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HUMAN RIGHTS update

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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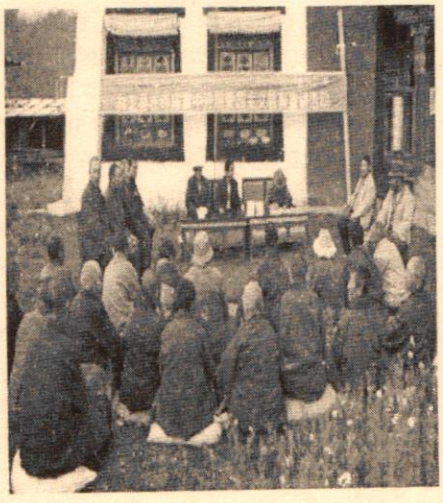
Increased Religious Repression Forces Monks to Flee, Monasteries to Close

Beginning October 2011, the 'work teams' instituted by the Chinese authorities have launched campaigns such as 'Nine Must-Haves' and 'Harmonious Model Monastery' in Tibet. Monks and nuns are arrested for not complying with the restrictive activities organized by the work teams. This heightened religious repression has forced many monks and nuns to flee into nearby mountains and forests leading to the closure of monasteries in Tibet.

In Diru County, Nagchu Prefecture, Tibet Autonomous Region (TAR), work teams visited about 22 monasteries and conducted 'patriotic re-education' classes. Feeling harassed and traumatized by the relentless 'education' sessions, many monks and nuns left their respective monasteries, according to sources. Monasteries like the Bekar Monastery in Diru County have been closed. After Bekar's closure, local Tibetans reportedly took a dead body to the township office complaining to the authorities that there were no monks to perform religious rites for the deceased and urged the local authorities to reopen the monastery and to let the monks return.



In Markham (Chinese: Maerkang) County, Chamdo Prefecture (TAR), local officials visited Dama Monastery thrice a month to conduct patriotic re-education classes and distribute relevant books. Dama Monastery had about 30 monks out of which only 8 were registered with the authorities. The 22 non-registered monks were expelled. In the aftermath of the 2008 protests, the local officials and police officers had come to the monastery and ordered the replacement of the Dalai Lama's portraits with pictures of Chinese leaders. It is feared that the monastery might be closed soon.

In Pema County of Golok Tibetan Autonomous Prefecture (TAP) in Qinghai Province, holding any religious activities, ceremonies and mass gatherings at the A-Kyong Jonang Monastery have been banned since 18 January 2012. The ban, coupled with relentless patriotic re-education campaigns, has forced many monks to flee the monastery with some taking shelter in nearby mountains. Before the ban, A-Kyong Monastery used to hold an annual nine-day religious ceremony during the last month of the Tibetan calendar.

This grand ceremony was a highly-awaited religious event in the area. During this ceremony, the monastery used to organize *Cham* religious dance and other traditional dance performances which would attract a crowd of over 5,000 people. The ban on this ceremony has caused profound sadness among the local people.

Five monks from Lhungting Monastery in Dachu Township, Ngamring County, Shigatse Prefecture, TAR were arrested for refusing to hoist the Chinese national flag in the monastery compound. A number of work team officials had visited the monastery ordering the monks to hoist the Chinese flag in the monastery. But the monks protested and reportedly told the officials not to spread political propaganda in religious places.

On 14 February 2012, the Chinese government-owned *Tibet Daily* newspaper quoted Te Feng, Director of the Nyingtri County United Front Work Department as saying that the reason for harmony and stability in Lama Ling Monastery (Nyingtri County) is due to the efficient work done by the Communist Party branch (Dangzhi Pu) in the newly established Monastery Management Committee (MMC). The report also said the new management committee's first priority is to set up a Communist Party branch in the monastery and to enforce campaigns such as the 'Nine Must-Haves'.

On 15 February 2012, the Chinese government approved *Global Times* newspaper reported that since November 2011, the Chinese government had established Monastery Management Committees (MMCs) in 1,787 monasteries in TAR.

On 30 October 2011 in Lhasa, the communist party of TAR organized a meeting, during which a decision was made to select 'Model Monastery' and 'highly advanced and patriotic monks and nuns.' A *Tibet Daily* report said the local religious bureau and the United Front Work Department would be responsible for carrying out these tasks, adding the goal of this new policy is to 'instill love and patriotism towards the Motherland in the minds of monks and nuns and destroy the forces of separatism.' The monks and nuns are ordered not to participate in acts of 'separatism and sabotage'; they are told to oppose the 'splittist activities of the Dalai clique to secure peace, stability and unity of the motherland.'

The monasteries, nunneries and other religious institutions in Tibet are the target of intense patriotic re-education campaigns during which monks and nuns are forced to denounce His Holiness the Dalai Lama. They are also restricted from observing and performing religious festivals. Chinese police and military are stationed within the monastic compounds. Monks and nuns are harassed, arrested and even expelled for presumed political activities.

According to the Article 36 of the Chinese Constitution, ''Citizens of the People's Republic of China enjoy freedom of religious belief. No state organ, public organization or individual may compel citizens to believe in, or not to believe in, any religion; nor may they discriminate against citizens who believe in, or do not believe in, any religion. The state protects normal religious activities. No one may make use of religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the educational system of the state. Religious bodies and religious affairs are not subject to any foreign domination.'' Article 18 of the Universal Declaration of Human Rights states, ''Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.''

However, the current repressive climate has led to violation of the above provisions as monks and nuns are arrested and expelled; highly-revered religious heads are targeted; and an increasing number of monasteries are being shut down.

Teenage Self-immolation Death in Zamthang

On 19 February 2012, yet another Tibetan teenager set himself ablaze and reportedly died protesting against the Chinese government, in Barma Village, Zamthang County, Ngaba Tibetan Autonomous Prefecture.

Nangdrol,18 years old, set himself on fire at around 2 pm (Tibet Time) in front of the Zamthang Jonang Monastery last Sunday, according to sources. He died on the spot.

Police officers who reached tried to take his body away but the monks of the Zamthang Jonang Monastery managed to take possession of the body. The monks later performed rituals and prayers for the deceased.

Nangdrol was son of father Chensig and mother Nyingmo.

Three Tibetan Writers Detained, One Sentenced

On 15 February 2012, the Chinese security personnel detained popular Tibetan writer Gangkye Drubpa Kyab (picture above).

In the night of 15 February, a team of around 20 police officers picked up 33-yr-old Gangkye Drubpa Kyab and raided his home in Serta (Chinese: Seda) County, Sichuan Province.

Sources say that Gangkye's wife Wangchuk Lhamo asked the security officers why and where they were taking her husband. The officers said they had to question him about something and left with Gangkye.

Gangkye had been a teacher for more than 10 years in Serta, Kardze Tibetan Autonomous Prefecture. He is a prominent writer and author of 'Dhi Ring Ghi Mikchu' (rough translation: Today's Tears).

Gangkye Drubpa Kyab is son of father Thupnye and mother Wanglo. He is married to Wangchuk Lhamo and has a son and a daughter.

In another incident, Dawa Dorjee, a well-known writer and a popular advocate of Tibet's traditional culture and language, was detained by Chinese security personnel.

On 3 February 2012, Dawa Dorjee, in his 20's, was arrested from Lhasa Gonggar Airport and taken to an undisclosed location. He was returning from Chengdu city, after participating in a cultural conference there.

Dawa had published the book 'Lahm' (English translation: 'Road'). The book discusses democracy, freedom and human rights. He is from Deru County, Nagchu Prefecture, Tibet Autonomous Region.

Dawa Dorjee's whereabouts remain unknown.

Over a week ago, on 12 February, the Lhasa People's Intermediate Court sentenced a famous Tibetan writer, Norbu Tsering, to a two-year imprisonment.

Norbu Tsering, 28-yr-old, from Pelyul (Chinese: Baiyu) County, Sichuan Province was arrested last year.

A monk of Rachap Monastery and a writer by passion, Norbu Tsering wrote ' If you have Oppression and Repression, Then I have Compassion and Truth' (rough translation) in 2008.

After his sentencing, he was taken to Chushul prison where he is currently serving his sentence.

Details are still not available on Norbu Tsering's exact charges. Nor it is known on what day and in what manner he was arrested and sentenced.

Former Monk Disciplinarian Dies of Self-immolation

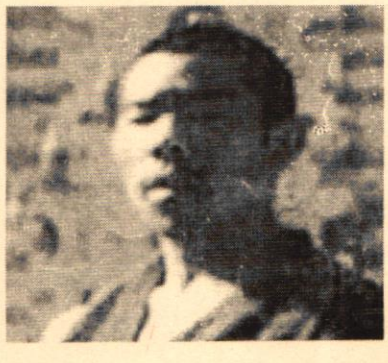
A former monk disciplinarian at Bongtak Monastery has died of self-immolation in Tso-ngon (Chinese: Qinghai) Province.

On 17 February 2012 at around 6 a.m (Tibet Time) Damchoe Sangpo, a monk from Themchen County of the Haixi (Tibetan: Tsonub) and Mongol Tibetan Autonomous Prefecture, Qinghai Province, set himself on fire. Sources say he died shortly afterwards.

Damchoe Sangpo, aged around 40, was a monk from Bongtak Monastery, also called Bongtak Ewam Tare Shedrup Dhargeyling Monastery. He had objected to police intrusion in the monastery's religious activities and had requested the officers to leave the monastery. It is said that he had also warned the officers that if any issue arises in the future, the Chinese government will be responsible.

Earlier, around the Chinese New Year days, security was increased in the monastery, resulting in severe restrictions on monastic activities. An order was also issued against holding the Monlam festival.

Bongtak monastery, which has around 80 monks, is now subject to tight security restrictions. Phone lines in the area have been cut off.



Damchoe Sangpo (picture left) was a former disciplinarian, a member of the Discipline Management Committee and a teacher at Bongtak. He was the only son of father Taklha and the youngest of 10 siblings.

Jigme Guri's Impending Sentence: Arrest Warrant Surfaces

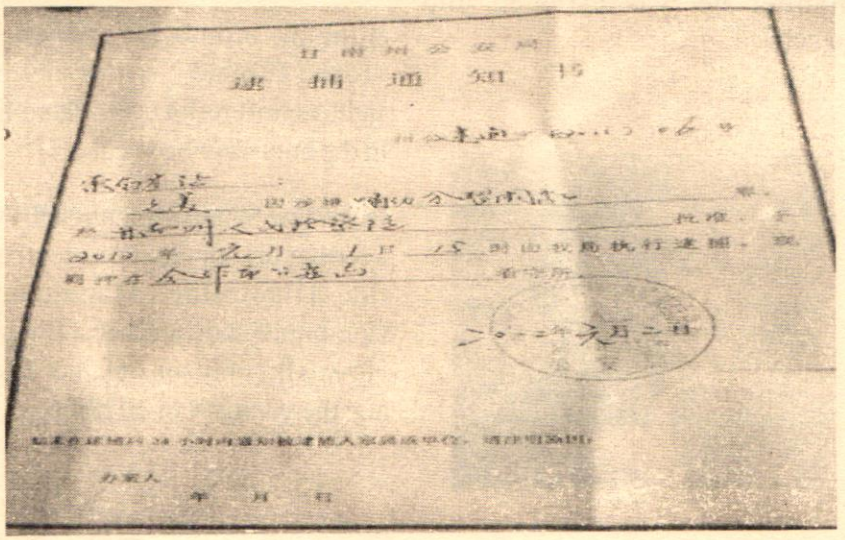
Jigme Gyatso, also known as Jigme Guri, the intrepid monk from Labrang Monastery who exposed Chinese brutality to the outside world might be sentenced soon, according to information received by TCHRD.

It is learnt that on 1 January 2012 at around 3 pm (Tibet Time), the Kanlho Tibetan Autonomous Prefecture issued a procuratorate-approved arrest warrant for Jigme. The warrant states that Jigme is charged with engaging in activities aimed at splitting the country. The warrant (written in Chinese) further notes that Jigme is currently held in the Public Security Bureau detention Centre in Tsoe (Chinese: Hezuo) city.

Under the Chinese law, once the procuratoracy organs approve a case and issue arrest warrant, the person accused will most likely be charged and sentenced.

