and was later arrested from his home. All the four monks were students of Buddhist philosophy at Wara Buddhist College that comes under Wara Monastery. The four monks are currently detained at Jomda County PSB Detention Centre.

On 16 May (Sunday) morning, the PSB officials came again to Wara Monastery and detained two senior monks: Sonam Gonpo a.k.a Soegon,

leader, the Dalai Lama". According to sources, many of the Wara Monastery's monks were in the forefront during the 2008 protests in Jomda County when they were blocked by the People's Armed Police (PAP) from advancing towards the main county market to proceed with their protest.

At the beginning of this year, a novice monk, Jamyang Palden, 14, was detained twice and released after undergoing torture to extract confession for his role in 2008 protest at Jomda. He was detained for more than a week on both occasions at the Jomda County PSB Detention Centre. Similarly, Gyaltzen, 16, was also detained under suspicion of pasting and distributing by the late Panchen Lama to Tibetans during the 2008 protest. He was released after a week of interrogation at the PSB detention centre.

TCHRD condemns in strongest terms over the arbitrary detention of Wara monks. The Centre calls upon the Chinese authorities to immediately and unconditionally release the detained monks and guarantee in all circumstances the physical and psychological integrity of detained monks. The Chinese authorities should put an end to all acts of harassment against the monks so that they are able to carry out their religious studies without hindrances.



A partial panoramic view of Wara Monastery

confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

A total of six monks of Wara Monastery were arrested during early morning raids carried out by scores of Chinese Public Security Bureau (PSB) officials at the monks' residence on Saturday and Sunday.

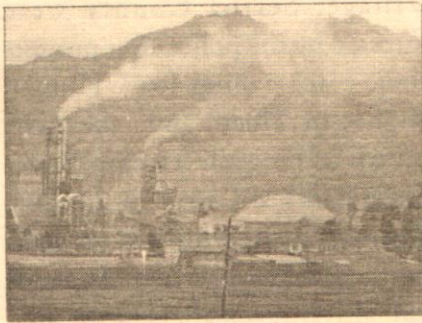
On 15 May (Saturday), Thinley, 25, and Nangsey, 27, were arrested from their room whereas Soegon, 26, was arrested for sounding alarm on the arrival of PSB into the monastery. Kelsang Gyurmey, 29,

40, and Tagyal, 29. The duos were known to have been arrested for their failure to "educate" the monks of the monastery under "Patriotic education" campaign launched at the beginning of April 2008. There is no information on where the two monks are currently held.

On 3 April 2008, monks of Wara Monastery in Jomda County confronted and challenged the "work team" from carrying out 'patriotic education' campaign by saying 'even at the cost of our lives we will never defame and denounce our religious

Chinese police open fire on Tibetan protesters in Labrang

According to reliable information received by the Tibetan Centre for Human Rights and Democracy on 17 May 2010, Chinese police opened fire into a crowd unarmed protesters against a cement factory which local Tibetans accuse of polluting the local environment and obstructing their religious sentiment.



Cement Factory, Labrang, (photo: ICT)

Local Tibetans from 7 villages have jointly signed a petition stating their disappointment over the pollution caused by 'Amdo Cement Factory' in Madang Township, Xiahe County (Labrang) in the traditional Tibetan province of Amdo, Gannan "Tibet Autonomous Prefecture", Gansu Province. They have also claimed that location of the factory is built on a site of religious significance.

According to the reports, local Tibetans from village were rebuilding the road leading to Yarshul (Ch: Yaxiu) village which had been made inaccessible from a road blocked by the Chinese authorities to expand the factory. There for tension rose higher among local Tibetans and authorities after the road was built by the villagers.

The cadres from Madang Township and police officers warned them to cease the construction of road and also the head of the County asked them to withdraw from the site threatening to take action if they didn't allow the factory's vehicles to pass.

Although villagers started to withdraw from the site according to the 15 minutes warning, but the police opened fire, according to source.

China renews mining operation in Markham County

On 15 May 2010, China renews mining operations on a mountain called Ser Ngul Lo in Markham County, Chamdo Prefecture, Tibet Autonomous Region (TAR), where Chinese mining operation was halted last year due to strong opposition by the local Tibetans according to the confirmed information received by Tibetan Centre for Human Rights and Democracy (TCHRD).

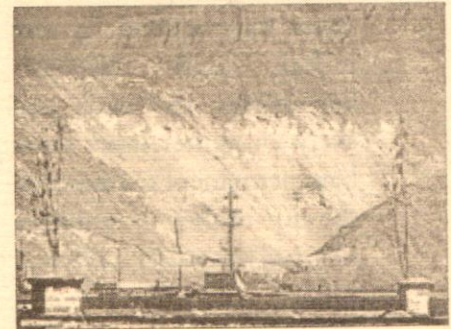
More than a thousand of villagers in Markham County have renewed protests against mining operation on mountain, despite heavy military presence in the area.

According to sources, at least five protesters, including two women, were injured during the demonstration as Chinese military forces beat up and used tear gas to disperse the large crowd. One of the protesters among five, attempted to kill himself with a broken bottle, a source said.

According to the same sources, it will be very difficult to prevent the mining as there are already about five thousand troops deployed in Tsongshen and more reinforcements are expected.

In May 2010, Four Tibetan businessmen and a monk from Markham were kept in a detention Centre in Lhasa, and eight others were detained in the Sichuan provincial capital, Chengdu, during their journey to petition according to sources.

"All of those detained were Tibetan businessmen and leading figures who successfully blocked the Chinese mining company in 2009," source said.



The view of Ser Ngul Lo, Markham County (photo: RFA)

At least 13 Tibetans were reportedly detained on the same day when the TAR ordered the mining company to resume its activities in the three major sites in Markham, according to the sources.

China introduced a new rule to prevent printing and photocopying services in Lhasa

Authorities in the Tibet capital Lhasa have introduced new rule to restrict access to printing and photocopying services which was announced at the meeting of the management of the city's reprography sector held on 10 May 2010, according to the Lhasa Evening News report.

The new rules laid down by the Chinese government are as follows:

- 1 The operators of printing and photocopying businesses must be checked by the police and relevant authorities, and each and every computer users must have permanent residence in the city or they should have acquired temporary residence.
- 2 The operators are required to have real-name registration system.
- 3 Those who use the services to reproduce printed or written materials will have to show their ID cards and their names, address and ID numbers which are registered.
- 4 The number of copies made should be taken down.
- 5 Police is required to check out the qualification of operators and regularly examine the effectiveness of the new measures being implemented. In case such operators are found to be involved in illegal

activities will shut down their business and he must take responsibilities their business will be shut down and they must take responsibility in accordance with the law, according to the China Daily reported.

According to the deputy police chief of the Lhasa police bureau as per his statement at the press conference after the March 14 uprising in Lhasa in 2008, Tibetan separatists constantly printed and photo copied banners and pamphlets with illegal content which were used during the demonstrations in Lhasa.

Chinese authorities arrested Paljor Norbu, an 81-year-old Tibetan traditional printer under the allegation of printing "prohibited materials," including the banned Tibetan National flag and other things after the six moth long major anti-government unrest in the Tibetan capital, Lhasa, in March 2008.

In November that same year, Paljor was sentenced to seven years in prison without public announcement and his current where about are unknown to his family and relatives.

Two Tibetans arrested in Sertha for protest

On 16 May 2010, Chinese police arrested two Tibetans in Sertha County, Kardze Tibet Autonomous Prefecture, Sichuan Province after protests in the County, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Kalden and Sonam of Khekor Village, Sertha County were arrested by the police after protests took place calling for "Human Rights in Tibet" and the swift return of the exile Tibetan leader Dalai Lama to Tibet. On the same day, they pasted leaflets on walls in the street with written demands and also threw leaflets in the air.

The two Tibetan arrestees are currently kept in the County detention Center. Their family members and relatives attempted to visit them but failed to do so as authorities refused their requests.

A Tibetan teacher sentenced to 15 years in Nagchu

According to the report on site of Department of Information and International Relation (DIIR), Central Tibetan Administration (CTA), in May 2010 a Tibetan woman teacher was arrested from her room in the staff quarters where she was teaching voluntarily in a School in the nomad areas she was take from her residence in the middle of the night by the Chinese secret service after her face was covered with a red cloth. Chinese secret service secretly took her to Samye Detention Centre, Lhasa, after ransacking her entire house and they didn't explain the reason of her sudden arrest to her relatives.

Mrs. Lhamo Kyab was sentenced to 15 year imprisonment with accusation of actively involving in the unrest in Tibet in 2008, by Lhasa People's Intermediate Court where she was denied her right to a fair trial.

Mrs. Lhamo Kyab was born to Mr. Dhondup, in a family of Nyenpa Tsang She was educated at the Nagchu Primary and Middle School. She finished her Teacher Training course in Nagchu Teacher Training Centre. She was a senior teacher in Nagchu Primary School and taught Tibetan and Chinese language and Mathematics for more than 25 years in the School from 1982. She retired from her job in 2007. The local people respected her dedication in life to preserve Tibetan culture and identity. She was very popular among Tibetans in Nagchu County because of her enthusiasm and dedication in preserving Tibetan culture.

China bans evidence from torture in the Detention Centre

China has stated that evidence obtained through torture or duress is illegal and inadmissible in court after a convicted murderer was set free because his victim turned out to be alive.

Chinese government issued two set of procedures - the first covers evidence in cases subject to the death penalty, and the second rules on evidence obtained under duress in all criminal cases.

The new regulations posted on the central government's website, made it clear that evidence with unclear origins, confessions obtained through torture, and testimony acquired through violence and threats are invalid.

"Since the system was not perfect, the standards on reinforcing the law were not unified and the law executors were not equally competent. Problems occurred in the handling of cases and they should not be ignored," according to a statement on the website.

The regulation was released jointly by the Suprem People's Court, Suprem People's Procuratorate, the Ministry of Public Security, the Ministry of State Security and the Ministry of Justice.

The new regulation includes how death penalty cases should be reviewed including a rule that illegally obtained should be invalid.

Second rule pertains to guidelines on how evidences should be obtained in criminal cases, which explicitly bans the use of force or intimidation on defendants and witness.

The rulings are very important for death penalty cases where a flawed system has led to the death of several criminal suspects by torture in detention centres.

Chinese officials were so embarrassed in the case of Zhao Zuohai, 57, who was put in jail for 11 years for murder of a man who was not even dead. He says, he was beaten until he confessed.

Chinese authorities arrested three police officer, who accused of torturing Zhao and the chief justice who presided over the case was suspended until further investigation.

Legal expert Zhao Bingzhi told the state-run China Daily that it was the first time a "systematic and clear regulation" had been given on the issue.

"Previously we could only infer from abstract laws that illegal evidence is not allowed. But in reality, in many cases, such evidence was considered valid," he said.

"This is big progress, both for the legal system and for better protection of human rights. It will help reduce the number of executions."

"The issue of illegally obtained evidence has long been a controversial one in China and now they made a big step forward in this respect," said Fan Yu, a law professor at Renmin University Law School who specializes in the judicial system.



TCHRD ACTIVITIES

Bulletin

Talk series on the 2011 elections

The Tibetan community in exile braces two important elections in 2011. The Tibetan people will elect its new Kalon Tripa (Prime Minister)

Parliamentarians. Additionally three separate educational posters themed on the elections were

produced to maximise the outreach in the illiterate population.

The Executive Director, Mr. Urgen Tenzin, and the Assistant Director, Mr. Jampa Monlam, kick started the talk series in McLeod Ganj, Dharamsala, on 21 March 2010. On 24 March 2010, the Tibetans in Darjeeling, West India, were given a talk at the Tibetan Self Help Handicraft Centre. On 28 and 29 March, talks were delivered to the Tibetan residents in Kalimpong and Gangtok. The central India Tibetan settlements in Orissa, Bandara and Mainpat were covered on 3rd, 8th and 11th April 2010. Tibetan settlements in South India namely Kollegal, Hunsur, Bylakuppe and Mundgod were visited on 16th, 18th, 20th and 26th April 2010 respectively.



Local people reading centre's poster

and parliamentarians to the 15th Tibetan-Parliament-in-Exile (TPIE). In light of this important landmark in Tibetan democracy, the Tibetan Centre for Human Right and Democracy (TCHRD) conducted a talk series in eleven major Tibetan settlements in India between 21 March – 26 April 2010.

In order to reach maximum audience with a clear-cut message of significance of the impending elections, the Centre produced separate educational booklets in Tibetan language about the election of Kalon Tripa and the 15th TPIE



Bylakuppe, South India



An audience ask question during the talk serie



Gangtok



Mundgod

Around 2000 Tibetans attended the talks in the various settlements. The residents in these far flung settlements also got the opportunity to learn firsthand about the human rights situation in Tibet through the visiting TCHRD executives. The audience in the settlements raised many pertinent questions on the elections especially technical questions surrounding the elections. The Centre wishes to thank all the people who offered their generous help in organisation and logistics in making the talk series a success.

Talk at Orientation Program

On 7 May 2010, Mr. Jampa Monlam, Assistant Director was invited by Higher Tibetan Scholarship Committee to give a talk on current human rights situation in Tibet to a group of Tibetan students who have been selected for further study in Universities of the U.S. under the guidance of Department of Education (CTA), at Lhapka Tsering Hall Department of Information and International Relations (DIIR).

Later he answered all the pertinent questions raised by the Tibetan students.

15 years Incommunicado detention of Panchen Lama

On 17 May 2010, Mr. Jampa Monlam, gave detail account on current human rights situation in Tibet in front of a large crowd of Tibetans gathered during for 15 years incommunicado detention of 11th Panchen Lama Gendun Choekyi Nyima at the main Temple (Tsulakhang). The event was organized by the Tibetan Youth Congress based in Dharamsala.

VOT Panel Discussion

On 25 May 2010, Mr. Jampa Monlam, Assistant Director, was invited as a speaker during panel discussion on current human rights situation in Tibet, organized by the Voice of Tibet (VOT) at Hall of Library of Tibetan Work and Archive (LTWA), Gangchen Kyishong, Dharamsala.

Centre address on workshop

Mr. Jampa Monlam, Assistant Director, was invited to speak on current human rights situation in Tibet to a group of Tibetan college students who attended the workshop at staff mess Hall, Gangchen Kyishong, Dharamsala on 27 May 2010, organized by Tibetan Parliament and Policy Search Centre.

Talk at Leadership Training Programme

Mr. Tenzin Norgay, Personnel for UN Affairs, delivered a talk on the UN human rights mechanisms and the quest of Tibet in the United Nations to a group of Tibetan college students on 25 May 2010. The students who numbered around 60 had come from various universities in India to attend a leadership training programme in Dharamsala organized by the Delhi based Tibetan Parliamentary and Policy Research Centre. Mr. Norgay presented the United Nations and its charter and treaty based human rights protection system to the students. He also talked in depth about Tibet's quest at the UN presenting a historical account as well as the current strategies. At the end of the session he fielded numerous questions from the students who were interested to learn the status of Panchen Lama's case in the UN, philosophical debate between importance of civil and political rights as compared to economic, social and cultural rights, China's role in the UN etc.

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HUMAN RIGHTS

update

Reg. no: HP/DMA/105/2008-2010

JUNE 2010

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

VOLUME 3 ISSUE 10

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China Sentences a Tibetan Activist for 15 Years in Prison

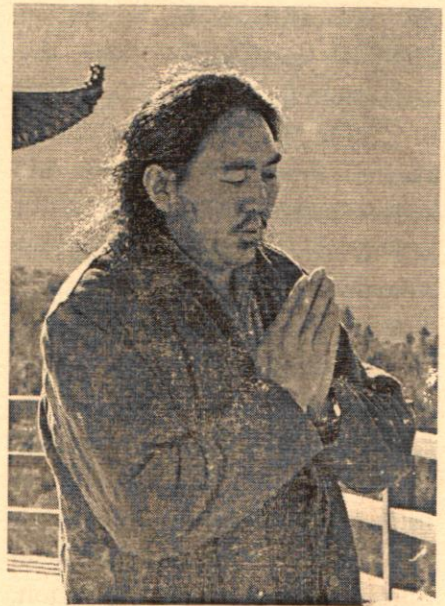
On 24 June 2010, a Chinese higher Court sentenced a Tibetan environmentalist and a model philanthropist to a 15 year prison term on charges of grave robbing and dealing in looted antiquities, according to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD). He had been detained by Chinese authorities on 3 January 2010 and has since been held in detention.

Chinese authorities are exercising extremely tight controls over Tibetan intellectuals—an echo of the massive security crackdown following rioting in the capital, Lhasa, in 2008.

Charges against Karma Samdrup were instigated after he voiced support for his two brothers who were detained for accusing local officials in eastern Tibet of poaching endangered species. The revived charges stem from an incident in 1998 involving the purchase of allegedly looted artifacts, for which Karma was briefly detained but never charged. The charges were not pursued until this year.

Karma Samdrup was sentenced to a 15 year prison term with deprivation of political rights for five years and fined 10,000 yuan (\$1,500) after a three-day trial which lasted until

midnight on 24 June, lawyer Pu Zhiqian told The Associated Press.



Karma Samdrup (photo: High Peak Pure Earth)

"I want to appeal, I have to appeal," Karma Samdrup's wife, Zhenga Cuomao, (Dolkar Tso) quoted him as saying after the verdict was handed down at the court in remote Yanqi county in the Xinjiang region adjoining Tibet.

Pu complained of irregularities in the trial, including witnesses who testified against Karma Samdrup that defense attorneys did not recognize.

Karma Samdrup's wife and lawyers have accused police of torturing him in custody. In his statement to the



Chime Namgyal (picture: Woesser)

court, he said that during months of interrogation, officers beat him, deprived him of sleep for days and drugged him with a substance that made his eyes and ears bleed, said the source.

Dolkar Tso (Chinese: Zhenga Cuomao) said "I cannot recognize him anymore. I can only recognize his voice." He used to be so tall, so strong.... Now he looks so fragile."

Karma Samdrup was recognized as the philanthropist of the year in 2006 by the Chinese state, the dedications for which was broadcast in CCTV. He also received several awards from abroad for his achievements and conservation activities. Pu said that the allegations stem from purchases that Karma Samdrup made of carpets, wooden artifacts and other antiques at a shop in Urumqi, the capital of Xinjiang. He added that Karma Samdrup bought the items because he was interested in them as a collector, but did not know that they had been plundered from graves in the region.

Karma Samdrup's younger brother, Chime Namgyal, is reportedly serving a 21-month sentence in a labor camp on the vague charge of harming national security. His older brother, Rinchen Samdrup, was scheduled to be tried on a similar charge on the appointed day, but that date has been postponed.

(Portion of this article are credited to NY Times)

Chinese Authorities Enforce a Broader Crackdown on Tibetan Cultural Figures

Three Tibetans brothers were facing the problem of incarceration in Tibet because Chinese authorities accused them of doing illegal activities in the County; they were pillars of their community who steered clear of politics. Mr. Karma Samdrup had become a rich philanthropist and planned to donate part of his immense Tibetan art collection to a state run museum.

This month, however, Mr. Samdrup, 42, appeared frail and gaunt after six months in police custody on accusations of grave robbing and dealing in looted antiquities, a charge that had been originally dropped 12 years ago by the police.

According to his friends and relatives, Karma's real crime was to save his brothers from labor camp and torture and their punishment for accusing a local police chief of hunting protected animals in a Tibetan nature preserve.

Tibetan Centre for Human Rights and Democracy (TCHRD) considers that such prosecution of Mr. Samdrup and his brothers is part of a broader assault on prominent Tibetans around China—a campaign that has sent a chill through a community that once thought itself immune to the heavy hand of Beijing.

Karma Samdrup and his brothers' cases might not have been noticed outside Tibet if it were not for the stature of Mr. Samdrup, a darling of the official media whose organization has won grants from Ford Motor,

Friends of the Earth and a foundation run by the film star Jet Li.



Richen Samdrup (Photo: Woesser blog)

Those who are following Mr. Samdrup's predicament said the authorities were simply trying to silence him. "Even by Chinese legal standards, the prosecution's case is thin at best," said Nicholas Bequelin, a researcher at Human Rights Watch in Hong Kong. "Experience tells us the outcome has already been decided."

The Chinese government has stepped up the targeting and imposed more restrictions and control on groups of artists, intellectuals, students, and business people since the spring 2008 protest in Lhasa which spread like wild fire into all regions of Tibet. Scores of intellectuals and cultural figures have been detained and sentenced to prison on charges of subverting state power or seeking to "split" Tibet from mainland China.

