HUMAN RIGHTS *update* is a monthly newsletter of the Tibetan Centre for Human Rights and Democracy.
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HUMAN RIGHTS update

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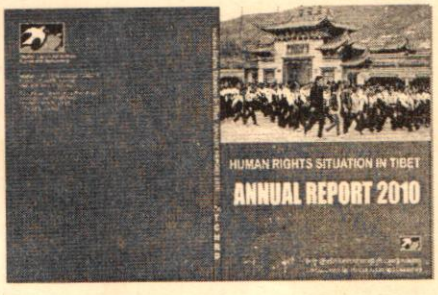
TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

JANUARY 2011

VOLUME 4 ISSUE 5

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2010 Annual Report

Executive Summary of Annual Report 2010: Human Rights Situation in Tibet

History was made this year! Liu Xiaobo, one of the leading intellectual-activist of China was conferred the 2010 Noble Peace Prize. This might turn to be a watershed year for the People's Republic of China (PRC). In the decades to come, people of the world and especially Chinese people will cherish the year as a turning point in modern Chinese history. In recognizing his unrelenting struggle, 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. The Tibetan experience after the 1989 Noble Peace Prize to the Dalai Lama definitely shows that the award does bring a tremendous impact in the struggle of a people. With the rise of China after three decades of economic success, it has been increasingly taking leadership roles on the global stage. In becoming a global power, the nation needs to adopt bold visions and responsibilities. The time has come for the state to introduce genuine civil and political reforms for a sustained rise.

The year 2010 saw severe repression of human rights taking place in Tibet. There is no let up by the government of PRC. As of 30 December 2010, there are 831 known political prisoners in Tibet out of which 360 are known to have been legally convicted by courts and 12 Tibetans are serving life imprisonment term. During 2010, 188 known Tibetans have been arrested and detained, out of which 71 have already been sentenced by the courts.

The crackdown on intellectuals and cultural figures continued to take place this year also. Since 2008, over 60 Tibetan writers, bloggers, intellectuals and cultural figures have been arrested.1 The cultural and literary resurgence that has emerged after the pan-Tibet spring 2008 uprising in Tibet is looked upon by the government as its biggest threat. Any

expression of Tibetan identity is labeled as separatist and criminal activities and dealt harshly under the "endangering state security" laws. The so-called criminal activities has been largely an exercise of standard human rights practices in expressing one's view against the flawed government policies or reporting and documenting human rights violations occurring in Tibet. The arrests and detentions of Tashi Rabten (pen name Te'urang)2, Druklo (pen name Shokjang), Tragyal (pen name Shogdung) and Kalsang Tsultrim (pseudonym Gyitsang Takmig)3 etc during the year indicate strongly that the authorities view literary criticism as serious threat against the rule of the Communist Party of China and hence the crackdown.4 The authorities this year also targeted prominent Tibetan figures who were earlier looked upon as exemplary individuals. The sentencing of environment and cultural icon Karma Samdup to 15 years in prison5 and Dorjee Tashi, the richest Tibetan who owns the Yak Hotel in Tibet to 15 years in prison6, environment activists Rinchen Samdrup and Chemi Namgyal 7 who were earlier awarded environment awards and were honored by the government in international conferences were sentenced to five years prison term and 21-months of "re-education through labor" respectively and so were their two other cousins to lengthy prison terms.

On 23 August 2010, the Chinese government made an announcement of reforms being carried out in the application of death penalty by removing the capital punishment for financial crimes. 13 out of the 68 crimes, all related to economic crimes, which carry the punishment were removed.8 Although this reform is welcome, it does not have any significant effect in Tibet. Since spring 2008 , nine Tibetans have been sentenced to death with two already having been executed. The remaining seven are serving death penalty with two years reprieve. This year three Tibetans, Sonam Tsering9, Lama Lhaka and Sodor of Kolu Monastery in Chamdo were given death sentence with two years reprieve.

In May this year, China issued new regulations saying evidence obtained illegally through torture cannot be used in death penalty cases and other criminal prosecutions.10 The regulations came into effect after the embarrassing high profile case of Zhao Zuohai exposed the corrupt system prevalent in China. He had spent 11 years in prison after being made to confess through torture of murdering a man who wasn't even dead. In a rare admission, the government admitted in a statement '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'. China theoretically banned torture in 199611 but evidence obtained through duress was routinely accepted as the definition of illegal acts was vague that police used various techniques to work around the ban. In restive regions like Tibet, torture is a regular feature in the detention centres and prisons. The police use inhumane techniques and torture to present evidence before the courts. For instance, Karma Samdrup, a Tibetan philanthropist and environmentalist was sentenced to 15 years in prison in June 2010 on 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 estimated he lost at least 40 pounds in police custody. 12TCHRD research shows that some of the commonly used techniques employed by the police in the detention centres and prisons include 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. Besides the physical wounds, psychological and emotional scars are usually the most devastating and the most difficult to repair.13

On 23rd December this year, the International Convention for the Protection of All Persons from Enforced Disappearance entered

into force.14 The People's Republic of China is not amongst the initial ratifying state parties. In a restive region like Tibet, political activists and human rights defenders are routinely disappeared by the police and other security agencies. Midnight knocks, arrest without warrant, denial of custody and information are a common practice. In light of prevalence of rampant practice of enforced disappearance in Tibet, it is of utmost importance that the PRC ratify this convention in order to curb this heinous practice by the law enforcement agencies.

This year the students in Tibet staged protests on several occasions in order to put forward their grievances and concerns over social and policy issues. The Tibetan medical students in Lhasa staged a sit-in in front of the authorities in Lhasa over the lack of concern by the government over traditional studies and shortage of jobs for the graduates in traditional fields of study15. Traditional and cultural studies are being increasingly relegated in an environment where Tibetan language and traditional studies are marginalized in a market format where knowledge in mandarin and commercial studies are given highest priorities. Any expression of Tibetan identity is met with high handedness by the authorities. March and April 2010 saw a huge number of detentions and expulsions of Tibetan students and teachers from schools and academic institutions in eastern Tibet.16 These incidences took place in Machu Tibetan Nationality Middle School, Kanlho Tibetan Middle School no 3, Primary School in Driru county, Khar Primary School in Serthar County, Serthar Buddhist Institute, Barkham Teachers Training Institute and Northwest National Minorities' University in Lanzhou. These expulsions and detentions are characterized by minimal tolerance showed by the authorities in regard to dissenting voices in academic institutions. In total contradiction of showing respect and addressing the grievances, the authorities held students as young as between 11 to 15 years old in detention and expelled several Tibetan school teachers from their jobs.17 In some instances there has been ethnic discrimination while implementing measures. In most of the incidences, the students simply showed their dissent over the government's portrayal of and dealings with fellow Tibetans. For instance, the protest by the Khar Primary School in Serthar County was sparked after the government's parading of two monks in a vehicle for propaganda purposes. Such an exercise creates huge resentments in the society and the students reacted boldly despite their tender age. In some instances the teachers have been targeted solely for actions by the students of their respective schools in wearing Tibetan national dresses and holding prayers for the departed in their areas during spring 2008. The teachers have been alleged of brainwashing the young in promoting and preserving their Tibetan identity. The students lighting up of butter lamps for the dead and wearing Tibetan dresses in their schools are seen by the authorities as expressions of dissent and challenging the official view of the events of spring 2008. Teachers were alleged of giving encouragement to the students and hence became natural target of the official crackdown.

On 19 October 2010, thousands of Tibetan students from six different schools in Rebkong (Ch: Tongren) County, Malho "Tibetan Autonomous Prefecture" ("TAP") in Qinghai, took to the streets to protest against the proposed changes in education system which intends to drastically sideline Tibetan language.18 The protests later spread to other areas in Tibet and as far away as in the Minzu (Nationalities) University in Beijing where around 600 Tibetan students on 22 October 2010 demonstrated for the protection of Tibetan language19. The protests were sparked by an order by the Qinghai government that all lessons and textbooks should be in Chinese in primary schools by 2015 except Tibetan and English language classes. The government argued that the proposal of enforcing Mandarin in schools will bring the Tibetan students on par with the other citizens, avail opportunities in the economic life and integrate into the broader Chinese society. However, the Tibetans have been calling for the preservation of Tibetan language as an identity of the Tibetan race and the

foundation of religion and culture which connects to the wider issue of cultural and ethnic identity. Unfortunately the authorities see the assertion and promotion of cultural uniqueness and pride as anti-state. The Tibetans see such change and strict enforcement as reminiscent of the Cultural Revolution20. The pressure on ethnic groups to learn Mandarin is part of a wider several decade old one-language policy pursued vigorously recently. The enforcement of mandarin as the first language will soon be applied across Tibet which will negatively impact the lives of Tibetans dramatically. According to Beijing based Tibetan writer-activist Woeser, the policies initiated by Qinghai Province as part of the education system change have an experimental character and are a little bit like the "patriotic education" advocated in Lhasa's monasteries ten years ago, which today have already infiltrated all monasteries in all of Tibet.21

The centuries old Tibetan language is one of the primary attributes of Tibetans being a distinct people. In November 2008, during the eighth round of talks in the Sino-Tibet dialogue process, the Envoys of the Dalai Lama handed to the Chinese officials a Memorandum on Genuine Autonomy22 for the Tibetan People. As a basic of the Tibetan people, the memorandum states that language is the most important attribute of the Tibetan people's identity. Professor of linguistics from the University of Provence and an expert on the Tibetan language, Nicolas Tournadre, during a US Congressional Executive Commission on China roundtable discussion23 said: "There is a real threat of extinction or very serious decline of the Tibetan language and the Tibetan culture within two — or at the most three — generations. [...] During the last 15 years, I have personally witnessed this decline. [...] Languages are not neutral. They convey very specific social and cultural behaviors and ways of thinking. So, the extinction of the Tibetan language will have tremendous consequences for the Tibetan culture. The culture cannot be preserved without it. [...] It is important because the Tibetan language and culture are extremely original. Forget about linguistics, medicine, or architecture; just take literature. Tibetan is one of the four oldest and greatest in volume and most original literatures of Asia, along with Sanskrit, Chinese, and Japanese literatures. So, that is a very good reason for the heritage of humanity to keep this culture."

China's laws protect and promote the ethnic minority languages, however, the reality suggest otherwise. Article 4 in the Constitution of the PRC guarantees the freedom of all nationalities "to use and develop their own spoken and written languages..." In order to use and develop Tibetan as a language, the Tibetan language must be respected as the main spoken and written language. The Regional Ethnic Autonomy Law (REAL) promulgated in 1984 stipulates that ethnic minorities' languages should be protected and allowed to be freely used and developed. The law states that the language of minorities should be used in textbooks and as language of medium of instruction. Evidently the proposed change by the Qinghai government goes contrary to the REAL. Article 121 of the Constitution states, "the organs of self-government of the national autonomous areas employ the spoken and written language or language in common use in the locality." Moreover, Article 10 of the Law on Regional National Autonomy (LRNA) provides that these organs "shall guarantee the freedom of the nationalities in these areas to use and develop their own spoken and written languages...." International Law lays intense emphasis on minorities languages with the state having the prime responsibility in the protection and promotion of minority languages. Article 27 of the International Covenant on Civil and Political Rights (ICCPR) to which PRC is a signatory party states "In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language."24 In light of China's constitution, national and international laws, the state of PRC has the responsibility

protect the Tibetan language. The proposed change in the education system by the regional government of Qinghai absolutely contradicts all the legal provisions.

During the year, practice of centuries old traditional Tibetan Buddhism and the monastic community faced yet another strike by the CCP and the government. After the notorious Order no 5 issued by the State Administration for Religious Affairs (SARA) in 2007 giving a legal instrument for the government to strike at the core of Tibetan Buddhism belief system by making any Tibetan Buddhist teacher and lama illegal if they haven't been approved by the CCP, in September 2010 the SARA issued Order no 8 - 'Management measure for Tibetan Buddhist monasteries and temples'. 25 The 44 articles regulation which entered into force on 1 November 2010 obstructs the centuries old traditional Tibetan Buddhist practices, restricts relationship between students and masters, and provides a strong legal support for the authorities to control the monastic institutions as well as monks and nuns. This regulation is a reinforcement legal instrument to curb primarily the influence of the Dalai Lama and other heads of Tibetan Buddhism most of whom live in exile pursuing their religious propagation and teachings. Since most of the heads of schools of Tibetan Buddhism reside in exile, the regulation is specifically aimed to obstruct transmission of teachings and traditional practices of Buddhist hierarchy. The relationship between Buddhist teachers and students and traditional Buddhist studies will be affected negatively by the regulation. This regulation applicable to the whole of Tibet will further tighten the control on the monks and nuns and enable the authorities to implement policies uniformly across the monastic institutions in Tibet.

In what can be construed as an escalation of control in the monastic institutions in Tibet, the United Front Work Department (UFWD) of the Communist Party of China (CPC) conducted a meeting on the democratic management of the monastic institutions from 14 - 15 August 2010. The meeting held at Shigatse drew heads of monastic institutions and local UFWD heads in the "TAR" as well as Tibetan areas in four provinces to tighten religious institutions in Tibetan areas. During the meeting, the head of the UFWD, Du Qingli, remarked that the patriotic and legal education should be strengthened in order to make the monks and and nuns abide by the laws of the country and voluntarily protect unity of nation, nationalities and social stability. He also called the monastic leaders to be result oriented in the democratic management, monks and nuns observance of law and produce leaders in opposing the splittist forces.26 Du Qingli also urged the leaders of the monastic institutions to put the people first by producing charismatic monks and nuns trustworthy in politics, excel in Buddhist studies, and elect and appoint smart monks and nuns in the monastic institutions administration. During the meeting the DMC27 of the monastic institutions across Tibet shared their experiences and planned effective communications between the institutions in order to better manage and control the monks and nuns in the monastic institutions in future.

Monastic institutions of Tibet are primary targets of the authorities in inculcating loyalty by striking hard and control through a chain of commands from the central government religious bureau, regional religious bureaus and the DMCs within the institutions itself. The numerous rules and regulations implemented in the monasteries and nunneries to control the monks and nuns restrict their movement. In some areas even to seek medication in hospitals and to visit families they are required to seek permission from the authorities at various levels; county, township and monastery, depending on the duration of time. The Lhasa Municipality Religious Affairs Committee issued a monastic code of conduct in April 2009.28 Article 5 of the code of conduct states that monks and nuns expelled from monastic institutions, leave the monastery on their own or withdrew upon advice by others should be expelled in written document by

the DMCs of the monastery or nunnery. The DMC should register the names of the expelled monks and nuns to the religious affairs office in the higher levels. The expelled monks and nuns are put under strict vigilance by the Public Security Bureau and they are not allowed to indulge in religious activities as well as enroll in other monastic institutions. Monks and nuns under suspicion of political activities are especially put under strict vigilance and their movements restricted.

Beijing's discourse on Tibet always had two strands, one that of "development" and "stability" on the other hand. The government insists on spending billions of dollars in development works in Tibet including huge state subsidies, however, the "TAR" and the other Tibetan areas incorporated into four provinces continue to remain poorest in China. The Western Development Strategy [Ch: xibu da kaifa] launched in 1999 and described as "leap over" model of development of Tibet provide special assistance to overcome Tibet's "backwardness". With intense emphasis on heavy and hard infrastructure projects in Tibet, little priority has been given to investments in local agriculture and livestock, as well as soft infrastructure including health, education, employment and local participation. With over 80 percent of Tibetans living in rural areas, the benefits of WDS have not been accessible to the large majority of ethnic rural Tibetans. Little of the development money has trickled down to the poorest sections of the society. While China claims to prioritize economic rights of its people, it has failed to employ rights based and need based approach to development in Tibet thus rendering extreme difficulties in the lives of nomads and farmers with long term implications of turning them beggars in the urban towns and cities which is already evident quite prominently.

The search for answers to the great floods of 1998 and repeated dust storms in urban Chinese cities have led to blaming the "ignorant" and "selfish" Tibetan nomads for the degradation of the grassland. After Mao Zedong's ascent to power his campaign to uplift the proletariat led to the great famine of 1959 to 1961 costing 45 million lives across China according to latest research.29 Two decades of communization had disastrous consequences setting of a series of grassland degradation. Since discussion of Cultural Revolution were forbidden and past policy failures are taboo topic, the pastoral nomads were blamed for causing grassland degradation thereby saving the state of its causation. The government citing watershed protection, scientific rationality and climate change mitigation, ordered Tibetan nomads to be removed from their pastures. The government officially claims that there is a contradiction between grass and animals and the policy is fundamentally based on oversimplified logic that more the animals, less the grass; less the animals, more the grass. The nomads do not have the right to speak up or organize themselves to put forward their grievances.

The Tuimu Huancao ("removing animals to grow grass") policy implemented strongly since 2003. Since then hundreds of thousands of nomads have been removed especially in the area where three great rivers; the Yellow, Yangtse and Mekong all rise in glacier melt on the Tibetan plateau. Although the exact number of how many pastoralist nomads have already been removed is hard to quantify for the lack of independent monitors or a system and the nomads being gagged by the government, experts estimate about one million nomads out of the total two million already having been affected by the policy so far. Almost all of Tibet's nomads will have become displaced persons by the year 2013. With little experience in rangeland management, the state has recently directly intervened in livelihoods of nomads on the Tibetan plateau. The nomads who have been removed have had their land rights documents cancelled. They have become landless with no training in skills to survive in a modern economy and become dependent on the state for subsidized rations given for a set period. For many families, the compensation has been inadequate as the inflation shoots up the cost while the subsidies remain the same. Such a policy thrust by the state on the nomads is in direct contravention of article 6 and article 11 of the International Covenant on

Economic, Social and Cultural Rights (ICESCR)30 which requires the state to ensure everyone to freely choose or accept his living by work as well as an adequate food, clothing and housing, and to the continuous improvement of living conditions. The UN Special Rapporteur on the Right to Food, Olivier De Schutter, after his mission to the PRC between 15-23 December 2010 in his preliminary observations and conclusions told the government that nomads should not be forced to sell off their livestock and resettle.31 The expert report read: 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 government of PRC should heed the recommendations of the UN expert and respect the right of the nomads to refuse resettlement. In light of research conducted by the universities of Queensland, Arizona, Montana and Qinghai in concluding that the Tibetan nomadic pastoralism is sustainable and viable to the high plateau ecology, the removal and sedenterisation of nomads should be put to an end and the nomads already removed should be allowed the chance to return to their pastures according to their wishes. Instead of ordering slaughtering or selling of livestock, the government could well introduce insurance programs on livestock so that the nomads' herds remain small in size and insured against natural calamities etc.

Despite the fact that the state pumped in billions of dollars in aid money in development projects after Beijing's rule over Tibet since 1959, the spring 2008 uprising in Tibet shook the central government and the authorities in Tibet, who have been believing their own propaganda that the Tibetans are happy under the benevolent rule of CCP, to face the reality. After a decade since the last work forum, the Fifth Tibet Work Forum was held in Beijing from 18-20 January 2010. President Hu Jintao and more than 300 of China's most senior Party, government and military leaders attended the meeting. Hu Jintao stated "we must also soberly understand that Tibet's development and stability are still faced with many difficulties and challenges and have encountered many new situations and new issues." 32 In an unprecedented development, unlike previous four work forums on Tibet the Fifth included all Tibetan areas incorporated into Sichuan, Qinghai, Gansu and Yunnan provinces. Although not much is known, the forum indicates the regional integration of policies across all Tibetan areas of the PRC. 33 After a decade of the ambitious Western Development Strategy, the authorities seem to have acknowledged that the inequality between the rich and the poor has widened, social services are not uniform and the education level of the people

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Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: yardrong@tchrd.org, office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

FEBRUARY 2011

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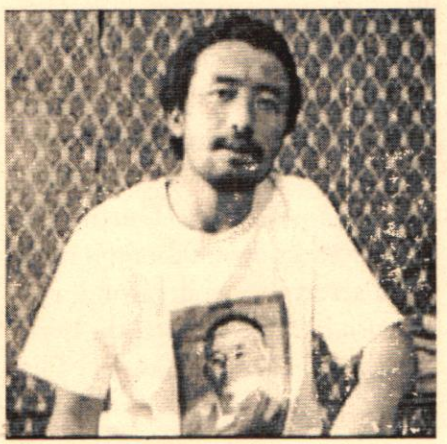
-TCHRD organized public debates with Kalon Tripa Nominees
-Orissa
-Mainpat

Takmig Arrested Again

Kalsang Tsultrim, better known by his pseudonym Gyitsang Takmig arrested again on 16 December 2010, from Sang-chu County, Kanlho "Tibetan Autonomous Prefecture" ('TAP'), Gansu Province. The Public Security Bereau (PSB), of Tsoe City called him for questioning and after that they did not release him. They (PSB) continue to keep him in detention center of Tsoe city PSB, according to the information received at the Tibetan Centre for Human Rights and Democracy (TCHRD).

Kalsang Tsultrim was frist arrested on 27 July 2010 from Dzoge County in Sichuan Province on the basis of committing political error. 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. Though enquiries have been made by family members, no response or reasons have been given by the officials for his arrest.

In September 2010 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.



Kalsang Tsultrim

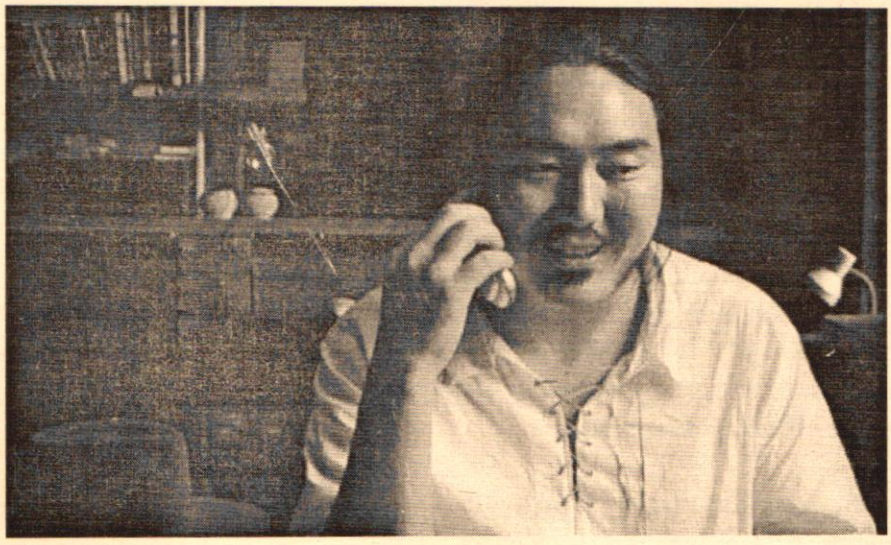
Kalsang Tsultrim is from Sang-chu County, Kanlho "Tibetan Autonomous Prefecture" ('TAP'), Gansu Province. Born in 1980, he went to school at the age of 9 and when he was 13 he joined Gi-tsang Gaden Chochor Ling Monastery. In 2005 he joined the Gansu Province's Buddhist Institute and graduated in 2009.

Highlights of the Current Human Rights Situation in Tibet

The Tibetan Centre for Human Rights and Democracy (TCHRD) releases its Annual Report 2010: Human Rights Situation in Tibet. This 90-page report documents violation of right in Tibet in the area of Civil and Political Rights, Religious Freedom, Right to Education and Right to Subsistence.

Civil and Political Liberties

During 2010, there is no let up by the government of PRC. As of 30 December 2010, there are 831 known political prisoners in Tibet out of which 360 are known to have been legally convicted by courts and 12 Tibetans are serving life imprisonment term. During the year, 188 known Tibetans have been arrested and detained, out of which 71 have already been sentenced by the courts. The crackdown on intellectuals and cultural figures continued to take place this year also. Since 2008, over 60 Tibetan writers, bloggers, intellectuals and cultural figures have been arrested. The authorities targeted prominent Tibetan figures during the year who were earlier looked upon as exemplary individuals. On 23 August 2010, the Chinese government made an announcement of reforms being carried out in the application of death penalty by removing the capital punishment for financial crimes. Although this reform is welcome, it does not have any significant effect in Tibet. Since spring 2008, nine Tibetans have been sentenced to death with two already having been executed. The remaining seven are serving death penalty with two years reprieve. This year three Tibetans, Sonam Tsering, Lama Lhaka and Sodor of Kolu Monastery in Chamdo were given death sentence with two years reprieve. In May this year, China issued new regulations saying evidence obtained illegally through torture cannot be used in death penalty cases and other criminal prosecutions. China theoretically banned torture in 1996 but evidence obtained through duress was routinely accepted as the definition of illegal acts was vague that police used various techniques to work around the ban. In restive regions like Tibet, torture is a regular feature in the detention centres and prisons. The police use inhumane techniques and torture to present evidence before the courts.



Karma Samdup2010

Right to Education



Machu Middle School Students broke out in protest in Qinghai Province in October 2010

During the year students in Tibet staged protests on several occasions in order to put forward their grievances and concerns over social and policy issues. March and April 2010 saw a huge number of detentions and expulsions of Tibetan students and teachers from schools and academic institutions in eastern Tibet. On 19 October 2010, thousands of Tibetan students from six different schools in Rebkong (Ch: Tongren) County, Malho "Tibetan Autonomous Prefecture" ("TAP") in Qinghai, took to the streets to protest against the proposed changes in



Tashi Rabten

education system which intends to drastically sideline Tibetan language. The protests later spread to other areas in Tibet and as far away as in the Minzu (Nationalities) University in Beijing where around 600 Tibetan students on 22 October 2010 demonstrated for the protection of Tibetan language. The protests were sparked by an order by the Qinghai government that all lessons and textbooks should be in Chinese language in primary schools by 2015 except Tibetan and English language classes. The government argued that the proposal of enforcing Mandarin in schools will bring the Tibetan students on par with the other citizens, avail opportunities in the economic life and integrate into the broader Chinese society. However, the Tibetans have been calling for the preservation of Tibetan language as an identity of the Tibetan race and the foundation of religion and culture which connects to the wider issue of cultural and ethnic identity. Unfortunately the authorities see the assertion and promotion of cultural uniqueness and pride as anti-state. The enforcement of mandarin as the first language will soon be applied across Tibet which will negatively impact the lives of Tibetans dramatically. China's laws protect and promote ethnic minority languages, however, the reality suggest otherwise. In light of China's constitution, national and international laws, the state of PRC has the responsibility protect the Tibetan language. The proposed change in the education system by the regional government of Qinghai absolutely contradicts all the legal provisions.

Religious Freedom



Minister of Central United Front Work Department, Du Qingli, interacts with the conference delegates

During the year, practice of centuries old traditional Tibetan Buddhism and the monastic community faced yet another strike by the Chinese Communist Party (CCP) and the



Democratic Management Committees of Buddhist Monastaries of Tibet held conference on monastic works



Dawa Rinpoche

government. In September 2010 the State Administration for Religious Affairs (SARA) issued Order no 8 - 'Management measure for Tibetan Buddhist monasteries and temples'. The 44 articles regulation which entered into force on 1 November 2010 obstructs the centuries old traditional Tibetan Buddhist practices, restricts relationship between students and masters, and provides a strong legal instrument for the authorities to control the monastic institutions as well as monks and nuns. This regulation is a reinforcement legal instrument to curb primarily the influence of the Dalai Lama and other heads of Tibetan Buddhism most of whom live in exile pursuing their religious propagation and teachings. In what can be construed as an escalation of control in the monastic institutions in Tibet, the United Front Work Department (UFWD) of the CCP conducted a meeting on the democratic management of the monastic institutions from 14 - 15 August 2010. The meeting held at Shigatse drew heads of monastic institutions and local UFWD heads in the "TAR" as well as Tibetan areas in four provinces to tighten religious institutions in Tibetan areas. During the meeting, the head of the UFWD, Du Qingli, remarked that patriotic and legal education should be strengthened in order to make the monks and and nuns abide by the laws of the country and voluntarily protect unity of nation, nationalities and social stability.