Monk Jigme was arrested in the evening of 20 August 2011 by around 40 police officers of the Public Security Bureau from a hotel called 'Z-hong Yan' in Tsoe city, Kanlho Prefecture. Police officers raided his room and seized around 30 portraits of the Dalai Lama, two computer systems and two laptops.

The arrest warrant is the only information about Jigme Guri that TCHRD has received since his arrest on 20 August 2011.



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One More Teenage Self-immolation in Ngaba

On 13 February at about 2.30 pm (Tibet Time), 19-year-old Lobsang Gyatso set himself on fire at the main street of Ngaba town shouting slogans of protest against the Chinese government.

Immediately, officers from the People's Armed Police and Public Security Bureau arrived on the scene and extinguished the fire. Sources said the police officers continued beating the burnt monk as they took him away.

Lobsang Gyatso's current condition and whereabouts remain unknown.

A monk of Kirti Monastery, Lobsang Gyatso belongs to the Badzri house in Naktsangma village of Cha Township, Ngaba County. Born to father Badzri and mother Pekar, he is the eldest of their five children.

Two other unidentified Tibetan youths on the scene were severely beaten by police officers, according to eyewitnesses. One of them managed to escape with the help of the public, but the other, who was bleeding profusely from the head and arm, was taken away by police.

Following the incident, additional security personnel were deployed in Ngaba. Extra checkpoints have been set up in the area and local people are subjected to random searches, reported the sources.

Ten of 27 Journalists Jailed in China are Tibetans

As the Chinese authorities continue to ban access to journalists attempting to report on the situation inside Tibet, a global annual census on imprisoned journalists conducted by a leading international NGO promoting press freedom reveals that 10 out of 27 known journalists imprisoned in China are Tibetans. Six are Uyghurs.

The Committee to Protect Journalists (CPJ) in its December 2011 Prison Census on China said that Tibetans and Uyghurs form the bulk of journalists jailed in China, adding this unfortunate trend dates back to the widespread 2008 and 2009 protests in Tibet and East Turkestan (Chinese: Xinjiang) respectively.

The ten imprisoned Tibetan journalists are documentary filmmaker Dhondup Wangchen (sentenced to 6 years since December 28, 2009, detained on 26 March 2008); Kunchok Tsephel Gopey Tsang, online writer for Tibetan cultural issues website, Chomei (15 years since November 2009, detained on 26 February, 2009); Kunga Tsayang aka Gangyi, political essayist, photographer and environmental activist (5 years since November 2010, detained on 17 March 2009); Tashi Rabten, writer /publisher of Shar Dungri magazine (4 years since 2 June 2011, detained on 6 April 2010); Dokru Tsultrim, the twice-detained monk writer for Khawai Tsesok journal (formal charges undisclosed); Jolep Dawa, writer and editor of Durab Kyi Nga magazine (3 years since October 2011, detained on 1 October 2010); Choepa Lugyal aka Meycheh, freelance writer for *Shar Dungri* magazine (formal charges and wherabouts are unknown, detained on 19 October 2011).

The writer and editor Jangtse Donkho aka Nyen and his fellow writer for *Shar Dungri* magazine Buddha were detained since June-July 2010. Both were sentenced to 4 years imprisonment subjected to hard labor since October 2010 while another writer for Shar Dungri, Kalsang Jinpa aka Garmi who was arrested along with Nyen and Buddha was sentenced to 3 years in October 2010. In January 2011, the three were imprisoned subjected to hard labor in Mianyang jail near Chengdu, capital of Sichuan Province.

In light of extreme restrictions and censorship laws placed on any information related to Tibet as "state secrets", the number that this survey throws up may not be the complete picture. There might be more unknown and unreported cases of rights violations and power abuses on the part of the Chinese government. John Kamm of Dui Hua Foundation had said the current number could be inconclusive.

Dechen Pemba, editor *of High Peaks Pure Earth* reported on 1 February 2012 that some very popular privately-run Tibetan language blogs had gone offline. According to Pemba, the offline message on 1 February on the blogsite Rangdrol.net said, "for the sake of life, we are mourning and crying." But attempts by TCHRD to access the site on 10 February met with a warning/error message.

Likewise on 10 February when TCHRD tried to reach the blog section of website AmdoTibet, a curt offline notice in Tibetan said the blog was unavailable from 1 February to end of March 2012. But the 1 February notice on the blog, according to Pemba, said, "Due to some of the blog users not publishing in accordance with the goal of this site, the blog has temporarily been shut down, we hope that blog users will have understanding!"

These are just few of the examples of many other Tibetan websites that are shut down frequently by the Chinese authorities to block information and opinions inconvenient to the Chinese government. This state-supported practice to gag Tibetan voice, by arresting and imprisoning their collective spokespersons, steadily contribute toward silencing the conscience of a people.

Heightened restrictions imposed on Tibetans

After gunning down unarmed Tibetan protesters in Drango, Serta, and Dzamtang counties, the Chinese government has announced further restrictions on Tibetans living in Tibet Autonomous Region (TAR) and other Tibetan autonomous areas in Qinghai, Gansu, Yunnan, and Sichuan provinces.

Beginning 1 March 2012, those who enter Tibet are required to carry their government-issued identity cards (in Chinese: *shen fen zheng*), reported the Chinese government-owned website ChinaTibetNews.com today quoting Qi Zhala, the Communist Party Secretary of Lhasa City.

Qi Zhala said this move was aimed at ''establishing and improving coordination among the four provinces [Qinghai, Gansu, Yunnan and Sichuan]", according to the report. On an inspection tour around Lhasa on 29 January 2012, Lhasa Party chief Qi told the police officers that they should strive to realize the goal of ''no big incidents, no medium incidents and no small incidents to occur" and to ''strike hard at all the separatists." Qi also stressed on stepping up security and increasing the number of police officials along national roads and ''key monasteries."

Latest information suggests that restrictions have now been expanded to Tibetans visiting or living in Beijing. Sources say Beijing branch of Public Security Bureau has issued a notice asking owners of hotels and steam-bath houses in Beijing to be more attentive to the presence of Tibetan clients. Hotel employees in Beijing are required to check the identities of Tibetans staying there and to immediately inform the police station.

Restrictions are exceptionally severe in Lhasa, Serta, Drango, and Dzamtang, where a spate of peaceful Tibetan protests occurred in the past months. Tibetans in Lhasa say they are stopped every four or five steps on the way with security officers demanding to see their ID cards. Security forces in Lhasa have noticeably increased in recent days and are on 24-hour duty keeping strict surveillance on local Tibetans. Many who are not from Lhasa have been forced to leave. Chinese soldiers are said to be entering all hotels verifying the identities of Tibetan lodgers.

In Lhasa, Tibetans who had visited the Kalachakra Prayers in India in December 2011 are also being interrogated and their backgrounds investigated.

In this intensified security climate, police officers are allowed to make sudden visits to Tibetan homes, they carry out arbitrary search in these homes, question random individuals. Cases of arbitrary arrests are also reported by some sources, however, details are still not available on the exact number and identities of those arrested.

China Confirms Teenage Tibetan Nun's Death

A Tibetan nun from Mamae Nunnery, also known as Dechen Choekhorling Nunnery, has set herself on fire at around 6 pm on 11 February 2012 at Ngaba (Chinese:Aba) County in Sichuan Province.

Tenzin Choedon, aged 18, shouted protest slogans against the Chinese government before setting herself alight at an intersection near a bridge located below her nunnery.

The Chinese-government owned news agency *Xinhua* on 13 February confirmed the death of nun Tenzin Choedon after her self-immolation protest in Ngaba (Chinese: Aba) County on 11 February 2012.

The *Xinhua* report said the Tibetan nun self-immolated at a place 5 kms away from Ngaba County. It further said she died on the way to hospital.

The report identified the nun as 19-year old Tenzin Choedon, born to father Lopey and mother Tsepo in the Kyegyamtsang household at Reruwa village in ''Jialuo" Township, Ngaba County.

As a child, Tenzin attended primary school for three years before becoming a nun at Mamae Nunnery.

Some sources say the nunnery is under siege, surrounded on all sides by security forces although there is no information on the situation inside the nunnery.

This is the second self-immolation protest to occur at Mamae Nunnery. On 17 October 2011, Tenzin Wangmo, a nun from the same nunnery burnt herself to death in protest.

Chinese Paper Reports 2 Shooting Deaths in Drango

A Chinese government-owned newspaper has reported that the security forces shot dead two Tibetan brothers on 9 February 2012 in Drango (Chinese: Luhuo) County, Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture.

The brothers' death by gunshots was extensively reported earlier by exile Tibetan sources. However, the 11 February 2012 report in the *Ganzi Daily News* is the first confirmation of the case.

The report said Tibetan monk Yeshe Rigsal, aged 40 and his wounded brother Yeshe Samdrub, aged 38 were shot dead by the security forces.

The official *Ganzi Daily News* said at around 8 am (Tibet Time) on 9 February 2012, the Chinese security forces surrounded and cornered the two brothers and another unidentified Tibetan, who were hiding in the nearby hills in a nomadic area. The security forces shot Yeshe Rigsel and Yeshe Samdrup following which both died on the spot, the report said. The third unidentified Tibetan was arrested.

The two brothers were in hiding, fearing arrest after participating in a protest against Chinese government policies on 23 January 2012 in Drango County. The elder brother Yeshe Rigsal was among those Tibetans who had sustained gunshot wounds when Chinese security forces opened fire at protesters during the Drango protest.

TCHRD had earlier reported that 36 known Tibetans got injured with one Tibetan dying of gunshot wounds in the Drango protest.

TCHRD Activities:

On 18 February 2012, Tsering Tsomo, Executive Director of TCHRD, briefed a group of journalism students from the Indian Institute of Mass Communication in New Delhi about the current Human Rights Situation in Tibet.

On 27 February 2012, Tsering Tsomo, spoke to a group of high school students from Manasquan high school in New Jersey, USA. She talked about the situation of human rights in Tibet and also answered questions raised by the students.

TCHRD Post Vacancy Announcement:

The Tibetan Centre for Human Rights and Democracy (TCHRD) is looking for a Researcher in English section to work at its office in Dharamsala, Himachal Pradesh, India. The Centre invites highly motivated and dedicated applicants with good research, writing and analytical skills.

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

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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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Self-immolation Shadow over China's Two Sessions

Three Tibetans, a 32-yr-old widowed mother of four and two teenagers, died of self-immolation in separate incidents as China convened its annual sessions of National People's Congress (NPC) and Chinese People's Political Consultative Conference (CPPCC).

On 5 March 2012, the day the fifth session of 11th NPC opened, 18-yr-old Dorjee set himself on fire at around 6.30 pm (Tibet Time) near a government office in Cha (Chinese: Jia) Township, Ngaba (Chinese: Aba) County, Ngaba Tibetan Autonomous Prefecture in Sichuan Province. Dorjee's flaming body was seen walking towards the office building as he shouted protest slogans against the Chinese government, according to sources. He died on the spot. Security officers later took away the body despite opposition from the local Tibetans.

On 4 March 2012, on the eve of the NPC session, a 32-yr-old widowed mother of four died after setting herself alight at around 6.30 am (Tibet Time) in front of a police station outside the main gate of Kirti Monastery. Rinchen, whose youngest child is a few-month-old baby and the eldest is 13, demanded the return of His Holiness the Dalai Lama and the restoration of freedom in Tibet. Monks took possession of her burnt body and took it inside the monastery.

On 3 March 2012, the day the Fifth Session of 11th CPPCC opened, a 19-yr-old Tibetan student self-immolated at a vegetable market in Machu (Chinese: Maqu) town, Kanlho (Chinese: Gannan) Tibetan Autonomous Prefecture) in Gansu Province. Sources say Tsering Kyi was stoned by Chinese vendors while still in flames which almost provoked a massive clash between the

Tibetans and the Chinese stone-throwers. According to sources, the local police have refused to release Tsering's body to her family unless the family agrees that Tsering's self-immolation death was motivated by personal problems rather than political grievances. *Xinhua*, China's state-owned news agency on 7 March echoed the same contention that Tsering's death was caused by 'depression'.