Since spring the uprising in 2008, the Chinese communist government authorities have arrested or sentenced numerous Tibetan artists and singers including, Tashi Dhondup, a popular young singer, who was sent to a labor camp for 15 months for

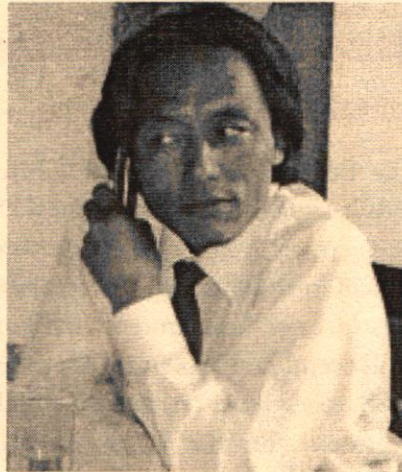
**Tashi Dhondup**

performing songs from his album entitled "Torture without a Trace" which was released in October 2009 and promptly banned.

A prominent Tibetan writer Tragyal, 47, (pen name Shogdung), an editor at a state-run publishing house in Qinghai Province was arrested on 23 April and his whereabouts have been unclear since then. Chinese authorities seized Shogdung within days of him signing an open letter criticizing the Chinese authorities' handling of the emergency response to the 14 April 2010, 7.1 magnitude earthquake that struck the Tibetan area of Kyegundu (Yushu Tibetan Autonomous Prefecture). However, it is widely believed that his arrest stems from his newest book entitled "The Line between Sky and Earth," which describes Tibet as a "place of terror."

**Tagyal or Shogdung**

Kunchok Tsephel, a government-employed environmentalist, was sentenced to 15 years in prison for "disclosing state secrets" after he was accused of writing about the spring uprising in Tibet on his website.

**Kunchok Tsephel**

Kunga Tseyang, pen name Gangnyi (gangs nyi: 'Sun of the snow') is a leading thinker, blogger, photographer and environmentalist activist of the intellectual "new generation" movement. A monk from the Labrang monastery, Kunga Tseyang traveled widely in Tibet and photographed the environmental degradation taking place on the Tibet plateau. He was arrested on 17 March 2009 and sentenced to five years in prison on 17 November 2009 by the higher court in Golog Amdo, Tibetan Autonomous Prefecture, Qinghai Province. He wrote an essay entitled 'Who are the Real Splitists?'.

**Kunga Tseyang**

A well known Tibetan film maker Dhondup Wangchen, was detained in March 2008 after making a documentary film entitled "Leaving Fear Behind." He interviewed Tibetans in Tibetan areas of Qinghai, who expressed their views on the Dalai Lama and the upcoming

**Dhondup Wangchen**

Beijing Olympic Games. He was sentenced to a six years prison term.

Karma Samdrup, a model philanthropist was arrested on 3 January 2010 and sentenced to 15 years in prison on 24 June 2010 on charges of grave robbing and dealing with antiquities. He is a noted philanthropist with much generosity who lavished money on numerous charitable causes.

Karma Samdrup encountered trouble when his two younger brothers, Rinchen Samdrup and Jigme Namgyal criticized a police official, who led a hunting party into a nature preserve. His brothers started their own environmental group, which tried to bring public attention towards illegal hunting of animals. His two brothers were jailed in August 2009.

According to the International Campaign for Tibet ('ICT'), Chinese authorities have arrested or detained more than 50 Tibetan intellectuals and cultural figures, including poets, bloggers, songwriters, environmentalists, film makers, and artists. Fears are mounting that the Chinese authorities are targeting such people to suppress intellectual and artistic freedom.

TCHRD Commemorates 13th UN International Day in Support of Victims of Torture

The United Nations has designated 26 June as the International Day in Support of Victims of Torture and today marks the 13th anniversary of the day. Attaching importance to this anniversary, the Tibetan Centre for Human Rights and Democracy (TCHRD) commemorates the day to stand in solidarity with the victims of torture and recognize the pain and suffering of victims and survivors of torture throughout the world. The day reminds us that torture is a crime and provides us with an opportunity to stand united and voice our opinion against torture, a cruel violation of human rights and human dignity.

Adopted by the UN General Assembly in 1984, the UN Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT) entered into force on 26 June 1987. It was an important step in the much-needed process of globalizing human rights and acknowledging that torture, and all forms of inhuman or degrading treatment or punishment, are absolutely and universally illegal and should not be condoned. There can be zero tolerance for torture. In 1997, the United Nations General Assembly decided to mark this historic date and designated 26 June each year as the International Day in Support of Victims of Torture. The Convention obliges States to make torture a crime and to prosecute and punish those guilty of it. It notes explicitly that neither higher orders nor exceptional circumstances can justify torture.

The People's Republic of China (PRC) signed and ratified the UN Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT) on 12 December 1986 and 4 October 1988 respectively. Yet, torture and ill-treatment continue to be endemic and a regular feature in the Chinese administered network of prisons and detention centres across the Tibetan plateau.

Torture, cruel, inhuman or degrading treatment appears to have become a central element of state agents' treatment of Tibetans perceived as being in opposition to the Communist regime and those attempting to exercise their rights to freedom of association, peaceful assembly and expression. Tibetans who voiced their support for the exiled Tibetan leader, the Dalai Lama or have divergent views to those of the Communist regime have been primary targets of torture, ill-treatment or other forms of human rights violations. Chinese Public Security Bureau (PSB) and People's Armed Police (PAP) are repeatedly using torture as a means of intimidating, investigating and extracting information or confessions from real or perceived offenders and detainees. Over the years, TCHRD has recorded numerous cases of Tibetans having died directly as a result of torture. The Centre has also documented cases of suspected extra-judicial killings at the hands of Chinese security forces, as well as many Tibetans having died shortly after being released from Chinese custody, during which they

were subjected to inhumane torture. The Centre is highly concerned about the well-being and safety of the prisoners of conscience and detainees involved in the recent spate of protests.

Recently China issued new rules that make it clear that evidence with unclear origins, confession obtained through torture, and testimony acquired through torture and threats are invalid in criminal prosecutions and such evidence would be thrown out in death penalty cases that are under appeal. This is the first time that Beijing has explicitly stated that evidence obtained under torture or duress is illegal and inadmissible in court. The government issued two new sets of procedures—the first covers evidence in cases subject to the death penalty, and the second governs evidence obtained under duress in all criminal cases. However, recent cases illustrate that convictions in the Chinese court system are strongly dependent on confessions, motivating police forces to use torture. For instance, Karma Samdrup, a Tibetan environmentalist once praised and named philanthropist of the year in 2006 by state broadcaster CCTV, was sentenced to 15 years in prison, deprivation of political rights for five years and fined 10,000 yuan (\$1,500) on flimsy charges of grave robbing and dealing in looted antiquities. In his statement to the court, he said that during months of interrogation, officers beat him, deprived him of sleep for days on end, and drugged him with a substance that made his eyes and ears

bleed, all part of an effort to force him to sign a confession. His wife estimates he lost at least 40 pounds in police custody. This latest case highlights official rampant use of torture to extract confession despite the official pronouncement of a new regulation to invalidate such evidence. Such continued use of torture and ill-treatment in the conviction of suspects calls into question the efficacy of the new regulation.

The CAT requires states to make torture illegal and provide appropriate punishment for those who commit torture, however, in Tibet and in China torture takes place unabated amidst a political culture of impunity. The use of electric prod, pricking cigarettes on the body, beating, hand or thumb cuffs, feet manacles, aerial suspension, exposure to extreme temperature, long periods of solitary confinement, sleep deprivation, violent beating, forced labour and forced exercise drills are few of the commonly used techniques employed by the Chinese authorities from the time of arrest to the detention centre. As terrible as the physical wounds are, the psychological and emotional scars are usually the most devastating and the most difficult to repair. A subtle form of mental torture is being used on prisoners in Tibet. Some typical debilitating symptoms of psychological torture include: sleeplessness, headache, fatigue, chronic musculoskeletal pains, gastrointestinal problems, neurological disorders and sexual dysfunction. The long term psychological effects of torture may be manifested by symptoms such as post-traumatic stress disorder, depression, anxiety, alcoholism and substance abuses. Disturbing cases of

suicides due to excessive mental humiliation and psychological trauma continue to surface.

TCHRD demands the government of the PRC to implement the recommendations made by the UN Special Rapporteur on Torture to eradicate torture and "to ensure torture survivors' right to full reparation with special attention to medical and psychological needs." The Centre also calls on the government of the PRC to take the necessary steps to sign without delay and thereafter effectively implement the Optional Protocol to the UN Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. The Centre expresses its support for the universal prohibition against torture and ill-treatment and respect for human rights.

3 More Tibetan Monks Arrested in Jomda County

Three more monks of Wara Monastery, Thangpu Township, Jomda County (Ch: Jiangda xian) in Chamdo Prefecture, "Tibet Autonomous Region" ("TAR") were arrested on 7 June 2010 under suspicion of leading and instigating protests in Jomda County in 2008 and 2009, according to reliable information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

The County Public Security Bureau (PSB) summoned monks, Kelsang Dhargay; 32, Tashi Lhundup; 22 and Tashi Wangdue; 35 to the PSB head quarters for interrogation after review of their cases of protesting in 2008 and 2009. The three monks are confirmed to have been arrested after being

interrogated at the County headquarters.

In May last month, Chinese PSB arrested four monks, Thinley, 25, and Nangsey, 27, from their room whereas Soegon, 26, was arrested for sounding an alarm on the arrival of PSB into the monastery. Kelsang Gyurme, 29, whom the PSB officials were looking for could not be traced in the monastery and was later arrested from his home. All the four monks were students of Buddhist philosophy at Wara Buddhist College that comes under Wara Monastery. The four monks are currently detained at Jomda County PSB Detention Centre.

On 16 May, the PSB officials came again to Wara Monastery and detained two senior monks: Sonam Gonpo a.k.a Soegon, 40, and Tagyal, 29. The two are known to have been arrested for their failure to "educate" the monks of the monastery under China's "patriotic re-education" campaign launched at the beginning of April 2008. There is no information on where the two monks are currently held.

In March this year, the authorities in Jomda County arrested 2 Tibetan monks who were accused of setting ablaze a government vehicle on the night of March 10, 2010, the 51st Tibetan national uprising day.

On 3 April 2008, monks of Wara Monastery in Jomda County confronted and challenged the "work team" from carrying out a "patriotic re-education" campaign by saying "even at the cost of our lives we will never defame and denounce our religious leader, the Dalai Lama." According to sources, many of the Wara Monastery's monks were in the forefront during the 2008 protests in Jomda County when they were blocked by the People's Armed Police (PAP) from advancing towards the main county market to proceed with their protest.

China Bans Religious Practice in Tibetan Schools in TAR

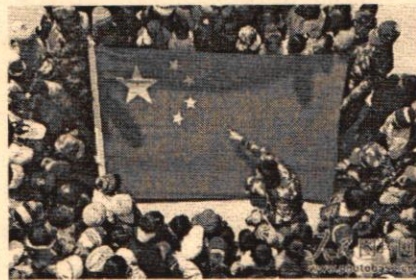
Following the crackdown on the 2008 uprising in Tibet, Chinese local authorities in Tibetan Autonomous Region ("TAR") banned religious practices in all Tibetan schools run by the government, according to reliable information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

The Chinese government in "TAR" has banned religious practice in Tibetan schools of primary, middle and higher through implementation of patriotic re-education campaigns and other activities following the 2008 uprising in Tibet. On 24 April 2008, Chinese authorities organized a number of activities in the schools, including re-education campaigns in "TAR" to bring about feelings of nationalism towards communist ideology and its government.

According to the campaign, the students are not allowed to keep any religious materials on the school compound, including dormitories, classrooms, and even in their pockets. The students are frisked by the school disciplinarians during the morning assembly and are banned from visiting any monastery and temple. Those students found to break the rules under the patriotic re-education campaign are being expelled from the school without any explanation.

Slogans of the campaign include: "separatism and riots are obstacles," "development and stability leads to the people's prosperity," "against separatists," "maintain stability," and "promote development," according to

a former student of Lhasa middle school, who recently arrived at Nepal Tibetan Reception Centre.



Patriotic re-education campaign in action at School

The Chinese work team held meetings with staff at schools within "TAR" to implement the patriotic re-education campaign through various competitions—some between classes and some with other schools. The organizers awarded big prizes for the winners.

According to reliable reports, school staff punishes those students who do not take part in the competition and they are fined money and forced to clean the school compound. The school administrators screened documentary films of old age Tibetans and modern developing Tibetans to the students and also held elocution and debate among the students on patriotic re-education topics.

Students are forced to denounce the Dalai Lama by signing a document against splittism. Ninety percent of students have expressed disdain towards this massive patriotic re-education drive in "TAR" schools, according to source.

A Tibetan Writer Freed from Detention Centre

Tibetan Centre for Human Rights and Democracy (TCHRD) has received confirmed information that China has released a Tibetan student of National Minorities' University of Lanzhou after a long month in detention on 8 May 2010.

According to sources, Druklo (pen name – Shokjang) was released from detention after being tortured by the police. His physical state is very poor and it is not possible for him to resume his usual intellectual capacity to write. Druklo was subjected to deprivation of sleep and long sessions of interrogation in the Detention Centre

The local authorities forced him to accept that he had connections with the Tibetan Youth Congress (TYC), the largest pro-independence group in the Tibetan exile Tibetan Community. The Chinese consistently accused TYC of being a "terrorist" group during the long and harsh interrogation session. He was also accused of having connections with Shingsa Rinpoche, a Tibetan Lama at Sera monastery in south India, who runs a Tibetan language website-www.wokar.net which published articles written by Tibetan writers from inside Tibet. But Shokjang rejected all the accusations.

Druklo was arrested along with Tashi Rabten on 6 April, 2010; around 16 Public Security Bureau officials arrived in the university hostel and ransacked students' room and confiscated mobile phones, laptop computer and books. He is also co-editor of the banned literary magazine the Shar Dungi (Eastern Snow Mountain).

Three Tibetan Writers Severely Beaten by Chinese Police

Three Tibetan writers are receiving hospital treatment after being severely beaten and detained while dining at a restaurant in Chengdu, according to reports received by the Tibetan Centre for Human Rights and Democracy (TCHRD). The three Tibetan writers were identified as Goyun, Thuram Gedun Sangpo, both from Kham and members of the Tibetan Pen Association and editors of the annual magazine *Tibet and Puryal kyi Namshey* (Soul of Ancient Kings), and their friend Sertha Sherab, a freelancer.

According to sources, around 11:30PM (Beijing Standard Time) on 5 June 2010, three police vehicles carrying a group of plainclothes officers suddenly stopped in front of the restaurant where the three men were dining in a section of Chengu primarily inhabited by Tibetans. The civil dress officers entered the restaurant and arrested Goyun, Thuram Gedun Sangpo, and Sertha Sherab. The three were reportedly threatened and sprayed with a gas which rendered them unconscious. They were detained, brought to a detention centre, and reportedly beaten and tortured during interrogation by the Chinese police.

The Chinese police confiscated all their valuables—mobile phones, cameras, wallets, and identity cards. The police continuously beat them and threatened them with guns pointed at their foreheads, while asking question like “what is your current work and political participation?” Sources said that the

police beatings became more severe when the three writers asked what they had done wrong. All three were reportedly tortured with electronic equipment in order to extract confessions.

After failing to find any evidence of criminal activity, the Chinese authorities released the three Tibetan writers at 10:00AM (Beijing Standard Time) the next morning. Before their release, however, Goyun, Thuram Gedun Sangpo, and Sertha Sherab were warned about being subject to re-arrest at any time.

Tibetan Arrested in Pelyul County

Tashi Dorjee, 46-years-old, an educated Tibetan who was born in Pelyul County and was also a Chinese government civil servant, was detained in Pelyul County, Kardze Tibetan Autonomous Prefecture (“TAP”), Sichuan Province in 2009 and he has been struggling for justice ever since. Chinese authorities refused to explain the allegations to his brother who lives in Chengdu, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

In 2006, Tashi was appointed Director of “Regional Tibetan Sports Association” (RTSA), which was established by the local Tibetans. The RTSA organizes different sport competitions among the villagers,

such as horse racing, running races, tug-off war, among others.

Tsering Norbu, younger brother of Tashi usually living in Chengdu, visited Tashi in the Detention Centre but Chinese authorities refused to allow a meeting and accepted his food and other things for him. Norbu asked the reason of his brother’s arrest but authorities said “you will come to know later as he was involved in political activities.”

His supporters are very concerned about his life in the Detention Centre and wanted to know the reason of his arrest. Local Tibetans suspected that the detainment stems from the flag of the RTSA, which he made the symbol of his organization. The flag is painted with two snow lions on a red cloth background.

Tashi is an educated Tibetan and government civil servant who helped out poor Tibetans in the villages and he also sponsored the Dokhor Sakya monastery which consists of more than two hundred monks. He was running a big shop at the village and sends all its profits to support the Dokhor Sakya monastery.

Chinese local authorities closed down the RTSA organization after Tashi was arbitrarily arrested and put in Chengdu Detention Centre, where he is still currently being held.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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Six Family Members Arbitrarily Detained and Sentenced Over Their Activism

The Tibetan Centre for Human Rights and Democracy (TCHRD) strongly condemns the Chinese authorities' incomprehensible attack on Karma Samdrup and several members his family. In a span of less than one year, six members (three brothers and three cousins, all male) of a single family have been arrested, sentenced, and reportedly tortured—actions which can only be characterized as official reprisal for their activism. Four of the six are serving prison or “re-education through labor” sentences; at this time the whereabouts and well-being of two others remain unknown.

In pursuing arbitrary, targeted attacks against the family over the peaceful exercise of their fundamental human rights, the Chinese government is in flagrant violation of their obligations under the Chinese Constitution and the International Covenant on Civil and Political Rights. Furthermore, the cruel and inhumane treatment and systematic denial of due process seen in the cases at issue run afoul of Chinese Criminal Procedure Law as well as numerous international norms regarding the treatment of prisoners and the right to a fair trial.

The family's plight has drawn international attention as particularly alarming, as the family was once lauded by the Chinese Communist Party (CCP) as ideal Tibetans who steered clear of political matters. The



Karma Samdrup (pic: NYT)

targeted persecutions by Chinese government officials raises resounding concerns over a growing trend of severe punishments for anyone seen as defying their authority.

The family's trouble started when Chime Namgyal(38) and Rinchen Samdrup (44), two brothers who ran an award-winning environmental NGO in their home village of Gonjo County, Chamdo Prefecture, “Tibetan Autonomous Region” (“TAR”), accused a local police official of poaching endangered species. In a flagrant act of official reprisal, Chinese police imprisoned Jigme and Rinchen on 7 August 2009. In November, Chime, who is disabled, received a sentence of 21-months of “re-education through labor” (RTL) for “harming social

stability." Jigme's offense was illegal collection of information about the environment, which he allegedly shared with the "Dalai clique." China's RTL system has been widely criticized as contrary to numerous international norms because accused persons are sentenced without any trial, due process, or legal defense. Human Rights experts characterized the charges against Jigme Namgyal as a cause of potential embarrassment to the local authorities rather than a threat to national security.



Chime Namgyal (picture: Woesser)

On 3 January 2010, Chime's older brother Karma Samdrup, a prominent businessman and award-winning philanthropist known as the "King of Heavenly Beads," was imprisoned on trumped up charges of grave-robbing. Karma's arrest occurred shortly after he spoke out about his brothers' cases after visiting them in prison and hearing about their horrific mistreatment at the hands of Chinese authorities. The charges against Karma stem from his purchase of artifacts in Xinjiang in 1998 — charges promptly dropped by Chinese authorities due to lack of evidence and the fact that Karma had a

license to deal in such items. The re-initiation of charges over a decade later can only be regarded as an official reprisal for speaking in his brothers' defense.

After six months of incarceration, during which he endured severe beatings and torture by Chinese authorities, on 24 June 2010 a court in Xinjiang sentenced Karma to 15 years imprisonment and deprivation of his political rights for five years. Dolker Tso, Karma's wife, estimates he lost at least 25 kgs while in custody.