Right to Subsistence

Beijing's discourse on Tibet always had two strands, one that of "development" and "stability" on the other hand. With over 80 percent of Tibetans living in rural areas, the benefits of Western Development Strategy (WDS) have not been accessible to the large majority of ethnic rural Tibetans. Little of the development money has trickled down to the poorest sections of the society. While China claims to prioritize economic rights of its people, it has failed to employ rights based and need based approach to development in Tibet thus rendering extreme difficulties in the lives of nomads and farmers. In drawing his conclusion on the government's resettlement of Tibetan nomads in huge numbers under the Tuimu Huancao (removing animals to grow grass) policy, the UN Special Rapporteur on the Right to Food, Olivier De Schutter, after his mission to the PRC from 15-23 December told the government that nomads should not be forced to sell off their livestock and resettle.



Students hold banners with the slogan "Equality for Nationalities, Freedom of Language"

After a decade since the last work forum, the Fifth Tibet Work Forum was held in Beijing from 18-20 January 2010. President Hu Jintao and more than 300 of China's most senior Party, government and military leaders attended the meeting. In an unprecedented development, unlike previous four work forums on Tibet the Fifth included all Tibetan areas incorporated into Sichuan, Qinghai, Gansu and Yunnan



Thousands of students march for Freedom of Language

provinces. Although not much is known, the forum indicated the regional integration of policies across all Tibetan areas of the PRC. After a decade of the ambitious Western Development Strategy, the authorities seem to have acknowledged that the inequality between the rich and the poor has widened, social services are not uniform and the education level of the people uneven. The Fifth Tibet Work Forum indicated to be focusing on accomplishing improvements in rural Tibetans livelihood. Unlike past forums, the work forum did not reveal megaprojects lists although it may well be because the high expenditure projects will be announced in the 12th Five Year Plan for the years 2011 to 2016.

During the year thousands of lives were lost to the earthquake in Kyegudo (Ch: Jyekundo) and the mudslide disaster in Drugchu. While it is commendable that the government provided good support in the relief efforts for quake struck Kyegudo, it is unfortunate that the state did not allow the Dalai Lama to the area despite his direct request for a visit to the area to say prayers and console the grieving families. The government would have won much admiration by the Tibetan people as well as internationally had it set aside politics and let the human emotions and spirituality connect. The key to win over hearts and minds of the Tibetan people lies in connecting with the Dalai Lama. The state should have a bold vision in resolving the issue of Tibet through dialogue with Dalai Lama in order to ensure a stable environment where in the people of Tibet and China live harmoniously.

Zoege monk arrested

The Tibetan Centre for Human Rights and Democracy has received confirmed information that The Public Security Bureau of Zoege County in Tibet's Sichuan province has arrested a Tibetan monk on January 15, the Voice of Tibet reported. Soepa Gyatso, a monk of Tenzar Drenpa monastery in Zoege, and another monk had gone to a hospital in Chengdu, the provincial capital, for medical treatment. However, officials from the PSB arrested Soepa from the hospital without stating any reason or charge against him.

A Tibetan who had arrived from Zoege has told the radio service that Soepa had been to India some years back. "He was known for his dedication for public welfare, and his works to create environmental awareness in our locality," the source said.

The Chinese authority appears to have, according to the source, felt that Soepa was actively involved in environmental campaign and anti shugden (deity whose worship the Dalai Lama discourages) under the exiled Tibetan leader's influence. China regularly reviles the Tibetan leader calling him a "separatist" and arrests Tibetans for affiliation or devotion towards the Dalai Lama.

The source added that Soepa had been summoned by local PSB officials earlier in the past for questioning and warned against engaging in such campaigning activities. "He was told by the authorities that if he did not stop engaging in such activities...

Currently, there is no information about where Soepa is being held by the authorities.

Centre's Activities in South India

Workshop in Bangaluru

Tibetan Centre for Human Rights and Democracy organized a series of workshops to different numbers of participants in Bangalore.

15 January 2011 TCHRD gave a workshop to 100 Tibetan youths studying vocational courses in the Institute for small Trade and Learning in Nelamangala, Bangaluru, South India under the direction of the head office, CTRC. Different trainings are being provided to 90-100 unemployed youths every year in an average of 2 batches. The duration of the training varies from 3 to 6 months to 18 months depending upon the time requirement of the particular training.

In the morning session, Executive Director Mr.Urgen Tenzin gave a talk on the Principles of Democracy and Tibetan democratization. Assistant Director Mr.Jampa Monlam also gave briefings on the Current Human Rights situation in Tibet.

The afternoon session was taken by Mr. Tenzin Norgay, UN Affairs Personnel who gave a talk on UN mechanisms. Followed by question and answer session, the students had active interaction with the centre's staff to clarify their doubts. In the end, Institute Director, Mr. Kunchok Dhondup concluded with a word of thanks and requested TCHRD to organize more such workshops in the future as the vocational training programs were only for 6 months and each year there were two batches of students completing their courses.

16 January 2011 Tibetan Centre for Human Rights and Democracy (TCHRD) conducted a workshop to the 60 different Tibetan college students in Bangaluru. TCV took the initiative of opening Tibetan hostels in Bangalore with the primary aim of providing suitable and stimulating atmosphere with a Tibetan touch.

Mr. Urgen Tenzin, Executive Director started the workshop with a talk on the Principles of Democracy and Tibetan democratization. Assistant Director Mr.Jampa Monlam gave briefings on the Current Human Rights situation in Tibet.

The afternoon session was taken by Mr. Tenzin Norgay, UN Affairs Personnel who gave a talk on UN mechanisms. This was followed by question and answer session, where the students being more interested in the upcoming election had a very interactive time with the staff.

17 January 2011 Tibetan Centre for Human Rights and Democracy organized a panel discussion to the college students and general public in Bangaluru on the upcoming Kalon Tripa election. After the successful preliminary election in October there are three contenders for the Kalon Tripa and keeping this in view TCHRD invited one speaker each in support of their respective candidates from each nominee for this discussion. Each of the three Kalon Tripa candidate nominees had a speaking supporter who presented their points of support. Each supporting speaker was given 15 minutes to present their views/opinions in support of their nominee candidate. The list of the nominees and their support speaker are:

1. Ms.B.Tsering, Former President of Tibetan Women's Association spoke in support of Tethong Tenzin Namgyal.
2. Mr.Rinzin Dorjee, Phd. Student from Chennai spoke in support of Mr. Lobsang Sangye.
3. Mr. Sonam Dorjee, ex RTYC President of regional chapter Dharamshala spoke in support of Mr.Tashi Wangdi.

The centre's Executive Director Mr. Urgen Tenzin was the moderator for this debate session.

TCHRD organized public debates with KalonTripa Nominees

In Orissa:

TCHRD organized a public debate and discussions with the Kalon Tripa candidates.



Orissa Communty Hall packed with a over flowing audience

On 23 January 2011, Dr. Lobsang Sangye, a research fellow in Harvard, a Kalon Tripa nominee started the debate in Orissa Tibetan settlement. Mr. Lobsang Sangye spoke to the audiences about his policy and decision of joining the Kalon Tripa. The talk was attended by around 350 people and they had a very active question and answer session.

On 24 January 2011, Kalon Tripa nominee Mr.Tashi Wangdi, Former Representative at the Bureau du Tibet, Brussels (otherwise known as the Office of Tibet, Brussels), Mr Tashi Wangdi had an interactive session with the public followed by question and answer session.

On 26 January 2011, Kalon Tripa Mr.Tenzin Namgyal Tethong, a Chair of the Tibetan Studies Initiative at Stanford University spoke to the public about his reasons for standing for this post (Kalon Tripa). The session was followed by question and answer from the public.

During these three days debate session, more than 350 public from Orissa Tibetan Settlement joined and had amicable discussions with all the three candidates. The three candidates gave half an hour speech to the audiences. Later it was followed by question and answer session where the presence of Kalon Tripa nominee and knowing them in person had a greater significance in the upcoming final elections in March.

Executive Director Mr.Urgen Tenzin was the moderator for these three days debate.

Mainpat:

On 25 January 2011, TCHRD organized a public debate and discussions in Mainpat Tibetan settlements to more than 200 audiences including the village heads, Regional Election Commissions, Regional Tibetan Youth congress, etc.



Kalon Tripa debate in progess in Mainpat

The Kalon Tripa candidate Mr. Lobsang Sangye, a research fellow at Harvard spoke to the audiences about his policy and decision of joining the Kalon Tripa. Participants had a heartfelt discussion and interaction with him.

On 26 January 2011, Kalon Tripa nominee Mr. Tashi Wangdi, Former Representative at the Bureau du Tibet, Brussels (otherwise known as the Office of Tibet, Brussels), had a very lively discussion with the public on his views and stand.



A pariticipant asking about the decentralisation of the Government in-Exile

On 28 January 2011, Kalon Tripa Mr. Tenzin Namgyal Tethong, a Chair of the Tibetan Studies Initiative at Stanford University spoke to the public about his reasons for standing for this post (Kalon Tripa). The public having first hand information and being able to ask questions directly to the candidate himself helped them clarify their doubts.

In all the, starting from the workshop in Bangaluru to Orissa to Mainpat, the talks by supporters and the candidates themselves helped the public gain immense knowledge on why to vote, the importance of an individual, and meeting with the candidates themselves helped them to decide them to choose their candidate.

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Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: yardrong@tchrd.org, office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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:

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File picture of Tabey surrounded by armed security officers shortly after the self-immolation protest in February

Monk self-immolates on third anniversary of mass uprising

Today marks the third anniversary since mass uprising against the government of China took place in Ngaba County, Sichuan, on 16 March 2008. Earlier in the day 21-year-old Phuntsok, monk at Kirti Monastery, doused himself in fuel and immolated self in front of "Sopa Hotel" located at the main road. Local Tibetans tried to put off the flame but security forces acted brutally by beating them with metal batons. Few in the crowd were arrested and detained at the Public Security Bureau (PSB) detention centre.

When it was learned that Phuntsok had been carried inside the premises of Kirti Monastery, a crowd of around 2000 people including monks from the monastery gathered at the gate standing guard against security forces entering the monastery premises. It was believed that Phuntsok had already died as he was in critical condition when being carried into the monastery. The Tibetans offered butter lamps and prayers for him as per the buddhist rituals. Unconfirmed reports suggest Phuntsok had been carried to the local people's hospital.

With a huge crowd at the monastery, the management held talks with PSB officials and seven Tibetans were released from detention. Three of them had been arrested few days earlier in connection with sending information through the internet according to sources. Around mid night local time the crowd has been dispersed.



Phuntsok

On 27 February 2009, a similar incident took place in Ngaba County. A young monk, Tabey, then self-immolated in the middle of a main road in protest against the authorities. The People's Armed Police (PAP) fired live ammunication on the monk in order to bring him down. Although initially Chinese authorities denied the monk's protest, pictures taken by onlookers proved that they were lying.

As a security measure the authorities have stepped up restrictions all over Tibet fearing protests on the Tibetan National Uprising Day on 10 March. 50-year-old Ugyen Gelek belonging to Gonjo County and affiliated to Angjo Gawa Monastery made a brief demonstration in the market of Kardze County on 10 March. The demonstration which called for Tibetan independence and long live to the Dalai Lama was brief as he was quickly bundled away by the security forces. The Centre will continue to monitor the situation in Tibet and provide updates as details and development unfold.

The Tibetan Centre for Human Rights and Democracy condemns the insensitivity and brutality met to Phuntsok and the Tibetans in Ngaba County today. The Center calls upon the Chinese authorities to ease restrictions in Tibet immediately and respect freedom and human rights of the Tibetan people.

Monk dies after self-immolation

The Tibetan Centre for Human Rights and Democracy (TCHRD) has obtained a picture of the monk who self-immolated yesterday around 4 pm (Beijing Time) and died this morning around 3 am local time at a hospital in Ngaba (Ch: Aba) County, Sichuan.

There are conflicting reports being released by the Chinese government mouthpiece Xinhua regarding details of the monk which could be deliberate attempts to confuse the international media and human rights watchdogs.



Phuntsok, 21 year-old

According to sources in Ngaba County (Ch: Aba), 20-year-old Phuntsok was born to Tashi Tsering (father) and Dzogkar (mother) in Miruma Village in Ngaba County. He was enrolled at the Kirti Monastery in his early childhood. Tibetans that were present at the scene of protest heard him chant "Long Live the Dalai Lama".

Sangay Gyatso: Protest Leader Passes Away

According to confirmed information obtained by TCHRD, Sangay Gyasto, a prominent leader of peaceful protests in regards to the violation of Human Rights in Tibet passed away on 26 February 2011. Gyasto died after suffering from physical and mental trauma as a result of hiding in the mountains to avoid Chinese Government persecution. Sangay was known for leading protests in the front of international media groups in Labrang, Sichuan Province in Tibet during the unprecedented uprising in 2008.

Sangay Gyatso and a group of monks from Labrang Monastery spoke to a group of government arranged foreign journalists about the human rights violations in Tibet by the Chinese government.

In the aftermath of the protests, Sangay was forced to hide in the mountains for over a year due to fear of arrest and persecution by the Chinese Government. Throughout the year, Sangay faced shortages of food and shelter leaving him virtually lifeless and traumatized.

Sanyay's family worked tirelessly to aid him in his recovery with medication, but his health condition remained the same and eventually became worse. Days before his death, Sangay was admitted to a hospital for surgery. Unfortunately, the hospital could do nothing and he was discharged days later. Knowing that there was no hope for Sangay's recovery, Chinese local authorities did not arrest him. After spending his last days at home with his family, Sangay passed away on 26 February 2011.

Sangay Gyatso was born in 1969 to a nomadic family in Labrang Tashikhyil and at the age of 16, joined Labrang Monastery where he studied for many years. In 1991, he fled to India and joined Drepung Monastery in South India to pursue his religious studies. Unfortunately, Sangay was not able to adapt to his new environment in South India and returned to Tibet after a few years.

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Kirti Rinpoche's statement regarding the current situation in Nga

To the leaders of the Peoples Republic of China, and concerned officials of the Sichuan province, Ngaba Tibetan and Qiang Autonomous Prefecture and Ngaba county

Whether on the orders of the central government or not, armed troops in conjunction with government officials are currently enforcing a brutal clampdown on Kirti monastery in Ngaba, depriving it of all freedom and reducing it to desperation, and it is out of the suffering and frustration so caused that we seek to address you now.

The harrassment of Kirti monastery and the community, both monastic and lay, with constant intimidation and a variety of false pretexts will not yield any positive results and we hope that it will be swiftly curtailed. The cause of the incidents arising there is the dissatisfaction of the people with the behaviour of the Chinese government, but the false representations of the situation made to the higher levels of government are only increasing the alienation between the people and government. Is this not a serious violation of the 'Harmonious Society' initiative of which premier Hu Jintao has spoken?

The realisation of this initiative depends upon closer relations between the people and the government. Levelling serious political allegations at any opportunity, and meting out punishments like death sentences and life imprisonment, pretending to do so as loyal servants of the state while only heightening the public's sense of grievance and driving them to desperation is a way to precipitate confrontation betweeen the government and the people, and it must be realised that those civil and military officials responsible are not doing so out of duty to the Party or nation, but out of their own selfish and corrupt interests.

The senior leadership must find the courage accept that constant repression born of suspicion and the attempt to enforce 'Harmony' with the power of the gun cannot address the real situation. Even animals respond positively to gentle treatment rather than brute force. Just as no-one can change the course of the planets and stars, so the evolution of social attitudes across the world cannot be stopped, and if instead of thinking only of their own power, and by respecting the groundswell of public opinion, those in authority could find the courage to consider the public interest and the need for reform, and defuse the potential for conflict by peaceful means, it is in the nature of things that relations between people and government will grow closer and a 'Harmonious Society' can become a reality.

If the leaders are unable to trust the people and respond only with repression, the peoples' sense of grievance will worsen, and lead only to confrontation, negating any prospect of 'Harmony', so we call for the cessation of such brutal methods nationwide, and especially in the ethnic minority regions. There are not enough prisons or soldiers in the land to maintain such a course indefinitely.

The present policy being implemented in minority regions belongs to the discredited old approach from the era of 'class struggle'. It must be realised that the people cannot be controlled merely through economic growth and state propaganda.

If it is not grasped that the era of "Power comes from the barrel of a gun" has passed, if those in power continue to misapprehend the changed situation and persist with that philosophy, far from acheiving success, it will naturally lead only to a growing confrontation between rulers and ruled and continuing crisis, and it is with the broader interests of the Chinese state and people in mind that we appeal for preventive measures to be taken against this eventuality.

In keeping with HH Dalai Lama's vision that the 'Middle Way' approach is the only way to ensure the nation's long term stability, we appeal for the resumption of negotiations between Tibetan representatives and the central government without further delay.

The Lama of Kirti monastery in exile
April 13, 2011

Chinese armed police cordon Ngaba Kirti Monastery, 2500 monks face food shortage

Since the self-immolation of Phuntsok on 16 March 2011 at Ngaba County, Sichuan, coinciding with third anniversary of the 2008 uprising in Tibet and to protest against continued repression by Chinese authorities in Tibet, the situation has aggravated at Ngaba Kirti Monastery – the monastery to which Phuntsok was affiliated. According to latest confirmed information, Chinese security forces have cordoned the monastery and additional contingents of armed security forces (estimated to be around 800) have been brought in on 9 April 2011 to reinforce security clampdown in Ngaba County. The movement of the monks is totally restricted with no one being allowed to go in or come out of the monastery. Gaps in boundary barb wire in north of the monastery have been closed with concrete walls. Since the cordon, monks are facing shortage of food and depend on voluntary food offerings by locals through the monastery administration. Authorities have prohibited the faithful local Tibetans from offering food to monks. Reports from ground indicate that if the situation remains same, over 2500 monks in the monastery will face starvation which will most probably lead to a mass revolt. In such an event security forces will unleash its deadly assault leading to extrajudicial killings as it happened three years ago on 16 March 2008 in Ngaba County. The



Lobsang Choephel

lamas and monastery officials have been able to maintain peace so far by advising the monks to remain calm despite the ongoing repression.

In the aftermath of Phuntsok's protest and subsequent show of solidarity by monks of Kirti Monastery, the authorities have taken drastic measures to bring the monks under control. According to latest information, since the begining of April 2011, security forces who were earlier surrounding the monastery have entered into the campus. They have stopped elderly monks from even walking the outer circumambulation path (*Kora*), and made observation posts (with binoculars) on stepped platforms of stupas in the monastery. The guards keep round the clock vigilance of activities in the monastery. Over 33 people have been arrested out of which 22 people (8 monks and 16 lay people) continue to be under detention.

The Tibetan Centre for Human Rights and Democracy (TCHRD) appeals to the international community and the United Nations mandates on human rights to urgently issue their intervention in order to stop the ongoing security clamp down and arbitrary arrests and detentions of Tibetans and the overall deplorable human rights situation in Ngaba County. The Centre urges the authorities to immediately stop the gross human rights violation of denying food to monks of Kirti Monastery and to ease restrictions on movement.

Factsheet about the situation in Kirti Monastery and Ngaba County (documented till 11 April 2011)

- Three monks from the Kirti Monastery, Dhonyoe Dorjee, Tenzin Jamko and an unidentified monk have been arrested on 8 April 2011.
- On 8 April, around 30 people staged a protest in front of the Public Security Bureau Office at Warma Township in Dzamthang



Lobsang Ngodup

County. One Tibetan (a young man from Gyalrong County married into a family in Dzamthang County) was critically injured in the police offensive and later died in a hospital. Around a thousand Tibetan staged protest over the death.

- Two monks, Lobsang Ngodup, 32, and Lobsang Choephel, 24, were detained around 30 March and continue to be under detention. Reasons and whereabouts remain unknown.

- The Tibetans in neighbouring Namda Township in Dzamtang County in Ngaba staged a protest on 23 March to show solidarity with the Tibetans in Ngaba County. The authorities responded by sending large number of troops to block movement in Dzamthang and Ngaba Counties. At least four Tibetans, Wolkho, Dorjee, A-Dor and Woeser Dorjee, were arrested and continue to be under detention.

- Lobsang Tsepak, 27 years old, was detained in the night by police in Beijing on 25 March. He is a student at the Central Nationalities University. He was earlier affiliated to Kirti Monastery, the same monastery to which Phuntsok belonged.
- On 22 March, Lobsang Kelsang (19 yrs), monk of Kirti Monastery and brother of Phuntsok, Lobsang Tsondue, maternal uncle of Phuntsok and Samdup, monk of Kirti Monastery, were arrested. Lobsang Kelsang and Lobsang Tsondue have now been released.

- Around 20 March, Lobsang Tenzin was arrested and continue to be under detention.

- Around 20 March, the authorities called a public meeting in upper Thawa and Gabma Villages of



Samdup

Ngaba County, imposing fines of 30 Yuan on absentees. Lately the Village Committees in Ngaba County have been calling public meetings "to praise and be grateful" to the Communist Party. Moreover, the officials have been visiting each and every household in Ngaba County enquiring about monks in the family and to learn their opinion on the self-immolation of Phuntsok.

- Beginning from 20 March, the authorities have intensively conducted the so-called "Love your country, love your religion" political campaign in the monastery for five days. Upon conclusion of the campaign, the officials have formed sub groups to visit

each and every room in the monastery to "solicit feedback" and "gather opinion".

- Since 19 March, regular religious programs in the monastery have been suspended by the authorities and armed soldiers with police dogs prowl around the monastery by night. The monks are prohibited from staying late at night from studying their scriptures. Monks found outside their room are beaten by the officials.

- The students of Ngaba Prefecture's Upper Middle School located in Barkham County began a hunger strike on 17 March to show solidarity with Phuntsok and as a protest against the authorities' inhuman treatment to him and the pursuant Tibetan protest. The strike is known to have lasted until 23 March, thereafter information could not be ascertained.

- Phuntsok, a native of Meruma Township, Ngaba County, was arrested on 16 March and continue to remain under detention.

Background

A young Tibetan monk, Phuntsok, self-immolated in Ngaba County, Sichuan, on 16 March 2011 and died in a hospital early next morning. His act was timed to coincide with the third anniversary of spring 2008 uprising in Tibet to protest against the Chinese rule in Tibet.

When Phuntsok was on fire the police doused the flame and began beating him severely. Local Tibetan bystanders rushed to the scene to protect the monk and took him to his monastery – Kirti Monastery. When he was later taken to a hospital, the authorities demanded police clearance for treatment. The monk succumbed to burn injuries the next day around 3 am (local time) on 17 March.

Around a thousand Tibetans gathered in the market and staged a protest against police and the authorities. The People's Armed Police and officers from other security agencies brutally broke the peaceful rally. Several Tibetans were detained from the crowd.

Chinese Local Authorities Arrest 4 Tibetans in Ngaba County

The Tibetan Centre for Human Rights and Democracy (TCHRD) has received confirmed information on the arrest of four Tibetans including two women in Ngaba County, Ngaba Prefecture "TAP" Sichuan Province. The arrests were made by the Chinese local authorities in connection to banned writings and anti-government articles in two books written by the fugitive Tibetan writer Gendu Tsering, who has recently arrived Dharamsala.

Tsering Dhondup, 23, a monk of Rongtha monastery in Khyungchu County, Ngaba Prefecture was one of the four arrested for publishing two books, called "Migchu" (tear) written by Gendu and another "Sonmig" (live eye); a collection of articles written by Tibetan writers on the situation in Tibet and edited by Gendu.

Gendun, a Tibetan writer and monk of Rongtha Monastery in Khyungchu County, Ngaba Prefecture escaped from the Chinese and arrived in Dharamsala, India this February.

Tsering Tenzin, another Tibetan writer was also arrested on 3 January 2011 at an internet café in Ngaba County for his article "jhelung throe ki nguboedh" (cry from the sandstorm) published in Sonmig. Tsering Tenzin is a monk of Palyul monastery from Sheteng village in Zoege County in Ngaba Prefecture and is currently held at Bakham County detention Centre with Tsering Dhondup.

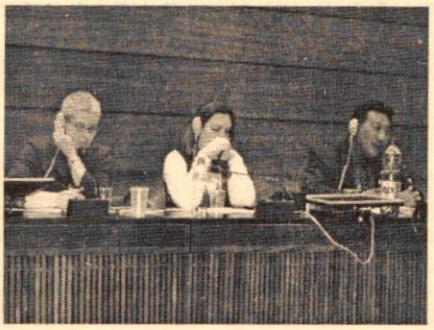
The owner of Pandita Printing Press and two women employees were arrested by the Chinese local authorities in February 2010, however, the owner was released shortly after. The two women arrestees were indentified as Pema Tso, 17, and Yanchen Kyi, 30.

TCHRD ACTIVITIES Bulletin

TCHRD attended UN meeting in Geneva, Swizerland

Mr. Jampa Monlam, Assistant Director was attended UN conference in Geneva from March 9-17 March 2011.

"There is no improvement of human rights in Tibet," said Mr. Jampa Monlam, Assistant Director, Tibetan Centre for Human Rights and Democracy (TCHRD) based in Dharamsala, India.



Mr. Jampa Monlam briefing the Human Rights Situation in Tibet during the UN conference in Geneva

He gave a testimony on the human rights situation in Tibet at a briefing organised by Human Right Watch on the human rights situation in China. The briefing took place during the UN Human Rights Council Session in Geneva. The other key speaker was Ms. Sophie Richardson, Advocacy Director Asia Division of Human Rights Watch.

Mr. Monlam said he was speaking as a former political prisoner who was tortured during five years and six months imprisonment. He was first arrested in 1987 and on two other occasions for taking part in demonstrations in Lhasa.

"To maintain stability, the Chinese authorities in Tibet are using every means of force to create stability," he said. "In the monasteries, there is no religious freedom."

Mr. Monlam said that while the Chinese prisoners are allowed to hire lawyers, the same right is denied to Tibetans. He said this shows nationality discrimination. Also while the Chinese people are allowed to listen to Radio Free Asia, Tibetans in Tibet are forbidden.

"We are not against the Chinese government or people but want the world to know the true situation in Tibet. I have spent half of my life in Tibet," he said.

There are over 500 Tibetans missing and 831 known political prisoners in Tibet today.

About 50 people including representatives from 18 Foreign Missions to the UN attended the briefing.

In July 2010 Human Rights Watch released "I saw it with my own eyes: Abuses by Chinese security forces in Tibet, 2008 -2010" report. It documented that subsequent crackdown that followed after the 2008 uprising across Tibet. The report was based on more than 200 interviews with Tibetan refugees and visitors conducted immediately after they left China.



Group Photo at UN session

The report details through eyewitness testimonies, a broad range of abuses committed by security forces both during and after protest incidents, including using disproportionate force in breaking up protests, proceeding to large-scale arbitrary arrests, brutalizing detainees, and torturing suspects in custody.

The report decisively refutes the Chinese government's claim that it handled the protests in line with international standards and domestic laws. The report details the Chinese government's own sources - the

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HUMAN RIGHTS update

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

APRIL 2011 VOLUME 4 ISSUE 8

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Gedhun Choekyi Nyima turns 22

Gedhun Choekyi Nyima, the XIth Panchen Rinpoche of Tibet turns 22 on 25 April 2011. Born on 25 April 1989, he disappeared three days after the Dalai Lama announced him as reincarnation of the 10th Panchen Lama on 15th May 1995. Since his abduction at the young age of six by the Chinese authorities, his whereabouts is unknown till date. He and his parents continue to remain under enforced disappearance by the state. No reliable information is available whether they are even alive or not.



The XI Panchen Lama of Tibet Gedhun Choekyi Nyima

On 8 April 2011 the UN Working Group on Enforced or Involuntary Disappearances in their statement regarding the recent wave of enforced disappearances in China stated "A case going back 16 years is that concerning Gedhun Choekyi Nyima known as the 11th Panchen Lama. He disappeared in 1995 when he was six years old. While the Chinese authorities have admitted taking him, they have continually refused to divulge any information about him or his whereabouts, making his case an enforced disappearance. A number of human rights mechanisms including the UN Committee Against Torture, the UN Committee on the Rights of the Child, as well as Special Rapporteur on Freedom of Religion or Belief, have all called for his whereabouts to be revealed, to no avail."