(Above picture: Tsering Kyi)

To date, continued repression and absence of any recourse to justice have driven 26 Tibetans to self-immolate in protests in Tibet. It is appalling that the Chinese government has consistently reacted with force and violence to stop the self-immolations. Treating it, in a myopic way, as just a law and order issue, the Chinese government has sent security officers particularly the People's Armed Police (PAP) and Public Security Bureau (PSB) to crush the protests, be it firing unarmed protesters or kicking and beating bodies in flames with spiked batons.

The fact that not a single local official was sent to hear the grievances of the Tibetan self-immolators and other protesters has deeply hurt Tibetan sentiments and corroded the last remaining faith in the government, if any. This situation is in stark contrast to developments in the Chinese fishing village of Wukan in Guangdong province. Sustained protests by Wukan villagers against official land grabs eventually resulted in the expulsion of village officials and the successful election of the protests leaders in their place. These glaring discriminatory practices are just one aspect of the resentment and repression Tibetans feel and experience under Chinese rule.

By blaming the Dalai Lama and 'hostile foreign forces' for the situation in Tibet, the Chinese government has so far stonewalled any initiative to listen and address the grievances of the Tibetans. To date, the Chinese government has failed to furnish any evidence to prove this imagined collusion of forces outside and inside Tibet.

The language of violence in Chinese response to Tibetan self-immolation protests is alarming. Chen Quanguo, the Communist Party chief of Tibet Autonomous Region (TAR) said in February 2012 that TAR officials are preparing for 'war against secessionist sabotage'. In his address to the ongoing NPC session, Chinese premier Wen Jiabao stressed the enhancement of Chinese military's ability to win 'local wars' triggering speculations that he was alluding to rigorously enforce domestic stability.

Even as Tibetans set themselves afire, the Chinese authorities continued to introduce new measures, such as 'Nine Must Haves'[i] and 'The Six Ones'[ii] to tighten control over Tibetan monastic population. The former program complements the regressive 'patriotic re-education' campaigns and the latter effectively allow government cadres to spy on monks and nuns based on six-point directives. Over 20,000 government cadres grouped under various 'work teams' have been tasked to 're-educate ' Tibetans and document their personal details. This program, set to last for 2-3 years, has cadres visiting every village and town located even in the remotest of places in Tibet.

One of the most disturbing developments in Tibet has been

the legalization of human rights violations. Repressive official measures such as Party's interference in Tibetan reincarnations have been cloaked in a veneer of legalistic sheen. Under the so-called 'law with Chinese characteristics', the authorities have continued to justify the frequent crackdowns and arbitrary practices all the while making excuses to avoid resolving the issue of Tibet.

TCHRD urges the Chinese government to peacefully address the deep-rooted grievances of the Tibetan people. Official Chinese representatives should talk with Tibetans and not only identify the real causes behind these protests but also make an honest effort to resolve them.

The Centre also appeals to the United Nations Human Rights Council to immediately send a fact-finding mission to Tibet and assess the situation on ground.

TCHRD makes urgent request to the international community, both governmental and non-governmental bodies, to pressure the government of People's Republic of China to respect Tibetan people's life and dignity, their fundamental rights and freedoms, not only on paper but also in practice.

Endnotes:

[i]In December 2011, authorities in Tibet introduced the "Nine Must-Haves" policy. The policy requires every Tibetan monastery, school, community center and household to display portraits of Mao Zedong, Deng Xiaoping, Jiang Zemin and Hu Jintao; a Chinese national flag; and a road leading to the facilities so it is easier for forces from outside to visit. The policy also demands these entities to have a supply of water; a source of electricity; radio and television sets, which shows official channels such as CCTV and Xizang TV; access to movies; a library; and propaganda newspapers such as the People's Daily and Tibet Daily.

[ii] 'The Six Ones' are:
1. Make one friend. Each temple management official should try to be soulmates with one or several monks/nuns to understand their difficulties in life and what's going on in their mind

2. Visit one family. Each temple management official to visit the families of one or more monks/nuns to understand what's going on in their homes.
3. Solve one problem. To solve the most urgent, real problem facing the family of any monk/nun so as to make them feel the warmth of the party and government

4. Build one file. Establish a file for every monk/nun to document in a detailed fashion their personal and family situation. This will aid in preparedness, understanding and management.

5. Keep clear one communication channel. Steady communications should be maintained between temple management officials and the families of monks/nuns through telephone, letters and house visits, so as to educate them to love the nation and love the religion, as well as to obey the law.

6. Develop one mechanism. To build temple management committees (with full-time officials) that temple management officials, monks/nuns and families are jointly responsible for. This is to develop a mechanism for building harmonious model temples.

12

Chinese Government Cadres Take Over Tibetan Monasteries

A number of Tibetan monasteries in Nagchu (Chinese: Naqu) Prefecture's Diru County in Tibet Autonomous Region (TAR) have been forced to hand over the entire administration and management of the monasteries to groups of cadres sent by the Chinese government.

Around the end of February 2012, the 'work teams' with over five members each visited Taklung Monastery and Choelung Monastery and held meetings. At these meetings, the officials decided to transfer all rights and authority of the monasteries to the Chinese government, sources told TCHRD.

The 'work teams' also documented details of the monasteries' assets including all antique pieces and ordered the monastery officials not to make any transaction without official approval.

These monasteries were privately-built and –run by the local monks. Many older monks had worked in the past raising money for the revival of the monasteries.

Monks Protest

The 'work teams' also organized 'patriotic re-education' sessions provoking some monks to boldly ask the officials whether the government's public avowal of granting religious freedom was contradictory to forced 're-education' sessions, according to sources.

Fed up with relentless 'patriotic re-education' classes and constant questionings over whether they or someone they knew had links with Tibetans living in exile or if there were any former monks of the monasteries now living in India, the monks voluntarily decided to leave the monastery after the forced takeover of their monasteries by the Chinese government.

Tibetans March to Township Office

At the township government office in Markhug village, the work team officials later issued an order stipulating a one-month period for the monks to 'realize their mistakes' and return to their monasteries failing which the officials would use other methods.

This order was issued after mass verbal petitionings by local Tibetans who had marched to the township office and urged the 'work teams' stationed there to let the monks return to avoid possible closure of monasteries. The Tibetans said they feared there wouldn't be any monks left to conduct religious rites and rituals intrinsically important to the practice of their faith. Many feared without the monks, even the dead could not be cremated with necessary rites and rituals.

Monasteries Closed After Mass Boycott

Monasteries such as Bekar, Drong-na, Rabten, and Roggyen had to be closed down after monks staged mass boycott leaving the monasteries empty. In these monasteries, government officials held many 're-education' sessions and attempted to hoist Chinese national flags.

Meanwhile, the local officials have ordered heads of 'neighborhood committees' to monitor goings-on in every neighborhood in the county. Under this order, no family can shelter monks or monks who had left their monasteries in protest. And if a family gets information on such monks, they are required to inform the officials.

Tibetan Official Sacked

The village head of Layok village in Diru County, Mr Soegyam, a Tibetan, was fired after he refused to carry out the order of forcing monks to return, according to sources. Mr Soegyam told the officials that the monks did not want to live under constant suffering and surveillance.

According to information received by TCHRD, over 13 officials in Tibet have been sacked since December 2011 for not strictly enforcing the new security guidelines in Tibet. On 1 December 2011, the TAR government issued an 18-point regulation that provides directives for handling and managing those cadres who fail to maintain 'stability' in Tibet. The heart of the regulation states that cadres who fail to strictly enforce the new security guidelines will face instant demotion followed by prosecution and eventual punishment.

At a meeting in Layok village, the local Tibetans again challenged the 'work team' officials complaining about the absence of any monks to carry out religious rituals following the closure of monasteries in the area. The officials in turn asked the Tibetans to handover the ritual money so that they, the officials, could perform the rituals.

Following the meeting which witnessed heated exchanges between the Tibetans and the officials, a group of Tibetans later approached the township office and left a dead body with Chinese Yuan 3,000 so the officials could observe the rituals for the dead person.

There is no information about the current situation in the area as phone lines are not working, sources informed TCHRD.

Teenage Tibetan Monk Self-immolates on Protest Anniversary

On 10 March 2012, which is also the 53rd anniversary of 1959 Tibetan National Uprising Day, a teenage Tibetan monk from Kirti Monastery set himself on fire in protest against the Chinese government at around 5 pm (Tibet Time) in Ngaba (Chinese: Aba) County, Ngaba Tibetan Autonomous Prefecture, Sichuan Province.

Gyepe, an 18-yr-old monk, self-immolated behind a Chinese military camp and died on the spot. The military camp was the first one established by the Chinese army when they invaded Tibet in 1949.

A group of army personnel took possession of Gyepe's body. Sources say local Tibetans requested the army personnel to hand-over the body to the deceased's family.

A day after Gyepe's death, the Chinese army allowed five relatives of the deceased to take part in the cremation. Gyepe was cremated at around 10 pm (Tibet Time) on March 11.

Gyepe was born in Soru Division, Choejema Township, Ngaba County. His father died a few years ago. Gyepe became a monk at a young age. He is survived by his two brothers who are also monks.

Tibetan NGO Worker Sentenced to Life in 2008 Surfaces in Lhasa Hospital

Wangdue (picture below), a Tibetan NGO activist, who was sentenced to life in 2008 during the widespread protests in Tibet, was recently seen in an army hospital in Lhasa.

Around the end of February 2012, eyewitnesses saw Wangdue in a solitary room in the hospital guarded by three police officers. One of his hands was apparently broken as it was encased in a sling and he had one side of his head shaven, said eyewitnesses, adding these injuries point to the beatings Wangdue must have suffered in prison.

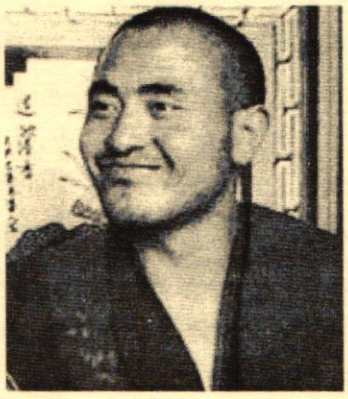
The police officers monitoring Wangdue's treatment at the army hospital kept strict watch over Wangdue's movements and no one was allowed to meet him. However, around 20 February 2012, some of his family members were allowed to visit him in the hospital.

Under the Chinese law, a prisoner has the right for his sentence term to be fixed or reduced if he demonstrates 'good behavior' during the first 2-year period in prison. As of now, there is no information on Wangdue's exact years of sentence.

Once a popular HIV/AIDS activist, Wangdue was arbitrarily detained by the Lhasa City Public Security Bureau (PSB) officials from his home on 14 March 2008 in Lhasa. He was later sentenced to life and was transferred to Chushul prison near Lhasa.

Wangdue worked with a foreign NGO organizing HIV/AIDS awareness program in Lhasa City and worked to create HIV/AIDS awareness in various brothels around Lhasa city, in schools in neighboring counties and towns, and organized talk series in various nightclubs in the city. The NGO also published and printed numerous education booklets, posters and pamphlets on HIV/AIDS awareness in Tibetan and Chinese language for free distribution to educate the general public on the disease.

A Tibetan Monk Self-immolates on Uprising Anniversary



A Tibetan monk has self-immolated in protest on 14 March 2012, on the 2008 Uprising Anniversary, at around 10.30 a.m (Tibet Time) at Rongbo Gonchen Monastery in Rebkong (in Chinese: Tongren) County, Malho (in Chinese: Hongnan) Tibetan Autonomous Prefecture, Qinghai Province.

Jamyang Palden, around 34-yr-old, lighted himself on the Rongpo Gonchen Monastery's prayer hall ground called Dolma Ground, sources told TCHRD.

There were not many Tibetans at the scene. The few prostrating nearby extinguished the fire with the help of carpets used for ritual prostration. The local officials of the Religious Affairs office and Public Security Bureau reached the spot and took burnt Jamyang to the local hospital.
After the Tibetans appealed to the local authorities to hand over Jamyang, the authorities relented and allowed Jamyang to be taken to his monastery.

Immediately after the self-immolation, Tibetans in the locality gathered at the Dolma Ground, and recited prayers in solidarity with Jamyang.

However, the Chinese security officials forcefully dispersed the Tibetan gathering at around 3.30 in the afternoon (Tibet Time), our sources said.

It is reported that Jamyang's medical condition is serious.