Karma's trial was replete with irregularities and has been widely criticized by international human rights observers for violating China's own criminal procedure laws. He was denied the right to meet anyone, including his lawyers, for more than six months after his arrest. Karma's only meeting with his lawyers occurred on the eve of his trial—a meeting that lasted only 30 minutes, and was monitored by police officers in the room. Evidence was altered, a "mysterious witness" suddenly appeared on the second day of the trial, and the judge refused to delve into Mr. Samdrup's claims of having been beaten and drugged during his 6-month period of pre-trial detention. "The court completely ignored the facts, trampled on the legal system and violated Karma's humanity," said Pu Zhiqiang, Karma's lawyer. The Chinese language opinion in Karma's case was made available within hours of the sentencing—strongly suggesting that the decision was "preordained," according to a Human Rights Watch observer.

On 3 July 2010, ten days after Karma's sentencing, the Chamdo

Intermediate People's Court sentenced environmentalist Rinchen Samdrup to five years in prison on charges of "incitement to split the country" for posting an article about the Dalai Lama on his website. Rinchen's family members were refused permission to see him and his lawyer, Xia Jun, had not been able to meet with him since his first court appearance in January 2010.



Rinchen Samdrup (pic: Higher Peak Pure Earth)

Three cousins have also been the target of official governmental reprisals in recent months. After organizing a group to petition in Beijing on Rinchen Samdrup's behalf, Sonam Choephel was sentenced to one and a half years of re-education through labor. In March 2010, Rinchen Dorje, a Buddhist monk, was arrested on vague and unspecified charges while meditating in a cave as part his hermit vows. At the time of this writing, Rinchen Dorje's whereabouts and well-being remain unknown.

On 5 July 2010, the sixth member of the Samdrup family was arbitrarily deprived of his personal freedom. Tashi Topgyal, a teacher in his early thirties, was seized by a dozen Chinese security personnel from a home in Lhasa, where he had traveled seeking information on the whereabouts of Rinchen Dorjee. According to reports, Topgyal had traced Rinchen to a hospital in

Xinjiang. Chinese Police explained that Rinchen's burns were the result of electric prods used on him during an alleged escape attempt.

Some analysts suggest that persecution of the Samdrups may be more attributable to local officials than central authorities in Beijing. Nevertheless, the TCHRD calls on the Chinese government to investigate the cases of Karma Samdrup, Chime Namgyal, Rinchen Samdrup, Sonam Cheophel, Rinchen Dorjee, and Tashi Topgyal—cases which apparently fall far short of due process standards under both Chinese and international law. The plight of the family illustrates the hollowness of the Chinese government's claims of "remarkable progress in the improvement of its legal system."

TCHRD calls on the Chinese government to live up to its policy commitments regarding the enjoyment of civil and political rights in its recently unveiled National Human Rights Action Plan 2009-2010. The Centre deems these miscarriages of justice as particularly troubling given China's new laws regarding the inadmissibility of evidence with unclear origins and confessions obtained through torture and intimidation. These cases call into question the efficacy of China's commitment to improve its human rights record.

Banned Lyrics, Reactionary Songs

How Beijing distorts and uses Tibetan performing arts?

-By Bhuchung D. Sonam

In September 2008, Tashi Dhondup — a gifted 30-year-old singer from Amdo in north-eastern Tibet — was detained at gun-point by the Chinese authorities while his wife wept and clung to a police officer's legs in an attempt to save him. Dhondup was accused of composing 'subversive songs' with 'counter-revolutionary content' in his music album *Torture Without Trace*. He was detained and beaten for over a week by police in Xining.

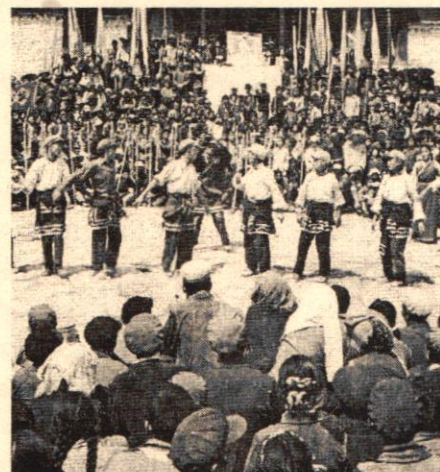
In one of the songs titled *Unable to Meet Dhondup* sings:

When I think about it I am
unfortunate
I am unable to wave the Snow Lion
Flag
Even though I wish, I have no
freedom
If I think about this I am unfortunate

Ever since the People's Liberation Army first marched into Tibet in 1949-1950, the Chinese Communist Party (CCP) has used propaganda to legitimize its occupation of Tibet and educate the masses on the virtues of its version of socialism. One means to achieve this has been music which overcomes the language barrier and has the power to convey any message immediately. Taking a cue from Lenin, who said that literature and art are "a screw in the whole machine," the Chinese authorities

have employed music as a core component of State propaganda.

In the 1950s and '60s massive public song-and-dance campaigns were staged to disseminate political ideology through lyrics and to convince the people of the supposed benefits the CCP had brought to the people. "Music is no longer an end in itself, but a vital weapon in the struggle," said Mao while encouraging a 'cultural army' of musicians and other performing artistes to carry out large-scale uniformed performances with 'passion and conviction' to spearhead the revolution.



Tibetan students dance during the Cultural Revolution (filepic:phayul.com)

Dance Troupes — mostly composed of young Tibetans taken to China and trained by Chinese teachers to sing in high-pitched Chinese operatic style — were used to disseminate ideological and political propaganda. These troupes travelled to the remotest regions throughout Tibet to stage 'developed' and highly-sinicized versions of traditional music dressed in hybridized costumes.

Revolutionary songs were taught to adults during PRC's endless the political campaigns, at meetings, and to children in schools, both to impart ideological education and also to teach

political and cultural mayhem in the form of the Cultural Revolution. Even Hu Yaobang's liberal policies after his historic Tibet visit in May 1980 did little to heal the wounds.

expressionless facial features – conforms to Chinese, not Tibetan aesthetic ideals. What we see there is not Tibetan folk-culture at all, but a modern Chinese cultural idiom masquerading as Tibetan.”



Musician Tashi Dhondup's album "Torture Without Trace"

Chinese language as the songs were primarily composed in Chinese and then translated into Tibetan. Lobsang Dekyi, who grew up in Shigatse in central Tibet in the 1950s and 1960s, told Tibet Information Network that "these songs were [the Communist Party's] own creation, composed with music and with political meanings and all, but when performing these songs, while inaugurating schools in China or while organising ceremonies, they would say that they were performing Tibetan folk songs."

During the Cultural Revolution (1966-76) the traditional performing arts were completely banned. Anyone singing Tibetan songs were forced to undergo struggle sessions and publicly humiliated as harbouring 'bourgeois habits.' Even Dance Troupes were ordered to sing only Communist songs approved by Beijing.

Tibetan music and the performing arts never recovered from the years of damage, exacerbated by the decade of

In The Ideological Impact on Tibetan Art, Per Kvaerne — a professor of the History of Religions at the University of Oslo — talks about an official festival of folk culture in a district of Amdo in the late 1980s. During the festival Tibetan folk-performances, Chinese pop, disco and break-dancing dominated the programme in the local Palace of Culture for two full nights. The intention was to showcase diversity and equality between the nationalities' culture, and to express their happiness under the leadership of the Party.

However, Kvaerne writes that there was a "more subtle message, an essential meaning which was conveyed by the dress of the dancers, which was just as gaudy and unrealistic as any to be found... Official folk culture in contemporary China is entertainment, circus, show – nothing more. Further, the personal appearance of the dancers – their heavy make-up and

Kvaerne adds that "as row upon row of [Tibetan] young women and men, who were dressed up in imitations of Tibetan chupa, filed before the local nomenclatura, one was struck not only by the incongruity of Chinese pink straw hats as part of Tibetan dress, but on a deeper level one realises that one is witnessing a call to blind political obedience, collective existence and cultural uniformity."

In today's globalized world, Tibetan music is still used by Beijing to drive home political messages. Anyone not toeing the official line is barred from public performances, persecuted, arrested and imprisoned.

Beijing, however, maintains a roster of 'acceptable' Tibetan singers whose songs they consider exemplary. But, writes Tsering Shakya in The Struggle for Tibet, the list has never changed. "The official diva of the Tibetan song is Tsetan Dolma, who has officially been the most loved of all Tibetan singers since the 1950s. Musical tastes may have changed, but Tsetan Dolma is still championed as the number one singer and appears regularly in every political event, even though many people despise her music."

On 10 March 1993, Zeng Jian-Hui, vice-minister of the Propaganda Ministry of CCP Central Committee said, "We

should expand our sphere of influence; in particular, we should infiltrate our propaganda into the mainstream life of the west. Firstly, we should continue to send Tibetan scholars and Tibetan singing and dancing troupes abroad to lecture and perform." 'Singing and dancing Tibetans' come as handy tools for PRC to expand its influence abroad, to legitimise its rule in Tibet, to prove how happy the Tibetans are in Tibet and finally to show that Tibetan culture is fully protected.

This reverses reality. Like other aspects of Tibetan life, traditional music and performing arts are being stifled by constant official censorship, deliberate distortion and comprehensive sinicization. Tibetan musicians who do not reinforce Beijing's propaganda and campaigns are persecuted.

In January 2010, the authorities sentenced the singer Tashi Dhondup to 15 months' 'reform through hard labour.' Earlier, in March 2008, another young Tibetan singer, Dolma Kyi from Golog, was arrested for composing and singing 'reactionary songs'. Likewise, in May this year a list of 27 popular Tibetan-language songs were banned in Tibet, whether in audio or videodisk format, or as digital media files on people's cell phones.

"Anyone possessing the illegal music or videos will be severely dealt with," the authorities warned.

But no matter how harsh Beijing imposes its crackdown on Tibetan lyrics or how many times the CCP may smash the strings of our danyen, songs will be sung and music will flow from occupied Tibet through the ramparts of the Himalayan range.

Patriotic Reeducation Leads to Monk's Suicide

Tibetan Centre for Human Rights and Democracy (TCHRD) has received confirmed information that Ngawang Gyatso, a 70-year old monk of Shag Rongpo monastery in the Nagchu County, Tibet Autonomous Region "TAR" committed suicide on 20 May 2010 due to constant religious oppression in the monastery.

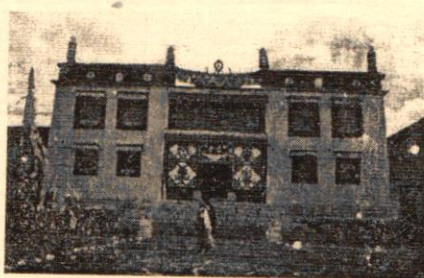


Image of Shag Rongpo monastery

Ngawang Gyatso, left a "suicide note" but the Chinese authorities confiscated it and authorities even warned the monks not to discuss the suicide. The monks were threatened and forced to explain Ngawang Gyatso's death as a "natural death," according to the source.

The suicide of Ngawang Gyatso is likely due to two factors: the massive patriotic reeducation campaign and the arrest of the monastery's head Lama, Dawa Rinpochen. According to another source, Gyatso took his own life because of depression and the oppressive security measures carried out against Tibetan monks.

In the aftermath of mass uprising by the Tibetan people beginning March 2008, the Chinese authorities have yet again re-energized its notorious patriotic reeducation campaign directed at the monastic community. The campaign has earned notoriety in the past for its lethality and ability cause monks and nuns psychological trauma. As a direct counter measure to the spring 2008 pan-Tibet protests, the Chinese authorities immediately unleashed a reinvigorated "patriotic reeducation" campaign in the monastic community. Still mentally wounded monks and nuns after witnessing a brutal crackdown in the form of indiscriminate shooting and killings of Tibetan demonstrators, the monks were further subjected to humiliation and mental agony during the "patriotic education" sessions. The extreme humiliation and psychological trauma caused by the content of the campaign, which forces monks to denounce the Dalai Lama as a separatist, led to the suicides of several monks and nuns.

Heavily armed security forces stormed monasteries across Tibet to crush the strong voice of freedom by monks. Monks and

nuns were brutally beaten at gun points in front of fellow monks to “filter” out the leaders and initiators of the demonstration.



Head of Shag Ronpo Monastery, Dawa Rinpoche

The monastic community has been vociferous in the pan-Tibet protests for they came out in the streets in huge numbers. In order to make strong cases against the monks, the authorities reconstructed scenes of monks committing crimes in the monastery to be recorded on video which were to be later used as propaganda material.

In eastern Tibet, especially in Ngaba region, the security forces search for the Tibetans who sent pictures to the outside world which became crucial evidence of the brutal crackdown by the security forces in quelling Tibetan protests. The pictures highly embarrass Chinese government, because it claims to use “restraint” in its dealings with demonstrators.

The monasteries in the region came under heavy scrutiny by government officials looking for computer equipment suspected to be used by the monks to send pictures to the outside world through the internet. In search of this evidence and also in video recording reconstruction of scenes of monks committing crimes, the

monks were subjected to extremely cruel, inhumane and degrading treatment.

Anti Dalai Lama campaign

At the Third Tibet Work Forum held in 1994, the Chinese authorities identified the Dalai Lama as a “serpent’s head”. Anti-Dalai Lama campaigns were initially implemented in 1996 with monasteries and nunneries as initial targets. Monks and nuns in Tibet are subjected to political indoctrination where they must denounce the Dalai Lama. The campaign later spread the lay community as well.

Since 10 March 2008, the campaign was reinvigorated and intensified gravely in the monastic institutions either alongside “patriotic reeducation” or as an individual campaign. Tibetan people revere the Dalai Lama as their spiritual guru as well as the temporal head despite the fact that the Dalai Lama has been in exile for several decades. The authorities launched vitriolic attacks on the persona of the Dalai Lama and demanded the lay as well as the monastic community to denounce him as a “separatist” and the sole instigator behind the spring 2008 protests in Tibet. This turned out to be the ultimate push for many monks and nuns to commit suicide as they had already witnessed brutal crackdown on the demonstrators which included family members and colleagues, and to denounce the Dalai Lama was beyond their reason to live.

After Chinese police arrested Dawa Rinpoche and four other monks of Shag Ringpo monastery from Lhasa on 17 May 2010, around 50 Chinese “work team” officials arrived at the monastery to conduct “patriotic re-education campaign.” The team was heavily guarded by more than 150 armed security personnel visible during the session. The monks were given terse orders to keep incommunicado with the Dawa Rinpoche and to denounce the Dalai Lama.

Dawa Rinpoche was sacked from all posts of the monastery by the Chinese authorities following accusation of consulting the Dalai Lama over the search for the 5th reincarnation of Rongpo Choeje.

Over 17 monks were forced to leave the monastery after refusing the Chinese demands on 17 July 2010. Chinese police arrested two more monks of the monastery after they confronted a Communist Party “work team” during a re-education session.

The current at monastic environment is tense and disturbing with constant security forces surveillance, according to the sources.

Training on UN Human Rights Systems

The 3 day training programme on "United Nations Human Rights System" was organized jointly through the partnership with Tibet Bureau in Geneva, Tibetan Centre for Human Rights and Democracy (TCHRD) and Geneva for Human Rights (GHR) from 20-22 July 2010.



UN Human Rights Systems at Library Hall

The program was conceptualized and financed by the Tibet Bureau in Geneva while GHR was its teaching partner and TCHRD the local coordination partner.

Objectives of the program:

To contribute to the training of trainers.

To teach participants the international Human Rights standards, the UN structure, the treaty bodies, the functioning of the Human Rights Council, its mechanisms and procedures;

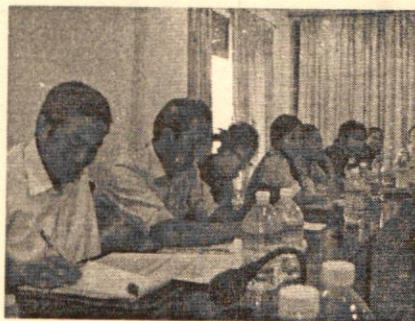
To empower participants in the use of international procedures (special procedures, treaty bodies, universal periodic review);

To facilitate the development of strategies at international level,

in order to raise awareness about the prevailing situation in Tibet. Thus to better protect those involved in Tibet in the promotion of development, social justice and human rights.

Participations:

This training program saw participation from a diverse



Workshop under progress

background of people in various capacities with direct relevance to their daily work. All the participants had genuine interest in the subject, but belong to various spectrums of the Tibetan exile community.

There were two participations from the Tibetan Supreme Justice Commission, five from Tibetan-Government-in-Exile, nine from non-governmental organizations (NGOs), two political science teachers, and three college students.

There were thirteen female participants and only nice male participants, although there were not any special announcement for it. The program also received extensive coverage in the Tibetan media, electronic, print, and video.

Talk Series on Upcoming 2011 Elections

Starting 15th of August, Jampa Monlam, Assistant Director at Tibetan Center for Human Rights and Democracy (TCHRD) and Field Officer Dawa Tsering lead a two-day long conference and open discussion on the topic of upcoming Tibetan Exile Governmental Election and the current situation in Tibet.



Audiences listening to talk series on 2011 election of Exile leaders

They travelled from Dharamshala to Dehradun, Ponda, and Rajpur. The two TCHRD members also later journeyed to Ladhak for nine days from the 20-29 of August. Both Dehradun and Ponda had a massive audience of over 100 people. 170 people were present at the Dehradun conference held at a public hall and Ponda had an estimated 120 people. Most of those who came to listen to the talk series were local members of the Tibetan Community in Dehradun and Ponda. Rajpur's discussion, which was held in a Tibetan Handicraft Hall, received an audience of around 50 people. This conference was significant and necessary to raise awareness for the impending Tibetan Exile Government elections.

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Partial list of TCHRD publications:

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Please e-mail us at office@tchrd.org or write to us on our postal address for further information.



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China Holds Conferences on Tibet's Public Security and Monastic Activities

The Public Security Ministry of People's Republic of China (PRC) organized a two-day meeting of Public Security Bureaus of the ethnic Tibetan areas in present-day China covering the "Tibet Autonomous Region" ("TAR") and the four provinces, according to the news portal Chinatibetnews.com on 20 August 2010. The two-day meeting held in Lhasa between 18-19 August 2010 assessed the results and experiences of "upholding public security, struggle against the current separatist movement, and identified current challenges facing stability in Tibetan areas."

suspected of participating in political activities were interrogated and placed under strict surveillance or detained.

During the meeting, future action plans were drawn up "to step up fight against separatists; build bodies to protect social security; increase border security; and improve communication infrastructure, uniform and skills of the public security bureaus".

United Front Work Department Conference

Prior to the public security conference, the United Front Work Department (UFWD) of the Communist Party of China (CPC) also organized a meeting between 14-15 August 2010. The meeting held at Shigatse drew heads of monastic institutions and local United Front heads in the "TAR" as well as Tibetan areas in four provinces to tighten religious institutions in Tibetan areas.

The two top level conferences are most likely follow up meetings to the Fifth Work Forum on Tibet conducted in January 2010 to implement measures to bring restive Tibet under control.



Conference on Tibet's Public Security and Monastice Activities

Tibetans: Victims of Pay Discrimination

For many Tibetan workers including Nyima, the emergence of Chinese businessmen and factories cluttering the streets of Tibet is one of the most frightening events. It is frightening because two conflicting viewpoints surface: there is the positive aspect of acquiring a job other than working on a farm, which Nyima has done. There is also the negative aspect: the more Chinese that populate the streets of Tibet, the more likely Tibetans are of becoming a minority in their own country. But, Nyima began to recognize another controversial problem when she started working for a Chinese businessman for three years before escaping to India: pay discrimination.

The factory opened by an ethnic Han Chinese businessman failed to go through proper registration with the local government. In addition, the owner knew when the inspectors would arrive so mistakes would be fixed and the image of the company would not be marred. Although many human rights violations were carried out, all of it went unnoticed.