In the past sixteen years numerous governments and independent organizations have pressed the authorities in Beijing to release Gedhun Choekyi Nyima on grounds of Convention on Rights of the Child to which the Chinese government responded that "the minor and his family have requested privacy." Panchen Rinpoche is now an adult and he should be allowed to make his own decisions in a free atmosphere.

The TCHRD wishes to thank all the individuals and organizations who have extended their invaluable support and concern on the abduction of Panchen Rinpoche. The Centre wishes to reiterate its appeal for continued support from the international community to secure his release. The Centre urges

the government of People's Republic of China to allow Panchen Rinpoche to meet his faithful Tibetan people in order to continue the centuries old spiritual heritage of Tibet and the Tibetan people.

Chronology of events:

25 April 1989 - Gedhun Choekyi Nyima was born to Kunchok Phuntsok and Dechen Chodon, at Lhari County of Nagchu Prefecture, "Tibet Autonomous Region" ('TAR').

August 1989 - A Seven-Point Plan for the search of the Panchen Rinpoche was announced by the Chinese authorities. Chadral Rinpoche was given the responsibility to lead the search.

April 1991- A meeting was held in Tashilhunpo monastery to discuss the progress in search of the reincarnation.

1993 - Gyalo Dhundup and Sonam Topgyal were invited to Beijing and Chadral Rinpoche was also invited to Beijing.

17 July 1993- Chadral Rinpoche met with the delegations from exile and he handed Gyalo Dhundup a letter addressed to the Dalai Lama.

August 1993 - the Chinese authorities banned any formal contact from the search party with the Dalai Lama.

14 May 1995 - His Holiness the Dalai Lama announced the reincarnation of the 10th Panchen Rinpoche as Gedhun Choekyi Nyima.

17 May 1995 - Gedhun Choekyi Nyima and his parents' disappeared from their home.

17 May 1995 - 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.

24 May 1995 - The Chinese People's Political consultative Conference issued a statement nullifying the Dalai Lama's recognition as "illegal and invalid".

29 November 1995 - The Chinese with the Golden Urn ceremony in the Jokhang in Lhasa a new incarnation was selected and nine days later was enthroned at Tashilhunpo monastery as the 11th Panchen Rinpoche.

28 May 1996 - The People's Republic of China (PRC), admitted holding Gedhun Choekyi Nyima the XIth Panchen Rinpoche and his family at a secret location.

21 April 1997 - the Intermediate Court of Shigatese (Ch:Xigaze) Prefecture in the "TAR" convicted Chadral Rinpoche, Champa Chung and Samdrup.

16 May 2001 - Chadrel Rinpoche's six years prison term ended but continued to be held under house arrest.

August 2001 - A Polish Parliamentary delegation visiting Lhasa was told that Gedhun Choekyi Nyima and his family were being held in "protective custody".

October 2001 - An Australian delegation was told that the parents of Gedhun Choekyi Nyima were insisting that no foreign delegation be allowed to meet him.

Two Jophu Monastery Monks Sentenced

Trulku Jangchub and monk Pesang from Jophu Monastery in Jomda County, Chamdo Prefecture, "Tibet Autonomous Region" ("TAR") have been sentenced to three years and two and half years prison terms respectively in March 2011.

Towards the end of year 2009, the local Chinese authorities decided to take the compound under Jophu monastery within their control for development reasons. This sparked the monks and the local people to protest saying that this place belonged to the monastery and it should remain with it. After that the local authorities arrested 25-year-old Trulku Jangchub in December 2009 for leading the protest and in January 2011 arrested monk Pesang from the monastery and held in detention in Jomda County.

In March 2011, Trulku Jangchub was sentenced to three years and monk Pesang was sentenced to two and half years prison term respectively by the local court. According to the source, Pesang is detained in Chamdo, but he will be soon transferred to Powo Tramo Prison. After the arrest of Trulku Jangchub, he was tortured in the prison due to which he is currently hospitalized.

Press Statement

New Delhi, 29 April 2011: The Tibetan Centre for Human Rights and Democracy (TCHRD) is deeply concerned at the massive security crackdown in Ngaba County, Sichuan, and other Tibetan areas in present day China. The crackdown has been severe in the past 43 days in Ngaba County and Kirti Monastery has been targeted particularly.

Since the self-immolation of 20-year-old monk Phuntsok on 16 March 2011 in protest against Chinese rule in Tibet, scores of Tibetans have protested at the inhumane treatment given to him by the police while extinguishing flame. The extreme response by the Chinese security forces has led to around 37 detentions as well as four deaths (self-immolation by Phuntsok and three beaten to death) in the security crackdown.

The Kirti Monastery has been under lockdown for over a month now. Armed security personals with police attack dogs patrol compound of the monastery. Work teams from the local religious bureau and government has been conducting rigorous "patriotic re-education" inside the monastery since 20 March. On 21 April, 300 monks have been transported in ten military trucks to an extralegal black jail. When the local Tibetans, mostly elderlies, sitting vigil at the monastery gate tried to stop the monks from being taken away, the police used extreme violence in controlling the crowd which led to death of two elderly Tibetans (65-year-old woman named Sherkyi and 60-year-old man Dongko). Another Tibetan, Chukpel, 24, died of injuries after being severely beaten by the police on 7 April when he along with two youths staged protest in front of a police station in Dzamthang Township, Ngaba Prefecture.



A severly burned phuntsok

The TCHRD is extremely concerned at fate of the monks led away by the security troops. The normal religious activities and spiritual studies of the Kirti Monastery have been severely disturbed in the extreme security measures adopted by the Chinese law enforcement agencies. Depriving food (now lifted), banning peaceful freedom of expression, curtailing religious freedom, restricting movement, forced political indoctrination campaigns are grave violations of human rights.

The Centre condemns extreme violence employed by the Chinese security forces in quelling peaceful demonstrations in Tibet and especially in Ngaba County in recent days. The so-called "patriotic re-education" campaign in Kirti Monastery should stop immediately and the 300 monks transported to a black jail should be safely returned to their rightful place – Kirti Monastery. The inhumane treatment whereby Tibetans are beaten to death by security forces should end and grievances of the Tibetans should be addressed peacefully by the Chinese leaders with a bold and courageous heart, and clear vision.



Monks at the cremation ground

Factsheet about situation in Kirti Monastery and Ngaba, Tibet

----Documentation from 16 March to 28 April 2011----

Five Tibetans arrested. On 28 April, Lobsang Kunchock, 28, and three others were arrested together while Tsering Damdul was arrested several days before that for his alleged role in carrying the body of Phuntsok into the Kirti Monastery.

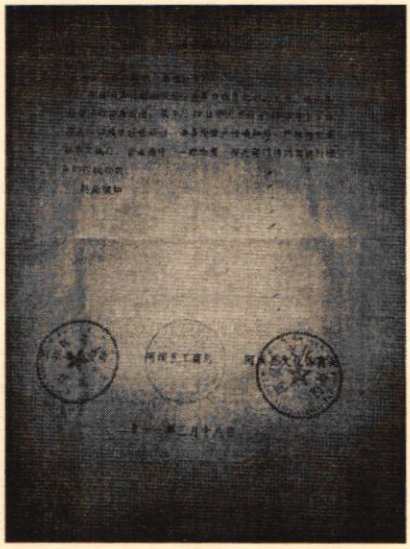


A batch of riot police arriving in the area

- On 27 April, around 70-80 Tibetans from Golog prefecture, mostly from Chigdril County, travelled to Ngaba in 40 vehicles to learn about the fate of their relatives at Kirti Monastery as there were no information about their well being. Chinese security forces stopped them at Gyatoe subdistrict in Upper Ngaba located about 5 km away from Ngaba County government offices. By April 29, the authorities had returned the Tibetans back to their places.

- On 29 April, Kirti Rinpoche at a press conference at New Delhi reiterated his appeal to the media as well as the international community to help save the Ngaba Kirti Monastery.

- On 22 April, 11th Kirti Rinpoche Lobsang Tenzin Jigme Gyatso in his written statement says, "The Chinese government has concrete and brutal plan to evict all the monks from the monastery, and to kill the essence of the monastery. The lives of the monks are under severe threat. At this extremely crucial point in time, I on behalf of Kirti Monastery in both Tibet and in exile in India, sincerely and urgently appeal to the world's monasteries, religious associations and friends to take urgent action and effective measures to stop this siege and to strive to bring restive Kirti Monastery under a normal environment."



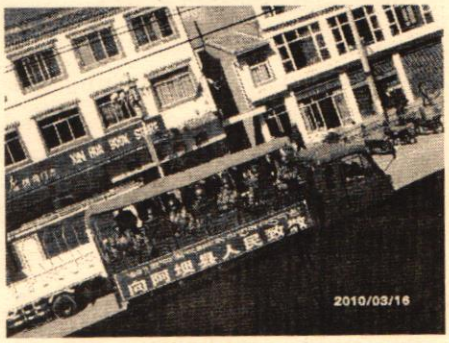
A government notice ordering shops and market to stay shut on 20 March 2011-the day exile Tibetans went to polls to elect their political leader

- At 9 pm on 21 April, 300 monks from Kirti Monastery were forcibly led away by the security forces in ten military trucks. The Tibetans, mostly elderlies, on vigil at the monastery gate tried to stop the troops from taking away the monks. An elderly woman, 65-year-old Sherkyi, and a 60-year-old man, Dongkho, were beaten to death and arms of several people were broken when paramilitary police used extreme violence to control the crowd. The same day public security authorities issued a notice directing foreigners to leave and banned other from entering various Tibetan areas including Kardze and other areas under Ngaba "Tibetan Autonomous Prefecture", Sichuan.

- On 19 April, Chinese Foreign Ministry spokesman Hong Lei denied reports of a military lockdown during regular news briefing to reporters. Mr. Lei said, "According to our knowledge, the monks in the Kirti monastery enjoy a normal life and normal Buddhist activities, and the local social order is also normal." He said that the monks had "sufficient" supplies and that while measures were in place to "prevent unidentified people from entering", relations between the monks and police had "always been harmonious".

- On 19 April, the European Parliament Vice-President, Edward McMillan-Scott, denounced China's use of excessive force at Kirti Monastery. He said, "The authorities must show restraint by withdrawing the armed security police and ending the lockdown of Kirti monastery. All those detained, an

estimated of 35 Tibetans, must be released immediately and the threats of relocation of monks from the monastery for "re-education" must end. I strongly condemn the treatment of the local lay people who were beaten whilst trying to prevent the armed police from entering the monastery. The Chinese have the responsibility to resolve the grievances of the locals in a fair and transparent way."



Red banner reads WE PAY RESPECT TO THE PEOPLE OF NGABA

- On 15 April, His Holiness the Dalai Lama issued a statement expressing concern at the situation. The Dalai Lama urged the international community, governments and the international NGOs to persuade the Chinese leadership to exercise restraint in handling the situation. The appeal read "For the past six decades, using force as the principle means in dealing with the problems in Tibet has only deepened the grievances and resentment of the Tibetan people. I, therefore, appeal to the Chinese leadership to adopt a realistic approach and to address the genuine grievances of the Tibetans with courage and wisdom and to restrain from using force in handling this situation."

- On 15 April, the US based Human Rights Watch's Sophie Richardson said, "The Chinese government has an obligation to protect its citizens' rights of public expression, assembly, and religious belief as guaranteed under China's laws and constitution...The use of violence against peaceful, unarmed demonstrators including those surrounding the Kirti monastery would be both unjustifiable and completely unlawful."

- On 14 April, US State Department's Mark Toner said, "We have seen that Chinese security forces have cordoned off the Kirti monastery in Sichuan province. They've also imposed onerous restrictions on the monks and the general public. And we believe these are inconsistent with internationally-recognized principles of religious freedom and human right. We continue to monitor the situation closely, and are obviously concerned by it."

- On 13 April, 11th Kirti Rinpoche offered his condolences to the relatives and children of those killed or injured. He said that "The senior leadership must find the courage to accept that constant repression born of suspicion and the attempt to enforce 'harmony' with the power of the gun cannot address the real situation."

- On 12 April, around 40 medium sized vehicles with reinforcement troops arrived at the Kirti Monastery. Local Tibetans rushed to the monastery to protect monks from being transported elsewhere. Earlier the authorities had announced that monks aged between 18-40 will be taken away to be "re-educated" and school children were forbidden from walking through the monastery vicinity to get to their schools. The police let lose their dogs upon the crowd to control them. An elderly Tibetan woman had to be hospitalized after one of the dogs attacked her. A huge number of people blocked all the roads leading out of town and maintained vigil by sitting on the road.

Three monks from the Kirti Monastery, Dhonyoe Dorjee, Tenzin Jamko and an unidentified monk have been arrested on 8 April 2011.

- On 8 April, around 30 people staged a protest in front of the Public Security Bureau Office at Warma Township in Dzamthang County. One Tibetan (a young man from Gyalrong County married into a family in Dzamthang County) was critically injured in the police offensive and later died in a hospital. Around a thousand Tibetan staged protest over the death.

- On 7 April, three Tibetans raised slogans such as "May His Holiness the Dalai Lama live for ten thousand years" and "Self-government for Tibet" infront of a police station. They were beaten by the police and Chukpel (from Gyalrong) died in a hospital soon after. When hundreds of local Tibetans demonstrated the death of Chukpel, police offered 70,000 yuan as compensation.

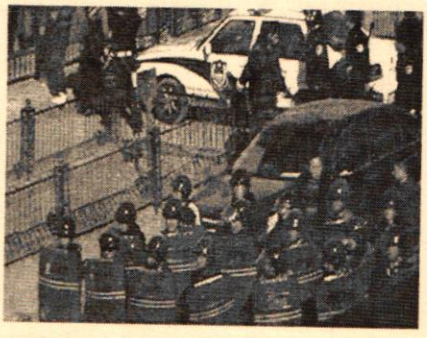
- Two monks, Lobsang Ngodup, 32, and Lobsang Choephel, 24,

were detained around 30 March and continue to be under detention. Reasons and whereabouts remain unknown.



Higher ranking police officers arrive at the ground

- The Tibetans in neighbouring Namda Township in Dzamtang County in Ngaba staged a protest on 23 March to show solidarity with the Tibetans in Ngaba County. The authorities responded by sending large number of troops to block movement in Dzamthang and Ngaba Counties. At least four Tibetans, Palko, Dorjee, A-Dor and Woeser Dorjee, were arrested and continue to be under detention.



Riot police patrolling the area

- Lobsang Tsepak, 27 years old, was detained in the night by police in Beijing on 25 March. He is a student at the Central Nationalities University. He was earlier affiliated to Kirti Monastery, the same monastery to which Phuntsok belonged.

- On 22 March, Lobsang Dhargay (22 yrs), monk of Kirti Monastery and brother of Phuntsok, Lobsang Tsondue, maternal uncle of Phuntsok and Samdup, monk of Kirti Monastery, were arrested and released after few days. They have been rearrested on 12 April 2011.

- Around 20 March, Lobsang Tenzin was arrested and continue to be under detention.

- Around 20 March, the authorities called a public meeting in upper Thawa and Gabma Villages of Ngaba County, imposing fines of 30 Yuan on absentees. Lately the Village Committees in Ngaba County have been calling public meetings "to praise and be grateful" to the Communist Party. Moreover, the officials have been visiting each and every household in Ngaba County enquiring about monks in the family and to learn their opinion on the self-immolation of Phuntsok.

- Beginning from 20 March, the authorities have intensively conducted the so-called "Love your country, love your religion" political campaign in the monastery for five days. Upon conclusion of the campaign, the officials have formed sub groups to visit each and every room in the monastery to "solicit feedback" and "gather opinion".

- Since 19 March, regular religious programs in the monastery have been suspended by the authorities and armed soldiers with police dogs prowl around the monastery by night. The monks are prohibited from staying late at night from studying their scriptures. Monks found outside their room are beaten by the officials.

- The students of Ngaba Prefecture's Upper Middle School located in Barkham County began a hunger strike on 17 March to show solidarity with Phuntsok and as a protest against the authorities' inhuman treatment to him and the pursuant Tibetan protest. The strike is known to have lasted until 23 March, thereafter information could not be ascertained.

- Phuntsok, lay, a native of Meruma Township, Ngaba County, was arrested on 16 March and continue to remain under detention.

- 20-year-old Phuntsok committed self-immolation on 16 March 2011 to protest Chinese rule in Tibet. He raised slogans such as "Long Live the Dalai Lama", "May His Holiness Return to Tibet". While extinguishing the flame, he was beaten by the police. Local Tibetans carried him into Kirti Monastery and he died in a hospital in the following morning. Thousands of Tibetans staged demonstrations in Ngaba county over the police brutality met to the monk and security buildup in the area.

TCHRD ACTIVITIES Bulletin

TCHRD Organizes Press Conference in New Delhi

On 29 April 2011, the Tibetan Centre for Human Rights and Democracy (TCHRD) organized a press conference at the India Women's Press Corps (IWPC) in New Delhi regarding to the urgent situation in monastery Ngaba County, Sichuan Province.



Press Conference in New Delhi

Around 25 Tibetan, Indian and foreign journalists representing various media groups attended the conference. Kirti Rinpoche, Head Lama of Kirti Monastery, addressed members of the press regarding the urgent situation in Tibetan monastery and the ongoing security crackdown in Ngaba (Chinese: Aba) County, Sichuan.

The Centre's Executive Director highlighted the ongoing human rights situation in the monastery of Ngaba County as continued oppression in Tibet and particularly in Ngaba area has led to the self-immolation of a 20-year-old monk, Phuntsok, on 16 March 2011. Inhumane treatment by police and the monk's death in the following morning has led to rapidly escalating tension in the area. Fearing massive anti-government demonstrations, the Chinese authorities in Tibet have put the Kirti Monastery under lockdown now for over a month. A huge number of Tibetans, both lay and monks have been arbitrarily detained and at one point, food supply to the monastery was cut off. On 22 April 2011, 300 monks from the monastery were suddenly transported to an undisclosed location. Two elderly Tibetans were beaten to death and few had their arms broken in an effort to stop the security forces from detaining the monks. The area is under a massive security clampdown with armed forces constantly patrolling inside and around the monastery with police dogs and batons.

The Centre screened the video clips showing Phuntsok immediately after the self-immolation and the security build up in the area to media groups.

The Conference concluded with question and answer session.

TCHRD attends Panel Discussion on the 11th Panchen Lama of Tibet

Mr. Jampa Monlam, Assistant Director attended the panel discussion on 11th Panchen Lama of Tibet Gedhun Choekyi Nyima, during his 22nd birthday which was organized by 11 NGOs in Dharamsala at TYC Hall on 25 April 2011.



Mr. Jampa Monllam during the Panel Discussion

Mr. Monlam highlighted history of the 11th Panchen Lama from the date of his birth- his 22nd birthday and how the 10th Panchen Lama of Tibet suffered under the communist government of China. The Discussion included a question and answer session.

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Gangchen Kyishong
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HUMAN RIGHTS update

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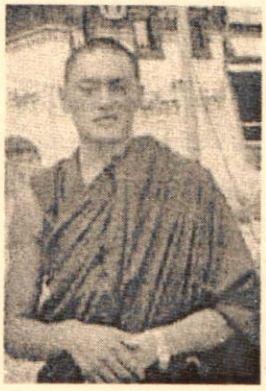
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Two Kirti Monastery Monks Sentenced

Monk Lobsang Dhargye and Kunchok Tsultrim, were sentenced around 2nd May 2011, by the Ngaba county court for three years.



Lobsang Dhargye is 31 years and born in Meruma, Ngaba County.

He became monk at a very young age and later went to Derpung Monastery in Lhasa to study Buddhist Philosophy. During the 2008 protest he was arrested and sent back to Ngaba County, where he had been kept under strict surveillance by the Ngaba police. On 11 April 2011 he was arrested from his room in the monastery and taken away.

Kunchok Tsultrim is 33 years and is from Thawa Gong-, Ngaba County, and has been monk of Kirti Monastery for many years; and now is the manager of the monastery. On 16 March 2011 he was arrested from the monastery. At the moment the Chinese government continues to subject the monks of Kirti Monastery to "Patriotic Re-education". Earlier the police and the army patrolled the monastery in their uniform but now they wear casual clothes and go around the monastery, or stay in the cars and trucks stationed near the monastery. They have put up CCTV cameras in and around the monastery.On the east of the Monastery there is a special room for old monks that has been converted into their station. The Tibetan Centre for Human Rights and Democracy (TCHRD) condemns the Chinese Authorities for the continued domination of the monks. The Centre demands the Chinese Authorities to stop the "Patriotic Re-education and to vacate the Monastery premises.



The Chinese Government continues to keep vigilant round on the premises of Kirti Monastery and the monks are even now subjected to "Legal Education". The situation in the monastery is still under great pressure.

Writer Drogru Tsultrim sentenced to four years

According to information received at the Tibetan Centre for Human Rights and Democracy, the Peoples' Intermediate Court of Barkham, Ngaba County, (TAP) sent a notice to the family of the writer Drogru Tsultrim that stated the hearing of Drogru Tsultrim will be on 8th May. Three people including Drogru Tsultrim's father and brother went to Barkham on the day; the court has already issued its verdict on 7th May, a day before the schedule date of court hearing. Drogru Tsultrim and a monk were sentenced to 4 years and 6 months imprisonment. The family did not get any opportunity for a fair trial but only received the notification of sentence.

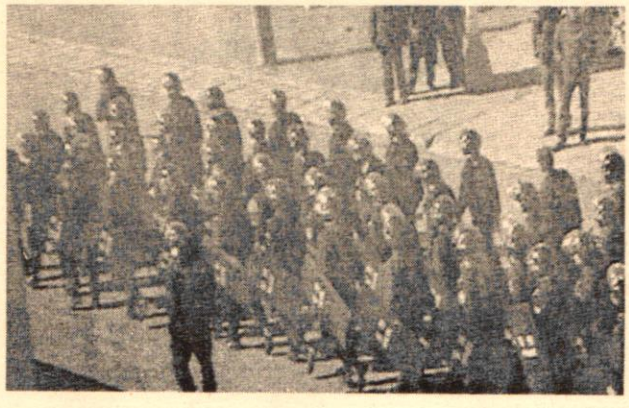
Later, when the family repeatedly requested, they were given ten minutes time to meet him. During that short period of time, he told how he is being tortured in the prison that has impoverished his health. His request for transfer from Barkham to Qinghai prison was rejected and after a months' time he will be send to a prison in Chengdu, he told. Drogru Tsultrim, 29 years old writer, was born in 1982 in Mangra County. At the age of 8 he was ordained as a monk at the Lhutsang Monastery in Amdo. He studied at the Drogru temple, Lhutsang Monastery, Thitsa Monastery and Ngaba Gomang Monastery. He also worked as the editor of Drogru's newsletter 'Ser-Thang-Ghee-Metok' and in 2007 he published a book titled 'Dhong-Way-Yank-Tha'. While he was the Editor-in-Chief of a newspaper called 'Khawayi-Tsesog', the Chinese government, on grounds of political issue, restricted the publication of the newspaper twice. On 24th May 2010 while Drogru Tsultrim and his friend Khagang Tsultrim from Amdo, Barkham were working on a book about the mourning of Yushu Earthquake, the Chinese police arrested them from the Ngaba Gomang Monastery.

EU High Representative Lady Ashton expresses concern on Kirti Monastery situation



BRUSSELS: EU High Representative for Foreign Affairs & Security Policy, Lady Ashton, has expressed concern over the situation at Kirti Monastery in Ngaba region of Tibet in her letter to MEP Provera who had called on her last month urging to promptly condemn the crackdown in order to prevent further human rights violations in Tibet.

"I am very much concerned by the reports of deaths, beatings and mass detentions of monks at the monastery. The European Union Delegation in Beijing has attempted to gather facts concerning this incident, but has been unable to do so as it appears that the Chinese authorities have sealed off the monastery and all foreigners have been expelled from the area. The delegation will nevertheless continue to attempt to obtain more information about the situation on the ground," she said. "The European Union has repeatedly urged the Chinese authorities to allow Tibetans to exercise their religious, educational and cultural rights," EU High Representative further noted. "The European Union will raise thesituation at Kirti monastery in its future contacts with the Chinese authorities, and will urge them to refrain from the use of force in dealing with the situation at Kirti monastery and to allow Tibetans to exercise their cultural and religious rights without hindrance," Lady Ashton said. Kirti Monastery in Ngaba region has been under undeclared martial law situation since 16 March following to the self-immolation of Phuntsog, a 21- year- old monk from the monastery in protest against the Chinese Government's repression. Two elderly Tibetans have died as a direct result of severe beatings by Chinese police as they, along with other senior citizens attempted to stop Chinese police from taking around300 monks to an undisclosed location. A wave of arrest has taken place in the recent days.



Monk arrested for defying official diktat

Chinese security officers arrested a young Kirti Monastery monk, Gatsetsang Lobsang Choephel, on 19 May 2011 for not complying with official diktats. After being taken away from the monastery, his whereabouts and well being are not known yet.

Since the fatal self-immolation of Phuntsok on 16 March and the protest that followed thereafter, Chinese authorities in Ngaba County as well as from prefecture and provincial levels have been tightening control in the area. Kirti Monastery and its monks have been direct target of the government and its agencies' measures to bring "order and stability" in the area. Officials have been conducting the so-called "patriotic re-education", now rephrased as "legal education", in the monastery. Monks defying official diktats demanding loyalty to the "motherland" are arrested for possessing a "polluted" or "brainwashed" mind. 27-year-old Lobsang is the latest to be arrested in this campaign. He is born to Gatse (father), a resident of Chukle Gabma pastoral division in Ngaba County. Earlier two other monks, Lobsang Jinpa and Lobsang Dorjee, who were also taken away for showing "bad expression" to the officials, were released after few days' detention. Although reports are emerging about frequent arrests in the monastery in the ongoing patriotic re-education session, it is however getting increasingly difficult to ascertain their current status due to official clampdown on information. According to reports emerging out of the area, the authorities took profile pictures of all the monks in the monastery in early this month. Those who missed out are facing difficulties in not being allowed to reside in the monastery. In another unconfirmed report, around 24 monks out of the 300 who were taken away by troops on 21 April from Kirti Monastery have returned to their families. The monks are said to belong to Golok Chigdril County in Qinghai who were studying at Kirti Monastery. The whereabouts of the remaining monks is still unknown in what has become the biggest case of disappearance in Tibet in a single incident in recent times.

The Tibetan Centre for Human Rights and Democracy calls upon the government of People's Republic of China (PRC) to account for the disappeared and release those in detention. The Centre also appeals to the international community to maintain its pressure on the Chinese government until the security crackdown is lifted and normalcy returns to the area.

Saka Dawa Nyung Ne prohibited at Drepung Monastery

According to reliable information received by the Tibetan Centre for Human Rights and Democracy (TCHRD), the Chinese Government stopped and prohibited the usual practice of observing Nyung Ne (fasting) during the important Buddhist month of Saka Dawa. Saka Dawa is one of the most significant Buddhist months of ritual. The full moon day of Saka Dawa commemorates Lord Buddha's birth, enlightenment, and parinirvana (death). The celebrations usually last the whole fourth Tibetan month (usually May or June).

Drepung Monastery observes Nyung Ne practice during Saka Dawa for fifteen days from the 1st to the 15th day of the fourth Tibetan month. During this time, monks, nuns and lay people participate in the fasting however, since 2008 Uprising, the Chinese Government put a stop to this practice. This year Drepung Monastery repeatedly appealed to the Chinese Government to allow them permission to continue with the practice which was accepted by.