Jamyang Palden was born in Gyabo-Dhong-nye village in Rebkong.

Self-immolation Protests Continue: Tibetan Monk Dies of Burns

On 19 March 2012, Lobsang Tsultrim succumbed to burn injuries at Barkham (Chinese: Ma'erkang), capital of Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan Province. In the evening of the same day, the authorities cremated Lobsang's body at a nearby cremation ground in Barkham. Only his ashes were given to his family.

Lobsang Tsultrim, a 20-yr-old monk of Kirti Monastery, self-immolated on 16 March 2012 at around 5 pm (Tibet Time), shouting protest slogans against the Chinese government, in the county town of Ngaba County, sources told TCHRD.

Engulfed in flames, Lobsang walked up the main road of the town when he saw armed security officers coming towards him. He then turned back and ran down the road, according to sources. The security officers then knocked him to the ground. They extinguished the flames and threw him into a police vehicle. Even as security officers held him down, Lobsang raised his arms and continued to shout slogans, said sources.

Lobsang Tsultrim was the eldest of his parents' (father Yeshe and mother Tsedron) four children. He was born in the Yeshe Tsang household at Soruma village in Choejema Township, Ngaba County. He became a monk at the age of 8 at Kirti Monastery and studied at the monastery's 'Buddhist Youth Academy'. After the closure of the academy in 2003, he joined the monastery's Tantric college.

On the same day that Lobsang Tsultrim died, monks at the Kirti Monastery held prayer ceremony for the deceased.

Sources say Lobsang was a cousin of Norbu Damdul, a 19 yr-old former monk at the Kirti Monastery, who self-immolated on 15 October 2011 and later died on 5 January 2012.

After Lobsang Tsultrim's self-immolation, for three days local shops and restaurants owned by Tibetans remained closed as a sign of mourning and solidarity.

In the aftermath of the incident, armed police presence at the main gate of the monastery has been increased. Additional police checkpoints have been set up on all the roads leading to Ngaba County town, in an unusually heavy security presence, presumably aimed at preventing protests on the first anniversary of Phuntsok Jarutsang's self-immolation protest in 2011.

Four Tibetan Environmental Activists Arrested in Tawu

Four Tibetan environmental activists, all members of the locally-founded Tawu Environmental Protection Association, were arrested in mid-February 2012 by the local Public Security Bureau (PSB) officers at Tawu (Chinese: Luohuo) County in Kardze (Chinese Ganzi) Autonomous Prefecture, Sichuan Province, sources told TCHRD.

Lumbu from Chagya village, Dakpa from Khucha village, Dawa from Yulo village, and an unidentified Tibetan man from Loru village were arrested and questioned by PSB officials.

The Tawu Environmental Protection Association was founded informally in 2011 by local Tibetans hailing from various villages in Tawu County. The group initiated various activities to protect the environment by protesting against rampant mining, deforestation, and smuggling of wildlife products. In some cases, local Tibetans had fined Chinese fishermen for fishing in sacred rivers. The association has 50 members representing many villages in Tawu. All the members are well-educated with considerable standing and respect in the local community.

Sources said Tawu County is under heightened security surveillance with four armored vehicles patrolling day and night in the area. The People's Armed Police officers make frequent patrols on foot in Tibetan neighborhoods forcibly dispersing any Tibetan gatherings of more than three or four people.

Tawu County has witnessed frequent protests and self-immolations against the Chinese government in recent years. In the aftermath of the 23 January 2012 shooting of unarmed Tibetan protesters by security forces in Drango County, busloads of Tawu Tibetans left for Drango to help the injured Tibetans. Sources say security officers are now questioning these Tibetans suspecting them of their role in the Drango unrest.

Tibetan Farmer Dies of Self-immolation Protest in Rebkong

A Tibetan farmer has set himself on fire in protest against the Chinese government in Rebkong (Chinese: Tongren) County in the Malho (Chinese: Huangnan) Tibetan Autonomous Prefecture.

Sonam Dhargye, aged 43, burnt himself to death at an intersection near the vegetable market in Rongpo town. The incident occurred on 17 March 2012 at around 9 am (Tibet Time).

Following the self-immolation, local Tibetans - both monastic and lay - gathered in large numbers at Dolma Ground, the compound used for holding prayers at the monastery, and held mass prayers. Students and other Tibetans from neighboring villages are believed to have joined the prayer ceremony.

Sonam Dhargye was born in Sharlang village in Nyentuhu Township where he was a farmer. He was married to Dolkar Tso and they have two sons and a daughter.

On 14 March 2012, Jamyang Palden, a 34-yr-old monk, lighted himself in protest at the Rongpo Gonchen Monastery's Dolma Ground.

Another Self-immolation Death in Ngaba

A Tibetan monk has died after setting himself on fire on 29 March 2012 at around 7.10 pm (Tibet Time) in the main street of Cha Township, Ngaba (Chinese: Aba) County, Ngaba Tibetan Autonomous Region, Sichuan Province.

The 20-yr-old monk, Lobsang Sherab, shouted slogans against the Chinese government while in flames and died on the spot, according to sources. The local Tibetans tried to take possession of the body for cremation but the security officers and armed police arrived at the scene and took away the body. The officers ignored repeated pleas to hand over the body to the deceased family.

Sources also said that the area came under security clampdown following the self-immolation. Around 300 government officials "of undisclosed position/rank" are stationed at Kirti Monastery. Armed police and special police forces are patrolling the streets in Ngaba.

Sherab was born to the Penpa Tsang household in Raruwa village, Cha (Chinese: Jia) Township in Ngaba County. He is survived by his parents and three siblings.

Sherab became a monk at the age of nine at the Ganden Tenpeling Monastery in Raruwa village. In October 2011, he joined Kirti Monastery for further studies, but he returned home on 26 March 2012.

At present, there are around 31 monks at the Ganden Tenpeling Monastery.

Bora Monastery Under Siege After Protests, Monks Arrested

Forty Tibetan monks from Bora Monastery were arrested on 21 March 2012 by Chinese security officers after about 112 monks took out a protest march against the Chinese government on 19 March 2012, according to information received by TCHRD.

The arrests occurred at around 2 am (Tibet Time) on 21 March 2012 when security officers from the local township office entered the monastery and arrested 40 monks. Sources said security officers had cut power and phone lines before entering the monastery in the wee hours to arrest the monks.

Hours later, news spread among other monks at the monastery about the night time arrests provoking a large gathering of monks who called for the immediate release of fellow monks. Sources said the monks told security officials that holding fellow monks in detention would make matters worse and urged for their immediate release. But Bora Monastery monks were unable to exit the monastery compounds due to ongoing siege.

The local security officials finally released all 40 monks on 21 March 2012 at around 11 am (Tibet Time). Their release was meditated by Gyal Khenpo, the former abbot of Labrang Tashikyil Monastery who travelled to Bora and negotiated with the local officials.

The released monks and others who participated in the protest march were required to make personal statements that they have made a 'mistake' which they will not repeat in future.

On 19 March, at around 12 pm (Tibet Time) the monks marched from the monastery to the local township office carrying portraits of His Holiness the Dalai Lama and Tibetan flags and calling for human rights, religious freedom, and language rights in Tibet.

According to sources, all monks at Bora Monastery had been warned that the protests they staged on 19 March was 'illegal' and strict measures would be followed in future.

The local officials have demanded that the monks turn in the portraits of His Holiness the Dalai Lama and Tibetans flags which were prominently featured during the protest march.

Four days after the protest march on 19 March 2012, the Chinese security officers have arrested four known monks from Bora Monastery.

On 23 March, security officers entered Bora Monastery at around 12 pm (Tibet Time) and arrested four monks, according to sources. Those arrested are: Sangyal Gyatso (aged 30), Kelsang Lodoe (aged 23), Sonam (aged 20), and Tashi Gyatso (aged 22). It is not immediately known where they are detained and under what circumstances.

Bora Monastery is located in Sangchu (Chinese: Xiahe Xian) County in Kanlho (Chinese: Gannan) Tibetan Autonomous Prefecture in Gansu Province.

The monastery is now under siege with security officers keeping a strict watch over the monastery.

China Sentences Eleven Tibetans for Protests

Eleven Tibetans who participated in peaceful protest marches in January 2012 in Drango (Chinese: Luhuo/ Chaggo) and Sertha (Chinese: Seda) have been sentenced to three to 13 years in prison.

Reporting on the heavy prison terms, the official Chinese government news agency *Xinhua* on 22 March 2012 said the Tibetans were sentenced for 'inciting social disorder' and destroying public properties.

The 23 and 24 January 2012 protests in Drango and Serta counties were brutally suppressed by security officers who fired upon hundreds of unarmed protesters. At least four known Tibetans died and many got injured in the firing in Drango. In Sertha, two known Tibetans died, many were injured and an unknown number were arrested.

The county court at Drango sentenced seven Tibetans to 10 to 13 years imprisonment in addition to imposing fines. Our sources identified those sentenced as Peldor, Dugyal Nyima, Jhipey, Gyaltho, Gyalrong Tsetan, Tsering Dhargyal and Sherab Rongpo.

In Sertha, the county court sentenced four Tibetans – Tseyang, Khechung, Tsering and Lenchung – to three to seven years in prison for 'obstructing government activities'.

The dates on which the 11 Tibetans were arrested are not known.
The Tibetans in Drango and Sertha had staged peaceful protest marches against repressive official policies. Unsurprisingly, by labeling these legitimate forms of protests as 'anti-government, vandalism, and violence', the Chinese government has criminalized all peaceful ways of expressing ones opinions and thoughts.

Twelve Known Tibetans Missing After Drango Crackdown

Twelve known Tibetans have 'disappeared' after their arrests by the Chinese security officers in the aftermath of the bloody January 2012 crackdown on Tibetan protests at Drango County in Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province.

These arrests were made days after security officers fired on hundreds of unarmed Tibetan protesters outside the local Public Security Bureau (PSB) office on 23 January 2012 in Drango County. Two known Tibetans, Norpa Yonten (aged 48) and an unidentified son of Loyak Tsang household from Likhogma village, died on the spot while 36 known Tibetans sustained serious injuries in the police shooting. Some of the injured were shot in the arms, legs, and some still had bullets lodged in their stomach. TCHRD is still trying to obtain information on the current condition of those injured in the firing.

In the arrests that followed the violent clampdown of Tibetan protests, security officers fanned in and around the nomadic region of Drango looking for those who took part in the protests. Some Tibetans injured in the police firing had taken shelter in the nearby mountains, too afraid to seek medical treatment for fear of arrest.

On 9 February 2012, Chinese security officers visited Tibetan homes in the nomadic villages of Topolung, Gathag and Gyekong-gang and conducted random house-searches. On the same day the brothers, Yeshi Rigsel (aged 40) and Yeshi Samdrup (aged 42), were shot dead at their winter home. Another brother, Yonten Sangpo, was seriously injured after a bullet hit his neck. Despite the injury, he was taken to the county office of Public Security Bureau (PSB) where he was subjected to severe beatings. Sources said he was briefly seen coughing up blood after the beatings.

The two brothers' death by gunshots was reported in the Chinese government-owned *Ganzi Daily News*.

But the official Chinese daily did not report the injuries sustained by Sanglha, mother of Rigsel and Samdrup, and five minor children in their household. Sanglha (aged 70) was shot in her left arm, which was amputated later in a hospital. The injured children were also treated at the hospital.

Three of the five minor children injured in the shooting melee were daughters of Yonten Sangpo. The other two were adopted daughters of the family. The family's pet, a Tibetan Mastiff, died in the shooting.

Garab Nyima (aged 71), father of the deceased brothers, escaped unhurt as he was not present at the time of the shooting. However, he is now in a hospital after suffering a heart attack.

Namdol, wife of deceased Yeshi Samdup, and her four minor children escaped the shooting by hiding in a corner of the house. Sources said security officers made forced entry into the house by breaking the door. They searched the house, yanking up mattresses, and taking away Chinese Yuan 6200 and a Buddha statue. Security officers also set on fire a motorcycle owned by the family.

Yeshi Rigsel was born in 1972 in Norpa village of Drango County. He became a monk at Drango Monastery at a young age. In 1996, he spent seven years studying Tibetan Buddhism at Drepung Loseling Monastery in south India. On his return, he began working at Drango Monastery. On the first day of Chinese New Year on 23 January 2012, he joined the protest march of local monks and lay Tibetans and got one of his hands injured in the shooting. On 9 February, he was shot dead at his home by security officers.