Most of the 50 plus employees whom Nyima worked with were Tibetan, many of whom were female like her. They were given the laborious task of making vinegar from scratch. But the Chinese workers still received a higher income and more vacation days. The company's boss explained that these actions did not illustrate inequality. Instead these Chinese

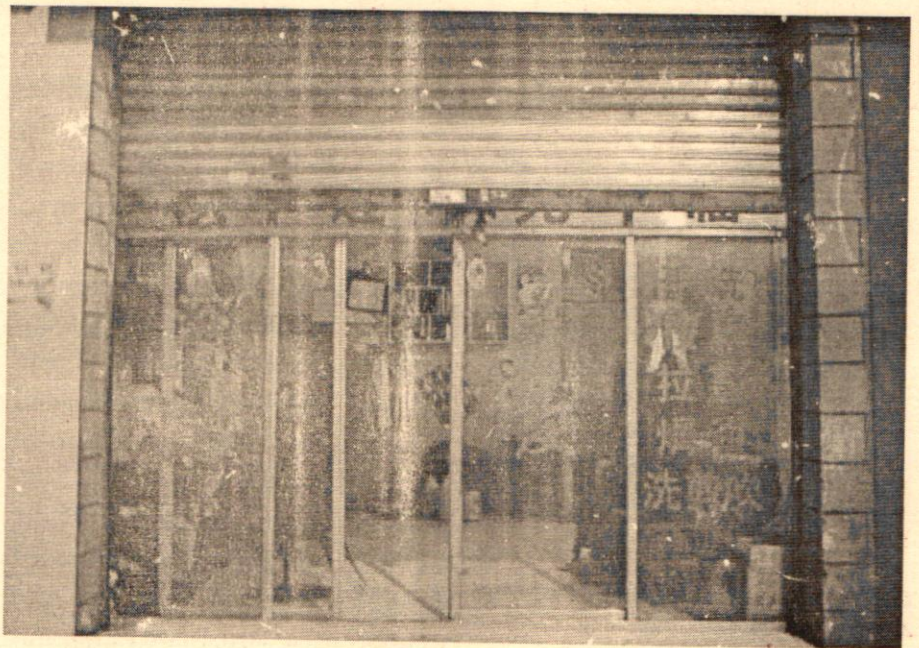
workers simply have more skill and knowledge, therefore they deserve the leverage.

The leverage for the Chinese workers included 400 Yuan more initial income than the starting income for Tibetan workers which was set at 600 Yuan. As the income increased, they could only earn as much as 2000 Yuan, while the Chinese workers' income could rise to at least 3500 Yuan. Even though they worked all-night, they were still at a disadvantage. This wage disparity, in addition to the unequal vacation days: two days leave of absence for Tibetans in one month and three for Chinese workers, and the unpaid overtime leaves little doubt that discrimination against Tibetans continues to occur in the workforce.

Increase in Brothels Leads to More Discrimination

The influx of Chinese immigrants entering the "Tibet Autonomous Region" (TAR) has grown on almost a yearly basis since the takeover of Tibet by the Chinese Communist Party (CCP). Many of these Chinese immigrants are female and are arriving with the desire to make a living the easiest way possible: by working at a brothel.

The Chinese females working at brothels in the Tibet Autonomous Region have declared that they had difficulty acquiring a job in Beijing. It was either because there were too many job seekers and too little positions open or they simply did not have the skill required to start a business themselves. So these females found their way into Tibet. Sources have reported an increase in brothels all over the "Tibet Autonomous Regions" (TAR) of Shigatse, Gangtse, Lhokha, Kongpo, Kyirong, Dingri, Dram, and the capital of Tibet, Lhasa. As



This building in Tibet is a beauty salon during the day and a brothel in the evening (Pic: Sarah Schorr)

more Chinese girls arrive to join the brothels in Tibet, the Tibetan girls who are also involved in the brothel business face higher competition. Even in this type of business, Tibetan female workers are subject to pay discrimination.

The brothels that mainly include females that range from sixteen to forty-five years of age are owned by both Tibetan and Chinese people. These brothel owners recognize that the *cost* of the girls differ greatly because Tibetans are still seen by their Chinese counterparts as barbarians by character and culture. Though that belief is subjective, it is still ingrained in Chinese citizens' minds and is one of the key factors behind the disparity in income between Tibetan and Chinese females working at brothels.

Sources reveal that men who requested the services of a Chinese girl were required to pay between 45 to 50 Yuan. If men wished to spend an entire night with a Chinese girl, they had to pay between 250 to 300 Yuan. In comparison to Chinese brothel workers, Tibetan girls are worth far less. Men who requested the services of a Tibetan girl had to only pay 25 to 30 Yuan and an overnight service would cost 150 to 200 Yuan. The maximum cost of service from a Tibetan brothel worker cost less than the minimum cost of service from a Chinese brothel worker, all because of ethnic differences and cultural influences that label Tibetans as inferior, even in the business of prostitution.

Love Buddhism, Love Tibet

There is mounting demand for religious freedom and freedom of speech all across Tibet; the Dorjee Monastery, Choejor Kyab's old home located in Tsekhog County, Malho "Tibetan Autonomous Prefecture" (TAP), Qinghai Province in People's Republic of China, is no exception.

Since 2008, Choejor has noticed the stripping away of Tibetans' human rights in the Dorjee Monastery: the right to think freely, to believe and support his or her own cause, and the right to preach his or her own religion without interference. The escalating outcries for freedom of religion and speech have been suppressed throughout the People's Republic of China. But, the current government continues to emphasize to both the Tibetan community inside and outside of Tibet and the international community that both vocal and religious freedom does exist in China.

Even when all of the monks at Dorjee Monastery joined together to protest, they could do very little to preserve their natural rights. The government would readily shut down the monastery if the patriotic reeducation of monks did not succeed. Plus Choejor adds, "The government knows we have nowhere else to go." Though the escalating riots in 2008 made many Chinese officials' actions counterproductive by drawing more international attention, the Chinese leaders within each province made sure protests were silenced. The government used the monastery's administration to discipline the monks by first arresting

few main men through a pseudo-meeting, and later reeducating everyone in the monastery through strict rulebooks issued by the Chinese government that dictated what can and cannot be done.

The patriotic reeducation program has existed for several years, it is part of the larger [*Love your religion, love your country*] campaign currently known as Law Education. Monks all over Tibet, are continuously told to denounce His Holiness the Dalai Lama in front of their peers to allow for a united China. These actions by the Chinese government only strengthen the monks' desire to join together to fight religious persecution.

Tibetan Tycoon Sentenced to Life

The events unraveled in 2008 in People's Republic of China (PRC) as an expression of free speech has now formed the most justifiable reason, in the PRC's perspective, to warrant



Dorjee Tashi (Pic: Tibetcul)

arrest. From the PRC's viewpoint, the 2008 campaign broke the law.

Just recently, this year, Dorjee Tashi, owner of the Yak Hotel in Lhasa, and son, Dorjee Tseten, after a two-year arrest without trial were placed in front of the Lhasa Intermediate People's Court for a just trial, Voice of Tibet (VOT) reports.

Previously in 2008, before the trials took place on 26 June 2010, Dorjee Tashi disappeared under the accusation of participating in the 2008 *criminal* campaign. Tashi's son, Dorjee Tseten, would soon follow his father's footsteps and get arrested 8 months after his father's disappearance.

Although the PRC accused two men of exercising their freedom of speech, the trials in Lhasa on the 26th of June were already foreshadowed to end badly. Not only did the accusation to warrant an arrest seem ridiculous, but also the lack of people defending the two men's case illustrates an error in the PRC's trial process. Yet Dorjee Tashi was sentenced to life in prison and his son, Dorjee Tseten, was given a 6 years prison term.

VOT indicates that the PRC is also accusing Tashi of having unlicensed hotels in Lhasa and Shigatse. But another source argues that Dorjee Tashi sends money to India on almost a yearly basis. Though the money is not directly associated to the Tibetan Exile Government, it is enough to spike the PRC's need to demand an arrest and a life sentence on such grounds as: political error and unlicensed hotels. In addition, there is the question of if the PRC had known that Dorjee Tashi's property

is worth around 43 million Yuan. Both father and son have been given a fair trial by PRC standards, but this standard ignores the imbalance between the crime and the punishment. A life sentence is not acceptable for a man who had *unlicensed* hotels, and participated in a non-violent act of expressing freedom of speech.

Four Students Arrested for their Publications

Tibetans in Tibet live in a time where a simple expression of concern for a situation and or an issue can lead to an arrest.



Sonam Richen

Sonam Rinchen, Sonam Dhondup, Yargay and Drakden, residents of Ngaba "Tibet Autonomous Prefecture" (TAP), will never be just recognised to the People's Republic of China CPRC as students of Barkham

Nationalities Higher Intermediate School (translated from Tibetan) or as editors of a student run magazine *Namchak* (Thunderbold). Instead they will be

forever remembered by the government as the *criminals* who administered a gathering of students to honour the 2008 criminal uprising.



Sonam Dhondup

Due to their actions which include the publication of several written pieces: poems, articles and essays that express

concern for the arrested 2008 Tibetan protestors and respect to those killed, sources report all four have been



Yargay

apprehended and sentences have been given.

Sources declare both Sonam Rinchen and Yargay are sentenced to two years in



Drakden

prison, while Sonam Dhondup and Drakden are thought to be detained at an undisclosed location at Barkham County. Their exact whereabouts remain unknown and unconfirmed.

Tibetan Monk Arrested for the Third Time

Sumrab Gyatso, 34, a lama at Mura Monastery, Machu County, Khalo Autonomous Prefecture, Gansu Province, was one of the editors of



The Re Ve Kanglam magazine. He was a member of Tibetan Mother's *Preservation of Their Mother Language*

(translation may vary). He was also the head instructor of a Tibetan School in his county of residence.

On 17 March 2008, Sumrab Gyatso was first arrested by local Chinese authorities. He was arrested under the allegations that he incited several Tibetans to oppose Chinese officials and express their concern on the treatment of Tibetans in Tibet. He was released later that year and arrested once again on 18 May of the same year in Ngaba County. He was released shortly after due to the lack of proof against his crime.

Yet again on 25 March 2010, Sumrab Gyatso was arrested for the third time, in Machu County. The authorities justified their arrest by declaring that he instigated the revolt led by a small group of middle school students in Machu County against local Chinese authorities. Though his specific whereabouts and trial dates are not known, his present location is expected to be at Tsul Township, Machu County, Khalo Autonomous Prefecture, Gansu Province.

Sumrab Gyatso

Seven Women Denied Access to Trulkul Tenzin Delek

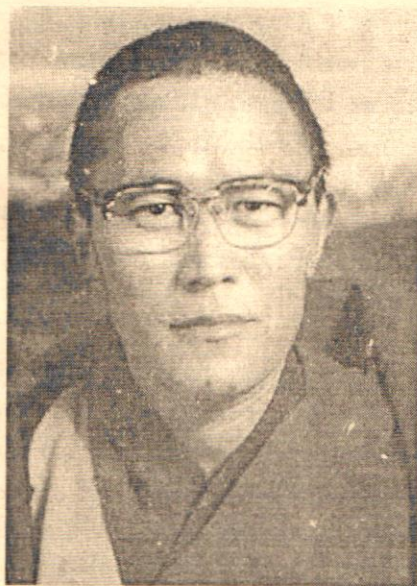
Chinese local authorities denied seven Tibetan women including his two sisters a meeting with Trulkul Tenzin Delek after they paid a visit to him in Chengdu, Sichuan Province on July 2010, according to Tibetan Centre for Human Rights and Democracy (TCHRD).

On December 2009, a group of more than thousands of local Tibetans from Lithang County and Nagchu County had made a bold appeal to the Chinese government for re-trial of his case or to transfer his prison sentence to house arrest due to heart problems from his eight years spent in prison.

Later two of his relatives were permitted to visit Rinpoche once every month.

Ven. Loga of Sera Mey Monastery said Tenzin Delek's eldest sister Sonam Chodeon, 57, along with the youngest sister Dolkar, 47, and five other women, Aba Bumo, 63, Sobo, 37, Sochoe, 47, Gyalpo, 35, and Debo, 40, appealed for a fair retrial and demanded that he be released for treatment at a hospital. They also asked for a government response to Tenzin Delek's documents which he had sent to 26 governmental offices explaining his innocence.

According to a monk, Ven. Loga and the seven females identified above including Rinpoche's two sisters Sonam Chodeon and Dolkar were heading towards Chengdu to appeal to the Chinese government for the following three points:



Trulkul Tenzin Delek

1. To appeal for re-trial of the case and demanded Trulkul Tenzin Delek's release due to health problems
2. To ask government for response to the Rinpoche's documents which they had sent to 26 government offices in April
3. To send Rinpoche for medical check up according to the rights enshrined in the constitution, due to his poor health, as per the Doctor's medical description.

Chinese local authorities rejected all three points, explaining that it is not possible to hold a re-

trail, and Rinpoche is well enough.

The seven women were sent home on 16 July with a declaration by Chinese authorities that the appropriate sentence has already been given and denied receiving any letters from Tenzin Delek,

Another Banned Face in Tibet

Banned is a word Tibetans both inside and outside of Tibet have heard repetitively. It is used almost daily by the People's Republic of China (PRC), and felt by Tibetans in Tibet as they awaken every morning to an empty picture frame where His Holiness the Dalai Lama's picture could be, but is not. His Holiness the Dalai Lama's photograph is banned everywhere. Now, Gyalwa Karmapa's photograph has followed suit.

Voice of Tibet (VOT)'s source reveals that an announcement was made by the People's Republic of China dictating that all residents of Lhasa cannot have or keep Gyalwa Karmapa's photograph. His photograph has been previously banned in the Chamdo Autonomous Region for the past two to three years before the complete ban of his photographs took place in Lhasa.

News has been released that though Gyalwa Karmapa has sought refuge in India, his family members are still under watch by the People's Republic of China and heavily monitored by the PRC's police force.

In particular, a relative of Gyalwa Karmapa who happens to also hold the position of Lama is constantly under observation by the PRC due to his status as a religious man, and his connection to Gyalwa Karmapa.



Gyalwa Karmapa

In this particular situation, not only is religious freedom taken away from Tibetan individuals in Tibet, but also the day-to-day freedom and joys are stripped away from Gyalwa Karmapa's family members in Tibet since they are watched and scrutinized daily.

One More Tibetan Intellectual Arrested

Kalsang Tsultrim, remembered for his widely distributed video testimonial in 2009, was recently arrested on 7 July 2010 at Dzoge County in Sichuan Province.

Though enquiries have been made by family members, no response or reasons have been given by the officials for his arrest. But his arrest is not unexpected.

Kalsang, better known by his pseudonym Gyitsang Takmig, has been suspected of committing political error and has been on the move for at least a year to remain safe from the authorities.

Family members suspect his arrest occurred due to his expression of alarm about the situation in Tibet and treatment of individuals. He composed and distributed 2,500 VCDs discussing Tibetan history and recordings of the current desires, aspirations, concerns, and dreams of Tibetan people in Tibet. He also wrote *Miyul La Phul Ve Sempa* (summarized as Sharing the Inner Thoughts in My Heart) a book which illustrates the concerns of the Tibetan people.

Kalsang's arrest is an example of the current pattern of targeted Tibetan intellectuals which includes artists, writers, bloggers and cultural figures. What is considered freedom of expression by the people is, from the PRC's perspective, a form of political error that can easily lead to an unlawful arrest.

Related information can be found at this link:

<http://www.tibetonline.tv/videos/71/appeal-about-the-plight-of-tibetans>"> This is a video appeal from a Tibetan inside Tibet to the international community.

Two Tibetan Writers Arrested in Barkham County

It was originally the monks who were the main victims of the Chinese government's quest to *rehabilitate* Tibet into an evolving civilization, much like China itself. This meant weeding out the *separatists* and re-educating mainly the monastic community due to Tibetan's reliance on Buddhism as not only a religion, but also a way of living.

But in this new generation, a new movement is surfacing in which intellectuals are subjected to arrest, detention and even a life time in prison. Intellectuals including writers and artists like Budar (34) and Kalsang Jinpa (34) are labelled separatists for their *illegal* actions that criticize the People's Republic of China (PRC) and thereby cause political disharmony.

Budar, a doctor of medicine, studied at Tungchay Township and later became a doctor residing at Bhama Township,

Ngaba County. Although he had qualifications to attain a higher paid job working alongside Chinese doctors, he could only find work at the Tibetan Medical Institution. But being a doctor was not his only activity.

He and Kalsang Jinpa were editors of a magazine known as *Dhurap Kyi Nga*. On 21 June 2010, Budar wrote an article in *Sha Dongri* (Eastern Mountain) illustrating how 'we' can get human rights. He also published a book called *Rolam* which became popular in the Tibetan community in Tibet.

His co-editor, Kalsang Jinpa, a former monk who had studied in monasteries both inside Tibet and in India, had returned to Tibet from India in 1996. He also, like Budar, contributed an article to the magazine *Sha Dongri* titled *Suktak Dhang Tsesog*.

Around 19 to 21 July 2010, both intellectuals were arrested by Chinese officials. They were deemed separatists who were creating havoc in the PRC by spreading *false* information in their writings.

It is assumed that both men are now located at Barkham County, but exact whereabouts including trial dates are not known.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

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VOLUME 4 ISSUE 1

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A Singing Nun's Journey

Palden Choedron rubs her fingers against her wrist and says "There!" She then swings her right arm back to tap her back, "And there! They sent electricity through me there." She remarks in her quiet, yet vibrant Tibetan voice. She says her skin fell off; the heat from the electricity burned it.

Her companions and she, all members of the Shungsib nunnery in Lhasa, had come to an agreement beforehand, understanding that their actions would get them arrested. They decided that when questioned they would say the Tibetan flag was given to them by



Drachi Prison where Nun Palden Choedrun spend most of her prison time



The Singing nun Palden Choedrun

This was the punishment she and her five friends received after being found in front of Barkhor protesting and waving a Tibetan flag as they circled the main market. They were pulled into a detention center and lined up, like felons, waiting to be questioned and tortured. Choedron shuddered at the thought, but continues speaking.

an old nun who had already died, and the reason for their protest was due to the unfair actions by the Chinese government from 1987 – 1989 when multiple nuns were dismissed from their nunnery. The agreement was made to make sure the Chinese officials could not bring in other nuns and bystanders and accuse them of being participants or masterminds behind this plot. They remained

in the detention center for four months, suffering from multiple interrogations filled with torture until October 1990 when they were moved to Lhasa's Intermediate People's Court for their trial.

Chemi Dickyi, Pempa Dolkar and Choedron received a three year sentence with their political rights removed for one and a half years. While their companions Woser, Yangchen and Yangzom received a longer sentence of seven years and had their political rights removed for three years. This would be the beginning of a new phase of her life as one of the courageous singing nuns in Unit 3 of Drupchi prison.

The nickname *singing nuns* came into existence in 1993, when members of the female Unit, Unit 3 Room 4 composed, sang and recorded freedom songs filled with hope and praising His Holiness the Dalai Lama. The first batch of tapes was sent out successfully through discreet channels and their voices were heard all over Tibet.

It was the second time, in Unit 3 Room 6, that several nuns got caught. Though immediate punishment was not given, it would only take until 27 August 1993, the day Chemi Dickyi, Pempa Dolkar, and Choedron were suppose to be released, for the consequences of their actions to be revealed. The police did not allow them to leave, stating a decision had not been made on the situation. Unit 3 split into two subunits and the nuns found that

every one of them faced additional years in prison. Some were lucky to get only an additional five years added to their sentence such as Choedron, while others faced up to an additional nine years on top of their prior sentence term.

Palden Choedron was finally released on 22 August 1998 from her elongated sentence and given to local police officials. Chinese Communist Party (CCP) regulations state that a previously arrested and detained nun cannot return to her monastic studies. Therefore, Choedron was left to return home where her every action was monitored.

In an attempt to leave the Chinese controlled Tibet, Palden Choedron fled to Nagchu County where she was caught and returned to a detention center in Lhasa and later put in prison for one year.

After her release she made another attempt at escape. She was finally successful. On 10 August 2010 Palden Choedron entered Dharamshala, India. She brings with her memories of courageous actions while in prison. As she tells her tale, her fingers lazily swirling over her wrist, she reminds us once again why she is not a felon, but another brave voice for Tibetans all over Tibet. Even if she does not think so, she represents hope.

Missing Student Reportedly in Detention Center

The Chinese Communist Party (CCP)'s tight grip over the Internet is a well-known fact. It is one of their many methods to control and restrict information that funnels into the People's Republic of China (PRC).

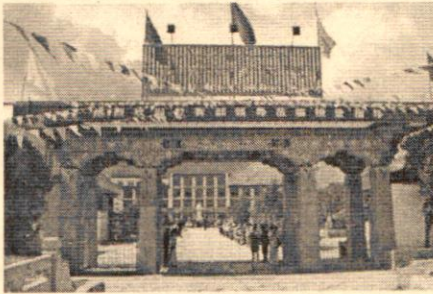
Kalsang Norbu, a resident of Sog County, Nagchu Tibetan Autonomous Region "TAR" is a twenty year old student at Nagchu High School (translation for school name may vary). On September 2009, Chinese security police entered his house with a warrant for his arrest. He was arrested for downloading pictures.