Therefore, as of 30th May, people started flocking to the monastery and the monastery also got busy preparing for the festival and the prayer sessions. In the meantime, however, a group of Chinese Work Team and the Drepung Monastery's police arrived at the Ham-dong team (Kham-tsen) and they were ordered to immediately stop all preparations for the Nyung Ne. All the people were notified to return to their homes majority of who were elderly people who had made arduous journey for the festival.

Fearing possible protests, the People's Armed Police and the Drepung Monastery police were stationed around the monastery to intimidate the locals, the monks and nuns who were present there.

Under the leadership of the "TAR" government Vice chairman, "TAR" government National People's Congress, Vice Chairman and TAR CPPCC Vice Chairman, approximately 60 officials are stationed in the monastery to conduct "Legal Education". Additionally, a force of People Armed Police (PAP) is also posted inside the monastery as Fire Man to monitor the monks.

The Tibetan Centre for Human Rights and Democracy (TCHRD) is appalled at the level of intrusion into the religious life of the Tibetan people and the blatant disregard to Tibetan people's right to freedom of religion and expression and calls on the Chinese government to immediately revert this outrageous procedure.

Profile Political Prisoners

Long-serving Tibetan political prisoner dies shortly after release

In May 1996, Sera, Gaden and Drepung Monasteries in Lhasa experienced the first wave of so-called "patriotic re-education" campaign implemented by the government in "Tibet Autonomous Region" ("TAR"). Numerous monks were arrested from Gaden Monastery who defied authorities during the campaign. Jampa Pelsang a.k.a Puloe was one among those arrested and sentenced to 15 years in prison consequently. A few days after release from Chushul Prison on 6 May 2011 in a grave health condition, he died on 23 May 2011 at his home. His family tried to recover his health but he didn't survive.

Jampa was arrested on 6 May 1996 when the authorities put monasteries in the "TAR" under a trial implementation of "patriotic reeducation". During that time all prayers were stopped making it compulsory for the monks to attend indoctrination sessions and Dalai Lama's photos were banned in the monastery. The monks staged a protest demanding the officials to leave the monastery. The authorities brought the People's Armed Police into the monastery to control the monks.

The forces violently suppressed the protest where in two monks, Gelek Jinpa and Dorjee, were injured in police firing. Scores of monks were arrested between 5 and 7 May 1996 and more than 100 monks were expelled from the monastery. Jampa was among those 63 arrested. Out of the 63 arrested monks, 31 monks were sentenced to varying terms ranging from 1 to 15 years in prison. The remaining were sentenced to "reform-through-labor". Since Jampa was held as one of the primary leaders, he was sentenced to 15 years imprisonment term. He served the term in Lhasa PSB Detention Centre, Drapchi and Chushul Prisons.

Amongst those sentenced with Jampa, Tenzin Yeshi also died shortly after release from prison. Whereas Lobsang Wangchuk, who was sentenced to 10 years in prison, died in Drapchi Prison on 4 May 1998 when he was fatally shot at by prison guards during the prisoners' revolt against authorities. Jampa Pelsang was born in Dri-gung Township, Meldro Gungkar County, Lhasa city, "TAR". He became monk at a very young age in Gaden Monastery

Unable to go to university due to financial difficulties

My name is Tenzin Choedak. I am 17 years old. I was born in Lhasa and live in Lhasa Bhakor. My mother is from Phenpo Lhundup County and my father is from Lhasa itself so I can say that I am from Lhasa. I am a student in Tibet. I went to elementary and middle school in my mother's county of Phenpo. I attended high school in Laton School situated behind the Potala palace in Lhasa. Last year during June after I graduated from Laton School I took entrance exams to get in to universities in China.

I got into a mediocre university, but the financial situation at home was very difficult and I could not attend the university. Even if a Tibetan student attends university, getting a job in China is just like a dream. This is because Chinese students themselves have a difficult time finding work inside China and therefore come to Tibet for new opportunities. An example showing how Chinese students get support from their government on finding jobs in Tibet is when they enter Tibet they convert their ration cards so that they are allowed to take all the entrance exams for work in government offices in Tibet. The entrance exams for positions in government offices are all conducted in Chinese, which is a huge drawback for the Tibetan applicants. This leads to Tibetan applicants always lagging behind on marks for these exams and hence the Chinese students get jobs very easily. Many of the students are from villages and even though they are highly educated because they do not have contacts they do not get work in the offices.

There are two reasons why Tibetans do not get work. First is that the Tibetan applicants do not have acquaintances working for the office. Second is they would have to bribe a higher official in the office with a large sum of money from about 50000 to 60000 Yuan. If you cannot afford that then there is no chance of attaining a position. Most of the educated Tibetans think that they have studied so much and do not think it is right to go back to their villages to do field work as they are not use to it anymore, so they stay back in the cities. Since they cannot find work relating to what they studied, most of them either work in restaurants or hotels earning only around 1000 Yuan a month. Although many are highly educated they are not able to find work where they can usefully apply their knowledge. When they want to start a business they do not have enough capital. The situation has become such that even if parents spend a fortune on the child's education if they are Tibetan, they have no future.

The reason why Tibetans cannot find work in offices is because the employers are Chinese. Especially in the government run offices the head of the offices are all Chinese and it is a fact that they side with their own people and do not provide opportunities for Tibetans. I am presenting examples and reasoning for my statements. There is a lady who lives around Lhasa Bhakor name Tsering Yangdon. She attended a top school in the Chinese town of Drungching and graduated a few years ago. After graduating she took entrance tests at about 7 government run offices. At her last office she was applying at, she noticed that except her and two friends the rest of the applicants were Chinese and again she did not get the job. She is planning to take another test soon and is preparing for that. It is odd that this

Tibetan lady has taken 7 tests and still has not found a job whereas Chinese students take one entrance exam and they acquire work right away. Tsering Yangdon's story depicts the leaders of the Chinese government and their employees' disdain for Tibetans.

I have no belief in the thought that Tibetan students have any less of ability than the Chinese. Any office you go to in Tibet will have the higher positions occupied by an ethnic Chinese who has a very strong outlook on the Tibetan political situation. They will support Chinese students with whatever it takes whether it is providing manpower or financial aid in order to open new opportunities for them. If a Tibetan does not have either useful contacts or good financial stance there is no hope in having a bright future. The truth of the repulsive ways in which the Chinese government operates should be exposed for the whole world to see. The educated Tibetan minority do not get their deserved rights due to the educated Chinese seizing all the opportunities and minority groups are also accustom to being disrespected and not being able to enjoy basic human rights.

I request to all the free democratic countries of the world to push a little harder on the Chinese government to improve their standpoint on human rights and help make a change in the lives of Tibetans in Tibet for the better. The reason for this request is because I have experienced being a Tibetan student in Tibet and along with that comes the problems they face. Realizing that I would never get the basic rights that every person deserves in Tibet under Chinese rule and that the Dalai Lama's government in exile was providing free education, for the love of knowledge and the endless opportunities for me to study whatever I wanted led to flee Tibet and come to India. With the education I receive I am also strongly driven by the thought of serving the Tibetan government and the Tibetan people.

Tsegyam fled Tibet after serving Two years sentence

My name is Tsering Gyatso alias Tsegyam. I am 22 years old, born in Kashe Township, Sershul County, Kardze Tibetan Autonomous Prefecture, Sichuan Province.

At the age of 11, I became a monk at the Kashe Monastery and studied Buddhism for 3 years. In 2004, I came to Lhasa and studied Buddhism for several years in the Sera Monastery, which is one of the three major monasteries of Tibet. On 10th March 2008 at noon, we were around 30 monks who went up to the hills of Sera to repair water taps. While repairing the taps monk Choekhor received a phone call saying that the monks of Drepung Monastery are protesting. Immediately, we left the hill and headed towards our monastery and planned to protest with the monks gathered for the prayer, but it was past 5 pm when we reached our monastery and all the monks has resigned to their own rooms. Because we could not carry out the protest, 12 monks decided to do the protest in Lhasa. So we went to Lhasa.

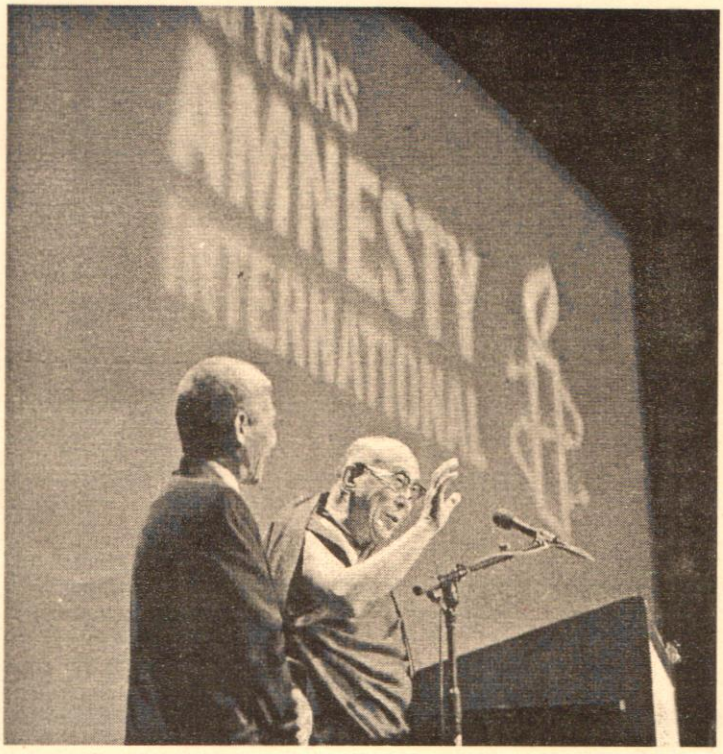
After reaching Lhasa, two more monks; Lodoe and Gelek joined our group and we became a team of 14 monks. With banners saying "Freedom for Tibetans", "May His Holiness the Dalai Lama return to Tibet" and waving 2 Tibetan national flags, we started protesting in front of the Tsuglakhang. Suddenly, more than 30 Chinese policemen in civilian dress as well as in uniform came and started beating us and then took us to the Barkhor local police station. Few minutes later, when they tried to put us in a police vehicle we started raising slogans and refused to get in the vehicle. We were thrashed and beaten so badly that monk Soepa fainted. They tied us with ropes and did everything to make us get into the vehicle and took us to the Toelung Dechen County PSB Detention Centre in the west of Lhasa. There, we were interrogated for four days. After that, except for two monks; Lobsang and Tsultrim Palden, we were all taken to Lhasa PSB detention centre and to avoid any communication among us we were all put in separate cells.

On 20th of March, the video recorder came and I was taken to the veranda of the detention centre where I met all my friends. After the video recording, they took our fingerprints and put us back in our cells. Then, for around 2 months they interrogated and questioned me, often using electric baton everywhere on my body and tying my hand hanged me from the ceiling. The tortures was such that I would often lose consciousness but they would splash water on my body and poke me with lit cigarettes to regain my consciousness and again they would beat me while asking the reasons for protesting, who made us to protest, who are the assisting organizations behind us and whether anyone else has supported us financially.

One day in May, they took me out, a black cloth covering my head and with over 20 Armed Policemen and 3 vehicles they took me somewhere. I did not know where I was being taken. After one hour the vehicle stopped and they took me into a house where I was left for the night. The next morning, 3 policemen came and removed the black cloth from my head. At that time, I realized that I was kept in a clean room like that of a hotel. Then the police started interrogating me about a 40 years old teacher of Sera Monastery, Dhala who is from Zachu Kha and who have visited India twice, and whether any political activities are going on in the school built by him at his native or not. Yet they did not get the answers they wanted and so they covered my head with that black cloth and took me back to the detention centre. Again, they would beat me while questioning and my health deteriorated that I fainted often. I was hospitalized for a month and like that one year passed. One day, some policemen came and each one of us were given our letter of court verdict. I was sentenced to a term of 2 years imprisonment. My other friends were sentenced to term of 2 to 10 years imprisonment.

On 28th March 2010, I completed my 2 years prison term and on that day I was sent to the police station located behind the Potala Palace in Lhasa. Then, they took me by train and my responsibility was passed on to the Chengdu City Police, from Chengdu City Police to the County Police and from County Police to Township Police. My release was with conditions that for 5 years I should not leave the place and that every month I have to go give my attendance to the police station. In 2011, I came to Lhasa and stayed for 19 days. Then I travelled through Lhasa to Nepal and finally reached the Tibetan Reception Centre at Dharamshala on 26th of March 2011.

Amnesty International inaugural award to Dalai Lama



Amnesty International USA (AIUSA) presented "Shine a Light on Human Rights" award to the 14th Dalai Lama, Tenzin Gyatso, on 4 May 2011.

The award; presented in honor of Amnesty International's 50th anniversary of working for human rights around the world. The Dalai Lama is honored "for his lifetime of service in promoting the inherent dignity and human rights for all people."

The Dalai Lama is recognized by many as the voice of compassion, human rights and nonviolence. As the spiritual leader of the Tibetan people, he has worked to spread awareness about the lack of human rights in Tibet and China.

Amnesty International is an organization where three million supporters, activist and volunteers in more than 150 countries around the world campaign for human rights. This organization has also campaigned for the political prisoners inside Tibet.

The Tibetan Center for Human Rights and Democracy congratulates Amnesty International for its 50th anniversary and appreciates honoring Dalai Lama on such an auspicious day.

TCHRD Activities

Jampa Monlam, Asst. Director of Tibetan Centre for Human Rights and Democracy (TCHRD) gave a talk on Human Rights situation in Tibet to Dewa staffs. The office "Dewa" communicates with the Chinese people through online chatting and requested TCHRD to brief them on the Human Rights.

Jampa Monlam, Asst. Director of TCHRD attended the Second Tibetan General Meeting, in this he not only discussed on the issue of Dalai Lama's devolvement of power but was the secretary of the second group.

Tenzin Norgay, Research and UN Affairs Officer of TCHRD gave briefing to the Miss Tibet Contestants 2011 on the Human Rights issues in Tibet and the stance on Tibet by the UN.

Tenzin Norgay, Research and UN Affairs Officer of TCHRD briefed a group of Gurukul Students in a program organized by the Foundation for Universal Responsibility of His Holiness the Dalai Lama. The office of FUR organizes a month long introduction to the Tibetan Culture and the way of life.

TENZIN NORGAY, RESEARCH AND UN AFFAIRS OFFICER OF TCHRD BRIEFED THE COLLEGE STUDENTS IN A WORKSHOP ORGANIZED BY TIBETAN PARLIAMENTARY & POLICY RESEARCH CENTRE (TPPRC), ON THE PRESENT SITUATION OF HUMAN RIGHTS IN TIBET.

TENZIN NORGAY, RESEARCH AND UN AFFAIRS OFFICER OF TCHRD BRIEFED A GROUP OF STUDENTS FROM UNIVERSITY OF COLORADO ON THE SITUATION OF TIBET AND THE ONGOING KIRTI MONASTERY STATE OF AFFAIRS SINCE THE SELF IMMOLATION OF MONK PHUNTSOK.

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If undelivered, kindly return to:

Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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 - 2011)

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.

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US$ 40/- for non-student members outside India

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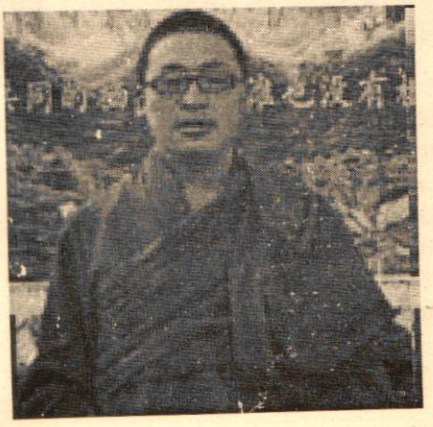
TCHRD Activities (pg7)

Eight monks arrested on Refusal to Celebrate the 90th Founding Day of the Chinese Communist Party

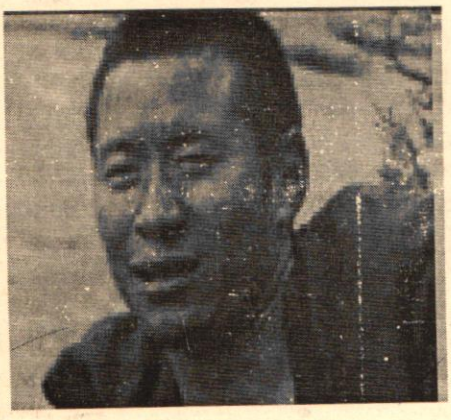
On 12 July 2011, eight monks were arrested from Surmang Monastery, Nangchen, Yushul, Tibetan Autonomous Prefecture, (TAP), Qinghai Province. According to information received at the Tibetan Centre for Human Rights and Democracy (TCHRD), the Chinese Authorities arrested eight monks from the Surmang Monastery, Nangchen County. The monks from the Surmang were arrested as they refused to participate in the celebration that the Local Nangchen County Government wanted to organize.

On 12 July 2011, Nangchen County officials and Police came to Surmang Monastery, assembled all the monks and told them that they would be given "Legal Education". According to the source, many of the monks walked out of the meeting. After the meeting, eight monks, Karma Samten, Jigtak, Sherab, Gaya Tashi, Urgen Samten, Karma Soepa, Karma Monlam and Dosam, were arrested from the monastery and taken to Nangchen County Detention Centre.

On 1 July 2011, the Nangchen local government announced to organize a celebration and games to commemorate the 90th founding day of the Chinese Communist Party. The monks and the local people refused to participate in any celebrations. The celebration and games could not be commenced due to the refusal of the public to participate.Such news of arrests merely for one's refusal to celebrate is not only shocking but contradicts one's freedom according to Human Rights laws. The Centre believes the situation at the Surmang Monastery and the tension in the Nangchen County to be critical. TCHRD is very much concerned of the present condition of the Surmang monastery and treatment of the arrested.







Tibetan Writer Pema Rinchen Arrested and Beaten Severely

According to our sources, on July 5th, 2011 around noon time, Drango County, (Chinese: Luhuo County), Kardze Prefecture, Public security Bureau (PSB) arrested writer Pema Rinchen from his house.

On July 6th, 2011, the second day of his arrest he had to be taken to the Drango County Hospital for emergency treatment, because he was reportedly savagely beaten by the police after his arrest. His injuries are believed to be caused by severe beatings by the police. On hearing the news, his family members rushed to hospital. However, several policemen were standing guard outside his hospital room and refused to allow his family to see him. Tibetan writer Woeser also confirms the news on her blog. His health and condition at the moment is not known.

Pema Rinchen was a monk as a child and later his passion for writing made him a revered writer. He wrote many articles and published a self-financed book titled "Look" at the beginning of this year. The book included expressions and commentaries on Chinese Communist policies, the harsh suppression of the 2008 protest and the government's role in the Kyegudo (Chinese: Yushu) Earthquake. Rinchen also interviewed some of the Tibetans arrested and tortured in the 2008 events. He traveled all over Tibet distributing the two thousand copies of the book before he was detained.

On July 6th, 2011, the PSB of the Drango County sent a notice of detention to Pema Rinchen's family on the suspicion of inciting hatred among minorities and encouraging separatism. Only one day has passed since his arrest yet he is currently in a very critical condition.

In the last several months the Chinese has adopted new policies targeting the intellectuals of Tibet. Since 2008, over 60 Tibetan intellectuals, comprising of writers, students, artists and cultural figures, have been detained, beaten, harassed, interrogated, as well as, sentenced to lengthy prison terms.

A 25 years old writer, Pema Rinchen is from Drango County (Chinese: Luhuo County) Kardze prefecture, Sichuan province Tibetan Autonomous Prefecture (TAP).

TCHRD condemns such inhumane treatment of detainees and appeals to the Chinese government to stop targeting Tibetan intellectuals just because they voice their feelings and exercises their human right of freedom of expression.

Three Kardze Gyemadrak Nuns Sentenced

On 2 July 2011, the Kardze County Court sentenced three nuns of Kardze Gyemadrak Nunnery to a three years imprisonment each. Sources say that an official of the Kardze Thinga Township notified the local people of the news after receiving a letter from the Kardze Public Security Bureau (PSB).

On 15 June 2011, the nuns Jampa Choedon, Sheh Lhamo and Yangchen a.k.a Tashi Choetso were arrested by Chinese police while protesting in the Kardze County market raising slogans like "Free Tibet", "Return of the Dalai Lama to Tibet" and "Long live the Dalai Lama".

Jampa Choedon (31) and Sheh Lhamo (21) are from Thinga Township of Kardze County whereas Yangchen (28) belongs to a nomad family in Kardze County.

Monk Dorgay of Nagchu Shabten Monastery Arrested



On 6 July 2011, Dorgay, son of Penta (father) and a monk of Shabten Monastery in Dickyi Township of Nagchu County, was arrested and taken away by Chinese police.

In the early morning of this day, around 5 a.m. Dorgay (22) drove his car with 1500-2000 Tibetan white scarfs (khatak). Praying for the long life of the Dalai Lama, he tied the white scarves on trees, electric poles and everywhere in Nagchu region as a celebration of the 76th birthday of His Holiness the Dalai Lama. Soon after returning to his monastery Chinese police arrived at the monastery and inquired whether he was the one who put white scarves all around Nagchu to which he confessed. Hence, he was arrested and taken away by the Chinese police. His whereabouts remains not known till date. His family members and monks of Shabten Monastery tried to locate him and find out his conditions but without any success.

On that day, he was accompanied by a relative, a young student boy who was staying with him at the monastery at the time. The boy had been also arrested and no further details are known yet.

It seems like arbitrary arrest and detention continues to stay in the practice of Chinese police. Tibetan Center for Human Rights denounce such actions of the Chinese Authority and their intolerance towards any sign of celebration of His Holiness the Dalai Lama's birthday.

Another Kirti Monk (Dhonyoe Dorjee) Sentenced to 3 Years Term; Hundreds of Chinese Officials Deployed in Kirti Monastery

According to confirmed information, monk Dhonyoe Dorjee of the Ngaba Kirti Monastery was sentenced to a three years imprisonment term. At present, he is in a prison in Mein-Yang, near Chengdu, Sichuan. There is no information on the details of his trail, the court that sentenced him, and the date and time of the court hearing. The charges under which he has been sentenced also remain not known. Since his arrest on 8 April 2011 from his monastery, Dhonyoe Dorjee was held incommunicado until his trail.

Son of Pelkho (father), Dhonyoe Dorjee (34) belongs to the Rawe Pelkho family, Cha Township in Ngaba County. He was ordained at a very young age at the Kirti Monastery in Ngaba.

The situation at Kirti Monastery continues to be tense as around 300 Chinese government officials from other counties of the Ngaba Autonomous Prefecture have occupied the monastery to keep strict surveillance on the monks. Moreover, another group of Chinese officers, over 300, from across the Ngaba County, conducts the "Patriotic Re-education" on the monks every day. There is tight surveillance inside the monastery as well as on the outskirts of the monastery with many police, armies and Special Police Forces patrolling all the time. Any activities and movements of the monks are restricted under close watch at the monastery.

Sources also said that further three youths have been sentences and imprisoned in Mein-Yang but their names and other details are not known yet.

Tibetan Center for Human Rights and Democracy (TCHRD) appeals the Chinese Authority to respect the human rights of the Tibetans in Tibet and uphold the virtue of a fair, just and open trial for the prisoners of conscience of Tibet. The Center also condemns the enforced "Patriotic Re-education", or the "Legal Education" as the State prefers to name, in the various religious institutions in Tibet.

13 Tibetans Arrested and Restriction increased in Kardze

According to information received at the Tibetan Centre for Human Rights and Democracy (TCHRD), on July 5th 2011, the Kardze County People's Court recently sentenced 13 Tibetans out of many others arrested.

Out of the 13 Tibetan sentenced by the Kardze County People's Court, the Centre identified Sonam Choegyal and Sonam Nyima both 19 years of age. Both of them are sentenced for three years of prison term. The other eleven were sentenced but the Center could not gather information on them.

On June 24th 2011, the two, Sonam Choegyal and Sonam Nyima protested in Kardze and were arrested by the Kardze Police. They both belong to Khakar village, Lhopa Township, Kardze County.

The Chinese Authorities have begun to restrict and suppress the monasteries and the common people in Kardze County. There has been an increase in the arrest on doubt cases. For example, on July 5th 2011, in Kardze Dhargyal Monastery, the local police came and interrogated the monks and especially the monks who returned from India. Monk Lobsang Choejor (35) and monk Jampa Wangchuk (46) were interrogated and then taken into Kardze Detention Centre and till date they are in detention center.

Monk Lobsang Choejor and monk Jampa Wangchuk are from She-ser Township, Kardze County of Dhargyal Monastery. They came to India around 1990s and studied at the Sere Je monastery for around 9 years and went back.According to http://epaper.gzznews.com/gzrb/20110705/index.htm, Kardze Prefecture Party Secretary, Li Dao Ping, came to oversee the maintenance of stability in Kardze County and said that, "there is a need to resolutely crack down on separatist activities. Any damage and interference with normal social order of the acts are condemned." Li Dao Ping also pointed out that, "for anyone who dare to undermine the stability, we must not be soft and resolutely combat them. Any harm to national security, and undermining the public safety and social order, against violations of life and property of all ethnic groups are to be bound by the law"

Profile of Political Prisoner

FREEDOM AFTER 8 YEARS IMPRISONMENT

Choenga Gyaltsen, 31 years old, was born in Dunga Village, Sip-ngo Township, Kardze County. From 7 till 13 years of age he studied at the local primary school of the village. At the age of 14 he was ordained at the Kardze Monastery and till 21 years age he studied Buddhism. In 1999, along with a monk, he wrote "Long Live Free Tibet" and "Long Live the Dalai Lama" on thousands of papers and stuck it everywhere in Kardze County. The police came to the monastery and made all monks write in Tibetan language on blank papers which were taken to the police station to check the handwriting. Fearing that he might get caught, he left the monastery to stay in the nomad-hood, moving from place to place, for more than a month and then returned to his monastery and continued with his studies.

On 6 June 2001, he again stuck posters written "Free Tibet" all over Kardze County and on 7 June, the next day, while walking by the Public Security Bureau (PSB) he was handcuffed and arrested by the policemen. In the PSB he was severely beaten while inquiring, asking questions like who are the support groups behind him, who influenced him and etc. They snatched his room keys from him and a search by the policemen led to the recover a picture of H.H the Dalai Lama, 'Dhentsik Monlam' a prayer written by His Holiness the Dalai Lama and Choenga Gyaltsen's essay "If I Had Human Rights". This resulted in harsh beating and 6 months confinement in the Kardze Detention Center, after which the Kardze Intermediate People's Court sentenced him to 8 years imprisonment term.



On 28 June 2002 he was transferred from Kardze County to MaoWoen Township Prison in Ngaba where he had to stay under rigorous tortured for 7 years. Then he was transferred to a prison in a place called Ya-nga where he stayed for nearly a year. After completing 8 years imprisonment term, he was taken to the Kardze Public Security Bureau, where his parents were called to promise that he will never again take part in any political activities. His release came with special restrictions that requires him to present himself at the bureau monthly and restricts free movement. Unable to stay in such conditions at home, he went to Lhasa and fled into exile, reaching the Tibetan Reception Center in Nepal on 31 March 2011.

Monks Lobsang Khedup and Lobsang Gyatso Sentenced to 3 Years Imprisonment

According to confirmed information received on 19 July 2011, monks Lobsang Khedup and Lobsang Gyatso of Kirti monastery, Ngaba County, were sentenced to three years imprisonment term each on 15 July 2011.



Lobsang Khedup (above) around 36yrs old was arrested on 4 May 2011 from Kirti Monastery. Son of Thoelee (father), he belongs to Thoelee-Tsang (home) and hails from Lower Chookleh Village, Ngaba County. He began his study at the Kirti Monastery at an early age, after being ordained and has attained high level of Buddhist studies. While continuing with his studies, he also tutors younger students at the monastery. Lobsang Gyatso (below left) is 39 yrs old and from Upper Chookleh Village, Ngaba County, and is son of Gyakyap (father). He was arrested on 9 May 2011. Both monks remained incommunicado for nearly two months and no information was known, except it was heard that they both were somewhere in Moawan County.