Yeshi Samdup was born in 1970 in Norpa village. He attended primary school for six years and was a nomad by profession. On 9 February, he was shot dead by security officers at his home.

On the same day, Tsering Gyaltsen (aged 40), a monk at Drango Monastery was severely beaten by the security officers before his arrest.

On an unknown date in February 2012, some high-ranking monastic officials of Drango Monastery were arrested at an Internet café in Tridu (Chinese: Chengdu) city. Their condition and whereabouts remain unknown.

Brief Profiles of 'Missing Tibetans:

1. Tulku Losang Tenzin (aged about 40) was born in Pemegang village. He was recognized as a reincarnated lama at Gochen Monastery. He initiated and oversaw numerous projects for the renovation and expansion of the monastery. He was arrested in February 2012 in Tridu city.

2. Geshe Tsewang Namgyal was born in 1970 in Chuwar village in Drango County. He attended the local primary school and was proficient in both Tibetan and Chinese language. In 1987, he joined Drepung Loseling Monastery in south India to study Buddhism, English, Hindi and Tibetan. In 1994, he continued his education at Institute of Buddhist Dialectics in north India graduating with a Master's degree in the Rimey tradition. In 2011, he returned to Tibet and joined as a teacher at Drango Monastery. He was arrested in Tridu city.

3. Shonu was born in 1969 in Garwa village in Drango County. In 1987, he joined Drepung Loseling Monastery in south India to study Buddhism. He returned and began working at Drango Monastery. He was arrested soon after the 23 January 2012 protests in Drango.

The fact that heavy sentences were meted out to 11 Tibetans in less than two months after the protests shows the way in which proper judicial procedure has likely been hijacked.

4. Thinlay (aged 42) was born in Bathag village in Drango. He attended primary school before becoming a monk at Drango Monastery. A few years before, he was appointed the manager at the monastery. He was arrested in Tridu city.

5. Tashi Topgyal aka Dralha (aged 31) was born in Gonsar village in Drango. He attended primary and middle school in the county. In 2000, he became a monk at Drango Monastery. He was a student at the monastery for five years before becoming the monastery's accountant.

6. Tsering Gyaltsen (aged about 40) was born in Norpa village in Drango. At a young age, he became a monk at Drango Monastery. On 9 February 2012, he was severely beaten and arrested by PSB officers. His current status remains unknown.

7. Yonten Sangpo (aged 32) was born in the nomadic village of Norpa in Drango County. He attended primary school before joining his family occupation as a nomad. On 9 February 2012, he was shot in his neck and was taken to local PSB office where he was subjected to severe beatings. His two brothers died and his mother lost her arm in the shooting.

8. Gyaltsen (aged 32), a farmer, was born in Yunyiwa village in Drango County. He was arrested soon after the 23 January 2012 protests in Drango County.

9. Khyendor (aged 23), a nomad, was born in Norpa village in Drango County. He was arrested soon after the 23 January 2012 protests in Drango County.

10. Shergyam was born in 1959 in Norpa village. He was a nomad and a leader of the local nomad community. He was arrested soon after the 23 January 2012 protests in Drango County.

11. Gyalkyap was born in 1985 in Norpa village. He attended the local primary school and later earned his living as a nomad. He was arrested soon after the 23 January Drango protest.

12. Peldor, born in 1977, was a nomad in Norpa village. He was arrested soon after the 23 January 2012 protests in Drango County.

'Disappeared' Abbot Sentenced to 2 Years' Imprisonment

Khenpo Gyewala, a highly- revered abbot and respected scholar at Gyegyel Zogchen Monastery, has been sentenced to two years' imprisonment after 20 days of incommunicado detention in police custody.

Khenpo went 'missing' on 8 March 2012 in Zatoe (Chinese: Zaduo) county in Yulshul (Chinese: Yushu) Tibetan Autonomous Prefecture, Qinghai Province.

Sources tell TCHRD a relative of Khenpo was called on 28 March 2012 to Zatoe county Public Security Bureau (PSB) office. The relative, whose identity could not be established immediately, was allowed to speak on phone with Khenpo Gyewala for three minutes.

Before talking on phone to Khenpo, the relative was warned by officers not to share information about Khenpo's sister who died on 15 March after falling unconscious in the county PSB office.

During the three-minute phone call, Khenpo told his relative to look after Monsel School, the school he founded to counter growing illiteracy among local Tibetans. Khenpo also said he underwent 'enormous hardships' during his detention but after the sentencing, he did not face any special problems. But Khenpo could not name the place where he is imprisoned although sources suspect the prison is located far away from Tibetan areas.

Khenpo Gyewala went 'disappeared' along with 13 others 'missing' in the evening of 8 March 2012, according to sources. Local Tibetans believe that Khenpo was likely arrested by the local Public Security Bureau (PSB) officers during a night time raid.

Khenpo founded the Monsel School which offers classes in Tibetan language and grammar, Buddhism and cultural values every winter when government schools in the area closed for vacation. The school had some 800 students in attendance; mostly local children in the nomadic area and children of newly resettled Tibetan nomads in Zatoe County. Khenpo was also a teacher at Monsel.

Religious Festival Banned

Khenpo ran into problems with the local authorities after the government officials issued an order banning the holding of Dechen Shingdrup, a famed local religious festival presided over by all the major religious personalities in the area. On 9 February 2012, the day Khenpo had planned to organize the festival, about 1,000 Monsel students and local Tibetans staged a protest march from Zatoe town to the local PSB office situated on the other side of the valley. They protested against the sudden ban on the religious festival. It is not clear whether anyone was detained during the protests.

Sources said the practice of holding Dechen Shingdrup religious festival began three years ago in Zatoe County and in the past, local authorities had granted permission for holding the festival.

Abbot Detained

On 10 February 2012, local security officials detained Khenpo and some unspecified number of teachers at the PSB office. They were released later in

the evening after about 800 students approached the PSB office and demanded their release. Sources said the local authorities were apprehensive of the student protests getting out of hand and released Khenpo and fellow teachers.

After his release, Khenpo was ordered not to move anywhere without the knowledge and approval of the authorities. Similar restrictions were placed on the movement and activities of the students and teachers.

Abbot's Sister Dies

On 15 March 2012, Khenpo's sister, identified as Boyang, died in a hospital where she was brought after she fell unconscious in the county PSB office. Boyang (aged 41) had approached the PSB office a number of times enquiring and urging the officials to disclose information about her brother. On few occasions, she was accompanied by relatives and local Tibetans to the PSB office.

However, the PSB office repeatedly refused to provide any information forcing the sister to shout at the officials. Boyang's death appears to be linked directly to the emotional shock she suffered after she failed a number of times to obtain any information from the PSB office regarding her brother's whereabouts.

13 Tibetans Detained

About 13 known Tibetans, who had worked closely with Khenpo, also arrested in separate incidents over several weeks. Among them are Apho (aged 47), a monk at Tashi Lhabug Monastery; Tsering Dhundup (aged 32), a former county government official; and Rhagpa, a teacher at Monsel School. The identities of the others could not be established immediately.

On 25 March 2012, all 13 were reportedly released.

Twin Self-immolation in Ngaba, Protesters Beaten

Two Tibetan monks have set themselves on fire on 30 March 2012 at around 12.30 pm (Tibet Time) at Barkham (Chinese: Ma'erkang) County, the capital of Ngaba (Chinese: Aba) Tibetan Autonomous Prefecture (TAP) in Sichuan Province.

Tenpa Dhargyal (aged 22) and Chime Palden (aged 20), both monks at Gyalrong Tsodun Kirti Monastery in Barkham County, set themselves alight as they shouted slogans against the Chinese government.

Sources told TCHRD that the two were alive when they were taken to the nearby Ngaba Prefecture Hospital by the security officers. Some monks of Tsodun Kirti Monastery rushed to the scene of the self-immolation in three vehicles. But they were stopped on the way by the police who made them to return to their monastery.

Later in the night, at around 9 pm (Tibet Time), over 100 local Tibetans gathered outside the hospital entrance and appealed the officers to hand over the monks or at least allow them to see the monks. But security officers started beating the Tibetans, many of whom got injured and were arrested indiscriminately. However, the locals continued to request admission and at around midnight, a few were allowed to come in groups of two at a time to see Tenpa and Chime from a distance.

Sources said Chime Palden succumbed to his burns and was cremated on 31 March, at around 5 am (Tibet Time). Only some of his ashes were given to his monastery. The monks of the monastery then performed religious rites and rituals for the deceased.

Tenpa Dhargyal is reportedly in a very critical condition in the hospital.

Both monks were born in Khorlachang village, Barkham County, Gyalrong Tsodun Township, Ngaba TAP, Sichuan Province.

Tenpa Dhargyal belongs to the Leko Tsang household and is the youngest of his parents' four children. He was a monk at Kirti Monastery (in Ngaba) from 2003 to 2009. Since 2009, he had been studying at Tsodun Monastery.

Chime Palden was born in Yesti Tsang household. In 2009, he had studied at Kirti Monastery for a few months. In 2010, on his way to Lhasa, police officers found on his cell phone a picture of His Holiness the Dalai Lama, a Tibetan Flag and the 'Unity' song by Tibetan singer Sherten for which he was detained in Lhasa for about a month.

Tsodun Kirti Monastery has around 300 monks and is 82 kms away from Barkham County.

Khenpo Gyewala (aged 44) was born to parents Khortse and Pekar in 1970 in Zatoe. He became a monk at a young age at Gyegyel Zogchen Monastery. Khenpo was the abbot and teacher at the Dialectics School of the monastery. He is also a highly respected scholar who had studied for many years at Larung Gar Buddhist Institute in Serta (Chinese: Seda) County, Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province.

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

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17 Years and Counting: Disappearance of Panchen Lama

Today, 25 April 2012, is the 23rd birthday of the 11th Panchen Lama Gedhun Choekyi Nyima, one of the most important spiritual leaders of Tibet, who disappeared into the custody of the Chinese government 17 years ago

On 14 May 1995, His Holiness the 14th Dalai Lama announced the then six-year-old Gedhun Choekyi Nyima as the incarnation of the 10th Panchen Lama. Three days later, on 17 May 1995, the Chinese government secretly abducted the six-year-old boy and his parents who remain 'disappeared' to this day. There is no confirmed information on their well-being or if they are still alive.

Even after 17 years, no one - save the Chinese government - can confirm with reliable accuracy the current whereabouts and condition of the 11th Panchen Lama and his parents. Despite repeated interventions from the representatives of the United Nations Human Rights Council, UN Working Group on Enforced and Involuntary Disappearance, and other governmental and non-governmental organizations calling on China to disclose information on the Panchen Lama, the Chinese government has so far refused to share any detailed information that could shed important light on the Panchen Lama's current state. In its standard response, the Chinese government continues to maintain that Gedhun Choekyi Nyima and his family are in perfect health and that they do not wish to be disturbed.

On 18 October 2009, Zhu Weiqun, the Vice-Minister of the United Front Work Department of the Chinese Communist Party alleged in an interview with a German reporter that the Dalai Lama had destroyed the historical and religious rituals of the reincarnation system and so his recognition of Gedhun Choekyi Nyima was illegal and invalid. Zhu also said, "As for the child recognized [by the Dalai Lama], he is our child, a Tibetan child and our citizen. So we will provide facilities to ensure his healthy growth."

The reporter then asked, "Where is this healthy growth of the boy recognized by the Dalai Lama happening? In Tibet? Will the Tibetan devotees recognize the [Chinese government] approved Panchen Lama?

Zhu replied, "The Dalai Lama's illegally recognized child is of course growing up healthy in China. He will grow into a useful man to China and to the Tibetan people."

Gedhun Choekyi Nyima is now 23 years old and must have grown into a healthy young man, as Zhu Weiqun claims. According to the Chinese law, anyone

Tibetan Singer Arrested in Yushu

A well-known Tibetan singer has been arrested for singing political songs by the local police officers of Dhomda village, Trindu (Chinese: Chengdu) County, Jyekundo (Chinese: Yushu) Tibetan Autonomous Prefecture, Qinghai Province.