The People's Republic of China discovered his and many other students' *illegal actions* by monitoring the Internet. By screening Internet sites and users, daily, the CCP can identify which persons, Han Chinese or minority, are carrying out acts against the CCP that might cause political disharmony. By monitoring the Internet, they know whom to arrest. Kalsang Norbu, like other Tibetans, was arrested for downloading a picture of His Holiness the Dalai and the Tibetan Flag in a cyber café. His Holiness the Dalai Lama's picture has already been banned all over Mainland China and anyone who supports him is considered part of the "Dalai Clique" which is looked upon, negatively, as a separatist group. Therefore Kalsang Norbu was arrested under the accusation of participating in separatist activities.

His whereabouts were unknown for several months, but on December 2009, he was reported to be located at a detention center in Nagchu Tibetan Autonomous Region "TAR". There is no news of future trial dates or if he will receive a just trial to begin with.

Acquiring a Job Means Rejecting Beliefs

With one hand holding a slogan and the other gripping a small Chinese national flag, a group of students held a protest in front of a Chinese government office in the Tibetan Autonomous Region "TAR" on 2 September 2010. These students, graduates of the Tibetan Higher Institution for Medicine, feel there is a growing disparity when acquiring a job.



Gate of Tibetan Higher Institution for Medicine

On 31 August 2010 an announcement for recruitment was released like every year before it. For the year of 2010, there was an estimated 2,704 government job vacancies. Under the Health and Social Work Department for the year 2009, there were 1,000 job vacancies to be filled by the Tibetan Higher Institution for Medicine's students. 1,511 applicants applied for the position. Yet in 2010, only 56 vacancies were reserved for the students of the Tibetan Medical Institute which does not meet the guarantee the Chinese government had given, which was to provide jobs for all students. The 2010 graduating class has 256 students, but only 56 of them are employed. About eighty

percent of the students are currently unemployed.

Students all over the Tibetan Autonomous Region "TAR" have begun to notice a downward trend when it comes to jobs being provided to people of Tibetan origin. For those 56 Tibetan students who managed to attain a job under the Health and Social Work Department, they had to not only face written exams, but also agree to several extremely personal terms. One of the students who managed to obtain the job remembers being told the final step to officially get it is by fulfilling three requirements. She must first promise to fight against the separatists – her own people. Second, she must oppose and reject the Dalai Lama. This second requirement imposes upon her freedom of religion. Lastly, she is asked to wholeheartedly commit and dedicate her life to the Chinese Communist Party (CCP).

Many of the students who faced these demands spoke of the emotional distress they felt having to decide between their people and their country or their job. Yet having grown up under the People's Republic of China, many feel they have the right to the jobs that were guaranteed to them before they entered the school. They all feel it is extremely unfair to have their future stripped away because they are a minority.

So on 1 September 2010, a day before the protest, several students made a request to the head office of the Tibetan Autonomous Region's Health Department. They

received no reply, resulting in the protest the next day. The Chinese officials believing the news of the protest would spread rushed the students behind closed doors.



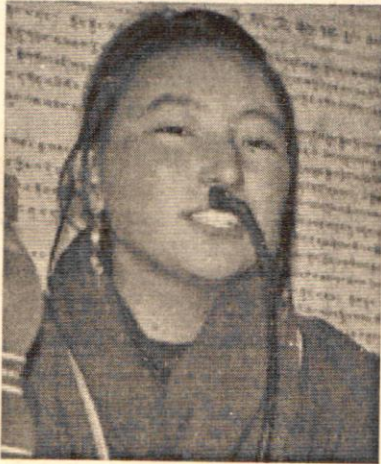
A group of Tibetan students holding a slogan and in the other hand gripping a small Chinese national flag during the demonstration

It is one thing to have less job offerings due to immense amount of candidates and spaces already being filled, but to require Tibetans to reject their beliefs to get a job is extreme discrimination and imposes upon the students' freedom of religion and belief.

Furthermore, it is acknowledged that Han Chinese who arrive with proposals to improve or teach at Tibetan schools are given Director positions at Tibetan institutions such as the Tibetan Medical Institute without interviews, exams or any other reasonable or unreasonable requirements. This inequality when attaining a job exists both inside and outside the Tibetan Autonomous Region "TAR", but it is even more unfair when Tibetans are treated as inferior and given unequal jobs because of their ethnic background. It is getting to a point where attaining a job means rejecting you are Tibetan.

Protesting: One-Way Ticket to Expulsion

On 2 April of this year, students of Machu Tibetan Middle School all heard the same announcement. “Ngawang Lhamo is expelled”, the announcement speaker representing the Chinese Communist Party (CCP) barked out.



Ngawang Lhamo

Not only was Ngawang Lhamo's position at her school terminated, but she was also given strict orders that she could not enter any other school. She did not have the rights to an education any longer.

The reasons for her expulsion and several of her instructors' expulsion, including Kyabche Dendul, the school's director and a poet at Machu County, Khalo Tibetan Autonomous Prefecture, Gansu Province was supposedly due to the protest against Chinese policies in Machu County. These protests, which are supposed to be categorized as freedom of expression, are labeled as a revolt against the Communist government that could endanger the state. Therefore, from the People's Republic of China (PRC)'s perspective direct action had to be taken to eliminate the *threat*.

Another classmate, Thupten Nyima (17), was accused of being the ring leader of the protest. He was arrested and has been detained since 28 March 2010. His trial, finally held in Khalo Intermediate People's Court in July, sentenced him to two years in prison for his unlawful actions.



Thupten Nyima

Along with the announcement of the expulsions to purge the threat of another line of protests, the CCP warned that if another revolt were to occur the school would be officially shut down. Lhamo adds that the announcer made it very clear that it did not make a difference to the CCP if one minute school in the Tibetan Autonomous Region were to close. Indicating that educating a minority community was the least of their priorities. The announcer even declared that violence would be used to subdue peaceful protests if it occurs again.

This is just one of many incidents in which students are stripped of their right to education because they expressed their opinions and/or concerns for a topic that is too sensitive



School Gate of Machu Middle School

for the CCP's ears. Student-run protests or student participation in protests are becoming a one-way ticket to expulsion.

A 2008 Experience

Tsering Dhondup, a former lama, has finally found equality. As he sits in his small cell, he can hear the screams of his cellmates in the detention center and in the back of his mind he knows his turn is coming up soon. He has found equality in the ill treatment of Tibetans in detention centers.

The 2008 protests that propelled from the capital Lhasa, not only brought international attention to the human rights violations carried out by China, but the People's Republic of China also took this time to blame the protests on the Dalai Clique.

As a result, people like Tsering Dhondup are one of the many Tibetans arrested and detained by the Chinese security police for protesting against Chinese rule and supporting the Dalai Clique. He is one of the many Tibetans stripped of human rights and subjected to torture for saying “Free Tibet”.

He is one of the many Tibetans who have been electrocuted by electric prods, who have had needles digging into their fingers and toes, and who have had cigarettes jabbed at every sensitive part of his or her nude flesh, all for saying "Free Tibet". Dhondup and others are all tortured for stating their opinion.

After being arrested on 16 March 2008, he and his cellmates endured living in a small room with very little food and no water. He describes that at desperate times, he and his new companions resorted to drinking urine to quench their thirst.

Many of these protestors along with Dhondup were moved to a new detention center. Dhondup stayed there for six months until his health gave in. He was released with another Tibetan protestor due to heart problems.

With 15,000 Yuan in the hands of a guide, Tsering Dhondup entered India on September 2010 with memories of his ill treatment in jail after the 2008 protests. Most of the 2008 protestors have been detained and tortured. Many of them have disappeared under the hands of the Chinese Communist Party (CCP) and only some are finally resurfacing and are given prison sentences. A few lucky ones have survived the journey from Tibet into India to tell their story. This is just one of many stories.

Tibetan Patriotic Music Leads to Arrest

Words communicate ideas, empathize with people and are the foundation of day-to-day activity. Words form music, music which we listen to and enjoy. With headphones stuffed in our ears, we forget the importance of just that act. We have the freedom to listen to others' expression of opinion through music.

But, just recently, Norbu (19) from Sog County, Nagchu Tibetan Autonomous Region "TAR" was arrested and detained under the claim that he was participating in separatist actions that would harm the Motherland, the People's Republic of China (PRC).

He was questioned and tortured, repeatedly, for listening to music.

Norbu explains, after being released due to lack of evidence against his crime, that there were at least seventeen other people with him. All of them faced the same tumultuous routine of being questioned and tortured for listening to *separatist* music. Norbu was released with a fine of 1000 Yuan and his mobile phone filled with Tibetan music, gone.

The Tibetan Autonomous Region "TAR", especially Lhasa, filled with smiling faces greeting tourists will never loudly broadcast Tibetan music such as *Bhol Pa Tso Chikdik Chi* (Tibetan People, Let's Unite) because freedom of expression is severely controlled.

Sources reveal that police wander the streets incognito and arrest people listening to any songs that contain "politically incorrect" words. Songs that express the lack of freedom of expression and human rights or songs that praise His Holiness the Dalai Lama or songs that just remind the Tibetans to remain hopeful are all confiscated. The listeners are labeled part of the *Dalai Clique*, a separatist organization.

The People's Republic of China has set out to control the freedom of expression through music through a method the PRC knows best: by instilling fear in the Tibetan community. But this new generation of artists, writers and musicians seem even less deterred to give up their freedom of expression. Understanding that they are risking their life, these artists, intellectuals and students continue to pick up their pencils to compose new lyrics or put headphones into their friends' ears and tell them to listen to songs filled with hope.

Thirteen Years in Prison

On 2 October 2009, Wangdul Gyatso held a solo protest at a market place located in Chamdo.

Gyatso, a twenty-three year old man from Gonjo County, Chamdo Tibetan Autonomous Region "TAR", was previously a member of Raja Monastery (spelling may vary). There he studied Tibetan religious texts until his promotion into the Peyul Monastic Institution to study mainly religious debate.

During his solo protest, he held up various signs. One called for the swift and safe return of His Holiness the Dalai Lama to Tibet. Another simply read 'Free Tibet'.

As a member of the United Nations, People's Republic of China (PRC) has legal obligations as stated by the United Nations Charter. One of these obligations is to respect human rights and fundamental freedoms of its people. Therefore, taking into account that the PRC demands that Tibet is part of the larger China and that the solo protest did not include any violence, by United Nations' standards, Wangdul Gyatso was simply expressing his freedom of opinion and he has every right to do so.

But the PRC continues to ignore its obligations to the United Nations Charter. The PRC's security force repeatedly arrests peaceful protestors such as Wangdul Gyatso under the allegation that these protestors are revealing "state secrets" and/or causing "political error".

Not only was Wangdul Gyatso arrested on the same day he held his protest, but his father, Pema Yeshe, a man working under the pay roll of the Chinese Communist Party (CCP) was also fired.

Wangdul Gyatso's whereabouts were not revealed until August 2010 when the Chamdo People's Court, inside closed doors, gave him a sentence of thirteen years in prison for expressing his views.

A Tibetan arrests in Ngaba County

Julab Dawa was arrested on 1 October 2010 in Ngaba County, Ngaba "Tibet Autonomous Prefecture" "TAP" Sichuan Province according to information received by the Tibetan Centre for Human Rights and Democracy.

Dawa, 38, is a teacher at a Tibetan School in Ngaba County and also work as the editor for a journal "Durab Ki Nga". Two writes of the same journal have been arrested earlier.

Dawa had been detained for about a month with accusation of leading massive burning of clothes are made of animal fur and skin after the Dalai Lama spoke against use of animal skin and fur during the Amaravati Kalachakra 2006.

He is currently said to be held at a detention centre in Ngaba region but exact location is unknown.

Tibetan monk jailed for 13 years

Tibetan monk was sentenced to 13 years in prison by the intermediate people's court in Chamdo, Tibet Autonomous Region ("TAR") on 8 September 2010.

Wangdue Gyatso was arrested on 2 August 2010 after staging a solo protest against Chinese Government, calling slogans for a "Free Tibet and Swift return of Dalai Lama to Tibet". His families were left uninformed until he was sentenced.

Wangdue Gyatso was born to father Pema Yeshe and mother Tsega in 1984 in Rasa Village, Lingchung Valley, Gojo County and fifth son of his parents.

Gyatso was ordained in Gara Monastery when he was a child and later moved to Palyul Monastery, Dege County Eastern Tibet to study Buddhist Philosophy.

His father was recently expelled from his government post due to Gyatso's protest.



TCHRD ACTIVITIES

Bulletin

Centre conducts workshop on up coming election of Exile Tibetan Leaders

Tibetan Centre for Human Rights and Democracy (TCHRD) conducted workshop on upcoming election of Kalon Tripa (Prime minister) and members of Tibetan parliament in Exile at Dekyiling

Resource persons and their related topics

Mr. Tashi Phuntsok, Ex Chief election commissioner gave detailed account of the participatory

democracy in exile with discussing statistical data, facts and figures of past elections and he urged and stress how important individual play roles in democratic government and Tibetan people need to participation maximum level in upcoming election of Exile Leaders.



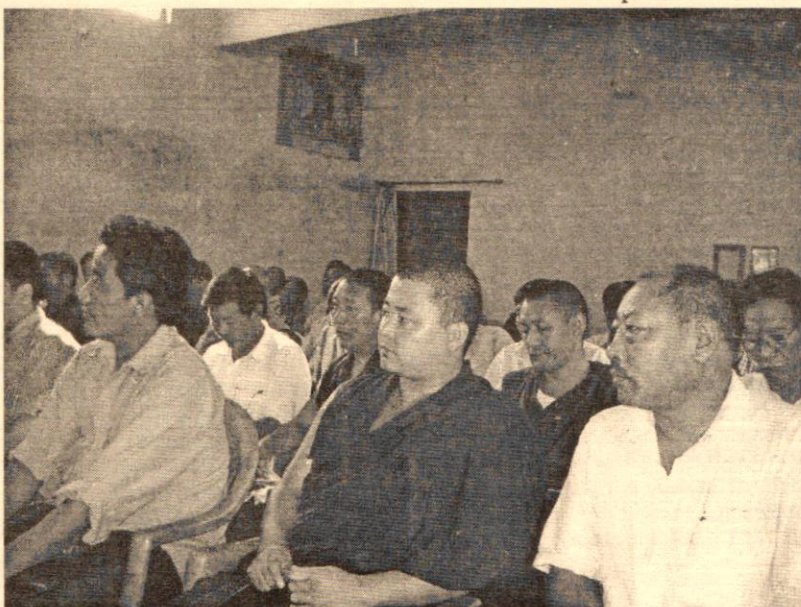
One of the participant's asks a question during the workshop

Mr. Tsering Wangchu, additional secretary of Kashag (Department of Ministers) spoke on system of functioning of the Executive Body (Kashag) in Exile Government and Middle Way Approach.

Mr. Jampa Monlam, Assistant Director of TCHRD delivered a talk on Current Human Rights Situation in Tibet by using power point. TCHRD received tremendous response and appreciation from the audience during the feed back session after the workshop.

Tibetan Settlement Dehradun, U.A North India from 29-30 September 2010.

This 2 days work shop attended by 53 participants from more than 12 different Tibetan settlements, Rajpur, Poanto Sahib, Herbert, Puruwalah, Dhondupling, Tsering Donden, Saton, Mussoorie, Dekyiling who represented member of regional election commissioners and Observers and also some local Tibetans who are interesting such workshop.



workshop in progress

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HUMAN RIGHTS

update

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OCTOBER 2010

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

VOLUME 4 ISSUE 2

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Change in Bilingual Education Policy to Drastically Sideline Tibetan language

There have been wide-spread protests by students across Tibetan areas in present-day Qinghai Province at a time when the Bilingual Educational Policy is about to be changed because this will result in completely sidelining Tibetan as the medium of education. In addition to putting

Beijing University students also protested.

The reasons given by the Qinghai Provincial Government for changing the Bilingual Educational Policy and imposing Chinese as the medium of education are:



Tibetan students protest at Rebkong

up banners and posters; students have taken out peaceful protests across the province. In support of the grievance of the students; more than a hundred teachers have submitted a petition, students of

i) Firstly; if Tibetan is maintained as the medium of education Tibetans will always remain backward;

ii) That the Tibetan people will not be able to benefit from the new job opportunities arising from China's economic development;

iii) What is more; that Tibetan students will not be able to benefit from the higher educational opportunities; all of which are in Chinese;

iv) And finally; that using Chinese as the medium of education will benefit all Tibetans in the long term.

In addition to the above reasons from imposing Chinese as the medium of education the government has also stated that this policy will be implemented only in a phased manner.

However; the reasons why Tibetan students are protesting against the imposition of Chinese as the medium of school education are:

i) That Tibetan language will immediately be reduced to the status of a second language because all other subjects will be taught in Chinese;

ii) Secondly because there will be few job opportunities in learning Tibetan; that even if it is taught as a second language there will be little or no interest in learning a language for which there is little or no practical use;

iii) Thirdly; and most importantly; at a time when the Tibetan people are struggling to preserve their culture; not keeping Tibetan as the medium of school

education could ensure the demise of Tibetan culture because one's mother tongue is what gives both unity and identity to culture.

For the above reasons; the Tibetan students are urging the Government of China to respect their right to the freedom of language and culture which are enshrined in the Constitution of China. In fact, all that the Tibetan students are requesting is for the Government to respect the laws enshrined in the Constitution of China regarding the rights of Minorities to preserve their separate language, culture and identity.

What is more; it is not only in the Constitution; even in the more recent 'White Paper' the Government of China has again stated clearly that it recognizes the right of 'minorities' to preserve their language, culture and identity.

And it is not just the Constitution and the recent 'White Paper' China's specific policy on 'Regional Ethnic Autonomy' recognizes the rights of all 'minorities' within the People's Republic of China to preserve their culture, language and identity.

This includes not just Tibetans but also people of East Turkistan, Southern Mongolia and Manchuria.

The Tibetan Centre for Human Rights and Development (TCHRD) urges the concerned local officials not to impose the 'one-language' policy and to heed to the wishes of the students and to continue with the current 'two-language' policy which has worked so well thus far. Most of all; TCHRD would like to appeal to the leaders of the Government of China

in Beijing to respect the Constitution; the current policy and laws "all of which recognize the right of 'minorities' to preserve the respective language, culture and identity and to give the necessary directives to the officials in the areas concerned so that peace can be restored and also that the Tibetan people in these areas can continue to preserve their language and culture free from fear.

Rebkong Students Rise Against Sinicization of Education

On 19 October 2010 in Rebkong (Chinese: Tongren) county in Malho "Tibetan Autonomous Prefecture" (TAP) in Qinghai province, thousands of Tibetan students came out in the streets to protest against the education reforms and the inequality faced by the Tibetans.

The meeting on education reform by the Education Department of Qinghai province, the local Communist Party Secretary and Chairman ordered that all subjects are required to be taught in Mandarin and all textbooks to be printed in Chinese and except for Tibetan and English language classes.

Rebkong's First National Middle School students rallied through the county joined by students from different schools, the Tongren County Yifu Nationalities Middle School, the

Tongren District Residential School, the Tongren Modern Medicine College, the Malho National Teacher Training Institute, and the Malho Nationalities Middle School, till they reached the main square of the Rebkong County Government and Malho Prefecture Government gate.



Recent protest at Rebkong

The students were joined by the public and monks from Rebkong Monastery in support of the rally which mainly voices out for the "Equality for Nationalities and Freedom for Language". The demonstration was not political in nature and demanded for the respect and protection of Tibetan culture.

The protest started from morning and continued till afternoon, a source said that the police came but did not arrest anyone.

This protest is the result of the continuous partiality by the Chinese government and their attempt to mitigate the Tibetan culture and language.

Note: Pictures of the demonstration in Rebkong is available on our website www.tchrd.org

Heavy sentences for Drepung Monks

The Lhasa Intermediate People's Court has sentenced two Drepung monks to heavy sentences in June 2010 for their activities in March 2008 according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD). The monks, Jampel Wangchuk and Kunchok Nyima, were sentenced to life imprisonment and 20 years prison term respectively.