The charges against both also remain unclear at the time though the reason that led to their arrest is apparent. On 21 April 2011, when the Chinese police arrested a large number of monks from the monastery, these two monks, along with many others, assembled in the monastery requesting not to arrest the monks or else arrest them too. At this time, both of them are in a prison in Mein-Yang area, Sichuan Province.



Druk Thar Tsang Lobsang Phuntsok 17

Three Young Boys Arrested In Kardze County

On 10 July 2011, in the evening around 4 o'clock local time in the Kardze County Market, three young boys: Lobsang Phuntsok, Samphel and Lobsang Lhundup shouted slogans and distributed pamphlets that contained the phrases "Freedom in Tibet", "Long Live H.H the Dalai Lama", "Return of Dalai Lama" and "May the Dalai Lama and all Tibetans unite soon." The Kardze County Public Security Bureau (PSB) police arrived immediately and severely beat the boys at the spot before arresting them all.

All three boys are from Kardze County, Lobsang Phuntsok belongs to Dhargye Ringo Village, Samphel is from Lona Village, and Lobsang Lhundup is from Norzin Village. It is confirmed that Lobsang Phuntsok is 17 years old. They are all believed to be around same age group and were students of a famous school in Dhargye Ringo Village.Currently, there is no news or information on the whereabouts and conditions of these three youths.

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Young Tibetan Continues with Studies After Serving Two Years Term in Prison

Pema Dorjee is 23 years old, born on 22 July 1989 in Thewo County, Amdo Province (Ch: Kanlo) Gansu. Belonging to a nomadic-farmer's family of Kelsang Tashi (father) and Gonpo Tso (mother), he is the youngest of the four children with two elder sisters and a brother. At the age of five, he was enrolled in the Dakham Village Primary School where he studied for seven years and completed schooling there. Then at 15, he was ordained as a monk in the Lhaksoh Monastery of the village, which consisted of around 23 monks. In Lhaksoh Monastery he spent five years studying Buddhism till March 2008.

During the peaceful protest of Tibetans in Tibet against the Chinese Government Pema Dorjee and his relative, monk Kunchok Tenpa planned and organized a peaceful demonstration in front of the Thewo County Government Office. In the late night of 17 March 2008, around 11 o'clock pm, a group of 15 monks including him and around 120 villagers started a peaceful march towards Thewo County. On their way, the Chinese police stopped them from moving further which stirred agitation. Dispute broke between the local residents and the polices and soon the monks and the villagers started shouting slogans like "We need Human Rights in Tibet" and "Return of H.H the Dalai Lama to Tibet". Tear gases were thrown among the protesters in order to disperse them. "So we retreated toward an open ground and protested there. After around an hour's time, around 12.30 a.m we all returned back to our monastery and home", says Pema Dorjee. He recounts:

"For the next two days, there weren't any information of notice or reactions by the Chinese Government. On 20th there were police trucks and vehicles heading toward our village. On seeing this, all the monks and villagers ran to hills for cover and the police raided the abandoned homes seizing all portraits of H.H the Dalai Lama. However, the police had clear list of names of all who participated in the peaceful protest. The Government issued a notice saying that all who surrender themselves shall be punished 'leniently'. Nevertheless, not a single person surrendered and instead went into hidings. From 21st to 26th March 2008, we were told to return to the monastery under the pretext that things were all right at the monastery. So we went back on 26th evening around 7 o'clock. Around 9 pm, just two hours later, Police had surrounded the monastery from all corners.

On 27th March 2008 all the 15 monks were arrested and taken to the Thewo prison. When we reached there, there were already around 100 laypeople arrested.They interrogated us and would beat us harshly at times.

My own interrogation began after one month in the detention center. The policemen would beat me during interrogations. Some four to five young police came to my interrogation room and kicked me like they kick football without any hesitation. One day they asked me whether Dalai Lama is better or Hu Jin Tao. I replied that I do not know about Hu Jin Tao, but H.H the Dalai Lama is my "?" Immediately, I was hanged to the ceiling, with my right hand tied to it and without my feet touching the ground, for three painful hours. Then they tied my hands, my left hand over my left shoulder touching my back and my right hand twisted behind to reach my left hand. My right hand wrist broke due to such ill-treatment. Later, at noon, I could not tolerate the pain of my broke wrist so I asked the police officer for medical treatment. He replied, "You are martyr who is against the Nation, you do not need medical treatment. It will heal on its own". Hence, I was denied of medical treatment. The scar on my hand is fresh even now.Most of my inmates were released on bail, they had to pay 8000 yuan. At the end, only I and Kunchok Tenpa were left in the prison. We spent nine months in the Thewo Detention Center."

In December 2008, the Kenan Intermediate Court sentenced me and Kunchok Tenpa to a two years prison term each. We were charged for 'campaigning separatism of the Motherland', causing disturbances to the security of the public and the nation and harm to public and national properties. We were sent to a prison in Bain City, Gansu which is for serious crimes. This prison consisted of around 8000 "criminals" out of which 20 were Tibetans; their imprisonment all connected to the 2008 Uprising.

His release on 30 March 2010 was on condition that he has to report to the police station every week, and he returned to his monastery. His phone calls very also tracked and restricted. After his release police again interrogated him at the monastery before saying that he has committed crimes so cannot stay in monastery. Thus he was sent out of the monastery.

On the pretext of visiting his mother, who lives in a remote area because of which it is difficult to travel, he got one month permission from the police.

After reaching Lhasa he worked at a laundry for six months in return for day's meals and place to stay. Finally he found a guide to take him to India for 25,000 Rs. He reached Nepal and then the Tibetan Reception Center, Dharamsala on 4 March 2011. Currently, he is studying in the Tibetan Transit School.

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TCHRD Activities

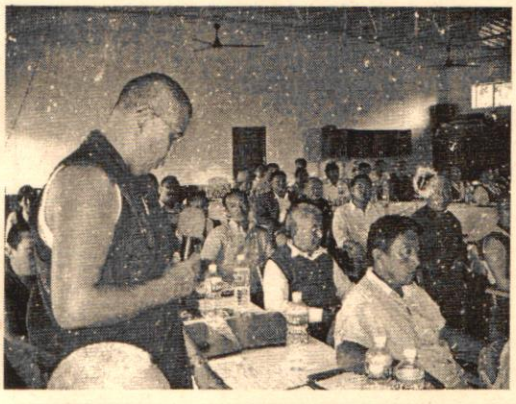
TCHRD WORKSHOP AT MUNGOD TIBETAN SETTLEMENT

20-22 July 2011

This three-day's workshop was organized by Tibetan Center for Human Rights and Democracy (TCHRD) in Mungod Tibetan Settlement, Karnataka, South India. Mr Urgyen Tenzin (Executive Director) and Mr Jampel Monlam (Assistant Director) of the Center looked over the event. The workshop was attended by over 60 participants from seven different Tibetan settlements viz, Bylakuppe, Bandra, Hunsur, Kollega, Manpat, Mungod and Orissa. The workshop was attended by representatives of the Local Assembly, Tibet Freedom Movement, Regional Tibetan Women's Association, Regional Tibetan Youth Congress and others.



On the 1st day Mr Thupten Samphel, Sectretary of Department of Information and International Relations gave a talk on 'Dialogue with China and the Tibet issue in Global scenario'. Mr Urgyen Tenzin (Executive Director, TCHRD) spoke on the topic 'Democracy of Tibetans in exile and Election'. The speakers for the second day of the workshop were Mr Penpa Tsering, Speaker of the Tibetan-Parliament-in-Exile, Tsering Gyurmey (a political activist in Tibet) and Mr. Jampel Monlam. They gave talks on 'Changes in the Charter and the Power of H.H the Dalai Lama', 'Current Sitiation in Tibet' and 'Human Rights situation in Tibet', respectively.



On the last day of the workshop, the Speaker of the Tibetan-Parliament-in-Exile, Mr Penpa Tsering briefed the audience on 'System of Local Assembly and its Role'. There were question-answer sessions at the end of all speeches everyday, resulting in greater satisfaction of the participants; the workshop was a great success.



TALK TO YOUNG TIBETANS IN BANGALORE

16 July 2011

Mr Urgyen Tenzin (Exect Director) and Mr Jamphel Monlam (Assist. Director) of TCHRD gave a talk on Human Rights situation in Tibet and Democracy in Exile to the the students of Institute for Small Trade Learning (ISTL), Nelamangala, in the day time. In the evening Mr Urgen Tenzin and Mr Jampel Monlam visited the Tibetan Youth Hostel Bangalore and had a session with the Tibetan college students on same topics.



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Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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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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 - 2011)

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HUMAN RIGHTS update

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Monk Self Immolated to Protest Against Chinese Rule

On 15 August 2011, around 12.30 (Tibetan local time) in the afternoon, 29 yrs old monk Tsewang Norbu of Nyitso Monastery in Kham Tawo, Kandze (Ch: Ganzi) self immolated to protest against Chinese rule in Tibet and ill treatment of the local Tibetans by the Chinese authorities. For 10 minutes he raised slogans like 'Freedom in Tibet' and the 'Return of His Holiness the Dalai Lama to Tibet' while scattering leaflets with similar messages at Chume Bridge in the center of Tawo.

Since 6 July, there have been severe restrictions and strict vigilance of the area after the local Tibetans defied the government orders and headed by nuns of Gaden Jangchup Choeling Nunnery, they grouped together to celebrate the 76th birthday of H.H the Dalai Lama. The Chinese authorities have cut down water and electricity supply to Gaden Choeling Nunnery and Nyitso Monastery since the celebration last month.

After the monks of the monastery carried back the body of the deceased monk to their monastery to perform the last rites and rituals Chinese troops tried to forcibly take the body from the monks.

Sources say that thousands of Chinese troops has been deployed in and around the monastery and armed guards can be seen everywhere on the street, on the road and in Tibetan neighborhood of Tawo. Restrictions on the movements of the local Tibetans and communications via telephone and internet have been severely tightened. This is the second incident of a Tibetan monk's self immolation since 16 March this year in Tibet when monk Phuntsok self immolated for similar reason. Such acts of suicide, in order to free oneself from Chinese rule, prove how miserable and extremely difficult Chinese authorities had made the lives of the Tibetans in Tibet that they are forced into taking their own lives.

TCHRD is extremely anxious and worried about the conditions of Tibetans in Tibet, including Kandze. The Center pleas and urges the International Human Rights bodies, the United Nations, the European Union and others to intervene in order to improve the human rights situation of Tibet under China.





Tension Heightens in Tawu With Heavy Troops and Restrictions

Following the 15 August incidents of self immolation of monk Tsewang Norbu in Tawu, Kandze Tibetan Autonomous Prefecture (TAP), while the monks of the Nyitso Monastery were carrying the body of the deceased to the monastery heavy troops were deployed in and around the monastery to restrict entrance. Yet around 10,000 local Tibetans had flocked at the monastery gate. As they tried to access entrance by pushing Public Security Bereau (PSB) police and People Armed Police (PAP) at the gate, nearly 1000 could get inside. The remaining locals surrounded the monastery and performed prayers.

At that time a local called Gyaltsen was severely beaten and arrested. The public gathered there shouted for the release of Gyaltsen. Hence, he was released on 16th August morning.

Entrance and exit of the monastery is extremely tightened. All those who are inside the monastery are not allowed to leave and neither is anyone allowed in.

In the morning (16 August), Lui Dao Ping, the Party Secretary of Kandze Tibetan Autonomous Prefecture (TAP) reached Tawu. All schools, restaurants and cafes in the area were shut down today. Liu Dao Ping ordered to stop the religious rituals and rite for the deceased. He further ordered for the immediate disposal of the dead body.

There are around 270 monks at Nyitse Monastery. Locals and residents of nearby areas fear possible severe crackdown on the monastery by Chinese authorities. Many have come to the monastery to show solidarity and in order to support the monks. Thus, all roads toward Tawo have been blocked by PSB and PAP especially, Nawa Bridge is tightly patrolled and travellers are sent back to their places. One main road on the east, Tsuro Bridge which leads to Tawu is also blocked.

With PSB and PAP patrolling on all streets and at every corner restrictions are ever more escalading in Tawu County. The situation in Tawu is highly tense at the time. The biggest concern, if such curfew on the monastery is to continue for long, is the fear that those held inside the monastery might face water scarcity since drinking water are obtained from outside the monastery.



TCHRD will continue to investigate the situation in Tawo, Kandze. Moreover, the Center expresses serious concern at the plights of Tibetans in Tawu County and urges the international community to pressurize the Chinese Government into restoring normalcy.

A Tibetan Dies As a Result of Severe Torture During Imprisonment

On 10 August 2011, Thinlay, a former political prisoner of Tibet, succumbed to physical and mental illness as a result of severe torture during his imprisonment, say our sources.

He was arrested in April 2009 for protesting and distributing pamphlets, calling for ' Freedom in Tibet ' in Kandze County with few other friends. He remained in Kandze Detention Center for seven months after his arrest. During this period he was tortured and beaten severely that it not only caused him serious head injury but also psychological disturbances which he suffered from long after his release until his last day. His family took him to different hospitals for treatment but all in vain. Doctors told them that his head injury is severe and failed to treat him completely. Hence, he stayed home where his family looked after him. He passed away on 10th of this month at his home.

Around 25 years old, Thinlay was born in Biri Serkhar village, Kandze County (Ch: Ganzi) to mother Rinchen Dolma and father Lhobum (late). He is one of the four children of the family.

TCHRD mourns the unfortunate loss of a fellow Tibetan. The Center is very much concerned about the well-being of the many other Tibetan political prisoners, their conditions and treatment at the hand of Chinese Authorities.

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MONK SENTENCED TO 11 YEARS TERM IN IMMOLATION CASE

A Ngaba (Ch: Aba) Prefecture Court today sentenced Tsundue (Ch: Drungdru), a Tibetan monk, to 11 years imprisonment term charging him of 'intentional homicide' for hiding Phuntsog and preventing him from getting medical treatment after he set himself on fire, State news agency Xinhua reported on 29 August 2011.

On 28 August the same State news agency (Xinhua) said that three Tibetan monks charged with 'intentional homicide' for the immolation of Phuntsog will be tried on 29th and 30th of August. The other two monks are said to be sentenced tomorrow.

Tsundue is 46 years old and a monk at the Kirti Monastery, Ngaba, Sichuan Province. He is the uncle and teacher of the deceased Phuntsok a 22 years old, who self immolated on 16 March this year. On 20 March, Tsundue was arrested by the Chinese Authorities and was released after a brief detention. He was arrested again on 12 April until his court trail today.

TCHRD views such false charges and accusation of murder as unjust. The self immolation of monk Phuntsog drew much international attention to the grave human rights situation in Tibet. Such unfortunate incident was a result of desperation and an act to protest repressive Chinese policies in Tibet.

Tibet's Highest RankingChinese Official Zhang QuingliReplaced



On 25 August 2011, China replaced Zhang Qingli, the region's highest ranking official, the Party Secretary of TAR (Tibetan Autonomous Region). The CPC Central Committee announced the appointment of Chen Quanguo in the seat of Tibet's hard-line party boss Zhang. Zhang Qingli, Chen Quanguo's predecessor, will be moved to another position, said the official Xinhua News Agency, neither mentioning the reason for this move nor about the new position given to Zhang.

Zhang Qingli was in the position since May 2006 for a period of over five years. During his tenure Tibet faced aggressive policies and harsh clampdowns. The 2008 uprising that broke out all over Tibet became the most severe and biggest uprising in decades. The 60 years old Zhang is known for his repressive ideologies that often reflected in his management of issues related to Tibet. He also expressed harsh reference to His Holiness the Dalai Lama, calling the exiled Buddhist leader a 'wolf in monk's robe' and his supporters 'Dalai clique', hurting the sentiments of Tibetans on many occasions.

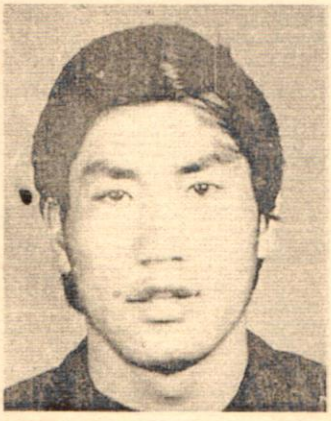
Chen Quanguo is a native of Henan Province and a long term party member. According to official Tibet Daily Newspaper, in his speech on Thursday, 25 August, he focused on development and stability and did not made any reference to political struggle.

With this change in TAR Party Secretary TCHRD, in smallest light of optimism, hopes that that stability will be guided by peace, justice, transparency and greater respect and practice of human rights in Tibet. The Center also request the new Party Secretary for the change in the treatment and handling of issues in Tibet with greater tolerance and in peaceful manner by the Chinese Government; addressing the real plight and concern of the Tibetan people and finding appropriate solutions to them.

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Profile of Political Prisoner

Longest Serving Current Tibetan Prisoner In Critical Health Condition



Lobsang Tenzin, the longest serving political prisoner who is currently in Chushul Prison, West Lhasa, is said to be in seriously deteriorated health, according to reliable sources. He is suffering from diabetes due to which his eyesight has weakened sharply causing blindness at times.

Lobsang Tenzin was born in Lhasa in early 1960's. He lived with his mother Dolkar and eight brothers and sisters. At the age of 8 he joined the Bhonshod Elementary School, north of Lhasa. He studied at the Lhasa Intermediate School between the age of 14 to 19 years old. He was a brilliant student and he went on to join the Lhasa Tibet University at the age of 20. At the university, he was regarded as a figure among the Tibetan students and was voted the "Best Student of the Year" in 1988.

On 5 March 1988, Lobsang Tenzin was arrested for participating in a mass protest for Tibetan freedom in Lhasa. He was a student of the TAR Tibet University in his mid twenties at the time. He was then implicated as the 'principal culprit' in the death of a People's Armed Police officer.

Before his formal detention at the Gutsa Detention Center, he was thoroughly interrogated at the Xing Jing Da Du police station where he was badly beaten and tortured during this interrogation. His mother, during a visit to see him in the detention center was told how he was beaten severely with iron rods and wooden sticks. His entire body was bruised including four large wounds to his head.

On 16 April 1988 the Chinese authorities announced Lobsang's arrest through domestic media. It was only then that the Special Police legally notified the family of his arrest. After a week's time, on 24 April, the Chinese authorities announced his suspension from the University.

On 19 January 1989 in a trail that took place at of the People's Armed Police's headquarter Lobsang Tenzin was sentenced to death with two years reprieve. On 14 February 1989, he was taken to Drapchi Prison where he was manacled and kept in solitary confinement for a week in June. In the same year, he co-founded a group called "Snow Lion Youth for Tibetan Independence" along with three fellow prisoners and several non-prisoners.

In 1990, Lobsang Tenzin organized the first known mass protest in Drapchi, following the death of Lhakpa Tsering, a fellow prisoner. They demanded answers to the cause of Lhakps's death and "improvements to the conditions of political prisoners".

Three years later in 1991, Lobsang's sentence was commuted to life imprisonment. This change was a result of strong international pressure against the Chinese Government and Lobsang's death sentence.Even while in prison Lobsang continued his struggle for justice and rights. On 31 March 1991, Lobsang and inmate Tenpa Wangdrak tried to hand over a petition to the then U.S Ambassador to China, James Lilley. The letter contained lists of all the names of prisoners who had been tortured with details of prison torture and maltreatment, and sought help from the U.S Government. The attempt was caught and the two were brutally beaten and kept in dark isolation cells for three weeks. Later Lobsang was transferred to Powo Tramo Prison in Kongpo, eastern Tibet and from there to Chushul Prison.

In 1994, reports said that his sentence was further reduced to 18 years for his "good behavior" which makes his release due in 2012. Yet, he still remains in Chushul Prison (Ch: Qushul) in west Lhasa. This year is the 23rd year that Lobsang has served in prison since his arrest in 1988, making him the current longest serving Tibetan prisoner.

TCHRD is deeply concerned about Lobsang's critical health. Over the years the Centre has often received reports of Lobsang's worsening health, both physical and mental. Years ago he has also suffered damaged kidney, causing numbness and extreme difficulty in standing. The Center urges the Chinese government to not only provide medical aide to him immediately but also appeals the government for Lobsang's unconditional and immediate release.

Monk Jigme Guri Arrested Again

On 20 August 2011, monk Jigme Gyatso alias Jigme 'Guri' was arrested once again by the People's Security Bureau (PSB) from a hotel called 'Z-hong Yan' in Tsoe city (Ch: Hezou), Kanlho Prefecture.

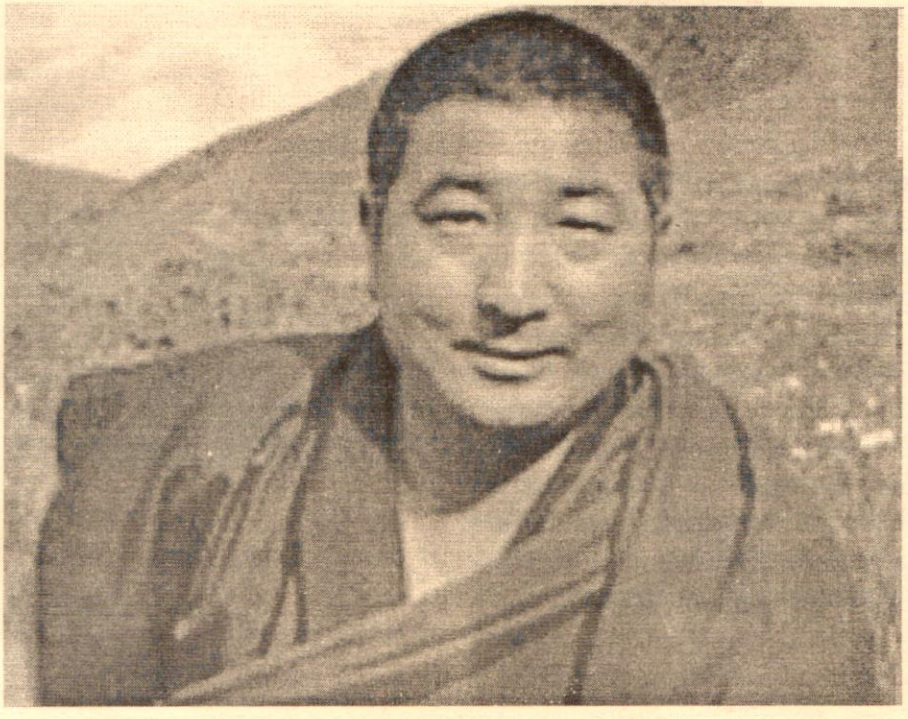
On 19 August, Jigme was invited to Tsoe city for a festival where other popular Tibetans, like singer Sherten, were also invited. When he did not turn up for the event, his two students went in search of their teacher. On reaching the hotel, at around 7 o'clock in the evening (Tibet local time), there were many police officials who did not allow the two monks to enter the room in which monk Jigme was staying. The police told them that Jigme is not inside. However, the two heard their teacher's voice from the room, as he told them both to leave before any more problems are created. Jigme's student also saw him lying on his bed through the windows of his room.

In the evening of 20 August (around 5 o'clock- Tibet local time) nearly 40 policemen came to monk Jigme's monastery (Labrang Tashi Kyi Monastery) to raid his room. 30 potraits of His Holiness the Dalai Lama (10 big, 20 small) were seized along with two computer systems and two laptops from his room. They searched his students' room and the storage room also. The authorities even made a relative of Jigme to take them to Jigme's meditation room in Phukthee town located below Labrang Tashi Kyil monastery where four more pictures of His Holiness the Dalai Lama were confiscated.

There were around ten monks and few others present during Jigme's arrest. They asked the police the reason for his arrest but the police did not answer.

Monk Jigme Guri of Labrang Monastery was first arrested on 28 March 2008 while returning to his monastery from market. He was detained and tortured for two months in detention center for his suspected role in 2008 Mass Uprising.

The second arrest came when on 3 September 2008 (the same year), the Voice of America's Tibetan News service aired a video in which monk Jigme testified and gave detail accounts of Tibetan people's aspiration, hopes and also torture and inhuman treatment meted out to Labrang monks who were detained during 2008's March Protest. After spending almost two months in hiding, on 4 November 2008 huge number of People's Armed Police (PAP) and PSB officials in several military trucks arrested him from a Tibetan home. He was released on 3 May 2009.



Jigme, a 44 year old monk was born to a farmers family in Lhutang Village, Juicha Township, Sangchu County (Ch: Sangchu Xian), Gansu Province, Kanlho Tibetan Autonomous Prefecture (TAP). He was a former head of the Labrang Monastery's vocational training centre and was even a Vice-Chairman of the Democratic Management Committee (DMC) of Labrang Monastery.

Since his arrest on 20th of this month, there is no news about his situation and whereabouts until now.

Three Young Boys Arrested In Kardze County

On 10 July 2011, in the evening around 4 o'clock local time in the Kardze County Market, three young boys; Lobsang Phuntsok, Samphel and Lobsang Lhundup shouted slogans and distributed pamphlets that contained the phrases 'Freedom in Tibet', 'Long Live H.H the Dalai Lama', 'Return of the Dalai Lama' and 'May the Dalai Lama and all Tibetans unite soon', according to reports received on 5th August. The Kardze County Public Security Bureau (PSB) police arrived immediately and severely beat the boys at the spot before arresting them all.

All three boys are from Kardze County, Lobsang Phuntsok belongs to Dhargye Ringo Village, Samphel is from Lona Village, and Lobsang Lhundup is from Norzin Village. It is confirmed that Lobsang Phuntsok is 17 years old. They are all believed to be around same age group and were students of a famous school in Dhargye Ringo Village.

Currently, there is no news or information on the whereabouts and conditions of these three youths.

TCHRD is concerned about the conditions and the Kardze Authorities' treatment of these youngsters, especially after the man-handling during their arrest.

China Sentenced Two More Monks To Lengthy Prison Terms

On 30 August 2011, around noon time, a court in Ngaba Prefecture sentenced two Tibetan monks to lengthy prison terms in regard to the immolation case of fellow Kirti monk Phuntsog. The two monks belong to the Kirti Monastery, Ngaba (Ch: Aba) Prefecture. Monk Tsering Tamding and Tenzin were sentenced to a 13 years term and a 10 years imprisonment term respectively, for 'plotting, instigating and assisting' in the self-immolation of 22 years old Phuntsog on 16 March 2011. Both were arrested in May and were detained until their court trial today.

TCHRD once again strongly denounces such false accusations and unjust sentencing of the two Kirti monks.

Chinese Authorities Detain Tibetan Female Singer

On 20 August 2011, Hortsang Lhalung Tso, a well-known Tibetan female singer, was detained by the Public Security Bureau (PSB) in Tsoe city of Sangchu County. She is from Sangchu County, Gansu Province, Kanlho Tibetan Prefecture was detained. Sources say that she was detained by the Chinese authorities just before attending a Tibetan culture show with other popular Tibetans, including singers and musicians, who were invited to perform for the festival. This happened on the same day that monk Jigme Guri was arrested. Lhalung was invited to a culture show held on Saturday, 20th August, in a public hall called 'Gangri Lhugar-ling' in Tsoe-town of Sangchu County. Most of the interested Tibetan musicians and singers were invited by the show organizer to the culture festival. She was supposed to perform the Night Concert Opening Song but was arrested before the show couldstart.

According to sources, no warrants have been shown by the Chinese authorities for her arrest. Family members are seeking the reasons for her arrest yet they are not informed about it and where she is currently held.

Lhalung is a student at a music school in Chengdu city, Sichuan Province. Sources say that Lhalung being a Tibetan singer was not involved in any political activity and hence are perplexed of her arrest.

Since her arrest there is no information about her current situation and whereabouts.