On 19 April 2012, Tibetan singer Lo Lo was arrested and taken away by the local police officers. A few months earlier, 29-yr-old Lo Lo had released an album titled "Raise the Tibetan Flag, Children of the Snow land".

The album contained 14 songs with lyrics calling for Tibet's independence, unity of the Tibetan people and the return of His Holiness the Dalai Lama to Tibet.

A portion of the title song's lyrics goes like:

"To secure the legacy of Tibetan independence

To resist the Chinese Communist forces

Through the true Middle path

Children of the snow land, raise the Tibetan flag

To promote the snow-white patriotism

To regain the complete independence of the true nature [of the Tibetan struggle]

Children of the snow land, raise the Tibetan flag

In order for our savior to return and for the reunification of Tibetans in and outside Tibet

Is possible only through sacrificing one's lives

The snow-lion(ed) flag

Is the national flag of the Tibetan people

Children of the snow land, raise the Tibetan flag

To account for the loss of lives of Tibetan heroes

Children of the snow land, raise the Tibetan flag".

There is no information on his whereabouts and conditions.

(contd. from page 1)

who are 18 years old and above are considered adults, capable of making their own decisions, responsible for their own lives. For many years, the Chinese government has claimed that Gedhun Choekyi Nyima is in "protective custody" of the Chinese authorities. Now that the boy is an adult, the Chinese government, in the true spirit of the law it drafted, should allow Gedhun Choekyi Nyima to exercise his right to self-determination and let him make his own decisions.

Ten years after the completion of his six-year prison sentence in May 2001, the fate of Chadrel Jampa Thrinley Rinpoche, the former abbot of Tashi Lhunpo Monastery and the head of the Search Party to identify the reincarnation of the 10th Panchen Lama remains unknown.

Chadrel Rinpoche was arrested on 14 May 1995, the day His Holiness the Dalai Lama announced the reincarnation of the 10th Panchen Lama. After being detained incommunicado for two years, on 21 April 1997, the Intermediate Court of Shigatse Prefecture sentenced Rinpoche to six years' imprisonment and three years' deprivation of political rights on charges of "plotting to split the country" and "leaking state secrets" during his search for the 11thPanchen Lama.

There is no information on Chadrel Rinpoche except for an unconfirmed report in November 2011 that said Chadrel Rinpoche had died of poisoning. The Chinese government continues to maintain a deafening silence on Chadrel Rinpoche's whereabouts and current condition.

On the occasion of Panchen Lama's 23rd birthday, TCHRD would like to offer our gratitude to individuals, organizations and governments who have worked tirelessly and offered their steadfast support for the release of the 11th Panchen Lama.

The Centre urges the Chinese government to respect and implement the rights and freedoms enshrined in the Universal Declaration of Human Rights if it wishes to be seen as a responsible, civilized world power.

The Chinese government should go beyond mere words on the condition and whereabouts of the 11th Panchen Lama and provide concrete, tangible evidence to back up its claims.

Holding the Panchen Lama and his family members incommunicado for years is a serious crime that violates multiple human rights enshrined in major international human rights instruments.

Tibetan School Forcibly Closed, Teachers Arrested

The government authorities in Kardze (Chinese: Ganzi) County have forcibly closed a locally-founded Tibetan school that had offered classes in Tibetan language and culture for the last 20 years at Khadrok village in Rongpo Tsa Lema Township in Kardze County, Kardze Tibetan Autonomous Prefecture, Sichuan Province.

Sources told TCHRD that the Khadrok Jamtse RoktenSchool was closed on 2 April 2012 and the Kardze County Public Security Bureau officers arrested the school's director, Nyendak and a teacher, Yama Tsering.

Both were arrested from the school and taken to an undisclosed location. Nyendak (aged 51) had worked as the director of the school for over 20 years while Yama Tsering (aged 36) joined the school as an English teacher in 2005 and since then had worked as a teacher without taking any pay.

Sources said Yama Tsering's resourcefulness in getting foreign sponsors had enabled the school to renovate its classrooms, hostel, and staff quarters.

Both are residents of Khadrok village. Sources said the security officers interrogated the family members of Nyendak and Yama Tsering after the arrests.

The families of the two teachers were denied access to see the detainees. The charges for the two teacher's arrests and their whereabouts are unknown.

After the closure of the school, the parents in the area were instructed to send their children, who are above 7 years of age, to government schools in the township.

The security officers had also issued warnings against any attempts to reopen the school.

The Khadrok Jamtse Rokten School was founded in 1989 with full approval from the Kardze County authorities, according to our sources. The school curriculum put special emphasis on speaking pure Tibetan among the students.

Arrests, Beatings Reported in Kardze after Official Attempts to Close Local Organization

On 14 April 2012, around 300 Kardze (Chinese: Ganzi) County police officers and People's Armed Police visited the nomadic village of Da-thama (also known as Da-yul), and ordered the closure of an organization called "*Da-yul Thundin Tsogpa*" (English: Da-yul's Unity Association) in Kardze County, Kardze Tibetan Autonomous Prefecture, Sichuan Province.

Da-yul Thundin Tsogpa is an organization set up in 2008 by around 13 villages of Da-thama village, with representatives from all 13 villages.

The organization works to help resolve disputes between the local Tibetans and to build unity among the Tibetans in the 13 villages.

The officers suspicious that the *Da-yul Thundin Tsogpa* had organized political activities called the association "illegal".

According to our sources, the officers arrested Dhontoh, the head of the association along with at least 250 local Tibetans.

The local Tibetans protested and expressed their disagreement against such actions by the government. Immediately, the county police officers and the People's Armed Police started beating the Tibetans. More than 10 Tibetans were injured and hospitalized, according to sources. Among them, seven have been identified as Kyachen, Gyaltsen, Kyatse, Choepa, Soerin, Kyatho and Kyaree.

The next day, on 15 April, over 2000 Tibetans gathered and continued to protest, demanding the release of those Tibetans arrested on 14 April 2012.

Most of the Tibetans arrested the day earlier were released but 33 still remain detained. Following the incident, the Chinese authorities blocked all means of communication of the area, making it difficult to get more information on the situation inside Kardze County.

Tibetan Protester Caught on Camera Sentenced

The Chinese authorities have sentenced a Tibetan man to a prison term of three years and 6 months after he was caught on camera protesting in Ngaba (Chinese: Aba) County in Ngaba and Qiang Autonomous Prefecture.

Tsering Tashi, aged 33, hailing from Rongba household in Adhue Thawa village was sentenced in January 2012.

Tsering Tashi took part in peaceful protests that rocked Ngaba following the 16 March 2011 self-immolation of Phunstok Jarutsang. It appears that he was caught on camera by the security officials who routinely film Tibetan protests.

China Rewards 'Harmonious' Monasteries, 'Patriotic' Monks, Nuns

The Chinese government has conferred awards on 'harmonious' monasteries and 'patriotic' monks and nuns at a ceremony held on 19 April 2012 in Lhasa, Tibet Autonomous Region (TAR).

Reporting on the award ceremony presided over by TAR Party Secretary Chen Quanguo, the Chinese government-owned website, *ChinaTibetnews.com* said the recipients of the first award ceremony for the harmonious model monasteries and law-abiding, patriotic and advanced monks include 59 monasteries and nunneries, 58 Monastery Management Committees (MMCs), 6,773 monks and nuns, and 200 'outstanding cadres' posted in monasteries in recognition of their good work.

The report said the 'law-abiding advanced monks and nuns' of the Harmonious Model Monasteries shall be awarded with government subsidies. These subsidies include free pension, medical insurance and an annual free health check up.

Addressing the ceremony, TAR Party Secretary Chen Quanguo said monks and nuns should 'effectively recognize the politics of the Dalai Clique's reactionary, religious hypocrisy, deceptive means' and separate themselves from separatist activities by 'draw[ing] a line with the Dalai Clique' and not participating in separatist activities to 'disrupt social order'.

Since October 2011, the 'work teams' instituted by the Chinese government have organized relentless 'patriotic re-education' sessions in various Tibetan monasteries and nunneries in the TAR. This increased repression on Tibetan Buddhist institutions are accompanied by new coercive programs such as the Nine-Must-Haves and The Six Ones, and rewarding Harmonious Model Monastery and law-abiding, patriotic and advanced monks and nuns.

The work teams have also taken over the complete authority and management of the monasteries from the monks. Monks and nuns are punished and arrested for not complying with the work teams and this has resulted in the closure of many monasteries. To escape the psychologically-intrusive and spiritually-revolting re-education sessions, many monks have left their monasteries, hiding and taking shelter in nearby forests and hills.

The newly established Monastery Management Committee (MMC), an unelected committee made up of Communist Party cadres, now manages important monastic affairs replacing the power and authority of the erstwhile Democratic Management Committees (DMCs). A Communist Party cell is embedded in every MMC. This move is aimed at keeping a check on the activities of the monasteries and to bar any political activities. The setting up of MMCs has enabled the Chinese authorities to keep a tighter surveillance and control over Tibetan monasteries.

Intrusive, coercive programs like the Six Ones and Nine-Must-Haves are now being implemented with alarming regularity in Tibet. All major monasteries in Tibet now have police stations in their compounds.

At Drepung, Gaden and Sera, Tibet's three biggest monasteries, People's Armed Police camps called the Armed Police Fire Brigade are also being constructed.

Tibetan monasteries and nunneries are now required to hang portraits of Chinese Communist leaders and the Chinese national flags in their inner compounds. Refusal to comply with these directives have resulted in the arrests of monks and nuns, closure of monasteries and even caused the death of some monks.

In the beginning of April 2012, an elderly monk of Denchokor Monastery, Jomda (Chinese: Jiangda) County, Chamdo (Chinese: Qamdo) TAR, died of heart attack after the Chinese government work teams forcibly hung portraits of Chinese leaders and Chinese flags in the monastery. The unidentified elderly monk's death was directly caused by the anger and shock he underwent during the portrait-hanging session. Many monks have left Denchokor Monastery which now remains vacant.

Similar coercive programs were implemented in February 2012 in Diru (Chinese: Biru) County, in Nagchu (Chinese: Naqu) Prefecture, TAR. Twenty of the around 22 monasteries and nunneries in Diru have been closed after the monks staged mass boycotts following the re-education sessions.

In March 2012, monks at Lhundhing Monastery in Ngamring (Chinese: Angren) County, Dachu Township, Shigatse (Chinese: Rikaze) Prefecture, TAR protested against attempts to hoist Chinese flags, complaining that such practices were politics and not related to religion, which led to arrest of five monks and the eventual hoisting of Chinese flags at the monastery.

Tibetans Beaten, Arrested for Protesting Official Corruption

About 100 Tibetans were injured after they were beaten by security personnel from People's Armed Police (PAP) for protesting against the local government's move to reward and honor two corrupt officials in Adhue village in the upper part of Ngaba (Chinese: Aba) County in Ngaba and Qiang Autonomous Prefecture in Sichuan Province.

The incident occurred at around 2 pm on 14 April 2012 in which some Tibetans like Lopon Kyab were seriously injured and had to be hospitalized in the Ngaba County hospital. The identities of others could not be established immediately.

On 14 April 2012, a group of officials from Ngaba County came and spoke in praise of the two officials who were in fact suspected by local Tibetans of embezzling funds meant for building houses for the local people. The officials also announced that the two officials would be rewarded for their 'good work'.

At this, the local Tibetans expressed their strong disapproval and began protesting. Immediately, about 10 truckloads of armed police, who were accompanying the officials, started beating the crowd. The armed police had accompanied the officials to Adhue village perhaps in anticipation of protests from the local Tibetans. The armed police were not visible at the beginning of the talk by the officials, but they materialized as soon as the protests started.

Sources say around 15 to 20 people were arrested, out of which three have been identified as Tenzin Tsering, Tsenor and Tsamchen of Tsosum village. There is no information on their whereabouts and their medical condition.

After 2008, a site known as "Omaylue" collectively owned by all sections of Adhue community was appropriated by the government ostensibly for building an old age home. Omaylue was usually used for communal prayer meetings, to stage public Buddhist teachings by visiting lamas, and for annual community festivals and picnics. There was resistance among local Tibetans against the appropriation of Omaylue for government projects.

Later, a huge army camp instead of the old people's home was built at the site and it is currently occupied by soldiers and armed police.