On 10 March 2008, around 350 monks from Drepung Monastery started a protest and went on towards Lhasa City. Police stopped them on their way and barricaded them, due to which the monks went on to observe hunger strike. Some of the monks were detained and others sent back to the monastery. The police deported monks belonging to Sichuan and Qinghai Provinces to their area of origin.

On 11 April 2008, Jampel Wangchuk and Kunchok Nyima were arrested from Drepung Monastery and since then no information was available until recently. Around June 2010 the Lhasa Intermediate People's Court sentenced Jampel Wangchuk to life sentence and Kunchok Nyima to 20 years in prison. Although their sentences were informed, however, their whereabouts have not been disclosed till date.

Jampel Wangchuk, lay name Tsephel, is 51 years old and originates from Tsotoed Township, Phenpo Lhundup County. He became a monk in 1982 and mastered in scriptures. At the time of arrest, he

was the disciplinarian of the monastery. Kunchok Nyima, 41 years old, belongs to Zari Township, Dzoge County, Sichuan.



Jampel Wangchuk

In spring 2008 monks in huge number were arrested from Drepung monastery and out of them around 40 were known to have been given various prison terms. The whereabouts of Ngawang Chonyi, Ngawang Sertho and a cook nicknamed as Gyakpa (Tib translation: Fatso), etc is still unknown. A monk, Gyalpo, died in prison due to torture in August 2009.

Drepung Monastery is still under heavy vigilance by the Chinese authorities. A 60-member work team led by high officials, deputy level, from the government of "Tibet Autonomous Region" ("TAR"), "TAR" National People's Congress and People's Political Consultative Conference, conduct daily political and legal classes for the monks. A team of People's Armed Police (PAP) has been stationed in the monastery under the pretext of maintaining "firefighters".

Congratulations to Mr. Liu Xiaobo for winning the 2010 Nobel Peace Prize

The Tibetan Centre for Human Rights and Democracy (TCHRD) congratulates Mr. Liu Xiaobo on being conferred this year's Nobel Peace Prize. The Centre is deeply moved at the recognition given to him for he embodies the views and courage of the Chinese people. The nation of China deserves this award for the millions of people who strived for freedom, dignity and human rights.

It is extremely encouraging to learn that the Nobel Committee defied the threat issued by the state of People's Republic of China against awarding this prestigious prize to Mr. Xiabo. In recognizing him a strong message has passed through the hearts and minds of the Chinese people that the movement for human rights and freedom in China is highly respected by the international community.

With the rise of China as a global power with enormous economic prosperity in the last three decades, it is about time the state allows genuine civil and political rights for the Chinese people. The Tibetans imprisoned for their expression of opinion and beliefs will be highly encouraged that Mr. Xiabo who has also advocated strongly for freedom in Tibet has won the Nobel Peace Prize which His Holiness the Dalai Lama won in 1989.

Pangri-Na Nun Released in Unstable Mental Condition

One of the peaceful protesters from the Pangri-Na Nunnery, Sonam Choedon, 36, from Lhoba Township, Kardze County, Kardze "Tibet Autonomous Prefecture" "TAP" Sichuan, has been released in

Rinpoche was also arrested. And on 22nd September 2009 in Kandze prefecture the intermediate court sentenced him for 8 years and 6 months. Right now he is in Sichuan



Sonam Choedon

unstable mental state after being repeatedly tortured in detention centre. According to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD), she has now become unable to control herself because of being hit by the butt of a gun. Due to which she is released and taken to her family. Now she is mentally unstable and continues to cry and needs constant care.

On 14 May 2008, around 200 nuns from Pangri-Na Nunnery and Yangteng Nunnery staged a peaceful protest against the Chinese Government in Kandze County, during that time the PSP and PAP held them and arrested lots of nuns. That time the head of these two nunneries Tulku Purbu Tsering

province in Meyang Prison. His condition is very critical as of now.

Out of the arrested nuns from the nunnery, the nuns from Pangri-Na, Sonam Lhatso sentenced for 10 years, and Bhumo for 9 years, Sokha and Yangchen Khando for 3 years, Tashi Lhamo for 2 years. Most of the other nuns have been released but they were send out of the Nunnery and were made to return back to their homeland.

Nun Sonam Choedon has been hit by the butt of the Gun and has received a severe injury on the head and thus she couldn't control herself and became mad. The Chinese police on 15 September 2008 had to take her back to home. She continues to cry and shouts and has to be taken care throughout the day.

Release of Intellectuals

The Tibetan Centre for Human Rights and Democracy (TCHRD) received the news that, Kalsang Tsultrim, pen name Gyitsang Takmig from Kanlho "Tibetan Autonomous Prefecture" ("TAP"), Gansu Province, who has been arrested on 27 July 2010 on the ground of committing Political Error, has been released on 15 October 2010.

He composed and distributed VCDs on the history of Tibet and the lack of freedom in Tibet. The VCDs has been widely distributed in many Tibetan areas in Gansu, Qinghai and Sichuan Province.

In September around 40 friends and family members went to ask about his whereabouts to the local officials, to which they were told to go back and that they would ask the leaders and inform them. He has been taken to different prisons since his arrest and was released from Kanlho Prefecture prison.

On 15 October 2010, Kalsang Tsultrim was released on the condition that he would not participate in any politics related work.

On 14 October 2010, writer Shogdung has also been released on bail.

Related information here:

A video appeal from a Tibetan inside Tibet to the International Community

The Tibetan Centre for Human Rights and Democracy (TCHRD) is organizing a press conference at Lhakpa Tsering Hall, Department of Information and International Relations (DIIR) on the fresh videotaped information received from Tibet that appeal to the

Tibet. Kalsang Tsultrim took a great personal risk of recording and distributing video testimony giving detail account of Tibetan history since the flight of Dalai Lama into exile, lack of human rights in Tibet, suffering of Tibetan people, struggle, hopes, aspirations of Tibetan people inside Tibet and his appeal to the outside world. The hour long video testimony



Kalsang Tsultrim

International communities to act swiftly on behalf of the Tibetan people who are victims of human rights violations in Tibet.

Kalsang Tsultrim also known by pseudonym of Gyitsang Takmig is a monk of Gyitsang Gaden Choekorling Monastery in Sangchu County (Ch: Xiahe), Kanlho "Tibetan Autonomous Prefecture" ("TAP"), Gansu Province, one of the main focal points of last year's protests in

was recorded on 18 July 2009 and was later edited with the input of related video footages and snaps for the final version in a VCD that was widely distributed in many Tibetan areas in Gansu, Qinghai and Sichuan Province. Kalsang is well versed in writing essays, composing lyrics etc. He had even authored a book.

According to the source who delivered the video testimony

told the Centre that, "Kalsang Tsultrim wishes to distribute this video as widely as possible inside Tibet notwithstanding a great personal risk involved so as to educate primarily the illiterates and general Tibetan public who were fed with daily dose of government-sponsored propaganda with the true history of Tibetan struggle for freedom, the Dalai Lama's call for the genuine autonomy through middle way approach, human rights situation in Tibet. He dealt in length with the Tibetan people's hope and aspiration of the Dalai Lama's return to rightful place, lack of human rights including religious freedom that led to the flight of many religious leaders including Karmapa, Arja Rinpoche and others who could have easily chosen luxury and privileges under the Chinese government rather than coming into exile."

Kalsang Tsultrim video testimony also touches many recent events in Tibet and Chinese government policies which led to the displacement of a large number of Tibetan nomads in the name of development, and thereby completely altering their nomadic way of life, extraction of Tibet's natural resources, destruction of fragile environment, economic marginalization and social exclusion of Tibetans, lack of freedom etc. He further elucidates on recent farming boycott movement in Tibet, self-immolation bid by Lobsang Tashi a.k.a Tapey of Kirti Monastery, suicide by a monk of Ragma Monastery, arbitrary arrest,

detention of thousands of Tibetans post 2008 March protests in Tibet.

The video message also appeals to the United Nations and International communities that they have moral obligation to speak on behalf of the Tibetan people inside Tibet who are living in constant fear and under severe repression.

Kalsang went on to retort the Chinese law on National Regional Autonomy by saying, "the laws on national regional autonomy stipulated under the Chinese Constitution guarantees the fundamental rights of minorities including Tibetans. But in reality it is a completely different scenario where our fundamental rights are not being respected at all. Tibet is governed as just another territory or region in the People's Republic of China, but nothing is done to build the harmonious society that the government promises."

"We do not have freedom of religion and politics because most of the religious and political websites are full of propaganda that distorts the situation. We do not hate the Chinese, but we respect truth and justice. We were protesting against Chinese rule because the local authorities are not acting according to China's Constitution and autonomy laws. The Premier of the People's Republic of China said that China respects truth and justice. But Tibetans don't have equal religious, political, and

economic rights. So, many Tibetan people sacrificed their lives to protest against Chinese rule [over the past year], including myself here today, because we want equal human rights and freedom. We will never give up our fight for freedom and truth until Chinese policies change regarding the implementation of the Constitution," Kalsang concluded.

The Tibetan Centre for Human Rights and Democracy (TCHRD) consider the video message and view conveyed by Kalsang Tsultrim purely as general exercise of the fundamental freedom of expression and right to opinion enshrined in the Chinese constitution and other major international covenants that China is party to. The Centre believes that the message and views conveyed by Kalsang is widely shared by people inside Tibet. Kalsang's outburst is a sign of China's continuing repression inside Tibet and a manifestation of widespread human rights violations. His initiative in this expose under such risky circumstances indicates the deep seated helplessness that pushes Tibetan people's endurance to the very edge of human capacity.



TCHRD ACTIVITIES

Bulletin

Geshe Sonam Phuntsok's biography

The Tibetan Centre for Human Rights and Democracy (TCHRD) published the biography of Geshe Sonam Phuntsok in October 2010. The book is available in Tibetan language only.

Tibetan literature to monks from 35 different monasteries. He also recorded historical descriptions of 13 monasteries in Kardze "TAP". Geshe was based at Dhargay Monastery in Rongbatsang District but often

Geshi Sonam Phuntsok was passed way on 5 April 2010 after failed to recover from his prolong health problems due to being tortured to prison.

Centre talk

On 18 October 2010, Mr. Jampa Monlam, Assistant Director was invited to give a talk on current human rights situation in Tibet, organized by campaign for Middle Approach at TCV Day School, Dharamsala India.

Around 150 local people from different walk of life attended the event and Mr. Jampa Monlam answered all the pertinent questions from the audience.

Workshop on Digital Security

Mr. Lobsang Tsultrim Yardrong, Field Officer, attended four day workshop on Computer Digital Security, organized by Students for Free Tibet (SFT) at annex hall of Library of Tibet Work and Achieve (LTWA), Ganchen Kyishong, Dharamsala.

More than 50 people representing from various Non -Governmental Organization NGOs, Government and other individual computer geeks attended the four day workshop.



Geshe Sonam Phuntsok

Background

Geshe Sonam Phuntsok was born in 1951 in Choesa Village, Shusar Township, Ronbatsang District, Kardze County. Early in his childhood, he was ordained as a monk and at the age of 18 he received sacred initiation and other religious teachings from eminent Buddhist masters. In the 1980s he taught

traveled to monasteries and remote villages throughout Kardze County to conduct religious ceremonies and teachings. In 1996, Geshe travelled to India to visit holy places for pilgrimage. He met with the Dalai Lama as part of his pilgrimage during that time. Geshe Sonam Phuntsok returned to Tibet and continued to conduct religious ceremonies for nearly three years thereafter.

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NOVEMBER 2010

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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- Summary- US Releases Annual International Religious Freedom Report (pg 2)

Two Tibetans Sentence to Lengthy Prison Term

The Lhoka Intermediate People's Court sentenced two Tibetan merchants, Sonam Bhagdro and Tashi Topgyal, to 15 and 5 years prison term respectively.

The Lhoka Public Security Bureau (PSB) arrested the two in August 2009 on suspicions of political activities. Until their appearance in the court, their whereabouts have remained unknown since their arrest.

Sonam Bhagdro was born in 1965 in Jhorya Township, Tsona County. After completing his Middle School, he joined the Communist Party of the County. Through his business ventures, he has been helping in the education of students, medical expenses and expenses of the county monastery. He was an exemplary businessman in the county loved by the people. He was awarded the Exemplary Citizen of the County.

30-year-old Tashi Topgyal was also born in Jhorya Township, Tsona County. He lives with his wife and child doing business for livelihood.



Sonam Bhagdro

Jangpa Chung la passes away

Jangpa Chung la, the Secretary of Search Committee for the Eleventh Panchen Lama passed away on 13 November 2010 at a relative's home in Luding, Shigatse City, "Tibet Autonomous Region" ("TAR"). He was constantly under strict surveillance after completion of four years prison term in 1999.

On 17 May 1995, Jangpa Chung la and Chadrel Jampa Trinley Rinpoche, the Secretary and Head of Search Committee for the Reincarnation of Panchen Lama, were arrested at Chengdu Airport. They were accused of secretly contacting the Dalai Lama during the search process. The two were then charged of "Endangering National Security and Leaking State Secrets". The Shigatse Intermediate People's Court on 21 April 1997 sentenced Chadrel Rinpoche and Jangpa Chung la to six and four years prison term respectively. During the time, Samdrup, a businessman, was also sentenced to two years prison term.

The Chinese government maintains strict surveillance of all the people connected in the search for the Eleventh Panchen Lama. Although Chadrel Rinpoche is known to have been released upon completion of his prison term, there is no information about his whereabouts or health status.

Summary - US Releases Annual International Religious Freedom Report

On Tibet

The United States continues to be concerned for the preservation and development of the Tibetan people's unique religious, cultural, and linguistic heritage and the protection of their fundamental human rights.

During the reporting period, the level of religious repression in the TAR and other Tibetan areas remained high, especially around major religious holidays and sensitive anniversaries. The government remained wary of Tibetan Buddhism and the central role traditionally played by the Dalai Lama and other prominent Tibetan Buddhist leaders. Chinese authorities often associated Tibetan Buddhist monasteries with pro-independence activism.

Government control over religious practice and the day-to-day management of monasteries and other religious institutions continued to be extraordinarily tight since the spring 2008 outbreak of widespread protests and unrest in Tibetan regions. The restrictions included forcing monks and nuns to undergo extensive "patriotic education" in monasteries and nunneries that included significant amounts of "legal education" which detracted from religious studies. In patriotic education sessions, authorities often forced monks and nuns to denounce the Dalai Lama and to study materials praising the leadership of the Chinese

Communist Party (CCP) and the socialist system. Monks and nuns fled from their monasteries and nunneries because they faced expulsion for refusing to comply with the education sessions. Overall numbers of monks and nuns in monasteries and nunneries remained at significantly lower levels than pre-March 2008.

The government continued to blame the Dalai Lama publicly for instigating the March 2008 unrest and repeatedly stated that his successor would have to be approved by the government. The newly appointed TAR governor described the Dalai Lama as "the most important cause of instability in Tibet."

Monks and nuns, as well as lay Tibetans, continued to report difficulties obtaining passports from their local public security bureaus. According to reports, many Tibetans sought to travel to Dharamsala, India, for an audience with the Dalai Lama, which is an important religious rite for Tibetan Buddhists. Likewise, many of the monks and nuns that attempt to travel to Dharamsala, or the other Tibetan communities in India, did so to join religious communities and escape the increased controls over their religious practice at monasteries and nunneries in Tibetan areas.

On the Tibet-Nepal border, the government also increased its border forces to prevent Tibetans from crossing the frontier without permission and exerted pressure on the government of Nepal to forcibly return Tibetan refugees. There were also reports that the government restricted prayer gatherings by monks

in the wake of a major earthquake in the Yushu TAP in April 2010.

During the reporting period, Tibetans continued to face societal discrimination, including being denied rooms at hotels. Such discriminatory treatment was particularly severe in large cities—including Beijing, Shanghai, and Chengdu.

Section I. Religious Demography

According to the June 21, 2009 People's Daily, there are 3,000 Tibetan Buddhist monasteries with 120,000 monks and nuns in the TAR and Gansu, Qinghai, Sichuan and Yunnan provinces. In the TAR there are 1,789 religious venues with 46,000 monks and nuns. According to statistics collected by the China Tibetology Research Center, a CCP-affiliated research institution, there are 1,535 monasteries in Tibetan areas outside the TAR.

The number of monks and nuns in monasteries and nunneries continued to fluctuate significantly, due in part to the patriotic education campaigns and other political campaigns. The widespread practice of monasteries accepting unregistered novices and other monks compounds the difficulty in estimating the true number of practicing Tibetan Buddhist monks and nuns. Authorities in the TAR and other Tibetan areas tightened enforcement of longstanding regulations that forbid monasteries and nunneries from accepting individuals under the age of 18, hindering the traditional practice of sending young boys and girls to

monasteries and nunneries for religious training. However, there were monks as young as eight years of age at some monasteries. Many monks studied and worshiped within their monasteries and nunneries without being "registered" or obtaining an official monastic identification card issued by religious affairs authorities. Hence, two population figures exist for many monasteries and nunneries, the official number reflecting the number of monks allowed by the government, and the actual figure, which may be twice the official number or even higher and which includes both registered and unregistered monks. The number of resident monks was less than the official figure in some monasteries which were placed under greater political pressure that included intensified patriotic education campaigns in 2008-9. Some monks fled their monasteries to avoid denouncing the Dalai Lama.

Section II. Status of Government Respect for Religious Freedom

Legal/Policy Framework

The constitution of the country provides for freedom of religious belief, but limits protection of the exercise of religious belief to activities the government defines as "normal." The constitution states that religious bodies and affairs are not to be "subject to any foreign control."

During the Fifth Tibet Work Forum in January 2010, President Hu Jintao stressed that all state guidelines, laws and regulations on religious affairs should be implemented so that Tibetan

Buddhism and socialist society will adapt to each other.

At the national level, the CCP organization—The United Front Work Department (UFWD)—and the government unit—the State Administration for Religious Affairs (SARA)—were responsible for developing religious management policies. Local branches of UFWD, SARA, and the Buddhist Association of China coordinated implementation of religion policies by DMCs in monasteries. Regulations restricted leadership of DMCs to "politically reliable, patriotic, and devoted monks, nuns and government officials." At some monasteries the government established police stations in the monasteries.

Officials from the UFWD and envoys of the Dalai Lama held talks from January 26 to 31, 2010 in Beijing. This was the ninth round of dialogue since 2002, but the first since November 2008.

In 2007 approximately 615 Tibetan religious figures held positions in local National People's Congresses and committees of the Chinese People's Political Consultative Conference (CPPCC) in the TAR. Although CCP officials are not permitted to practice religion, Tibetan religious figures who hold government positions are permitted to practice Buddhism. In February 2010 the government-recognized 11th Panchen Lama, Gyaltzen Norbu, was appointed the vice president of the Buddhist Association of China and, in March 2010, he also became a member of the CPPCC.

Rules and regulations provided a legal basis for government control

over Tibetan religious traditions. The Management Measures on Reincarnation (MMR), issued by SARA, codified government control over the selection of Tibetan religious leaders, including reincarnate lamas. The regulations state that no foreign organization or individual can interfere in the selection of reincarnate lamas, and all reincarnate lamas must be reborn within the country. A registry of officially recognized reincarnated lamas was established by the atheistic government.

While the form, content, and frequency of "patriotic" education at monasteries varied widely, the conduct of such training was a routine part of monastic management. Increasingly "legal education" was a major theme of the training, as well as abandoning any allegiance to the Dalai Lama, acknowledging the leadership of the CCP, supporting the socialist system, and affirming that Tibet has been an inalienable part of the country since ancient times.

In Tibetan Buddhism visiting different monasteries and religious sites both in the region and abroad for specialized training by experts in their particular theological tradition is a key component of religious education. When monks traveled across county or provincial lines for religious teaching or study, permission was required from the Religious Affairs Bureau (RAB) of both the sending and receiving counties. Since the unrest in March 2008, monks in several Tibetan areas reported they were unable to leave their home monasteries. These restrictions had a negative impact upon the access of monks to opportunities for advanced religious

education. These restrictions, along with regulations on the transfer of religious resources between monasteries, also weakened the strong traditional ties between large monasteries in the TAR and affiliated monasteries in other Tibetan areas.

The government also holds formal control over the building and management of religious structures and over large-scale religious gatherings. Official permission was required for all monastic construction. Likewise, monasteries must request permission to hold large or important religious events.