US And International Human Rights Groups Condemn Unjust Sentencing of The Three Tibetan Monks

The US and international human rights organizations have strongly criticized the sentencing of three Tibetan monks; Tsundue (Ch: Drungdru), uncle and teacher of Phuntsog, to 11 years imprisonment term (on 29th August) , Tsering Tamding and Tenzin were sentenced to a 13 years term and a 10 years imprisonment term respectively (on 30th August) for "plotting, instigating and assisting to varying prison terms ranging from 10-13 years in jail for their alleged role in the death of Phuntsog, a 22 year old monk from Kirti monastery, who burnt himself to death on 16 March this year to protest the Chinese government's brutal crackdown on peaceful protests in Tibet in 2008.

The US State Department has expressed concern over the sentences and urged Beijing to address grievances in the region. "We urge the Chinese government to ensure transparency and to uphold the the procedural protections and rights to which Chinese citizens are entitled under China's constitution and laws under international standards," the state Department said in a statement. "To resolve underlying grievances of China's Tibetan population, we urge Chinese leaders to address policies in Tibetan areas that have created tension and to protect Tibetans' unique linguistic,cultural and religious identity,"it said. The international human rights groups criticised the sentence as purely political,false and unjust, and as a means to deflect attention from the self immolation.

Nicholas Bequelin of Human Rights Watch said, "It comes against a background of unprecedented persecution against the monastery of Kirti, from where the government has already taken into arbitrary dentention dozens of monks. The monastery has remained extremely tense since security forces shot dead several protesters in March 2008."

"Sentencing a monk who appears to have only attempted to protect Phuntsog after his solitary act only compounds the agony for Kirti monks." said Kate Saunders of the International Campaign for Tibet.

"By doing so the Chinese government aims to deflect attention from the real reasons for the self-immolation, which was an expression of anguish and sacrifice due to intense repression, including new measures to suppress religious practice in Tibetan areas."

Three Tibetans In Tawu Arrested

According to confirmed information received, three Tibetans of Tawu in Kandze (Tibetan Autonomous Prefecture), Sichuan Province had been arrested recently by Public Security Bureau (PSB). On 19th of this month Norbu from Rinah Lungpa, Tawu was arrested in Siyo near Chengdu. The second Tibetan arrested is Gyaltsen from Nyeshap village, Tawu. He was arrested on 21 August 2011 while coming out of a hospital in Chengdu city where he was accompanying a relative for medication. The last person was arrested the next day, 22nd of this month, and is unidentified. The charges against them, their present condition and whereabouts remain not yet known. Tawu, the County where monk Tsewang Norbu set himself aflame on 15 August 2011, continues to be locked down with severe restrictions and vigilance. Huge number of PAP (People Armed Police) and PSB arrived in eight military trucks since after the incident according to sources. Sources further say that schools are occupied by armed personnel where they are all temporarily stationed. Yet, such has not deterred the Tibetans in Tawu who have been visiting the family of the deceased since 19 August to pay their homage, respects and support.

The monks of Nyatso Monastery are being interrogated regularly. Every household is questioned, and all family member's photographs were taken.

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Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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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China to Launch 'Third Battle Campaign' in Tibet

On 1 October 2011, China celebrates the 62nd founding anniversary of the People's Republic of China (PRC). Such celebration is always preceded by tighter control and more restrictions in Tibet. This time is no different. According to www.chinatibetnews.com, in the afternoon of 27 September 2011, the Regional Party Committee of Tibetan Autonomous Region (TAR) and the TAR government held a conference in Lhasa in preparation of the celebration for the founding of the PRC.

A 'Third Battle Campaign' was launched to "win this year's stability maintenance" during the meeting. Autonomous Region Party Secretary Chen Quanguo stressed on four points in the meeting. The first, he said, is to ensure that no political case arises. He added, "Struggle against separatism shall be dealt in-depth, to effectively maintain social stability and ensure long-term stability in Tibet." Secondly, problems should be tackled from the base when it is small. Thirdly, all the monasteries shall be closely watched along with intensified patriotic re-education sessions. Religious activities and religious affairs shall be carried out according to the law. Lastly, he said that comrades of party and government (and every official) have the main responsibility of maintaining stability.

Pema Thinley, Chairman of TAR government, chaired the meeting and told that officials must be determined to win this "Third Battle Campaign" of maintaining stability. The meeting was also joined by all heads of counties and cities via telephone/video conference.

The second meeting on 'social stability' in this year to deploy crackdown in all regions of Tibet, this conference is the first to the new TAR Secretary Chen Quanguo. The 'Third Battle Campaign' is aimed to crackdown on peaceful Tibetan protesters and those Tibetans who differ from the political ideologies of the PRC.



Desperate Self Immolation Continues in Ngaba

News just came from Tibet that this morning (26 September 2011) at around 11 a.m. (Tibet local time) two more monks of Kirti Monastery, Ngaba County set themselves on fire. Monk Lobsang Kelsang and Lobsang Kunchok staged a peaceful protest raising slogans such as 'Long Live the Dalai Lama' and 'We want Religious Freedom in Tibet' in the Ngaba County market. They then set themselves aflame. The two monks were immediately taken by the People's Armed Police (PAP) and Public Security Bureau police (PSB) after PAP and PSB tried to set off the flame on the two. One of the monks is feared to have died on the spot whereas the other remains in critical condition, though it is yet to be confirmed. It is not known where the two monks have been taken. Both are believed to be about 18 years old from Meyruma Township, Ngaba County.

Monk Lobsang Kelsang is a cousin of late monk Phuntsog who self-immolated on 16 March this year.

This unfortunate incident is the third in the year where Tibetan monks in Tibet, in a desperate act, set themselves ablaze. Ngaba Kirti monastery's monk Phuntsog self immolated on 16th March to mark the third anniversary of 2008 Uprising and to draw international attention to the Tibet issue. On 15th August 29 years old monk Tsewang Norbu of Nyitso Monastery in Tawu, Kandze demanded freedom in Tibet and the return of His Holiness the Dalai Lama to Tibet before burning self.

It is clear that the situation in Tibet continues to remain intense. TCHRD is deeply concerned of the current situation in Tibet with extraordinary tight control of Chinese.



Xihua report on 26 September said that in the morning of the same day, at around 11:22 a.m, Chinese police immediately reached Chathang Kyil 2nd sector in Ngaba County, Sichuan Province where the two monks aflamed themselves and extinguished the fire. The police took the two burned monks to a hospital, the report said. It further reported that doctors said the injuries to the two are minors and that both are safe and alive. We continue to study what the Chinese goverment claims and what the case is in reality.



3 Monks Sentenced to 'Re-education Through Labor':China Attempts to Dissuade Kirti Monks with Money

Around 10 September 2011, three Kirti monks were sentenced to 2-3 years' re-education through labor (Chinese: Laojiao) by the Ngaba (Ch: Aba) Prefecture Public Security Bureau. The three monks: Lobsang Dhargye, Tsekho and Dorjee were all arrested around 12 April 2011 on suspicion related to the 16 March 2011 self immolation of monk Phuntsog.

According to our sources, Dorjee, a 16 year old from Lhoengtsang Village, Ngaba County, has been sentenced to three years re-education through labor.

Tsekho is 30 years old, born in Trutse Township, Ngaba County and 22 years old Lobsang Dhargye is from Myeruma, Ngaba County. Both Tsekho and Lobsang Dhargye have been sentenced to re-education through labor for two years and six months.

Since the beginning of this month, Kirti Monastery monks were on 15 days annual holiday. By this time (19 September), all monks are supposed to be back at the monastery but very few of them have returned to the monastery from their holiday. However, many Chinese officials arrived at the monastery claiming to make identity cards for the Kirti monks. Sources also said that the Head of the monastery and his assistants have been frequently harassed by these Chinese officials. It is also known that the Chinese authorities are planning sturdily to further endorse the 'Patriotic Re-education 'and to significantly minimize the strength of monks. They have promised payment of 20,000 Yuan and also a loan of 50,000 Yuan to help in 'starting a new livelihood' to those who voluntarily resigns from the monastery. Yet, so far, none of the monks has claimed such rewards and benefits.



Samphel of Kandze Sentenced To Three Years Term



-On around 20 August 2011, Samphel of Kandze County was sentenced to three years imprisonment by a Kandze court, according to information received by TCHRD. He has been taken to a prison in a place called Loyen in Sichuan Province.

On 10 July, Samphel along with Lobsang Phuntsok and Lobsang Lhundup were arrested at around 4 o'clock in the evening (Tibet local time) after they raised slogans and distributed pamphlets saying 'Freedom for Tibet', 'Long Live H.H the Dalai Lama', 'Return of the Dalai Lama' and ' May the Dalai Lama and all Tibetans unite soon'. It was reported earlier that all three youths were arrested and beaten severely by the Kandze Public Security Bureau (PSB) who arrived immediately to the spot.

Lobsang Phuntsok (17 years old) and Lobsang Lhundup were released on the same day Samphel was sentenced. Samphel, 23 years old, is from Lona Village, Kandze County.

Until this, there was no information about the three. Their conditions still remain unknown.

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Profile of Political Prisoner
15 Years in Prison for Defending Brothers

On 3 January 2010 a prominent Tibetan businessman, environmentalist and philanthropist Karma Samdrup was detained in Chengdu for "robbing grave"; a case dating back to 1998 and dropped. It is widely believed that Karma Samdrup's prosecution was in direct reprisal for his lobbying efforts to free his two brothers: Chime Namgyal and Rinchen Samdrup, from the prisons where they have been detained since 7 August 2009 after accusing a police official in Chamdo Prefecture of poaching endangered species.

Rinchen Samdrup and Chime Namgyal founded the award winning environmental protection organization called Snowlands Great Rivers Environmental Protection Association. Karma's older brother Rinchen Samdrup, 45, was sentenced in July 2010 to five years imprisonment for 'incitement to spilt the country". His lawyer had reportedly said that he was accused of posting a pro-Dalai Lama article on his website. 39 years old Chime Namgyal was sentenced, without trail or legal defence, to 21 months of "Re-education through Labor" (RLT) by the Chengdu RLT Committee. The Committee alleged that Chime Namgyal had established an illegal environmental organization in his home village Gongo.

In 2006 Karma Samdrup, 43, was named the Philanthropist of the Year by state broadcaster China Central Television (CCTV) for "creating harmony between men and nature". Samdrup has received many environmental accolades and awards for his commitment to conservation and activism. He founded the 'Three Rivers Environmental Protection group' which won several awards, including the Earth Prize, which is jointly administered by Friends of the Earth Hong Kong and the Ford motor company. In 2006, Samdrup's environmental and cultural work received an award from Jet Li's One Foundation.

On 24 June 2010, after six months of incarceration, during which Karma endured severe beatings, forced interrogation and inhumane treatment by State authorities, the Bayingolin Mongol Autonomous Prefecture Intermediate Court convicted him of grave-robbing and sentenced him to 15 years in prison, deprivation of political rights for five years after his release and a fine of $ 1,500. On 22 June 2010, at the opening session of his trial, Karma told the court 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 in their attempt to make him sign a confession. His wife Dolkar Tso said that he had appeared in court in Yangqi County, Xinjiang, looking "gaunt and shrunken". In her blogpost 'Praying', an account of 22 June 2010, she wrote that if he wanted to eat or go to the toilet he had to write an 'IOU', an 'IOU' which had already amounted to 660,000 RMB ($ 96,864). The 'purchased' food would first be crushed by people using their feet, and there uncountable number of beatings for no reason.

On the 3 July 2010, Karma's lawyers and family filed an appeal hearing but their appeal was rejected on 7 July, the same day it was reportedly received by the judicial authorities.

The latest reports said that Karma Samdrup is currently in Xingjiang, where he is forced to speak only Chinese and, his wife and family are not allowed to meet him.

China: More Tibetan monks set themselves on fire to protest repression

AMNESTY INTERNATIONAL PUBLIC STATEMENT

Monday's reported self-immolation attempt by two young Tibetan monks in Sichuan province is the third such incident since March this year.

According to the official Chinese news agency, the two were promptly taken to a hospital. However, the Tibetan exiled sources say that their exact whereabouts are unknown and that it is possible that one of them died on the spot.

These recent immolations have reportedly been protests against the Chinese government's repression of freedom of religion and cultural rights in Tibetan areas. Amnesty International urges the Chinese government to end these repressive practices immediately and respect the right of Tibetans to practice their culture and religion.

The Chinese government has clamped down on the monasteries at the centre of these incidents: Kirti monastery in Ngaba county, Sichuan Province, and Nyitse monastery in Kardze country, also in Sichuan.

The latest attempt at Kirti this week has taken place only six weeks after the death of a Nyitse monk Tsewang Norbu, who self-immolated on 15 August, calling for freedom and for the Dalai Lama's return.

Tsewang Norbu's fatal act was reportedly motivated by the Chinese authorities' heavy-handed tactics since the Kirti Monastery monk Phuntsok's self-immolation in March.

One of the monks who self-immolated this week is reported to be Phuntsok's brother. Six months ago, Phuntsok is said to have shouted slo

gans such as "Long live the Dalai Lama" as he set himself on fire.

Phuntsok's act recalled the 2009 protest by another Kirti monastery monk Tapey, who burned himself while raising a self-made Tibetan flag with a picture of the Dalai Lama at its centre.

Phuntsok's suicide this March was followed by protests, mass arrests of people including around 300 Kirti monastery monks, enforced disappearances and possible killings by the security forces. High schools where students expressed solidarity with the Kirti monastery monks were reportedly blockaded and raided, and books burned by security forces.

Two elderly Tibetans - a 65-year old woman called Sherkyi and a 60-year old man Dongkho - died after local residents clashed with security forces whilst trying to stop the mass arrest of Kirti monastery monks. Another Tibetan, Chukpel, 24 died in hospital soon after police reportedly beat him. He had been staging a protest for self-governance for Tibetans outside a local police station in Ngaba.

Three of the monks arrested, one of them Phuntsok's uncle, have recently been sentenced to 10 and 13 years imprisonment for encouraging the self-immolation or for "intentional homicide".

Among the some 300 monks detained in Marchwere children, whom the Chinese authorities say were taken away for "patriotic education", which consists of denunciation of the Dalai Lama and in culcation in the Chinese government's version of Tibetan history.

Most of the monks have since been released, but Amnesty International knows of least five more people who have each been sentenced to three years imprisonment in ongoing criminal proceedings. Their names are Lobsang Khedup, Lobsand Gyatso,

Dhonyoe Dorjee, Lobsang Dhargay and Kunchok Tsultrim. The exact charges and other details of their trials are unknown, but Amnesty International has frequently documented violations of the right to fair trial in Tibet and elsewhere in China. At least three others have been assigned to Re-education Through Labour.

According to Tibetan exile sources, the security forces took control in Kardze after the Nyitse monastery immolation last month. There were reports that the security forces cut off water, electricity and food supplies to the monastery. Internet and mobile phone text messaging services are reportedly unavailable in Ngaba county.

And in Kirti monastery, the "patriotic education" of monks continues on a daily basis.

US Urges China to Respect Human Rights in Tibet

On 27 September 2011, the United States of America called upon China to respect the human rights of Tibetan people and address their grievances after the incidents of self immolation of Tibetan to protest against Chinese rule in Tibet and the harsh treatment of the Tibetan people due to repressive Chinese policies.

The State Department also urged China to allow journalists and diplomats to observe the situation in Ngaba County (Ch: Aba), which has witnessed a series of protests and self-immolations by Kirti monks.

In a statement the State Department said that it was 'seriously concerned' by the self-immolations of two monks on 26 September 2011, (the previous day). The statement further said, "In light of the continuing underlying grievances of China's Tibetan population, we again urge Chinese leaders to respect the rights of Tibetans, to address policies in Tibetan areas that have created tension, and to protect Tibetans' unique religious, cultural and linguistic identity".

Estonian MEP Calls on Parliament to Address Human Rights in Tibet

On 26 September 2011, Ms Kristina Ojuland, an Estonian MEP from the third largest political groups in the European Parliament, ALDE, raised the self-immolation of two teen aged Buddhist monks from Kirti monastery in northeastern Sichuan Province during her speaking time on matters of political importance in the European Parliament in Strasbourg.

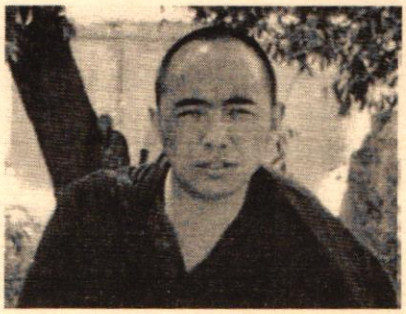
MEP Ojuland highlighted the fact that this self-immolation comes as the fourth incidence in this year alone to protest the repressive policies of the People's Republic of China in the region.

"Such radical form of protest illustrates the despair of the Tibetans, who are seeking freedom of religion as well as meaningful autonomy in the historic area of Tibet. Continuous desperate acts of protest also demonstrate that the Tibetans determinedly resist the ongoing violation of human rights and the cultural genocide that is being carried out in Tibet," said Ojuland.

Therefore, the European Union and its Member States should lend their support and address the situation of human rights in Tibet more rigorously with the PRC," she added.

MEP Ojuland also raised concern over repatriation of Tibetan refugees by the government of Nepal.

Tibetan Monk in Peaceful Protest Sentenced to 10 Years



Tibetan monk Lobsang Tsundu, who was arrested in 2008 for his involvement in the Tibetan uprising, has been sentenced to ten years in Chushul prison, near Lhasa.

Tsundu was born in Kyigudo, Kham, in 1965. His father is Lobsgang Shirab and his mother is Dolkar Tsetso. As a child, he attended Ranga monastery and later moved to Drepong monastery near Lhasa.

In 1996, Tsundu moved to south India to study at Drepong's mirror monastery there, and then returned to Tibet.

Many monks from Drepong monastery Tibet participated in the 2008 uprising, and Tsundu was arrested, kept in a detention centre and badly tortured - as witnessed by other prisoners.

Tsundu remained stalwart in his opinions, and was punished for expressing them to prison staff, leading to serious health problems.

UN NGOs call for the Protection and Promotion of Basic Human Rights in Tibet

On 23 September 2011, ECOCOS NGOs called upon the UN Human Rights Council for the protection and promotion of basic human rights as guaranteed in international laws during the Council's 18th Session in Geneva. The NGOs said UN must condemn perpetrators in the strongest terms wherever and whoever involved be it member state.

Delegate of Czech Republic in its national statement expressed concern on China for abusing rights of Tibetans and Uyghurs and also restrictions on right of expression. Two ECOSOC NGOs had submitted written statements covering situation in Ngaba and Kardze areas including arbitrary disappearance, detention, arrest, torture, sentence etc. to the UN Human Rights Council for their attention and consideration.

In the UN Special Procedure mandate holders' report to this council dated 8 September 2011, it highlighted UN's communication to China on 25 March 2011 expressing concern on alleged isolation and inadequate medical care for Jigme Gyatso who is serving 15 years of sentence in prison.

It also expressed concern on the "Order No. 8" entitled "Management measure for Tibetan Buddhist monasteries and temples" reportedly issued by the State Administration for Religious Affairs (SARA) and will enter into force on 1 November 2010.

TCHRD Activities

On 2 September 2011, to mark the 51st Democracy Day of Tibet, Tibetan Centre for Human Rights and Democracy (TCHRD) organized a public talk and a the talk was led by Mr. Penpa Tsering, the speaker of the Tibetan Parliament in Exile. The topic of the talk was the "Changes in the Charter and the Power of His Holiness the Dalai Lama". The event was held in the afternoon from 2 o'clock till 5 pm in the T.C.V Day School Hall in McLoed Ganj. There were around 100 audiences who attended the talk series . The question and answer session has a great impact on the audience and good feedbacks were received from this talk series.



On 13 September 2011, Mr. Jampa Monlam (Assistant Director) was invited by Tibetan Parliamentary and Policy Research Centre (TPPRC) to brief all the new parliamentarian members about the current Human Rights situation in Tibet at Khanyara Hotel near Tibetan Transit School . The newly elected parliamentarian members shared their concerns during the discussion forum on human rights in Tibet. They also had an interesting question and anwer session where many doubts were cleared.

On 15 September, Tibetan Centre for Human Rights and Democracy received an invitation to brief the students at the Higher Tibetan studies in Sarah on the Human Rights in Tibet. They also had a question and answer session. The students showed great interest and raised many questions regarding the improvement of the human rights situation in Tibet and how best human rights of the Tibetan people inside Tibet can be respected.

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Top Floor, Narthang Building
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H.P. INDIA

E-mail: office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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The Critical Situation of Tibet: A TCHRD Statement

"Freedom in Tibet." "We want Human Rights." "We want Religious Freedom." "Return of the Dalai Lama in Tibet." With folded hands in supplicatory gestures, these slogans were raised in recent protests against the Chinese government. A few also demanded independence.

Unfortunately, a series of self-immolation incidents occurred in Tibet this year. On 16 March, monk Phuntsog (age 21) of Kirti Monastery set himself on fire in Ngaba. On 15 August, monk Tsewang Norbu (age 29) from Tawu Nyatso Monastery set himself ablaze. On 26 September, monks Lobsang Kelsang (age 18) and Lobsang Kunchok (age 19) self-immolated. On 3 October, Kelsang Wangchuk (age 17) of Kirti Monastery set himself alight. On 7 October, Khaying (age 18) and Choepel (age 19), two former monks of Kirti Monastery, immolated themselves in protest against the Chinese government. On 15 October, Norbu Damdul (estimated age 19), a former monk of Kirti monastery, also set himself on fire. Most recently, on 17 October, nun Tenzin Wangmo (estimated age 20) self-immolated in protest against the Chinese government. Of these, the following five succumbed to their injuries: Phuntsog (on 16 March), Tsewang Norbu (on 15 August), Khaying (on 8 October), Choepel (on 11 October) and Tenzin Wangmo (on 17 October). The others are hospitalized and are in critical condition. On 27 February 2009, Tapey, also belonging to Kirti monastery, became the first Tibetan monk to self-immolate. He was shot in the leg during the protest and Chinese police took him to a hospital. Since then, no one has heard of his whereabouts or medical condition.

Peaceful protests in Tibet are always met with severe crackdowns. Restrictions and restraining rules are levied against various aspects of life in Tibet, such as in terms of national identity, expression of thought (including through articles and songs), and cultural and environment preservation. Even traditional religious activities are suspected of being political activities. Any Tibetan individual involved in these (and other) acts are charged with various accusations. Arbitrary detention, involuntarily disappearances, torture, and unfair trials are common. With such measures, strike-hard campaigns are imposed on Tibetans in Tibet.

Many policies do not cater to the needs of the present situation in Tibet, nor are they in accordance with the Tibetan people's wishes. Movement is controlled and religious practices are either limited or completely forbidden. Several laws and policies are specifically aimed to control

Tibet's Buddhist institutions. Such acts not only violate the very principles of the Universal Declaration of Human Rights, but also the Constitution of China. Article 33 of the Chinese constitution provides for the safeguard and protection of Human Rights. However, in practice, the same law doesn't apply to the Tibetan population in Tibet.

During the Fifth Tibet Work Forum, held from 18-20 January 2010, policies on economic development and long term stability were framed. Political restrictions in Tibet were tightened after this meeting. The policies of Patriotic Re-education and Legal education were strengthened and serious checks on political activities were maintained. Top level meetings on Public Security and Religious Affairs were later convened in August 2010. Restrictions at borders were intensified and greater police networks were developed in an attempt to curb acts of 'separatism' or 'causing harm to social stability.' On 14-15 August, the United Front Work Department of the CPC held a meeting with all the managers of the monasteries in Shigatse in order to make the regulatory management of monasteries more strict. On 30 September, the National Religion Affairs bureau issued 'Management measure for Tibetan Buddhist monasteries and temples,' Also known as Order No. 8, this measure goes into effect on 1 November and has the purpose of distancing any foreign influence and 'separatist activities'.

Because of the repressive policies that go against the wishes of the Tibetan locals, these Tibetans felt compelled to take the drastic step of self-immolation. And because these Chinese policies are responsible for the self-immolations, China, therefore, should be responsible for their lives. The Chinese government's policy of 'Patriotic Re-education' deliberately harms the sentiments of Tibetans. Religious institutions face severe crackdowns, restrictions on religious activities, the arrest and expulsion of monks and nuns, and the open encouragement to voluntarily de-robe with monetary rewards. All administrative functions of the monasteries are now taken care of by Chinese officials, whose offices are stationed inside the monasteries themselves. Depriving monks and nuns of all their freedom, these monasteries have become prisons.

After the spring 2008 uprising, the population of monks and nuns in Tibet has sharply declined. For example, Drepung monastery had over 1,200 monks before 2008 but now only around 400 remain. Highly revered Lamas and elder teachers of some monasteries have been arrested and their monasteries now face the danger of being locked down. For instance, many nuns from the Kandze Puruna Nunnery and Yangteng Nunnery were arrested. The revered head of the nunneries, Tulku Phurbu Tsering, was arrested and sentenced to eight and a half years in prison. The Police Security Bureau (PSB) and the People's Armed Police (PAP) constantly keep strict vigilance and patrol the local streets. Many police personnel are plain clothed. Under such circumstances, the locals have no choice but to lead a hard life in fear. Cases of arbitrary detention, enforced disappearances and torture result in serious health problems or death for hundreds. For example, Kandze Puruna Nunnery's Sonam Choedon was arrested in the May 2008 peaceful protest. She was hit by the police on her head with the butt of rifle, leading to severe brain injuries and resulting in mental instability. On 7 April 2011, Chukpel and two other Tibetans peacefully protested near Zamthang police station. Chukpel was beaten so severely that he died after reaching the hospital. Likewise, in June 2011, after completing a 15 year prison sentence, monk Poloe of Gaden monastery died within a week after his release. Sog Tsenden Monastery monk Yeshe Tenzin, who was released after serving a ten year term, died on 7 September, 2011 at his home. In April 2009, Thinlay was arrested and tortured after protesting in Kandze, ultimately leading to his deteriorated health and eventual death in August 2011.

TCHRD estimates that in 2011 alone, 200 known Tibetans have been arrested in Tibet and 50 Tibetans have been sentenced. Overall, there are around 980 known political prisoners out of which 415 have been sentenced. TCHRD also estimates that since 2008, over 170 Tibetans have died from abuse by Chinese authorities.

The current situation in Tibet is extremely grave and the human rights situation is deteriorating sharply. TCHRD appeals to the UN Human Rights Council, various international governments and NGOs to intervene in this serious issue by placing pressure on the Chinese government to immediately stop its harsh policies against the Tibetan people. We urge China to abandon restrictions on movement, arbitrary arrests, torture, unfair trials, and Patriotic Re-education campaigns in Tibet.

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One More Monk Self Immolates In Ngaba

Reports confirmed that on 3 October 2011 around 2 noon (Tibet's local time) one more monk of Kirti Monastery set himself on fire in Ngaba County (Ch: Aba). A 17 years old monk Kelsang Wangchuk was seen on the streets of Ngaba town, holding a photograph of the Dalai Lama and raising slogans of protest against the Chinese government before he immolated himself. Chinese Public Security Bureau (PSB) police rushed at the scene to extinguish the flames and also beat him severely before taking him away to an unknown place. Due to this, no one can confirm Kelsang's current condition. The PSB also dispersed people nearby who tried to join the protest by shouting slogans.

Few days ago, many leaflets were seen posted in and around the monastery area which said that if the present situation continued many more people are prepared to give up their lives in protest.

The fourth self immolation case in this year, the situation at Kirti Monastery has only worsened though what the residents asked for was improvement of human rights condition in the area. Tibet has not yet witnessed any sign of constructive development nor has the Chinese government shown interest to do so. Instead, the area has been deployed with large numbers of PSB police and People's Armed Police (PAP). Restrictions have been only intensified with severely tightened traffic. The situation is described as a "war like situation".