In the vicinity of Omaylue, the government built rows of small houses like those being built all over Tibet, ostensibly to aid the people in the name of state assistance. However, at the end of 2011, the government announced that the houses had cost Yuan 80,000, and that the state would pay Yuan 70,000. Each household were required to pay the remaining Yuan 10,000 plus interest. But the local Tibetans complainted that they had been given the housing as an aid and no demand for money had been made in the beginning, so they were unable to meet one now. Since then many Tibetans have been prosecuted by the county and township authorities, said sources. When these houses were built, the two officers were suspected of embezzling funds.

Two Young Tibetans Die After Self-immolation in Ngaba

Two young Tibetans who self-immolated in protest on 19 April 2012 have passed away.

Choepak Kyab and Sonam, both in their 20's, set themselves on fire in protest against the Chinese government near a local government office in Barma Township, Dzamthang (Chinese: Rangtang) County, Ngaba (Chinese: Aba) Tibetan and Qiang Prefecture in Sichuan Province.

They died a few hours later.

Security officers and armed police were immediately deployed, but the local Tibetans managed to prevent them from taking Choepak Kyab and Sonam.

The local Tibetans then took the bodies to Dzamthang Monastery where hundreds of monks gathered to perform prayers for the deceased.

Choepak and Sonam both belonged to nomadic families and were related, according to sources.

Tibetan Singer Sentenced for Patriotic Songs

Around 20 March 2012, a Tibetan singer was sentenced to two years imprisonment for singing songs calling for Tibetan unity and freedom by the Nangchen(Chinese: Nangqian) County court in Jyekundo (Chinese:Yushu) Tibetan Autonomous Prefecture, Qinghai Province.

Ugyen Tenzin (aged 25) was detained in February 2012 after releasing an album containing songs of praise in honour of the Dalai Lama, Karmapa and Lobsang Sangay, the Kalon Tripa of exile Tibetan administration. Ugyen was charged with singing political songs.

In 2008, Ugyen Tenzin was detained for a year for protesting against Chinese mining operations in Nangchen County, sources said. He also encouraged the local Tibetans to protect the environment and stop mining in the area.

Ugyen Tenzin's family was not allowed to visit him. Details of his whereabouts and condition are not immediately known. The exact charges made against him are also unclear.

The local authorities have now launched a manhunt for the lyricist of Ugyen's songs, according to sources.

In another instance, two Tibetans were sentenced for raising slogans on 8 March 2012. The two, identified as Woegoe and Yonten Phuntsok, were sentenced to three years and two years term respectively by the local court of Nangchen County.

Tibetan Monk Self-immolator Passes Away

The Tibetan monk who self-immolated along waith another on 30 March 2012 in Barkham (Chinese: Maerkang) County passed away.

Tenpa Dhargyal and Chime Palden, both monks at Tsodun Kirti Monastery in Ngaba Prefecture, set themselves on fire at Barkham County, the capital of Ngaba Tibetan Autonomous Prefecture (TAP), Sichuan Province.

Twenty-two years old Tenpa Dhargyal passed away on 7 April 2012 at around 9:30 am (Tibet Time) at a hospital in Ngaba area, sources said.

Chime Palden (aged21) reportedly died on 31 March, the day after the self-immolation. He was cremated immediately, at around 5 am.

Ignoring the request to hand over Tenpa's body to his family and the monastery, the Chinese authorities cremated the body at around 1 pm (Tibet Time). His ashes were handed over to the monastery at around 4 pm. When his ashes were carried to Tsodun Kirti Monastery to perform the last rites and rituals for the deceased, officers of the People's Armed Police followed in three large vehicles.

Both monks were from Khorlachang village, Barkham County, Gyalrong Tsodun Township in Ngaba TAP, Sichuan Province.

Monk Official of Drango Monastery Arrested

A learned Tibetan monk who is also a high-ranking official at Drango Monastery has been arrested by police officers from the Sichuan Province Public Security Bureau.

Geshe Tenzin Pelsang of Drango Monastery was arrested on 2 April 2012 from his monastery in Drango (Chinese: Luhou) County, Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province. Geshe Pelsang was arrested on suspicion that he acted as ringleader of the protests that rocked Drango on 23 January 2012.

The location of Geshe Pelsang's detention and his medical condition are not known.

Before his arrest, Geshe Pelsang was the *chanzoe* or an administrative staff at Drango Monastery. Geshe Tenzin Pelsang, also known as Tengah, was born in 1965 in Norpa village, Drango County.

As a child, Geshe Pelsang attended the local primary school and learnt Tibetan and Chinese languages. Later he became a monk and studied Tibetan Buddhism.

In 1986, he joined the Drepung Loseling Monastery in south India to study Buddhism. In 2009, he graduated with a Geshe degree (Doctorate Degree in Tibetan Buddhism) and returned to Tibet. He re-joined Drango Monastery and began serving the monastery in various capacities, most recently as the monastery's *chanzoe*.

China Launches 'Strike Hard' Campaign in Tibetan Areas

The Chinese authorities in Kanlho (Chinese: Gannan) Tibetan Autonomous Prefecture have issued a public notice 'encouraging' the general public to secretly report to the police any 'illegal' activities aimed at harming 'social stability' and 'national unity'.

This public notice, written in Tibetan and Chinese languages, was issued on 9 March 2012, a politically sensitive month for the Chinese authorities in Tibet. The notice, issued in all eight counties of Kanlho Prefecture, is prominently displayed in the streets, on the walls and even on the tree trunks. Kanlho Prefecture has witnessed continued Tibetan protests against the Chinese government. There is not a single county in Kanlho that has not witnessed a demonstration or protest march since 2008. Even Tibetan schoolchildren rose up in protest. In 2008, 12 known Tibetans were shot dead by the security officers for participating in peaceful protests. In recent months, a Tibetan schoolgirl, Tsering Kyi died of self-immolation protest in Machu (Chinese: Maqu) county. Other cases of arbitrary practices and official abuse of power are common in Tibetan areas in Kanlho.

The notice emphasizes 'striking hard' on 'illegal' activities. The Tibetan words for Strike Hard are 'Dungdek Dakpo' or 'Dungdek Tsenon'. The 'Strike Hard' campaign, also known as Yanda in Chinese, was first launched in China in 1983 to crack down on crimes such as gun and gang crime, telecom fraud, human trafficking, robbery, prostitution, gambling and drugs, etc. But in Tibet, the campaign is used for political purposes to forewarn Tibetans from taking part in any of protests and demonstrations during politically-sensitive months. Human rights activists have said that many human rights violations in Tibet occur during the implementation of the Strike Hard campaigns.

In Tibet Autonomous Region, the Strike Hard campaigns are launched on seasonal basis such as 'Winter Strike Hard' and 'Summer Strike Hard' that would last for two months. Under this campaign, security presence increases considerably with random raids conducted on residential and commercial complexes including private homes, hotels, bars, cafes, etc. Many get rounded up on mere suspicion in such raids. Arbitrary arrest, detention, interrogation and torture, dismissal from jobs and expulsion from religious institutions are common consequences of the Strike Hard campaign.

The official practice of paying money to the public to get information is not new. In the aftermath of widespread protests in 2008, the authorities in Lhasa and Kardze Prefecture openly announced a reward of Yuan 20,000 to anyone who provided information on those Tibetans who took part in protests.

The phrase 'beating, smashing, looting and burning' was first used by the Chinese authorities to label Tibetans who participated in the demonstrations in Lhasa in 1989. In 2008, this phrase was used ad nauseum by the Chinese authorities to describe the Tibetans who took part in 14 March 2008 protest in Lhasa. But the official propaganda behind this phrase was exposed by the Beijing-based think-tank called Gongmeng or Open Constitution Initiative in a daring investigative report in 2009.

Below is a translation of the Notification:

Notification of Kanlho Public Security Bureau Encouraging the Masses of Kanlho Prefecture to Expose and Report on Anyone Committing Illegal Activities Harming Social Stability

To maintain Kanlho's social and political stability, speed up and promote the building of a "harmonious Kanlho", create a favorable economic and investment environment, prevent and strike hard on illegal and criminal acts that endanger social stability, to encourage the broad masses to actively expose the criminals, by reporting to PSB, which has been authorized by the relevant stability maintenance authority to issue the following notice:

I. The Public Security organs will strike hard on anyone engaging in the following acts, which seriously harm national security and disrupt social stability, undermine national unity:

1) Instigating inter-ethnic relations, creating unrest between nationalities, engaging in ethnic separatism and destroying national unity.

2) Inciting and advocating the public to split the nation by means of speeches, writings, drawings and films, etc. are acts that threaten social order and social stability.

3) Participating in and promoting illegal organizations or giving guidance and donations to such organizations are acts that endanger national security and harm social stability.

4) Fabricating and disseminating rumors on social networking sites, distributing harmful information through internet and phone, are illegal acts that harm social stability.

5) Devising plans to engage in illegal activities of "beating, smashing, looting, burning" and other violent means to disrupt social order and public security

II. The broad masses of the people should actively take action, and actively provide clues for the public security organs to expose these criminal acts. Anyone who reports such criminal activities to public security organs shall be provided personal protection and their identities will be kept confidential as well as rewarded a minimum of Yuan 5,000.

III. This directive will be implemented from the day of the announcement.

To report, contact 0941-6696271, 66962723

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

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Tibetan Mother of Three Dies after Self-immolation

Three days after the twin self-immolation in Lhasa, a Tibetan woman died after setting herself on fire in Dzamthang (Chinese: Rangtang) County, Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture in Sichuan Province.

On 30 May 2012, Rikyo, a mother of three, set herself on fire at around 3 pm (Tibet Time) near Jonang Monastery in Dzamthang County.

Rikyo, aged 33, was cremated on the same day at around 11 pm (Tibet Time) near Jonang Monastery. Sources said the cremation was attended by thousands of Tibetans including monks who held prayers until early next morning.

Rikyo is survived by her husband Namgtong, three children, and her parents, Chuklo and Rinlha.

Since the beginning of this year, 25 Tibetans have self-immolated in Tibet within a span of five months, out of which 21 died.

Since February 2012, in Dzamthang County, four Tibetans have burnt themselves to death in protest against the Chinese government.

Rikyo became the sixth Tibetan woman to self-immolate in protest.

China Confirms Twin Self-immolation in Lhasa

Two Tibetans set themselves on fire in the afternoon of 27 May 2012 in Lhasa, the capital city of Tibet Autonomous Region (TAR).

The latest self-immolations, the first to occur in Lhasa and the second in TAR, were confirmed on 28 May by *Xinhua*, the official Chinese news agency.

The *Xinhua* report said two Tibetans set themselves on fire at 2:16 p.m on 27 May 2012 at Barkhor (Chinese: Pargor) Street in the heart of Lhasa.

Xinhua identified the two Tibetans as Dargye, from Ngaba (Chinese: Aba) County in Sichuan Province, and Tobgye Tseten (in Tibetan: Dorjee Tseten), from Labrang (Chinese: Xiahe) County in Gansu Province.

The report did not specify their ages although exile Tibetan sources reported the two to be 19 and 25 years old. Some exile Tibetan sources also said that Dargye was a former monk at Kirti Monastery, but the *Xinhua* report simply said they were "Tibetan men".

Sources said soon after the incident attempts to make phone calls to Lhasa proved unsuccessful. However, some sources say phone lines were working the next day and reported that the site of immolations

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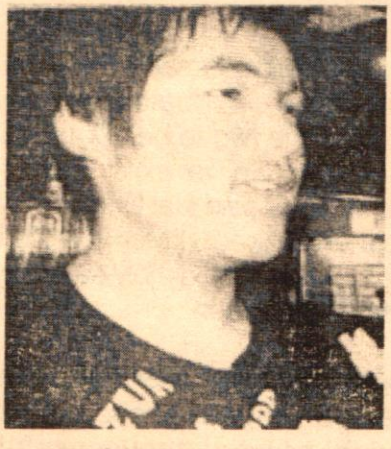
Official Chinese Notification Bans Tibetan Participation in Religious Activities

The Chinese authorities in Tibet Autonomous Region (TAR) have issued a notification banning members of the Party, cadres, government officials and even students from participating in religious activities such as the Saka Dawa, which is one of the most important sacred months for Buddhist devotees.