Some government officials maintained there was no law against possessing or displaying pictures of the Dalai Lama, but rather that most Tibetans chose not to display his picture. The government also continued to ban pictures of Gendun Choekyi Nyima, whom the Dalai Lama and the overwhelming majority of Tibetan Buddhists recognize as the 11th Panchen Lama. It is stated that "religious personnel and religious citizens may not distribute books, pictures, or other materials that harm the unity of the nationalities or endanger state security." Some officials deemed photos of and books by or about the Dalai Lama and Gendun Choekyi Nyima as materials that violated the Implementing Regulations.

Nevertheless, many Tibetans displayed photos of the Dalai Lama and Gendun Choekyi Nyima in their homes, in lockets, and on cellular telephones. The ability of Tibetans to display the Dalai Lama's picture varied regionally and with the political climate. In major monasteries, especially those that attract large numbers of tourists,

pictures of the Dalai Lama were not openly displayed. His picture also could not be purchased openly in the TAR or other Tibetan areas of China. Merchants who ignored the restrictions and sold Dalai Lama related images and audiovisual material reported that authorities frequently imposed fines. In Tibetan areas outside the TAR, visitors to several monasteries saw pictures of the Dalai Lama prominently displayed, although monks reported that they would temporarily remove such photos during inspections by officials from the local RAB or other agencies. Authorities appeared to view possession of such photos or material as evidence of separatist sentiment.

Authorities prohibited the registration of names for children that included one or more of the names of the Dalai Lama or certain names included on a list of blessed names approved by the Dalai Lama. As a result, many Tibetans have a name they use in daily life and a different, government-approved name for interactions with government officials.

Restrictions on Religious Freedom

Although authorities permitted many traditional religious ceremonies and practices as well as public manifestations of belief during the reporting period, they rigorously confined most religious activities to officially designated places of worship and maintained tight control over religious leaders and religious gatherings of laypeople.

The government imposed strict limits on the number of monks in major monasteries, particularly in the

TAR and Sichuan's Ganzi (Kardze) TAP.

In the TAR and in Tibetan areas of Sichuan Province, the government reportedly removed hundreds of monks under the age of 18, unregistered monks and nuns, and monks and nuns from outside of the TAR and Ganzi (Kardze) Prefecture from monasteries. Furthermore, they also removed hundreds of schoolchildren from schools attached to monasteries. During the reporting period, local authorities frequently pressured parents, especially those who were CCP members or government employees, to withdraw their children from monasteries in their hometowns, private schools attached to monasteries, and Tibetan schools in India. In some cases local authorities confiscated identity documents of parents whose children were studying at Tibetan schools in India as a means of forcing the parents to make their children return home.

Authorities closely supervised the education of lamas approved by the government. For example, according to an article in Tibet Daily, the UFDW started a training session in Lhasa on November 5, 2009, for 25 Living Buddhas. Authorities held a similar training session in Chengdu, Sichuan province for Living Buddhas and tutors of Living Buddhas. The purpose of the training was to ensure that the Living Buddhas followed the example of the government-recognized "11th Panchen Lama" by being patriotic and rejecting separatism. The education of the current Reting Rinpoche, who was born on October 3, 1997, differed

significantly from that of his predecessors. Historically, the Reting Rinpoche occasionally acted as the regent and had a role in the recognition of the reincarnation of the Dalai Lama. Government officials, rather than religious leaders, managed the selection of his religious and lay tutors.

The quality and availability of high-level religious teachers in the TAR and other Tibetan areas remained inadequate. After March 2008 many monks originally from other Tibetan areas were expelled from monasteries in Lhasa. Many leaders of the major schools of Tibetan Buddhism reside abroad.

In 2004 authorities rescinded the 16-year ban on Geshe Lharampa examinations (the highest religious examination in the Gelug school of Tibetan Buddhism). On March 21, 2010, eight monks passed the Geshe doctoral examination. In 2010 approximately 180 monks conducted the Great Prayer Festival (Monlam Chenmo), which is closely related to the Geshe exam at the Jokhang Temple, despite the ban that has remained in place since 1990. Traditionally hundreds of thousands of Tibetans gathered in Lhasa during the Monlam Chenmo.

Many Tibetans were unable to obtain passports during the reporting period. The application process was not transparent, and Tibetans reported obstacles ranged from bureaucratic inefficiency and corruption to denials based on the applicant's political activities or religious beliefs. There were instances in which authorities confiscated previously issued passports. In some cases high-ranking religious figures were able to obtain a passport only after promising not to

travel to India. Many other passport applications were simply denied. Monks and nuns have experienced greater difficulty obtaining passports since the March 2008 unrest.

The difficulty of obtaining a passport limited the ability of Tibetans to travel to India for religious purposes. Passport and border controls became tighter following the unrest that began in March 2008, making legal foreign travel more difficult and illegal border crossings nearly impossible. Nevertheless, during the reporting period, hundreds of Tibetans, including monks and nuns, traveled to India via third countries

The Office of the U.N. High Commissioner for Refugees reported that 838 Tibetans arrived at the Tibet Reception Center in Nepal in 2009, an increase from 2008, but still significantly below historical levels.

Travel restrictions for foreign travelers to and within the TAR and other Tibetan areas continued during the reporting period, and the government tightly controlled visits by foreign officials to religious sites in the TAR. Foreign media were completely barred from the TAR, with the exception of a small number of closely monitored government organized trips. Foreign visitors were often denied entry at police roadblocks or denied bus tickets in Tibetan areas outside the TAR, ostensibly for safety reasons, while Chinese tourists passed unhindered. Foreign visitors are required by regulation to obtain official permission letters issued by the government before entering the TAR.

After an earthquake measuring 6.7 on the Richter scale struck the Yushu TAP in Qinghai Province on April 14, 2010, Tibetan monks and nuns played a crucial role in the rescue and relief efforts. Local authorities allowed monks to conduct a mass cremation ceremony. However, in the weeks following the quake, authorities restricted the ability of monks outside Yushu to assist in relief efforts, often insisting that monks return to their home monasteries. Some monks also reported restrictions on large prayer gatherings in and around Jiegu (Kyegu), the main population center of the Yushu TAP. According to official information, 87 monasteries were damaged in the earthquake. According to another official report, 84 monks from Thrangu, Kyegu, and Rangnyang monasteries were killed, and 100 injured.

Some overseas Tibetan Buddhist leaders were refused permission to visit the earthquake zone. On April 17, 2010, the Dalai Lama made a press statement in which he requested permission to visit the earthquake area to provide spiritual healing for Tibetans, following a request by the Tibetans of Yushu for the visit. Chinese authorities did not respond to the request. Gyaltzen Norbu, the government-approved Panchen Lama, led hundreds of local monks in a prayer service for the dead, according to the Xinhua official press agency.

The prohibition against celebrating the Dalai Lama's birthday on July 6 continued during the reporting period. Authorities in many Tibetan areas confiscated or defaced

his photographs in monasteries and private residences.

Abuses of Religious Freedom

In March 2008 monks and nuns from a number of monasteries in Lhasa and other Tibetan communities mounted peaceful protests, asking for religious freedom and return of the Dalai Lama. After four days the protests and security response devolved into rioting by Tibetans and a violent police crackdown in Lhasa. Some protesters resorted to violence, in some cases deadly violence against Han and Hui residents. The ensuing police actions resulted in an unknown number of deaths, injuries, arrests, and human rights abuses. Over the next few months, there were a number of protests across the Tibetan plateau involving both monks and nuns and laypeople, the vast majority peaceful. In the weeks following the unrest, there were reports of mass detentions of monks and of police and military personnel sealing off monasteries. Cellular phone and Internet access was routinely blocked as "patriotic education" campaigns intensified.

Following the March 2008 protests, the government further tightened its already strict control over access to and information about Tibetan areas, particularly the TAR, making it difficult to determine the scope of religious freedom violations. These controls remained in place during the reporting period. Respect for religious freedom in the TAR and other Tibetan areas deteriorated in the months following the violent unrest and remained poor throughout the reporting period. During 2009 and 2010, many relatively small-scale protests took place in the TAR and in Tibetan areas of Sichuan, Gansu, and Qinghai provinces.

The number of monks and nuns at several monasteries decreased after the protests of spring 2008. According to many sources, the monks and nuns released from prisons must live in their home villages and cannot return back to their monasteries or nunneries.

There were continued reports that the government detained Tibetans seeking to cross the border from Tibet to Nepal en route to India. Chinese police sought to prevent Tibetans from crossing the Tibet-Nepal border and reportedly crossed into Nepal to pressure government officials to forcibly return Tibetans. Three Tibetan Buddhists, including one monk, were forcibly returned to China from Nepal in June 2010.

As of September 1, 2010, the Congressional Executive Commission on China's Political Prisoner Database contained records of 824 Tibetan political or religious prisoners believed to be currently detained or imprisoned. Of those 824 Tibetans, 479 (approximately 58 percent) are Tibetan Buddhist "religious professionals" (monks, nuns, and tulkus).

At the end of the reporting period, many monks and nuns remained in detention because of their involvement in the March 2008 protests. Several monks also reportedly committed suicide as a result of the harsh conditions and religious restrictions in monasteries that were imposed after March 2008. According to numerous sources, many of those detained were subjected to extrajudicial punishments, such as beatings and deprivation of food, water, and

sleep for long periods. According to sources who claimed to be eyewitnesses, the bodies of some persons, including monks and nuns, who were killed during the violence or who died during interrogation were disposed of secretly rather than being returned to their families. More than 80 nuns reportedly were detained in Sichuan Province after March 2008 and their whereabouts were still unknown.

Limited access to information about prisoners and prisons made it difficult to ascertain the number of Tibetan prisoners of religious conscience or to assess the extent and severity of abuses.

In May 2010 Tibetan monk Jigme Guri (also commonly known as Golog Jime or Jigme Gyatso) from Labrang Monastery was released from prison. He alleged that prison authorities beat him repeatedly during two months of detention beginning in March 2008.

In May 2010 a monk from Aba (Ngaba) Gomang Monastery in Sichuan Province named Dokru Tsultrim was rearrested. In March 2009 he was arrested for writing articles in support of the Dalai Lama. Family members have reportedly been barred from visiting him.

In the winter of 2010, there were two protests calling for the release of prominent Buddhist figure Tenzin Delek Rinpoche who remained in a Sichuan prison on firearms charges. According to Tibetan sources, the firearms were left at his temple by a group who had renounced hunting.

On December 23, 2009, Tulku Phurbu Tsering Rinpoche was sentenced to eight years and six

months in prison. In April 2009 he went on trial for weapons charges related to protests that took place in 2008 in Ganzi (Kardze) County, Sichuan. The monk and his Beijing-based lawyer insisted the weapons were planted and that he confessed only after being tortured.

On April 11, 2009, PSB officers in Nagchu County reportedly detained Khensur Thupten Thapkhey, a former abbot of Shapten Monastery, and scripture master Geshe Tsultrim Gyaltsen.

On March 21, 2009, nearly 100 monks from the Ragya Monastery rioted in the Guoluo (Golog) TAP of Qinghai Province. International media reported the riot started after a local monk who was questioned for advocating Tibetan independence ran away from the police station and jumped into the Yellow River to commit suicide.

No information was available on the fate of monks who protested in front of a group of foreign journalists at Lhasa's Jokhang Temple on March 27, 2008. Monks involved in a similar protest in front of foreign journalists at the Labrang Monastery in Gansu Province on April 9, 2008, were reportedly arrested. Five of the Labrang monks later escaped to India.

On January 24, 2009, seven monks, including chant leader Nima Tsering, were arrested in connection with a demonstration of an estimated 300 monks at the Den Choekhor Monastery in Jomda County. The monks were protesting the planned participation of a local Tibetan dance troupe in the Serf Emancipation Day celebrations organized by the government.

The whereabouts of Gendun Choekyi Nyima remained unknown. The government refused requests by international observers to visit Nyima, who turned 21 years old on April 25, 2010. In October 2009, government officials in Tibet told a visiting foreign delegation that Nyima was "growing up very well, loves Chinese culture, and is enjoying his life." The officials asserted that his identification as the 11th Panchen Lama was "illegal." The government continued to insist that Gyaltsen Norbu, whom it selected in 1995, is the Panchen Lama's 11th reincarnation. The government did not provide any information on Lama Chadrel Rinpoche, who reportedly remained under house arrest for leaking information about the selection of the Panchen Lama.

The government also severely restricted contact between several important reincarnate lamas and the outside world. For example, the 11th Pawo Rinpoche, whom the 17th Karmapa recognized in 1994, remained under official supervision at Nenang Monastery. Foreign delegations have repeatedly been refused permission to visit him.

Forced Religious Conversion

There were widespread reports from Tibetan monks, nuns, and laypersons that Government authorities pressured them to denounce the Dalai Lama as their spiritual leader and to affirm their faith in the CCP and socialism.

Improvements and Positive Developments in Respect for Religious Freedom

According to several reports, authorities in the Yushu TAP, Qinghai Province, often tolerated the display of the Dalai Lama's photo in temporary shelters and in shrines erected to mourn the dead following the earthquake.

Section III. Status of Societal Respect for Religious Freedom

Since ethnicity and religion are often interlinked in many parts of the country, it is difficult to categorize many incidents solely as ethnic or religious intolerance. Tensions among ethnic groups in Tibetan areas, including the Han, the Muslim Hui, and others remained high during the reporting period. Tibetan Buddhist monks and nuns reported they were frequently denied registration at hotels, particularly during sensitive times, including the period around the Beijing Olympics, the 60th anniversary of the country on October 1, 2009, and the Shanghai World Expo in 2010. Tensions between individuals of different religious beliefs, such as between Tibetans and Hui in the TAR and TAPs, also were related to economic competition. Many ethnic Han Buddhists were interested in Tibetan Buddhism and donated money to Tibetan monasteries and nunneries. Tibetan monks frequently visited inland Chinese cities to provide religious instruction to Han Buddhists. In addition a growing number of ethnic Han Buddhists visited Tibetan monasteries in the summer, although the central government imposed restrictions that made it difficult for ethnic Han Buddhists to do long-term study at monasteries in ethnic Tibetan areas.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

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UN expert on food tells government of China not to force herders to sell their herd and resettle

The United Nation Special Rapporteur on the Right to Food, Mr. Olivier De Schutter, underlined that "herders should not, as a result of the measures adopted under the tuimu huancao policy, be put in a situation where they have no other options than to sell their herd and resettle." The expert released his Preliminary Observations and Conclusions today upon the completion of his mission to the People's Republic of China (PRC) from 15 - 23 December 2010.

The expert advised the government of PRC to engage in meaningful consultations with herding communities, assess past and current policies, examine all available

options in order to combine the knowledge of the nomadic herders of their territories. Tibetan nomads and farmers are entitled to their means of subsistence as stated in article 6 of the International Covenant on Economic, Social and Cultural Rights ratified by the PRC in 2001.

The official policies of tuimu huancao ("removing animals to grow grass") and tuigeng huanlin ("Returning Farmland to Forest") have created havoc in the lives of rural Tibetans. The policies have made huge negative impacts on the lives of rural Tibetans since 2000 as the state forcibly enforces the policies to displace rural

Continued on page4

Monk sentenced to three years prison term

Kanlho Intermediate People's Court sentenced Sungrab Gyatso, a monk of Mu-ra Monastery to three years prison term on 16 December 2010; according to information received at Tibetan Center for Human Rights and Democracy (TCHRD).

Sungrab Gyatso was first arrested on 17 March 2008 from Machu County and was released after few days. On 18 May 2008 he was arrested again from Machu County but released. The last arrest was done on 25 March 2010 from Machu County and has been in prison till now.

The authorities accused him to be the leader of the peaceful protest by the

students in Machu County in March 2010.

Sungrab Gyatso, age 34, born in Mu-ra region, is a monk of Mu-ra Monastery in Machu County, Kanlho Prefecture 'Tibetan Autonomous Prefecture' (TAP) Kansu. He is the editor of Rewa-kanglam (Tib translation: March of Hope) magazine, also a member of the Bod-amae-rangke-larso-tsoakpa (tib trans: mother-tongue restoration) association. He is also a teacher at the Tsa-thang bod yig yig-mo sel-wae lobdae (tib trans: Eliminating the ignorance of Tibetan language in Tsathang) school.



SUNGRAB GYATSO

Monks on the Run Escape into Exile

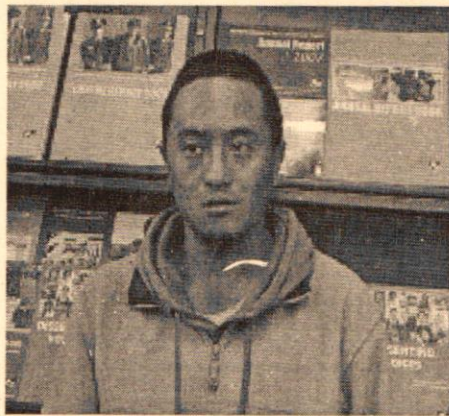
Lobsang Norbu, (30), Khedup Gyatso, (24), and Kunga Rinchen (26) are monks from Gonsar Monastery in Za-Khok Township, Derge County of Kardze "Tibet Autonomous Prefecture ("TAP"), Sichuan Province, who recently took refuge in India. The three of them have testified to the Tibetan Centre for Human Rights and Democracy (TCHRD), that there is no freedom of religion and expression or basic human rights in Tibet. Exacerbating the matter, the government of China continues to make false and baseless accusations against the Dalai Lama. This led them to carry out a peaceful protest on 10 September 2009 in Za-khok Township and around monastery by putting up posters around the premises of the monastery. They put up the Tibetan national flag and posters stating that Tibet was an independent country.

The three of them wrote their names on the posters. This was so that the other monks and the public would not come under trouble from the authorities. After that they fled from the monastery hiding in nomadic areas, forest and the hills.

In order to secure the arrest of the three monks, the local Chinese police have announced a reward of 20,000 Yuan to

whoever gives information of their whereabouts, but later when they were not able to get any information the reward was increased to 50,000 Yuan. The police are also searching for them around the region.

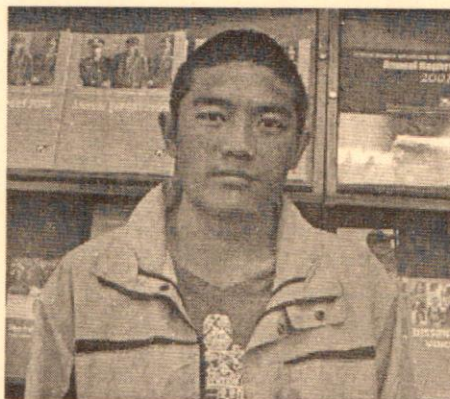
The fear of arrest has forced them to leave their country on 7 October 2010. Walking for 23 days from Lhasa through the Nepal-Tibet border, they reached Katmandu on 30 October 2010. They arrived in Dharamsala, India, on 15 November 2010.



KUNGA RINCHEN



LOBSANG NORBU



KHENDUP GYATSO

Tibetan political prisoner in critical health condition



Jigme Gyatso, serving 17 year sentence in Chushul prison near Lhasa is in critical health condition due to hardships and torture, according to information received by the Central Tibetan Administration.

In 1996, the Intermediate People's Court in Lhasa charged him with counter revolutionary activity along with a group of Tibetan residents of Lhasa. Jigme Gyatso was then imprisoned in Drapchi prison to serve a 15 year term with hard labour.

While in prison, Jigme Gyatso raised slogans of His Holiness the Dalai Lama's long life, this resulted in 2 year addition to his already 15 year term. He remained firm in his conviction for which he was severely tortured leaving him physically weak.

The severe beatings continued after he was shifted from Drapchi to Chusul prison and presently his survival is on stake due to the debilitating health condition.

Jigme was born in 1961 in Sangchu in Tibet's Amdo Province. He lived in Lhasa before the arrest and his mother passed away two years after he was arrested.

TCHRD Press Statement on the 62nd Anniversary of Universal Declaration of Human Rights

Today, 10 December 2010, is the 62nd anniversary of proclamation of Universal Declaration of Human Rights and also a moment to celebrate the occasion of Mr. Liu Xiaobo receiving the Nobel Peace Prize in Oslo, Norway. The Tibetan people stand together with the millions of Chinese people in the struggle for human rights and freedom in the People's Republic of China (PRC). With enormous economic advancement in the past three decades, it is about time for genuine civil and political reforms to be introduced in the PRC.

China despite being a member of the UN Security Council and a signatory to the UN Charter continues to be one of the leading countries in the world in the violation of human rights particularly in restive regions like Tibet and east Turkestan. The government of China continues to "strike hard" against peaceful protesters and freedom of expression is severely curtailed in China today. Peaceful protesters are imprisoned without fair trial and often many are disappeared by the state and its agencies.