Just a week before, two Kirti monks set themselves ablaze demanding for religious freedom. We still do not know of their well-beings as the Chinese police took them away too.

TCHRD urges the Chinese authorities to provide good medical assistants to the three monks and to address them humanely. Recent unfortunate news from Tibet has greatly concerned people everywhere. We appeal to all the International Human Rights bodies and governmental structures to approach China with stronger measures.



Nun Self Immolates, then Marches,Calling for Freedom

On 17 October 2011, at around 1 pm (Tibet local time) yet another self-immolation and unfortunate death took place in Ngaba County. Confirmed reports from Tibet say that nun Tenzin Wangmo of Ngaba Mamae Dechen Choekorling Nunnery set herself on fire on a crossroad bridge near her nunnery, which is about 3 kilometers away from the Ngaba County market.

Tenzin Wangmo, around 20 yrs old, took to the street and marched in flames for close to 7 or 8 minutes, shouting slogans for the return of the Dalai Lama and religious freedom in Tibet. She died on the spot thereafter.

Nuns from Mamae nunnery took the body of Wangmo to the nunnery. Public Security Bureau officials demanded the nunnery to hand over possession of the body yet the nuns profoundly refused. Officials then ordered the nuns to dispose of the body by that evening.

Soon after this incident, the Mamae nunnery area came under strict supervision with police patrolling everywhere, both inside and outside the nunnery. The situation remains tense.

This is the ninth incident of self-immolation, and the fifth death this year, all in protest against the repressive policies of Chinese government.



Another Self-Immolation; Serious Concerns about Increased Incidents



We have confirmed reports from Tibet that at around 11:50 this morning (15 October 2011) one more unfortunate incident of self-immolation occurred in the Ngaba region. This is the eighth incidence of self-immolation in Tibet this year.

Norbu Damdul, who is around 19 years of age, set himself on fire in the Ngaba town market. He was seen shouting slogans such as 'Freedom in Tibet' and 'Return of the Dalai Lama to Tibet.' Chinese police, who routinely patrol in the area, rushed to the scene where they extinguished the fire and took him away in a police car.

Eyewitnesses say that Damdul was severely burned but did not die at the scene. We are awaiting information regarding his current medical condition.

A former Kirti monk, Damdul left his monastery in June 2010. He is from Choejey Township in Ngaba County.

As a result of the repressive policies put in place by Chinese government authorities around Kirti Monastery, the situation has become so desperate that Tibetans are increasingly turning to self-immolation as the only available form of protest. Unless local authorities ease the restrictions they have placed on local people, there are serious concerns that self-immolations may continue to occur more frequently.

Yet Another Self-Immolation in Kandze

Sources to Tibet report that yet another monk self-immolated in Kandze County, Sichuan Province today (25 October 2011). At around 9.30 a.m Tibet local time, the fifth incident of self-immolation this month, monk Dawa Tsering, poured petrol on his body and set himself afire during the annual religious Cham dance ceremony in Kandze.

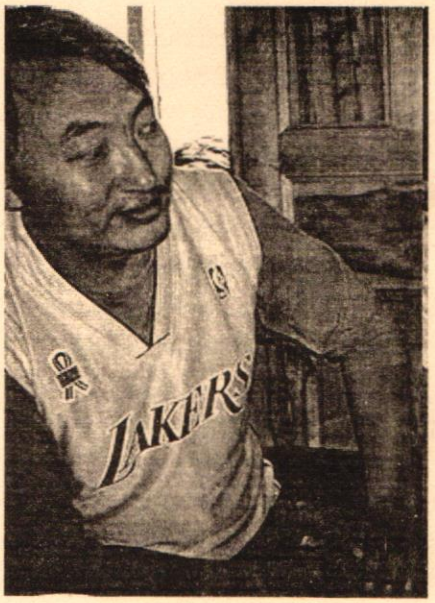
While on fire, monk Dawa Tsering raised slogans demanding the return of H.H the Dalai Lama, equality, and freedom in Tibet. Other monks who were gathered there for the religious ceremony tried to extinguish the flames and then immediately took the injured monk to Kandze People's Hospital in the monastery car.

A Kandze monastery monk, Dawa Tsering, aged around 38, is son of father Delek and mother Dontso.

Monk Dawa's health is described critical. Latest reports fear that chances of his survival are very less. Kandze monastery monks have brought him back to the monastery.



Writer Sentenced to Three Years Term



Jolep Dawa, a teacher at Ngaba County Middle School for Nationalities, was sentenced to a three year imprisonment term by a court in Barkham (Chinese: Ma'erkang) earlier this month. He was arrested on 1 October 2010 and was held at Jinchuan County Detention Centre for over a year before he was sentenced. The charges for which he was arrested and sentenced are not yet known.

Dawa, 39 years old, is also the founder, editor and writer of the monthly Tibetan language magazine, "Du-rab Kyi Nga."

Several years ago, Dawa was detained for around a month for his involvement in a mass campaign to end the use of animal fur on Tibetan clothing.

He was arrested again on 16 March 2008 and detained for three months.

Self-immolation and Sad Demise of Two Tibetan Youngsters

On 7 October 2011, at around 11.30 a.m (Tibet local time), two more Tibetans self-immolated in Ngaba, (in Chinese: Aba) County in protest against Chinese rule. The two teenagers: Choepel, aged 19 and Khaying, aged 18, raised slogans in protest against Chinese repression and, with their hands folded together in praying gesture, set themselves ablaze in the Ngaba central town. They were reportedly heard shouting slogans for Tibet's freedom, the return of the Dalai Lama to Tibet, and all Tibetans to unite and rise up against Chinese rule. This marks the sixth case of the desperate act of self-immolation by Tibetans in Tibet as a protest against the Chinese rule and policies, this year.

The Public Security Bureau (PSB) police arrived at the scene and, while extinguishing the flames, started beating the two harshly. Khaying was seen raising in his fist in the air and saying slogans even while being taken to hospital. The youngsters were former monks of Kirti monastery. Many were concerned of their health, fearing their demise.

Few days later, reports confirmed that on 8th October at around 1 p.m (Tibet local time) Khaying succumbed to his burnt injuries in a hospital in Barkham area (Chinese: Ma'erkang). On the same day China's official news agency Xinhua reported both Choepel and Khaying were out of danger and that their injuries were not life-threatening. His family members requested the authorities to hand over his dead body or ashes to the family. Khaying's companion in the protest, Choepel, was said to be in a very critical condition in the hospital.

Choepel, 19 years old, from Ngaba County sadly passed away on 11 October 2011, at around 2 p.m in a hospital in Barkham, Ngaba Prefecture, according to our sources to Tibet. Similar to Khaying's family, the Chinese authorities not only refused to hand over the body to Choepel's family, but also restricted Choepel's family into performing the last ritual prayers at their home, limiting the number of monks for the ritual to just five. Local residents were warned with strict orders against showing any grievances of the death or expressing condolences to the family of the deceased.

Nevertheless, the local Tibetans in Ngaba district had closed down all shops and businesses as a sign of respect and show solidarity with the self-immolating Tibetans and their families for three days. The Tibetan locals also visited monasteries to perform prayers for the deceased.

Writer Meycheh Arrested



According to information received by TCHRD, Choepa Lugyal (penname Meycheh), a young Tibetan writer working at the National Publication in Gansu province was arrested by the Public Security Bureau police in Lando (Chinese: Lanzhu) city, Gansu province on 19 October 2011. There is no information on why he has been arrested.

Meycheh, born in Dopee Township, Yatse County in Qinghai, graduated from the Southwest University for Nationalities and later joined the Northwest Nationalities University as a research student. He temporarily worked at the Qinghai Tibet news agency after his studies. Meycheh was also a writer of the banned literary magazine 'Shar Dungri' (Eastern Snow Mountain). He wrote a few books in Tibetan including 'Gye-Choe Gyang- Gel' (rough translation: 'Seeing Gedun Choepel from Afar') and 'Me-sem Nying-top' (rough translation: Power of Human Heart). He also writes and posts many articles and blogs online.

Over the last several months the Chinese authorities have been implementing its new policies targeting Tibetan intellectuals. Since 2008, over 65 Tibetan intellectuals, comprising of writers, students, artists, and cultural figures have been detained, beaten, harassed, interrogated, as well as sentenced to lengthy prison terms.

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Dhitsa Monastery Geshe Arrested

On 14 October 2011, Geshe Tsultrim Gyatso of Dhitsa monastery in Gonghuo County, Tsolo Tibetan Autonomous Prefecture (TAP), Qinghai Province was arrested by Qinghai National Security police, according to sources.

Geshe Tsulrim Gyatso was invited to speak at the Tongchey National School in Trika County, Qinghai Province. The National Security police of Qinghai arrested Geshe Gyatso while he was giving talk at the school. None of his family members or anyone else was informed of his arrest by the police.

Geshe Gyatso, around 40 years old, is from Gonghuo County, Changshey Township, Tsolo TAP, Qinghai Province. He studied and earned his 'Geshe' degree from Dhitsa monastery. He is the Vice President of the monastery's Democratic Management Committee (DMC). At many times, he was invited in various schools and institutions where he lectured on preserving Tibetan language and culture. Often he advises people to conserve Tibetan tradition and to speak pure Tibetan language.

Geshe Gyatso is also the Vice Chairman of 'Tsong-kha Kiri Charitable Foundation' that provides care and support to aged people and pays school fees for those children whose family cannot afford it.

Since his arrest there has been no information about his situation or location.

European Parliament Adopts Resolution on Tibet

Brussels : The European Parliament on 27 October 2011 adopted a resolution on Tibet in which it expressed its deep concern on the recent self-immolations of eight Tibetan Buddhist monks and one nun in Ngaba, Tibet, and condemned the continued crackdown by Chinese authorities on Tibetan monasteries and sentencing of the Kirti monks without fair trial.

In the resolution, the European Parliament urged the Chinese authorities to lift restrictions and heavy-handed security measures imposed on Kirti monastery and to be accountable for the status of the Tibetans who survived self-immolation and to provide complete details on the status of those detained after March 16, 2011, including the 300 monks forcibly taken from the monastery and proceed to their immediate release. It also urged the Chinese authorities to allow independent international media and human rights monitors to visit the area.

The European Parliament called on the government of the People's Republic of China to respect rights of the Tibetans in all its provinces and to take proactive steps to resolve their underlying grievances.

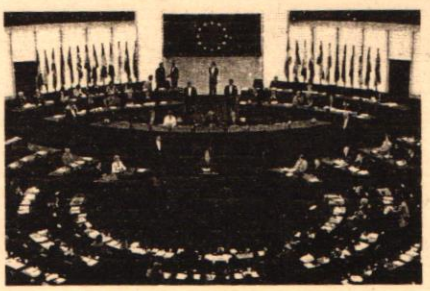
Furthermore, the European Parliament called on the Chinese authorities to cease promoting policies threatening the Tibetan language, culture, religion, heritage and environment and to suspend and review religious control and security policies implemented in Ngaba since 2008, and to open a transparent dialogue with the leaders of the Tibetan Buddhist schools.

It then called on the European Union and its Member states to call on the Chinese authorities to resume dialogue with His Holiness the Dalai Lama and his representatives.

The European Parliament called on the European External Action Services (EEAS) and the EU delegation in China to continue raising concrete individual cases of Tibetans imprisoned for the peaceful exercise of religious freedom in meetings and correspondence with Chinese officials, and to present a report to the EP within the next twelve months, suggesting actions or policies to implement.

The European Parliament reiterated its call on the Council to appoint a EU Special Representative for Tibet and felt the need for the rights of China's minority communities to be put on the agenda for future rounds of EU-China human rights dialogue.

Lastly the European Parliament called on the President of the European Council, Herman Van Rompuy and President of the Commission, Jose Manuel Barroso as well as the EU leaders who are members of the G20 to urge President Hu Jintao to address the human rights situation in Tibet at the upcoming G20 summit on 3-4 November 2011 in Cannes, France.



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TCHRD Activities

Public Talk at Candle Light Vigil, Dharamsala

Mr. Jampa Monlam, Assistant director and researcher, spoke on the on-going issue of self-immolation in Tibet, specifically in Ngaba county and Kardze county, in the evening of 2 October to the public. The public gathered near the Tibet Museum, Tsuklakhang premises, for a candle light vigil to mourn the losses of Tibetans in Tibet and as a sign of solidarity with them in this fight for Human Rights and freedom.

UK MP Delegations Visit TCHRD

In the morning of 4 October, UK M.P delegations, who were on an exchange visit to the TPIE, visited TCHRD. TCHRD Director Mr. Ugen Tenzin met the seven UK M.P delegations and also briefed them on the current human rights situation in Tibet. The M.P's showed great concern over the growing number of Tibetans, burning themselves to death as a desperate measure in seeking freedom.



Meetings With the NHRC and AHRC, Distribution of TCHRD Statement

Mr. Ugen Tenzin (Director) and Mr. Jampa Monlam was in Delhi for the solidarity movement jointly organized by the Central Tibetan Administration and the Tibetan Parliament in Exile from 18 to 21 October, in the Indian capital. They distributed TCHRD's statement "The Critical Situation of Tibet" during this movement where hundreds of Tibetans from all over India gathered, voicing the need of urgent international attention and intervention in Tibet. Mr. Ugen Tenzin and Mr. Jampa Monlam met the Chief Executive Officer of the National Human Rights Commission Mr. Rajiv Sharma and the Asian Human Rights Centre Director Mr. Suhas Chakma in New Delhi. They talked about the deteriorating human rights situation in Tibet and the growing concern about the series of self-immolation in Ngaba and Kardze counties in Tibet.

HURON President and NED Program Officer for Southeast Asia Visit TCHRD

On 13 October, Mr. Sudip Pathak, President Human Rights Organisation of Nepal, who has been a constant supporter of Tibet and has also deals with human rights issue of Tibetans living in Nepal, visited TCHRD.
Mr. Wilson Lee, Program Officer for Southeast Asia of National Endowment for Democracy also visited the Center and met TCHRD Director in the afternoon that day.

TCHRD Attends Human Rights Activists' Program in New Delhi

Miss Dukthen Kyi, Researcher and UN Personnel, attended a three-day training program for human rights activists' organized by AITPN (Asian Indigenous Tribal Peoples Network) in New Delhi. There were around 30 participants from different parts of India who are human rights activist and few lawyers. During this 'Annual Capacity Building Programme' Miss Dukthen briefed the participants about the human rights situation in Tibet, including the current issue of self-immolations in Tibet. On the last day of the program, the Program Coordinator of European Union (EU) Miss Renuka talked about EU structure and mechanism. The capacity
building programme was more of interactions where activists learned each other's field of work,
problem and also recommending helpful methods in addressing certain issues.



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Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

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Ph: 0091 1892 223363/225874, Fax: 225874

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China to Create Law-Abiding 'Model Monastery' in TAR

In a Tibet Autonomous Region (TAR) Communist Party meeting, held on the afternoon of October 30, the Chinese government decided to carry out law-abiding patriotic re-education principles including felicitating a "model monastery," according to www.chinatibetnews.com report on 1 November 2011. This is a new strategy to further intensify the control over Tibetan monasteries and nunneries in Lhasa.

The principles also include an annual "contest" among various monasteries and nunneries in TAR. Additionally, all monasteries and nunneries shall not engage in creating social disturbances and should oppose strongly against the Dalai cliques. Monks and nuns should not participate in any 'separatist acts'. There shall be a half-yearly assessment carried out in all monasteries and nunneries, and an annual award is promised to be given to the one that best obeys all the rules set by the Chinese government. That 'winner' shall be labeled the 'Model Monastery,' whose students (monks/nuns) will be given certificates and monetary rewards. This 'Model Monastery' will be set as an example for the other monasteries and nunneries which shall further strive to become one, states the principle.

On 20 October 2011, the Tibetan Buddhism University was inaugurated in Chushul County, Lhasa (TAR). During his visit to the university on 24 October, the TAR Party Secretary Chen Quanguo said that the university

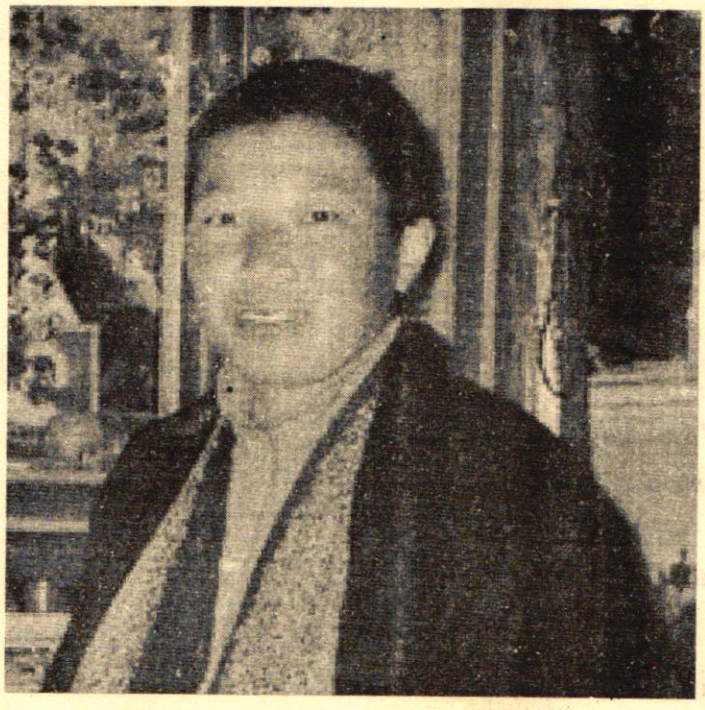


should "aim high in producing monks who are well educated about 'Dalai clique' and 'other national splittist' plots." Representatives from various monasteries are educated at this university, where the Chinese government claims to educate these monks on Tibetan Buddhism. In actual practice they hold patriotic re-education classes, which are much more intense than the ones carried out in the monasteries. After completing their "education" from this newly opened university, the monks are to "teach" and influence their colleagues in their respective monasteries after they return.

On 28 October, during the Buddhist Association Forum held in Lhasa, Chen Quanguo reaffirmed China's stand for criticizing the "Dalai cliques" and to "resolutely eliminate the XIV Dalai Lama in Tibetan Buddhism." He added that the regional party committee and government should implement party policies to strengthen the management and deployment ideas required to build the "harmonious Model Monastery."

Earlier this year, Chinese authorities introduced identity cards for the monks and nuns. These are all attempts to tighten the already rigid control over monasteries and nunneries, especially after the series of self-immolation incidents in Tibet. This only worsens the grave situation of religious freedom in Tibet.

Tragic Death of Tawu Nun after Self-Immolation



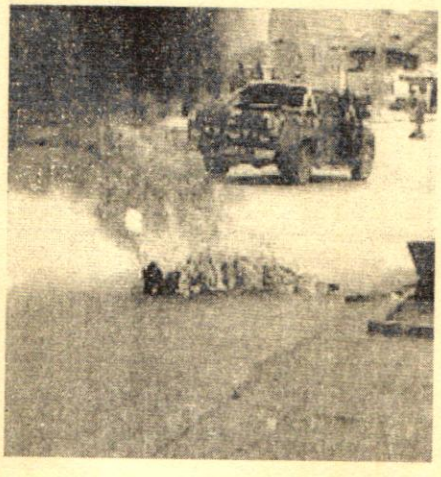
On November 3, at around 12.40 pm, a nun in Tawu County, Kardze Tibetan Autonomous Prefecture (TAP), set herself afire in protest against the Chinese government amid the continued repression of religious freedom and human rights in Tibet.

Palden Choesang, 35 years old, shouted slogans such as "Freedom in Tibet," "Long live H.H the Dalai Lama," and "Let the Dalai Lama return to Tibet" before she self-immolated near Namgyal Stupa, a huge stupa in Tawu County.

Latest reports state that nun Choesang died from severe burn injuries. Her body was being kept at Tawu Nyatso Monastery at the time of her death.

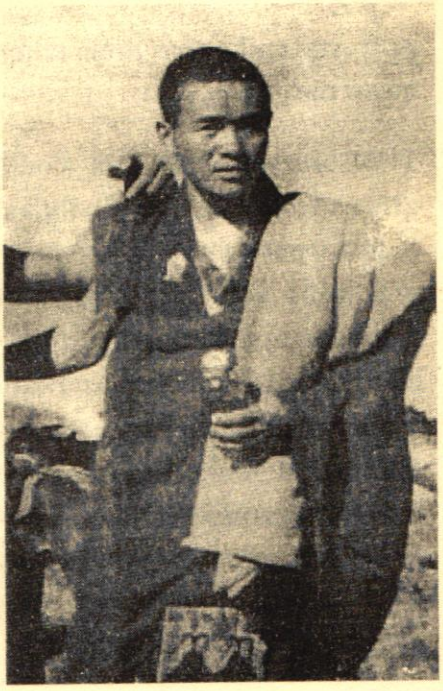
Choesang was born in Drogcho Village, Geshe Township of Tawu County, Kardze TAP. She was a nun at Dakar Choeling Nunnery in Tawu County. The day she died was the last day of 'Nyung-ney' practice, a religious fast by monks of Tawu Nyatso monastery and local Tibetans that was held in the premises of the Namgyal stupa. According to sources, nun Choesang self-immolated at a road near the Namgyal stupa.

Shortly after nun Choesang's self-immolation, many police arrived, placing heavy restrictions on the area around Nyatso monastery.



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Two More Kirti Monks Arrested



Chinese police have arrested two more monks; identified as Gyatso and Lobsang Gendun, from the Kirti monastery in Ngaba, Sichuan Province.

Sources reported that on 21 November 2011, monk Gyatso was arrested and taken from his room by authorities. Gyatso, age around 42, is from the Rak tsa family in Mesip Dewa, Ngaba County. He was ordained as a monk at a young age. He was a teacher of the monastery's school before the school's closure. Many of his compositions have appeared in regional newspapers and magazines.

Lobsang Gendun, age 48, a former disciplinarian of the Kalachakra college at Kirti, was arrested and detained in mid October. He belongs to the Sego family in Kanyag Village, Trotsik Township.

The reasons for their arrest are not known. The monks' whereabouts and medical condition also remain unknown.

The situation in Kirti monastery and the Ngaba region continues to be tense with heightened repressions. Reports said that there are over 200 government personnel stationed permanently at the monastery, keeping a close watch over the monks. Security forces patrolling in the county town are also wearing Tibetan dresses to make themselves appear indistinguishable.

Despite the heavy security presence in the area, Kirti monks and the local Tibetans observed Ganden Ngamchoe (death anniversary of Je Tsongkhapa) on 20th of this month. They offered butter lamps and chanted freedom slogans in memory of those who died in self immolations.



Arbitrary Arrest of a Tibetan in Taktse, Lhasa

On 1 November 2011, around 3 p.m (Tibet Local Time), Lhaten received a telephone call from a Chinese lady teacher from Taktse County Primary School, where his son was studying, asking him to get his son, according to sources. When he went to get his son from the school, several civilian dressed policemen were waiting for him at the school. The school gatekeeper reportedly said that they took him away in a black car when Lhaten's relatives inquired.

Lhaten, around 44 years old, was suspected of having connection with Dhondup Wangchen, a Tibetan film maker who was sentenced to six years imprisonment on charges of 'subversion', for making a documentary titled 'Leaving Fear Behind' ahead of the 2008 Olympics.

A farmer and the sole bread earner of his family, Lhaten lives with his wife Passang Choedon and their three children in Shingtsang Village, Taktse County, Lhasa Municipal (Tibetan Autonomous Region).

He continues to remain 'disappeared' since his arbitrary arrest on November 1. Currently, there is no information about his health and whereabouts.

China: Address Causes of Tibet Self-Immolations

(London) – The Chinese government should address the underlying causes of protests that have led 11 Tibetans to set themselves on fire since March 2011, Amnesty International and Human Rights Watch said today.

In a letter to Chinese President Hu Jintao on November 3, the human rights organizations called on the Chinese government to carry out a comprehensive review of the human rights situation across the Tibetan plateau and to end legal and policy restrictions that breach human rights in the region.

"The Chinese government must put an end to repressive policies that infringe on the fundamental freedoms of ethnic Tibetans," said Salil Shetty, Amnesty International's secretary general. "The Chinese authorities have not heeded the demands of Tibetans, but have instead resorted to heavy-handed tactics that can only deepen and further fuel resentments. They must respect the right of Tibetans to practice their religion and to enjoy their culture."

The self-immolations have appeared to be in protest against restrictions on basic freedoms and punitive security measures imposed on a number of monasteries in the area, Amnesty International and Human Rights Watch said. Tibetans have continued to set themselves on fire despite a crackdown by the authorities.

The Chinese government has responded to the protests with mass arrests, imprisonment, and possible killings by the security forces. Those arrested included 300 monks from Kirti monastery, who the authorities said were taken away for "patriotic education."

"Years of restrictions on Tibetans' rights have led to further unrest and acts of desperation," said Kenneth Roth, executive director of Human Rights Watch. "It is clearly time for the Chinese government to fundamentally rethink its approach by listening to and addressing Tibetans' grievances."

Nine Tibetan monks or former monks and two Tibetan nuns in Sichuan Province have set themselves on fire since March, and six of them are believed to have died. In the most recent case, on November 3, Palden Choetso, a 35-year old nun from Tawu nunnery, died after she set herself on fire.

The Chinese government should reveal the whereabouts of everyone who has been detained, including those who set themselves on fire in protests and were then taken away, the groups said.

The Chinese government should also end the compulsory political indoctrination that Tibetan monks and nuns undergo as part of government-enforced "patriotic" and "legal education," Amnesty International and Human Rights Watch said. Many Tibetans have particularly complained about this practice as intrusive on their rights to free expression and free exercise of their religion.

The organizations also called on the government to reduce the heavy security presence that continues in and around religious institutions.



More Kirti Monks Arrested

At about 10 am on November 4, Kirti monk Yonten (19-yr-old), of the Kakatsang household in Chukle Gabma, Ngaba county, father's name Kaka, mother's name Dronri, was arrested from his room at the monastery. Around 3 pm on November 6, Kirti monk Lopey (21-yr-old) of Trinken Dewa in Ngaba county, father's name Sonam Dargye, mother's name Sonam Drolma, was arrested in the monastery compound and taken away. Their present place of detention is not known, and informants did not know any reason for their arrest.

These days, in all the communities in the highlands and valleys of Ngaba, teams of officials are going around house by house and demanding that all children under 18, wherever they are, immediately join the government school. They threaten families with a fine of Y3000 per child if they fail to send them to school. Some families had sent their sons to be monks, but the officials insist they have to go to school, and some families had to take their sons out of the monastery and sent them to school.

Also these days there are more plainclothes police on duty in Ngaba town, and they keep an especially tight watch on the central market street where the immolation protests took place.

In Kirti monastery, at least 200 officials are still there all the time. They watch the monks' daily activities, and arbitrarily call meetings of the monastery staff, or of the class tutors, or of the teachers, and put obstacles in the way of their routine activities. The monks say that the position/rank of many of the officials in the monastery now is not clear, and they suspect that there may be intelligence, army or police officers among them.

U.S. government speaks strongly on Tibetan self-immolations

U.S. Secretary of State Hillary Clinton used the occasion of the Asia Pacific Economic Cooperation forum to address the issue of self-immolations in Tibet. Speaking at the East-West Centre in Honolulu on November 10, Secretary Clinton said the United States is "alarmed by recent incidents in Tibet of young people lighting themselves on fire in desperate acts of protest... We continue to call on China to embrace a different path."Secretary Clinton's public remarks, made shortly before a meeting with Chinese Foreign Minister Yang Jiechi, follows a strong statement at the State Department's November 4 press briefing by Spokesperson Victoria Nuland:"We have consistently and directly raised with the Chinese government our concerns about Tibetan self-immolations, and we have repeatedly urged the Chinese government to address its counterproductive policies in Tibetan areas that have created tensions and that threaten the unique religious, cultural, linguistic identity of the Tibetan people. We've also repeatedly urged the Chinese government to allow access to all Tibetan areas of China for journalists, diplomats, and other observers so that we can get accurate information and so that you can get accurate information."And let me take this opportunity to again call on the Government of China to respect the rights of all of its citizens who peacefully express their desire for internationally recognized freedoms, and particularly the rights of Tibetans to resolve their underlying grievances with the Government of China... since this new spate of self-immolations has begun, we've had extensive conversations based in Beijing with our Embassy personnel. But as you know, Assistant Secretary [for East Asian and Pacific Affairs] Campbell and others have raised these issues directly and regularly, as has the Secretary, on the larger issue of the rights of Tibetan people within China."