In January 2010, the Fifth CPC Central Committee and State Council meeting held in Beijing discussed upon how to bring development and long term stability in Tibet. Similarly, the Public Security Ministry of People's Republic of China (PRC) organized a two-day meeting of Public Security Bureaus of the ethnic Tibetan areas in present-day China covering the "Tibet Autonomous Region" ("TAR") and the four provinces. This meeting assessed the results and experiences of "Upholding Public Security", and the "Struggle against the Current Separatist Movement": it also identified current challenges facing stability in Tibetan areas.

Likewise, this year there has been more arrests of intellectuals, monks, environmentalists and even singers. Not only were they arrested on unsubstantiated accusations, they were sentenced without fair trials or proper court proceedings. For example, Sonam Tsering, Pema Yeshe, Lama Lhaka, Soedo among others, were

sentenced to death with two years reprieve. Gekoe Jamphel Wangchuk, Tsewang Rigzin and Dorjee Tashi of Drepung Monastery were sentenced to life-imprisonment. Furthermore many others have also been imprisoned.

In Tibet today the Chinese Government is systematically violating the freedom of religion. In the monasteries across Tibet the Chinese officials are carrying out the Patriotic Re-education Campaign. When monks do not accept the campaign, they either have to face being arrested or sent back to their homes, in some cases it also lead to closing of the monastery.

The State Bureau of Religious Affairs has imposed the Law on the Management of Tibet Monasteries and the Practice of Religion. This law has completely disrupted the age-old workings of Tibetan monasteries. It has also broken the bond between the lama and his pupils. Most of the high Buddhist lamas are living in exile. Because of this new law it will become far more difficult for them to visit their monasteries in Tibet. This will increase the already huge gap between the lamas and their disciples in monasteries in Tibet. As a result, the entire religious system will suffer gravely.

On 19 October 2010 in Rebkong (Chinese: Tongren) county in Malho "Tibet Autonomous Prefecture" ("TAP") in Qinghai province, thousands of Tibetan students came out in the streets to protest against the proposed education reforms and the inequality faced by Tibetans. The rally mainly voices out for the "Equality for Nationalities and Freedom for Language". This protest saw its ripple effect when the students in Beijing also protested. The meeting on education reform by the Education Department of Qinghai province, the local Communist Party Secretary and Chairman ordered that all subjects are required to be taught in Mandarin and all textbooks to be printed in Chinese except for Tibetan and English language classes.

Finally, it is not just the blatant violation

of religious freedom. The overall violation of the basic human rights of the Tibetan people in Tibet today under china's occupation is depressing. We, at the Tibetan Centre for Human Rights and Democracy (TCHRD), therefore, appeal to the UN Office of the High Commissioner for Human Rights and to all governmental and non-governmental agencies and organizations concerned with human rights to take an active interest in the grave and deteriorating human rights situation inside occupied Tibet. We appeal to you to please prevail on the government of china to release all the innocent prisoners who were arrested for peacefully practicing their religion. We appeal to you to help us locate all those who have been imprisoned in unknown locations. Also, even in the case of those who are being tried, we appeal to you to ensure that all these prisoners receive a fair and just trial.

One issue that calls for the immediate attention of world leaders is China's decision in Qinghai province to impose Chinese as the medium of education in the so-called Qinghai province - the north-eastern Tibetan province of Amdo where His Holiness the 14th Dalai Lama was born. If urgent action is not taken now to seek the repeal of this law, it will soon be implemented in other parts of Tibet and this will bring drastic affects on Tibetan culture and the end of Tibetan national identity.

The Tibetan Centre for Human Rights and Democracy (TCHRD) would like to take this opportunity to pay our solidarity to the Tibetans who continue to suffer in Tibet. We would also like to express our deep and unending gratitude to all governments, leaders, organizations and individuals who have helped with and spoken up for the human rights situation in Tibet today.

Continued from page 1

Tibetans in hundreds of thousands. The Tibetan nomads have been removed forcibly from their traditional dwelling places and often thrown into government made concrete houses, often with partial funding, with little subsidy as compensation for a limited time period. The knowledge and skills of the nomadic families passed over generations in living a dignified life in harmony with nature have been made useless through the official policies and they face enormous hardships as state's paltry compensation quickly runs out and lack of skill makes it hard for them to live in concrete houses and being made to indulge in urban economy by the state as shop keepers, drivers or construction workers.

The Human Rights Watch (HRW) in its June 2007 report No One Has the Liberty to Refuse on the forcible relocation of Tibetan herders in Gansu, Qinghai, Sichuan and the "Tibet Autonomous Region" recommended the government of PRC to impose a moratorium on all resettlements until a mechanism reviewing the resettlements, and its negative impact on the rights of herders, is put in place.

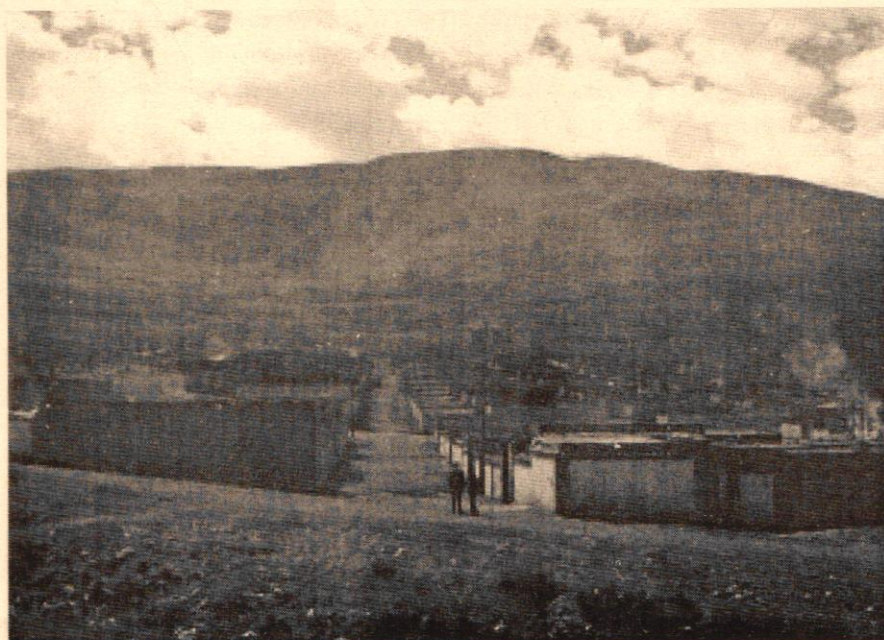
Following is extracted from the Special Rapporteur's Preliminary Observations and Conclusions under the heading Challenge 2. Ensuring Security of Tenure and Access to Land.

UN Special Rapporteur on the Right to Food, Olivier De Schutter

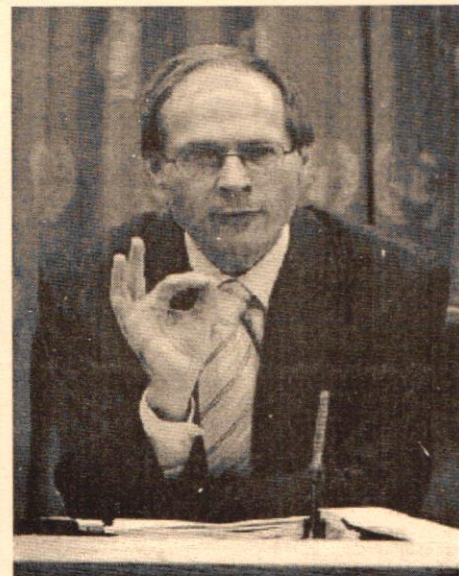
Nomadic herders in Western Provinces and Autonomous Regions, especially in the Tibet (Xizang) and Inner Mongolian Autonomous Regions, are another vulnerable group. The Grassland Law adopted in 1985 both in order to protect grassland and in order to modernize the animal husbandry industry towards commodification has now been complemented by a range of policies and programmes, including *tuimu huancao* ("removing animals to grow grass") and *tuigeng huanlin* ("Returning Farmland to Forest"). These programmes, part of the 1999 Western Development Strategy (*xibu da kaifa*), seek to address the degradation of pasture lands and control disasters in the low lands of China. They include measures such as grazing bans, grazing land non-use periods, rotational grazing and accommodation of carrying capacity, limitations on pastures distribution, compulsory fencing, slaughter of animal livestock, and the planting of eucalyptus trees on marginal farmland to reduce the threat of soil erosion. While there is little doubt about the extent of the land degradation problem, the Special Rapporteur would note that herders should not, as a result of the measures adopted under the *tuimu huancao* policy, be put in a situation where they have no other options than

to sell their herd and resettle.

The International Covenant on Economic, Social and Cultural Rights prohibits depriving any people from its means of subsistence, and the 1992 Convention on Biodiversity acknowledges the importance of indigenous communities as guarantors and protectors of biodiversity (Art. 8 j). China has ratified both of these instruments. The Special Rapporteur encourages the Chinese authorities to engage in meaningful consultations with herding communities, including in order to assess the results of past and current policies, and examine all available options, including recent strategies of sustainable management of marginal pastures such as the New Rangeland Management (NRM) in order to combine the knowledge of the nomadic herders of their territories with the information that can be drawn from modern science. The Special Rapporteur also encourages the Chinese authorities to invest in rehabilitating pasture, and to support remaining nomads with rural extension. The potential of livestock insurance programmes should also be explored, as tested successfully in Mongolia. Such programs, which pay nomads to restock and recover after a major disaster, encourage nomads to keep herds at much smaller scale as they would not fear losing their herding activity after such disasters if covered by such insurances.



A New Socialist Village in Kyegu Town (photo - IRENE BREIVIK)



UN Special Rapporteur on the Right to Food, Olivier De Schutter

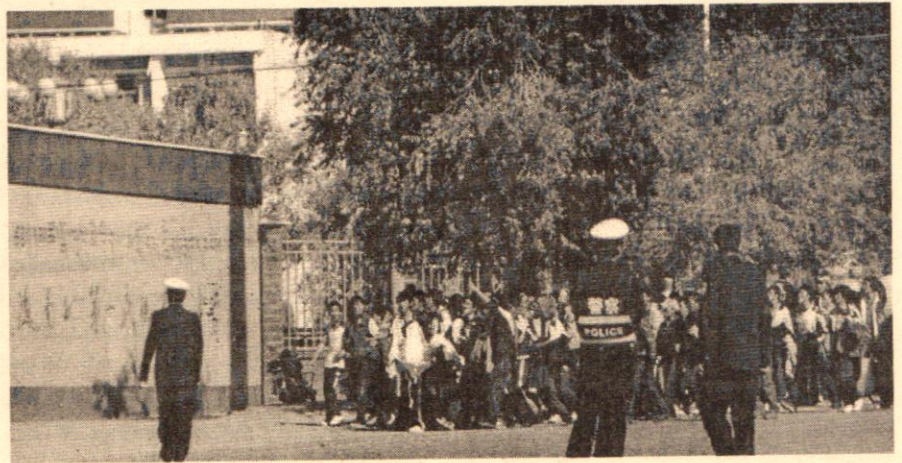
Teachers and students appeal to keep Tibetan as the primary language of instruction

The conference held at Rebkong (Ch: Tongren) from 11-16 October 2010 sparked a series of student protests in Qinghai. A series of protests broke out in the traditional Tibetan province of Amdo over the proposal to bring changes in the education system. The conference action plan intended to drastically sideline Tibetan language. Days before the protests broke out, over 300 teachers and students appealed to the authorities in a letter supporting a bilingual language policy where in teaching of Chinese language is supported, however, it called to keep Tibetan as the primary language and to teach all subjects in the Tibetan language. Following is translation of the letter by International Campaign for Tibet.

Raising the quality of nationality education requires adhering to teaching the mother tongue as the dominant language

Under the correct leadership of the Qinghai Province Department of Education, Tongren County in Huangnan Prefecture arranged and held Tibetan Language Course Reforms Training from October 11 to 16, 2010 for elementary and middle school teachers. More than 300 teachers from Tibetan elementary and middle schools across Qinghai province attended the training, and the outcomes of the training were exemplary. However, trainees engaged in deep discussions during the training, and consider that there must be thorough changes to the backward state of Tibetan education, requiring adherence to teaching of the mother tongue as the dominant language.

Violating regulations on teaching and study and not using a scientific medium of instruction are major factors restricting the quality of teaching and study at nationality elementary and middle schools. Our province's Tibetan students come from the vast farming and nomadic areas and have never been in a Chinese-language environment. Even though they have studied Chinese for several years by the time of their elementary school education,



Tibetan students protest in Chabcha on 19 and 20 October 2010

they cannot communicate in Chinese. If our province were to address such a group as this by adopting Chinese-language tuition, the outcome would be that the students would not understand what the teacher is saying, not to mention be able to actually learn anything. The choice of language of instruction should depend entirely on those being taught. The purpose of education is for teachers and students to convey and receive knowledge by the most easily understood

means between teachers and students. As far as the Tibetan students in our province are concerned, they are not familiar with Chinese and so they are not able to think about or express their ideas in Chinese, not to mention being able to use Chinese to creatively analyze problems. However, in daily life the Tibetan mother tongue is the most familiar tool for analyzing problems and expressing ideas, and therefore it should be the most effective tool for study in their



Over 500 Tibetan students of Minzu University of China protest on 22 October 2010. The slogan reads "Protection for Nationality Language, Propagation and promotion of Education in China"

lives at school. As an example, with regard to normal middle-school students, their mother tongue is Chinese, the language they are most familiar with, and they take to teaching in the Chinese language like a fish to water. But what would happen if the language of instruction we used for ordinary middle school students was English, with which they are unfamiliar? Obviously, the quality of education for the vast majority of ordinary middle school students would suffer significantly.

Using the mother tongue as the language of instruction for nationality elementary and middle school students does not imply a weakening of the Chinese language. Quite the contrary: aside from teaching classes such as Chinese and English using the mother tongue, the study of Chinese should be strengthened, and the study of English should gradually be strengthened. A Tibetan scholar put it well: if one wishes to stand up, one must study one's mother tongue well; if one wants to leave one's home, one must study Chinese well; if one wants to go out into the world, one must study English well – there is no point therefore in belaboring the importance of the Chinese language and script and the English language. Relatively speaking, in accordance with the realities in Tibetan areas it is more important to study Chinese. At present, there are many problems with the Chinese language and script as taught in Tibetan elementary and middle schools, such as with the teaching methods and the chosen teaching materials not conforming

to the real conditions of Tibetan students. In many places in our province, Tibetan students have studied Chinese for 10 or more years – from elementary school until upper middle school – but they are still unable to communicate in Chinese. In order to thoroughly change this situation, we must renew our understanding of how we can effectively teach Chinese to Tibetan students, and even carry out research into this topic. In many countries in the west, there has been much research into methods and materials for teaching English as a second language. As a result of this research, there have been positive outcomes in English teaching in non-English speaking countries. In recent years, our country has also adopted these teaching concepts and there have been great changes in English language teaching from the teaching methods to the teaching materials, which has made English language teaching more practicable, and increased students' interest in study. Such progressive foreign teaching methods should also be used for Tibetan students studying the Chinese language, and for teaching the Chinese language and script as a second language. The relevant education departments should formulate appropriate measures to this end, and focusing on the real conditions of Tibetan students, compile Chinese language and script materials and train Chinese language teachers in the new

teaching concepts and practices, thereby making Tibetan students' study of the Chinese language more effective and more practical.

But we cannot sacrifice the study of other subjects for the sake of properly studying the Chinese language and text and the English language. We should understand the difference between teaching a language and the language of instruction. The choice of which language is used for instruction should be decided entirely upon which language is not an obstacle to the student's studies. An individual's wisdom and their ability to analyze problems is intimately connected to the development of their language abilities. Therefore, in order to raise the quality of teaching and education and to amply reveal a person's intelligence, we should use a language of instruction most easily understood by the students, at the same time as strengthening the teaching of language itself. Therefore, all trainees maintain that it is scientific to continue using the mother tongue as the language of instruction.

The entire body of trainees at the Qinghai Province Elementary and Middle School Tibetan Language Course Reforms Training Class

October 15, 2010

The names and affiliations of the trainees are as follows: [names and affiliations withheld]



A student holds aloft a board with the slogan "Equality for Nationalities, Freedom of Language"



Students staging a sit-in

Three Writers Sentenced from three to four years in prison

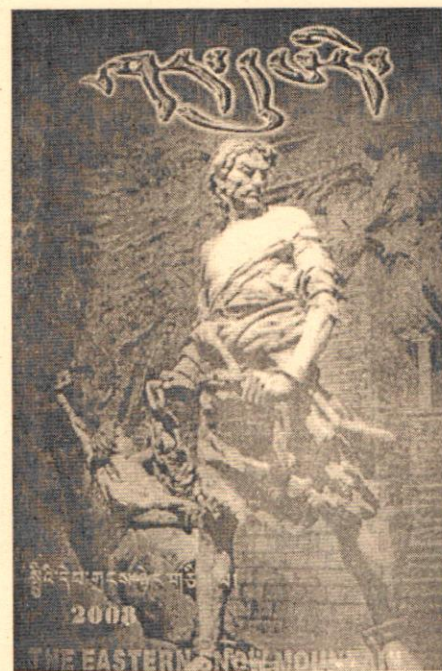
The Ngaba (Ch: Aba) Intermediate People's Court sentenced three Tibetan writers from three to four years in jail for "inciting activities to split the nation". The three writers, Jangtse Donkho, Buddha and Kalsang Jinpa, were tried on 28 October 2010 and the verdict was passed on 30 December 2010. Jangtse Donkho and Buddha were given four years and Kalsang Jinpa was sentenced to three years in prison, according to Radio Free Asia (RFA).

The sentencing was arbitrary in nature as the writers were not represented by a lawyer of choice. The source inside Tibet had informed RFA, "None of the Tibetan writers or their lawyers or family members were allowed to speak in the court at the time of verdict.... "When the judge ordered all in the court to rise for the verdict, all three did not comply and remained seated."

The writers pleaded not guilty and Buddha pointed out that the sentence handed down to them was biased because

of their ethnicity as the kind of articles they wrote were also published by Han Chinese.

The writers were first detained in June and July 2010 for articles they wrote about the spring 2008 protests in Tibet in a local journal, *Shar Dungri* (*Eastern Snow Mountain*). Since 2008, over 60 Tibetan writers, bloggers and cultural figures have been jailed in Tibet by the Chinese authorities for the literary criticism they published or opinions they expressed on the internet.



Cover of the journal Shar Dungri



Buddha

Jangtse Donkho

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

If you would like to subscribe to TCHRD's monthly Human Rights update or to order one of our publications, please send your name and postal details (including e-mail) to our office.

Partial list of TCHRD publications:

•The Next Generation: *The State of Education in Tibet Today* (1997) • Behind Bars: *Prison Conditions in Tibet* (1998) • Closing the Doors: *Religious Repression in Tibet* (1998) • *Convention on the Rights of the Child* (Tibetan Translation) (1998) • *Democracy: An Education Booklet* (1998) • Fearless Voices: *Accounts of Tibetan Former Political Prisoners* (1998) • *Human Rights: An Education Booklet* (1998) • *A Guide to Human Rights* (1999) • *A guide to Democracy* (1999) • *Tales of Terror: Torture in Tibet* (1999) • *Briefing paper for travellers to Tibet* (1999) • *Torture and Ill-Treatment in Tibet* (2000) • *Racial Discrimination in Tibet* (2000) • *Impoverishing Tibetans: China's flawed economic policy* (2000) • *Destruction of Serthar Insitute : A Special Report* (2002) • *Dispossessed: Land and Housing Rights in Tibet* (2002) • *Strike hard Campaign: China's crackdown on political dissidence* (2004) • *State of education in Tibet: A human rights perspective* (2004) • *Kuxing: Torture in Tibet* (2005) • *Death Penalty in China* (2005) • *International Bill of Human Rights* (2005) • *TCHRD 1996-2006: A Decade of Human Rights Research* • *Railway and China's Development Strategy in Tibet: A Tale of Two Economies* • *Prisoners of Tibet* • *Annual Report : Human Rights Situation in Tibet* (1996 - 2008) • *Uprising in Tibetan 2008* • *Briefing paper for travellers to Tibet*

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