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Profile of Political Prisoner

Tulku Phurbu Tsering Rinpoche; Serving over Eigth years Sentence

On 23 December 2009, a renowned Tibetan Lama, Tulku Phurbu Tsering Rinpoche was sentenced to eight years and six months in prison by the Kardze (Ch: Ganzi) Intermediate People's Court in Dhartsedo (Ch: Kangding).

According to sources, 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 the Kardze court. 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.

Phurbu Tsering Rinpoche, (aged 52 when sentenced), is a highly regarded reincarnated Tulku of Tehor Kardze Monastery in Kardze County, Kardze Tibetan Autonomous Prefecture, 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. Rinpoche also had taken care of orphans and handicapped children.

The arrest of Phurbu Tsering is more likely in connection with the protest of around 80 nuns from Pangri and Ya-tseg nunneries on 14 May 2008 wherein the nuns took to the streets and peacefully protested against the Chinese government's "patriotic education" campaign, which pressured Tibetans to denounce the Dalai Lama. The lastest information coming out of the area indicates that there are only few nuns left in Pangri Nunnery after the protest and restrictions that followed.

There was no information on Tulku Phurbu Tsering since his arrest in 2008 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 Kardze Intermediate People's Court in Dartsedo had put Tulku on trial on the charge of illegally possessing weapons. Prosecutors say a pistol and over 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 action 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."

Currently, there is no information about his well-being or where he is imprisoned, though Tulku is believed to be in a prison at a place called Deyang in Sichuan Province.



UN Experts Voice Grave Concern Over Severe Restrictions on Monasteries in Tibet

A group of UN experts in Geneva has voiced grave concern over heavy security measures on the Tibetan monasteries in and around Kirti monastery in north-eastern Tibet's Ngaba county, stressing that the Tibetan people's religious freedom should be respected and guaranteed by the Chinese government.

"Intimidation of the lay and monastic community must be avoided, and the right of members of the monastic community, and the wider community to freely practice their religion, should be fully respected and guaranteed by the Chinese Government," stressed the UN Special Rapporteur on freedom of religion or belief, Mr Heiner Bielefeldt, noting that the recent deployment of security forces is reported to include officers in riot gear, soldiers with automatic rifles, and trucks and armed personnel on the streets leading to the monastery. Further measures are reported to include security raids and surveillance within monasteries, with police presence inside and outside monasteries to monitor religious activities. "Such restrictive measures not only curtail the right to freedom of religion or belief, but further exacerbate the existing tensions, and are counter-productive," Mr Heiner Bielefeldt said.

His comments were echoed by the Special Rapporteur on the rights to freedom of peaceful assembly and of association, Mr Maina Kiai, who warned that "such measures seriously impede the exercise of the right to association of members of the monastic community."

The UN Special Rapporteur on the right to freedom of opinion and expression, Mr Frank La Rue, added his voice expressing his "deep concern about allegations of restrictions to Internet access and mobile messaging services within Ngaba county, as well as journalists' lack of access to the region." In his view, "rather than taking such measures, the Government should instead listen to and address the legitimate grievances of the monastic community."

The heavy security measures adopted have resulted in increased tensions between the Chinese authorities and members of the monastic community, in particular since March 2011, a period which has seen an escalation of protests by both lay persons and members of the monastic community, calling for religious freedom. The severe restrictions on freedoms of religion, expression and association, have led to hundreds of monks reportedly leaving the monastery, with many being arrested or subjected to enforced disappearance.

The UN Working Group on Enforced or Involuntary Disappearances reiterated its deep concern over the whereabouts of all those who have been subject to enforced disappearances in China, including a group of over 300 monks of Kirti Monastery whose fate or

"Any enforced disappearance is unacceptable and such practices are in violation of international law," said the Chair-Rapporteur of the Working Group on Enforced or Involuntary Disappearances, Mr Jeremy Sarkin, expressing concern that a proposed revision to the Chinese Criminal Procedure Law will legalise enforced disappearances in the country. "This heinous practice is not permitted under any circumstances. No exceptional circumstances whatsoever may be invoked to justify an enforced disappearance," Mr Sarkinadded.

Another UN expert panel, the Working Group on Arbitrary Detention, expressed concern about the recurring practice of arbitrary arrests and detention of monks in the area of Sichuan province. "No individual can be arrested on the ground of peacefully exercising the rights and freedoms guaranteed under international human rights law," stressed Mr El Hadji Malick Sow, the Group's Chair-Rapporteur.

The Independent Expert on minority issues, Ms Rita Izsák, also called on the Chinese authorities to fully respect and uphold the rights of minorities including their rights to freely practice their religion and culture. "Allegations suggest that this is far from the case in this region and I urge the Government to cease any restrictive practices and refrain from any use of violence or intimidation," she said.

(source: www.tibet.net)

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Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: office@tchrd.org; Website: www.tchrd.org;
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Executive Summary of 2011 Annual Report on Human Rights Situation in Tibet

2011 was a year of increasing tensions between the Tibetan people and Chinese Communist government. The Jasmine Revolution in the Middle East and the third anniversary of the Tibetan uprising in 2008 set the tone for the events in Tibet. After Mohamed Bouazizi self-immolated in Tunisia, leading to the Arab Spring, the Chinese government ramped up efforts to control dissent from the population at home in an effort to prevent its spread onto Chinese controlled soil. On 18 March 2011, coinciding with the three-year anniversary of the Tibetan uprising in 2008, 21-yr-old Tibetan monk Phuntsog self-immolated and died. The Chinese government preemptively instigated some of the toughest security measures that Tibetans have faced in some time. In 2011, a total of 13 Tibetans (as of 15 Decembert 2011) have self-immolated in protest against the Chinese government policies. Despite the increasing frequency of self-immolations, the Chinese government continues to refuse to admit any responsibility, and has instead increased the level of oppression in Tibet, all while continuing to violate its international human rights obligations.

The self-immolations are symptomatic of the greater plight that Tibetans find themselves in throughout the Tibetan plateau. The Chinese government is forcibly removing a large number of Tibetans from land they have lived on for generations. It is replacing the Tibetan language with Chinese in schools. It is trying to control Tibetan Buddhism, dictating what can and cannot be taught, and what ceremonies can and cannot be practiced by monks and nuns. The authorities have set up security cameras and police stations inside monasteries in order to better control the monastic population. They are extracting minerals from Tibetan soil, sending profits back to China and desecrating landscapes sacred to Tibetans. The Chinese government uses tourism as a means for international propaganda, punishing Tibetans for not cooperating in presenting Tibet as a happy place. It encourages Chinese migration into Tibet, thereby reshaping Tibet's demography. It sends Tibet's best and brightest students to China where they can be more easily indoctrinated into the Party ideology. All in all, the Chinese authorities are trying to eradicate the Tibetan culture, replacing it with the Chinese one.

In oppressing the Tibetan people, China has flouted its international commitments. China is a party to five of the eight major international human rights treaties, and has an obligation to fulfill in good faith its international obligations. However, international

organizations continue to rank China as one of the worst human rights offenders, and Beijing continues to refuse cooperation with international human rights bodies. When China does implement new laws or policies designed to alleviate human rights abuses, these unfortunately only amount to window-dressing. In China, the government does not serve the people, but rather the people serve the government.

Tibetans have no meaningful way in which to influence decisions by the Chinese government. When local Tibetans are installed with decision-making powers, these powers are mere puppetry. When the Chinese government is not ignoring the grievances of Tibetans, it is outright suppressing them. The claim of "state secrets" is used liberally to violate the rights of individuals. "State secrets" lead to the suppression of exculpatory evidence, detention without cause, the silencing of media and academics, and the quelling of any criticism of Party official activities, such as corruption, collusion, and other abuses of power.

The only chance that Tibetans have to voice their concerns is often through public protest. Unfortunately, the CCP does all it can to intimidate and harass Tibetans into not voicing their concerns. Because authorities consider these protests to be political in nature, when Tibetans do protest, it is not uncommon for them to be beaten, arrested, and even shot at. Despite this, Tibetans are still resisting, voicing their concerns by engaging in peaceful protests.

Foreign journalists are frequently denied access to sensitive places such as Tibet, and even find themselves detained with their work confiscated from time to time. When the Chinese government cannot dictate to the media, it turns to censorship to suppress facts inconvenient for the Party. The Great Firewall of China is an effective tool at ensuring that only a select perspective on the world and China is shared with people inside the country. Unfortunately, foreign companies assist China in denying their citizens the basic right of freedom of expression, a right that the owners of these companies enjoy at home.

When a Tibetan is picked up and brought through the Chinese "justice" system, their rights are circumscribed. Lawyers are intimidated into not representing sensitive cases, lest they become a case themselves. When lawyers are available, the rights of the accused are limited, being subject to interrogations before representation, and not allowed private meetings once representation begins. Meanwhile, local government officials influence judges by controlling appointments, influencing funding, and engaging in other forms of collusion. The justice system in China takes more pride in its 98 percent conviction rate than its ability to determine the truth for each individual situation.

Torture is an ongoing problem in Tibet, as evidenced by the past experiences of Tibetan individuals who flee into exile each year. While China has proposed a new law to make evidence from torture inadmissible in court, there are still many loopholes that allow for torture to occur unchecked. Torture is often used as a punishment in itself, more to dissuade future dissent than to gain any new "evidence" from the past. Most disturbingly, China has drafted new laws that would legalize enforced disappearances of those deemed security threats.

The Chinese government naively believes that it can educate the Tibetan people out of religion and doesn't understand why Tibetans protest so voraciously when it tries to dictate what can and cannot be understood as a part of Buddhism. Though the regime in Beijing is officially an atheist government, it supports its own Buddhist Association of China, which it uses as its main tool to shape Buddhism to fit Party ideology.

Beijing deems any disagreement with the way in which it wants to manage Buddhism as "splittism," and therefore subject to criminal laws. The Chinese government in fact tries to plant a wedge between His Holiness the Dalai Lama and the Tibetan people by blaming any violence or unrest as a direct order from the Dalai Lama himself.

All but three monasteries have thus far undergone the CCP's strict patriotic reeducation program, which forces monks and nuns to denounce the Dalai Lama and imposes ideological strictures on Tibetan Buddhism. Some areas impose an identity card system that makes it easy for security forces to determine how cooperative a particular monk or nun has been. Monks and nuns must also obtain permission from government officials before they can perform certain public ceremonies.

Beijing continues to interfere with the reincarnation process for religious leaders in Tibet. While the Panchen Lama has perhaps been the most infamous example, the Chinese authorities interfere in many monasteries that are home to a tulku, who is a holder of thousands of years of knowledge and skills passed on through an ancient lineage system and reincarnates every generation.

The Chinese government sees its actions as justifiable because it sees Tibetan Buddhism and the Buddhist clergy as a direct threat to Communist ideology and the Communist Party. With this point of view, the CCP couches all its actions on national security grounds, invoking national security exceptions to any human rights commitments it has made. The reality is these exceptions cannot be invoked to violate one's basic religious rights.

The Chinese government supports an educational atmosphere that stifles critical thinking, innovation, and opportunities for learning. It closely monitors what goes on in schools and universities, increasingly limits the availability of the Tibetan language as a medium of education, and it restricts the rights of Tibetans to seek religious education. Education in Tibet is subservient to official Chinese ideology. Beijing is expanding its Student Informant System, which monitors student and teacher activities in schools and universities across China.

At universities, students and professors must attend political indoctrination sessions. Curriculum is often controlled by the government, ensuring a sanitized version of controversial topics. Meanwhile, Beijing puts pressure on foreign universities through the spread of its Confucius Institutes, whose Chinese staff are directed to not allow Tibetan related events or curriculum.

Tourism is largely orchestrated in Tibet, with most proceeds benefitting Chinese companies. Tour guides are vetted through an ideological screening process, which tests their knowledge of the Chinese version of Tibetan history. And Tibetans with education abroad are often automatically excluded from work as guides because the government deems them corrupted by foreign influences.

Tibetan nomads are forcibly relocated, or tricked into moving off their land. While Beijing totes the environment as one of the reasons for some of its policies in Tibet, it actually uses environmentalism as an excuse. To cure some of the environmental problems facing the Tibetan plateau, the Chinese government seeks to replace the traditional nomadic pastoral way of life with industrial husbandry. In doing so, it will destroy a nomadic culture that has existed for many millennia. If Beijing wants to find a real answer to environmental problems on the Tibetan plateau, it needs to embrace the knowledge and experience of Tibetan nomads instead of eliminating it.

Like many official Chinese policies and practices, proclaimed benefits for Tibetans are really doublespeak to disguise the slow, methodical attempt to replace the Tibetan way of life with one that is more familiar to Party cadres who live in Beijing.

First Self-immolation Death Reported in TAR



On December 1, Tenzin Phuntsok, a Tibetan man aged 46, set himself alight in Chamdo (Chinese: Changdu), Prefecture, Tibet Autonomous Region (TAR).

Sources report that Phuntsok shouted slogans and distributed leaflets expressing solidarity with the local monks while criticizing Chinese rule, before setting himself afire. Sources said he was taken to a hospital after the incident but died shortly after. His body was reportedly handed over to his family on 8 December, two days after his death.

This marks the 12th case of self immolation in 2011 and the first in TAR. All the other 11 incidents took place in Tibetan areas in Sichuan Province.

However, Phuntsok's wife Dolma has gone "missing" since her detention by the police after her husband's self-immolation. No information is available immediately on Dolma's well-being and whereabouts. The couple has two sons and a daughter.

Karma Monastery was taken over by Chinese armed police following the bombing of a nearby government building on 26 October 2011. The monastery continues to remain under severe repression. Many monks were detained and some were expelled from the monastery.

According to a source, Phuntsok's son Choying Nyima was among a group of young monks who were ordered to return home after the Karma Monastery siege. The source said even after these monks reached their home, they were constantly harassed and threatened by the police in order to extract information about the monastery and other monks.

Phuntsok was a former monk from Karma monastery was believed to be very disturbed by the recent crackdown and restrictions on the Monastery.

Phuntsok was born in Jingdhung village of Chamdo County.

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Imprisoned Monk Suffering from Paralysis, Weak Eyesight

Thapkay Gyatso, a Tibetan monk serving 15-year sentence in a Chinese prison in Gansu Province, is half-paralyzed and suffers from weak eyesight apparently due to torture in detention, a friend who visited Thapkay informed TCHRD.

The friend who visited Thapkay Gyatso in July 2011 reported that Thapkay is imprisoned in a place called Dianxin, 100 km away from Lanzhou city in Gansu Province.

Thapkay was arrested in the evening of 18 March 2008 by the security personnel from Labrang Monastery where he used to be a monk. For around a year, Thapkay went "missing" without any information until his court hearing. On 19 May 2009, Kanlho Prefecture People's Intermediate Court charged him of "endangering state security" and sentenced him to 15 years in prison.

Thapkay, aged 34, was born in Sangkhog Village, Sangchu County, Labrang. His father's name is Naga. As a child, Thapkay attended primary school and the County Middle school. After finishing his studies, he was ordained a monk at Labrang Monastery. He also liked to write. His essays were published in the local newsletters and magazines with penname 'Amalha'.

Pictures of Tibetan Teenage Self-immolators Released



(Khaying)



(Choepel)

On 13 December 2011, TCHRD released the first known pictures of Khaying and Choepel, the two Tibetan teenagers who self-immolated on 7 October 2011, protesting Chinese rule, in Ngaba (Chinese: Aba) County town, Sichuan Province.

Both former monks of Kirti monastery in Ngaba, Khaying, aged 18 and Choepel, aged 19 succumbed to burns on 8 October and 11 October, respectively.

On 8 October, the day Khaying died, China's official news agency *Xinhua* reported that the two were out of danger and that their injuries were not life-threatening. However, within a few days, both died.

Even after their death, the Chinese authorities maintained strict restrictions on performing the last ritual prayers at their homes. Local residents were strictly warned against showing any sadness or grief for their death or expressing condolences to the families.

Tibetan Writer Sentenced to 4 years in Prison

On 6 January 2011, TCHRD learned about the 4-yr sentence given to Tibetan writer Kalsang Tsultrim, pen name Gyitsang Takmig by the Kanlho People's Intermediate Court.

Takmig's family members were informed about the sentence on 30 December 2011 when they went to see him at Tsoe City Public Security Bureau (PSB) Detention Centre. However, they were not allowed to see him nor they were given any information on where he will be imprisoned. His health condition also remains unknown.

Takmig was arrested on 16 December 2010, from Sang-chu County, Kanlho Tibetan Autonomous Prefecture (TAP), Gansu Province. The PSB of Tsoe City called him for questioning and detained him.

Takmig was first arrested on 27 July 2010 from Dzoge County in Sichuan Province for "committing political error". He had 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*, a book which illustrates the concerns of the Tibetan people.

According to sources, Takmig had been taken to different prisons since his arrest and was released from Kanlho Prefecture prison. On 15 October 2010, he was released on the condition that he would not participate in any politics related work.

In September 2010, about 40 friends and family members of Takmig approached the local officials and inquired for Takmig's whereabouts. The officials had said they would ask their superiors and told them to leave.

He was arrested again in December 2011 and sentenced to 4-yr imprisonment.

Drango Bloodshed: 1 Dead, Scores Injured

On 23 January 2012, a Tibetan layman, identified as Yonten, (aged 49) died of gunshot wounds after security personnel clamped down on a protest in Drango County (Ch: Luhuo County) in Kardze Tibetan Autonomous Prefecture, according to information received by TCHRD. At the time TCHRD received the news, Yonten's body was being kept at Drango Monastery.

A source said at least two Tibetans died in the shooting although details are not available.

TCHRD has received details on the identity of 36 Tibetans injured in the protest. Among those injured, 18 belong to Norpa village in Drango County:Norpa Sonam, Norpa Soegay, Norpa Lobsang Gonpo, Norpa Dudhul, Norpa Jamyang Sherab, Norpa Wangchen, Norpa Tsering Gyaltsen, Norpa Sangyal Gyatso, Norpa Namgyal Dhondup, Norpa Rinchen Thinlay, Norpa Yeshi Rigsel (aged 40), Norpa Tenpa (aged 26), Norpa Lodoe, Norpa Choeshe (aged 27), Norpa Yeshi Tsering AKA Yetse (aged 54), Norpa Jampa Dhondup (aged 36), Norpa Jamnam (aged 27), and Norpa Youtrug (aged 50).

The following were also injured in the protest: Tsawas Thunglo (aged 31), Sugay Tashi Rabten, Sugay Dadhul , Badhak Tashi Norbu, Tsarchu Khawa Tsewang, Kapa Jamyang (aged 20), Tsarchu Kawa Nyima, Lickok Woeser (aged 45), Lickok Pema Choedak (aged 50), Lickok Tsering Wangchuk, Lickok Gyasher Woeser (46), Chime Lodoe (33), Norbu Wangyal (38), Monk Khumig Tsultrim (aged 28), monk Tenzin Dhargyal (aged 43), monk Rinzin Wangchuk (aged 23), and monk Badhak Sonam Thinlay.

The condition of monk Tenzin Dhargyal, Sugay Dadhul and Yetse is said to be extremely serious and might prove fatal.

The protest occurred on the morning of 23 January 2012 when security personnel arrested many Tibetans in and around Drango on the suspicion that they pasted leaflets and posters that warned of more self-immolations in future. The said leaflets had appeared a few days earlier in and around Drango town.

Concerned and angered by the arbitrary arrest of Tibetans, other Tibetans in the Drango area rose up in protest. The protesters, many of who were farmers and nomads, carried Tibetans flags and shouted slogans for Tibetan freedom, a source told TCHRD. The security forces then intervened by using guns to rein in the protesters, according to our source.

More Self-immolation Cases Reported in 2012

On 6 January 2012, two more Tibetans self-immolated in Ngaba County at around 2PM (Tibet time). Tsultrim and Tennyi (both former monks of Kirti) shouted for the long life of His Holiness the Dalai Lama and the return of His Holiness to Tibet.

Few minutes later, the Chinese security personnel arrived at the scene. They extinguished the fire and took the two away to an unknown location.

TCHRD confirmed this incident with a source who made phone calls to Ngaba where the incident took place.

They both succumbed to their burns; Tennyi died on the same day and Tsultrim on 7 January 2012.

Police firing kills 1, Injures several in Dzamtang County

On 26 January 2012, the security forces shot dead a 20-yr-old Tibetan youth named Urgen who belonged to Poethartsang family from Shoenta village, Barma Township, Dzamtang County, Ngaba TAP.

Urgen was among the crowd of Tibetans who tried to dissuade the police from arresting Tharpa (photo below). At about 2 pm (Tibet time) on 26 January, Tharpa was arrested for pasting leaflets that stated that the reason for the Tibetan self-immolation protests was for freedom in Tibet and for the return of the Dalai Lama. The leaflets warned that until these demands are met, there is no chance that the campaign will stop. Tharpa had also written his name and pasted his photo on the leaflet, claiming himself responsible for the leaflet. It further said that the Chinese authorities could come and arrest him if they wished. As Tharpa was being taken away by the police, the local people tried to block the way, shouted slogans, and warned the police that Tharpa's arrest would provoke a mass protest. But the police began firing into the crowd.

Sources said that several other Tibetans were wounded. Their names and other details are unknown.



HIGHLY-REVERED TIBETAN LAMA DIES OF SELF-IMMOLATION



A highly revered and respected Tibetan lama set himself alight after shouting slogans such as Freedom in Tibet, Long Live H.H. the Dalai Lama and Return of the Dalai Lama to Tibet.

On 8 January 2012, at around 6 am (Tibet Time), Lama Soepa of Tong Kyop Monastery set himself on fire at a street in Dhalang County, in Golok (Chinese: Guoluo) Prefecture, Sichuan Province. The Chinese security personnel immediately reached the scene and tried to take the body away. However, they met with strong protests from the local Tibetans.

Lama Soepa, (aged around 40), was born in Gongthoe Village, Gadhey County, Golok Prefecture. He was a respected reincarnated lama at Tong Kyop Monastery in Golok County.

He is believed to have made plans to attend the Kalachakra Prayers in India. He even applied for a passport but the local authorities rejected the request.

Lama Soepa was known for his spiritual leadership and philanthropic activities in the region. He had undertaken many humanitarian works and social services for the benefits of the local people.

Death, Arrests mark a Tibetan youth's self-immolation

On 14 January 2012, Lobsang Jamyang, a 21-yr-old Tibetan layman died of self-immolation in Ngaba county (Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province).

According to information received by TCHRD, Lobsang Jamyang stood adjacent to Kirti Monastery and shouted slogans such as ''May His Holiness the Dalai Lama live thousands of years" while still engulfed in flames. Eyewitnesses say he paced up and down the street unsteadily as he continued to shout slogans.

The Chinese security personnel then surrounded Lobsang Jamyang all the while using iron rods and chains to intimidate and beat other Tibetans who had gathered around Lobsang Jamyang's burning body.

According to sources, a Tibetan woman in her 40s died after she was hit in the eye with iron chains. Almost 700 Tibetans had gathered to protest the police actions. At least 10 Tibetans were arrested.

Lobsang Jamyang died on the spot, according to eyewitnesses. However, the police forcibly took his body to an unknown location and as of today, his whereabouts are not known.

Many more have been injured and the situation is described as very tense although details are still difficult to obtain.

Another Tibetan Teenager burns self to Death

On 5 January 2012, a 19-yr-old former Tibetan monk Norbu Damdul died of burn injuries in a hospital in Barkham in Ngaba Tibetan Autonomous Prefecture.

Norbu self-immolated on 15 October 2011 calling for the return of the Dalai Lama to Tibet and for freedom to prevail in Tibet.

A former monk of Kirti Monastery, Norbu was taken away by the Chinese officials after he set himself on fire in Ngaba. Since then, for over 2 months, his whereabouts remained unknown. As stated earlier by eyewitnesses, although severely burned, Norbu did not die at the scene.

However, the Chinese authorities refused to hand over his body to his family for performing last religious rituals. Instead, they cremated the body and handing over only the ashes to his family members.

Lobsang Jamyang was born in Aduk village in Ngaba. He attended the Ngaba Middle School and was briefly a monk at Aduk Monastery.

Indiscriminate Firing Kills 2 Tibetans, Injures 10 in Serta County

On 24 January 2012, two Tibetan men died after security forces opened fire on protesters at Serta County (Ch: Seda) in Kardze Tibetan Autonomoua Prefecture.

Dawa Dakpa, a 33-yr-old resident of Serwa village and another unidentified Tibetan hailing from Hoen-Dza-Wo village were shot dead by Chinese security forces, according to sources.

About 10 Tibetans were seriously injured and some 40 others have been arrested, a source told TCHRD.

The protest occurred in Serta town at around 10 am (Tibet time) on 24 January 2012. Over 300 Tibetans gathered and shouted slogans calling for the return of His Holiness the Dalai Lama and Tibetan freedom. Later, a large number of security forces arrived at the scene and started beating and kicking the protesters. The Tibetans resisted the beatings and continued to shout slogans. Security forces then began firing indiscriminately on the unarmed protesters, said sources.

Chinese security forces are now being deployed in and around Serta County. Restaurants, hotels and shops have been ordered to shut down signaling more crackdown in future.

Two Abbots arrested for failure to denounce Dalai Lama

On 29 October 2011 (or thereabouts), two abbots and seven monks of Karma Monastery (Ch: Gama) at Chamdo County in Chamdo Prefecture (Tibet Autonomous Region) were arrested by Chinese security personnel for refusing to denounce the Dalai Lama, according to information received by TCHRD.

Security officers arrested the abbots, Lodoe Rabsel aged 40 and Namsey Sonam aged 44 after they refused to denounce His Holiness the Dalai Lama during patriotic reeducation campaigns conducted by the Chinese authorities at the monastery. The monks refused to denounce His Holiness the Dalai Lama and consider Tibet part of China as required in the patriotic re-education classes, a source told TCHRD.

Karma Monastery has been under consistent surveillance since 2008 protests and the bombing of an empty municipal office building in Karma town on 26 October 2011 further intensified official restrictions on the monastery.

Although there were no evidence, the security officials directed their suspicions towards Karma Monastery as it was the only monastery located nearby. Monks of the Karma Monastery were especially targeted for their involvement in the bombing. In addition to attending patriotic re-education classes, monks at Karma Monastery were questioned for long hours. The repeated questionings had deep psychological impacts on monks many of who chose to flee the Monastery.

The Buddhist dialectics school of Karma Monastery, which had over 120 students enrolled, was closed after all the students fled to escape the repeated visits and questionings by security officials.

There is no information on the whereabouts of the monks who fled the dialectics school. Security officers are now monitoring the empty compound of the dialectics class at the Monastery.

Tibetan Man Arrested at Barkhor Square in Lhasa

On 25 January 2012, a Tibetan man was arrested for distributing leaflets at Barkhor Square in Lhasa, Tibet Autonomous Region.

The arrest of Namkha Gyaltsen, aged 25, happened at around 5 pm (Tibet Local Time) in the busy Barkhor Square in Lhasa city.

Sources informed TCHRD that police officers arrested Namkha Gyaltsen near the *Nang-tse-shak* building at Barkhor as he distributed leaflets that contained slogans for the swift return of His Holiness the Dalai Lama to Tibet and freedom for Tibet. Namkha Gyaltsen was born in Golog (Ch: Guoluo) Tibetan Autonomous Prefecture in Qinghai province.

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Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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