The notification, issued by the TAR Committee for Discipline Inspection and Supervision Department, stated that participation in religious activities and rituals by Party members, cadres, and students amounts to "serious violations of political discipline and stability work" and severe punishment will be meted out accordingly, reported the official *Tibet Daily* newspaper on 24 May 2012.

- the Jokhang Temple - has been completely cordoned off. Moreover, security officers have blocked access to the Jokhang area and movement of Tibetan pilgrims and foreigners alike is heavily restricted.



Dorjee Tseten

The official notice made special mention of 'some Party members and cadres particularly some retired personnel who still believe in religion, participate in religious activities, and illegally cross the border to attend religious teachings by the Dalai Lama', saying such behavior shows that their political stand is not strong, and the pendulum of their 'understanding of the struggle against separatist activities is not stable swinging openly towards the Dalai Lama'.

It also ordered the strengthening of supervision and inspection work 'to uphold and enforce political discipline, [to] strictly and quickly investigate the behavior of party members and cadres who follow the Dalai Lama clique to undermine national unity, and endanger the unity of the motherland,' adding that such offense would be 'dealt with severely according to law.'

The notification pointed out the 'struggle against separatism', the 'relationship between national security and national unity', and 'stability in border areas' as major political issues for the government.

Any 'dereliction of duty' toward stability maintenance work will be investigated and 'severely punished' with the responsibility lying chiefly lie with the 'main leadership of the unit under who the party members and cadres failed 'to actively perform their duties to educate and guide families and those around them to not participate in the "Saka Dawa" religious activities', the report quoted the notification.

The notification warned that no matter how much credit any officer or party member had earned so far or how high one's position is, the failure to ensure stability would lead to immediate firing after which the case will be referred to the Discipline Inspection and Supervision department and the Organizational and Personnel Departments for investigation. It also said that information regarding such cases will be released in major news media in the region.

The notice said forces of instability inside and outside Tibet has further increased the pressure on the government's anti-stability work especially during large-scale religious festivals such as Saka Dawa when many pilgrims visit Tibet and the tourism in Tibet is at its peak.

The TAR Committee Discipline and Inspection Department also called for the strengthening of supervision and inspection work in regards to the implementation of an 18-point regulation introduced in February 2012. Citing the new rules, the circular directed the party members and cadres particularly the special cadres deployed in towns and villages as well as staff of the Monastery Management Committees to quickly respond and immediately tackle the problem.

To ensure and maintain the 'Party's purity and stability work in implementing stability-maintenance measures', the

notification directed the police stations to quickly respond to emergency situations by 'focusing on prevention and control of key positions, all localities and units of the internal security work, leading cadres at all levels' and to strictly implement stability maintenance work.

Since the beginning of this year, 19 officials in Tibet, both of Tibetan and Chinese descent, have either been demoted or fired for failing to implement stability maintenance work, according to our sources.

A lot of emphasis is put on maintaining stability, which translates into widespread crackdown on the rights and interests of the Tibetan people not only in TAR but also in Tibetan areas of Kham and Amdo incorporated into Chinese provinces.

Of particular concern is the fate of thousands of Tibetans who last year attended the Kalachakra teachings given by the Dalai Lama in India. On their return home to Tibet, hundreds of Tibetan pilgrims were arrested at the border and taken to political education sessions for months. The current notice apparently warns these pilgrims for 'illegally crossing the border to attend the Dalai Lama's teachings,' and warned of further review of their cases.

Farming Boycott Continues in Ngaba Village Against Detention of Fellow Villagers

Tibetan residents of Adhue Thawa village in Ngaba (Chinese: Aba) County have refused to farm their fields in protest against the continued detention of fellow villagers, who had, on 14 April 2012, protested against official moves to publicly honour two corrupt officials.

On 1 May 2012, about 200 Tibetan women, from different villages of Ngaba County including Adhue village and Gyade Tsosum village, marched to the Ngaba County government office to appeal for the release of Tibetans arrested on 14 April 2012 at Adhue village in Ngaba Tibetan and Qiang Autonomous Prefecture in Sichuan Province. But security officers from the County People's Armed Police (PAP) and Public Security Bureau (PSB) stopped the women marchers at Tsamring village, by which time the marchers had walked 7 kms, and were not allowed to proceed further. The standoff almost led to a big clash between the security officers and the Tibetans as security officers called in extra reinforcements from the County PAP.

It was only after the intervention by the heads and respected lamas of Adhue Monastery that the tense standoff was resolved. The Tibetan lamas, owing to their mediation skills and influence among local Tibetans, peacefully effected the resolution. The Tibetan marchers dispersed after the lamas requested them to leave.

Following the march, the local Tibetans (from various villages in Ngaba County) decided not to farm their fields or to collect the expensive medicinal herbs, Yartsa Gunbu (cordyceps sinensis) this cultivating season as a sign of solidarity with the Tibetans who self-immolated, to express their pain and disapproval of the crackdown on Tibetan protesters in Adhue village, and their continued detention in official custody.

On 14 April 2012, many Tibetans were beaten and arrested for protesting official corruption by security officers. A large number of Tibetans had to be hospitalized although most of them have now been released from the hospital.

On 5 May 2012, seven Tibetans were released but they were made to attend 'patriotic re-education' sessions for three days in the township before returning home, according to sources. The authorities have said that the remaining Tibetans will also be released soon. This official assurance has convinced some Tibetans to resume farming and collect Yartsa Gunbu. But Tibetan farmers of Adhue village continue to boycott farming.

Most of the residents in Adhue village are farmers, making farming the main source of income for many Tibetan households in the village. TCHRD had earlier reported on the arrests and beatings of Tibetans in Adhue village for protesting official corruption.

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China Re-launches 'Legal Education' Campaign in TAR

The Chinese authorities in Tibet Autonomous Region (TAR) have re-launched a new wave of 'patriotic re-education' and 'legal education' campaigns targeted at Tibetan monastic institutions in the name of maintaining stability, enhancing unity, and promoting harmony in Tibet.

On the afternoon of 11 May 2012 at Lhasa, the TAR government held a meeting called "Mobilization Meeting on In-depth Legal Education Campaign in Tibetan Buddhist Temples" which marked the uniform and in-depth implementation of the Communist Party of China's (CPC) basic policy on religion and the rules and regulations passed by the State Religious Affairs Bureau in all the monasteries and nunneries in TAR, reported *ChinaTibetNews.com*, the Chinese government-owned website.

Addressing the meeting, the TAR governor Pema Thinley said that widespread 'legal education' campaigns have been launched in all the monasteries and nunneries in TAR under the guidance of the Central Committee of the CPC and the State Council since March 2008 and the directives issued by the TAR CPC and the TAR government. The successful implementation of legal education campaigns, which teach the monks and nuns to love the Chinese motherland, take pride in national identity, learn legal and civic awareness, have contributed to the protection of long-term stability in the region, the TAR governor Pema Thinley was quoted as saying in the report.

Pema Thinley was also quoted as saying that since the end of 2011, the TAR party committee and the TAR government have introduced various measures such as the Nine-Must-Haves in all the monasteries to strengthen and innovate the management policy of monasteries according to the law and to offer public service to the monks and nuns. The TAR governor also said that the recent conferring of awards on 'model monasteries' and 'patriotic' monks and nuns has greatly aroused the enthusiasm of many monks and nuns to contribute to social harmony and stability.

Further, the TAR governor said the "continued implementation of legal education in monasteries and nunneries is crucial for strengthening the management of monastic institutions and an important starting point for maintaining harmony and stability", adding that "providing guidance to Tibetan Buddhism in adapting itself to a socialist society is an effective way to resist the infiltration and sabotage from the Dalai clique." The 'patriotic re-education' campaign was first started in 1996 in a number of monasteries and nunneries in TAR. The campaign is used as a tool to stabilize and to exert control over what the Chinese authorities term "the hotbed of dissent activities," referring to the monastic institutions. Refusal to comply with the requirements of the re-education sessions have resulted in arrests and expulsion of monks and nuns; minor monks below the age of 18 had to discontinue their education after they were ordered to leave their monasteries. Since 2008, the Chinese authorities have introduced the innocuous-sounding 'legal education' campaign which is now increasingly being used as a substitute semantic for the intrusive 'patriotic re-education' campaign. In the second half of 2011, the TAR authorities publicised the selection of what it called 'model monasteries' and 'highly advanced and patriotic' monks and nuns and implemented various programs such as the Nine Must Haves and The Six Ones to further strengthen its control over monasteries and nunneries.

After the widespread demonstrations in Tibet in 2008, control and surveillance on Tibetan monastic institutions have increased with the official work teams permanently stationed in monasteries and nunneries carrying out patriotic re-education and legal education campaigns. This has severely restricted the religious activities of monks and nuns who are arrested and expelled for not complying with the rules and regulations made by the party and government authorities.

Regular religious classes are cancelled to accommodate the legal education sessions run by the work teams in monasteries and nunneries. Movement of monks and nuns are severely restricted making it difficult for monks and nuns to go outside their monasteries and nunneries and to visit other sacred monasteries and religious lamas. Sometimes, such restrictions on movement have made it hard for the monks and nuns to purchase their daily necessities including groceries. These restrictions have forced many monks to flee their respective monasteries forcing many monasteries to close down.

On 30 September 2010, the State Religious Affairs Bureau held a meeting and issued a 44-point regulation called 'Management Measures for Tibetan Buddhist Monasteries and Temples' to further control monastic activities. Also known as Order No. 8, the regulation went into effect on 1 November 2010. The regulation is aimed at creating clear distance between monastic institutions in Tibet and foreign influence and 'separatist activities'. Monasteries and nunneries in Tibet

having sister affiliations abroad are barred from maintaining any contacts. This has severely affected the traditional spiritual ties between Tibetan Buddhist practitioners in Tibet and abroad.

Since November 2011, the Chinese authorities have begun implementing coercive programs such as Nine Must Haves and The Six Ones to regulate and restrict the activities of monks and nuns. The Tibetan Buddhist monasteries, under the Nine Must Haves program, are required to hang the portraits of four Chinese Communist leaders and the Chinese national flag in their compounds and to make available in the respective monasteries newspapers and television programs published and produced by the Chinese government. Further, the government would supply electricity and water to the monasteries as a welfare measure. The Democratic Management Committees which earlier used to oversee and decide on the management and activities of the monasteries have now been replaced by the Monastery Management Committees (MMCs), an unelected body whose staff are directly appointed by the party and the government. A Communist Party cell is embedded in every MMC.

Tibetan monasteries and nunneries have become a major area of crackdown for the Chinese authorities. After the introduction of a series of regulations and campaigns by the authorities, the Tibetan monastic institutions have now become a regular base for the government to publicise its political propaganda. The continued implementation of forced 're-education' campaigns has severely affected the normal functioning of Tibetan Buddhist institutions and the religious freedom of monks and nuns is consistently violated.

China Appoints New Party Secretary in Kardze Prefecture

The Chinese government has appointed Hu Changsheng as the new party secretary replacing Liu Daoping in Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province.

The appointment of Hu Changsheng was announced on 27 April 2012 by Liu Chuanchang, the vice party secretary of Sichuan Province at a high-level meeting attended by officials and cadres of the Kardze Prefecture in Kardze, reported the official Chinese news agency *Xinhua* on 28 April 2012.

At the high-level meeting in Kardze, the vice provincial party secretary Liu Chuanchang spoke highly of Liu Daoping saying the outgoing Kardze party secretary had "worked in Tibetan areas for 13 years with strong party spirit and selfless dedication to implement the policies of the central and provincial governments in their struggle against separatist forces of the Dalai clique". Liu, according to the provincial vice party secretary, had made significant contributions for the stable development of the Tibetan areas in Ganzi Prefecture.

Liu Daoping had worked as party secretary of Kardze Prefecture for two terms from 2003 to 2006 and then 2007 to April 2012. Liu has also worked as the vice party secretary of Kardze Prefecture from 2000 to 2003. From May 1998 to September 2000, he was the vice party secretary of Chamdo (Chinese: Changdu) Prefecture in Tibet Autonomous Region.

However, omitted from the provincial vice party secretary's glowing tribute to Liu Chuachang was the persistent use of force and violence to crush Tibetan protests particularly in the Tibetan counties of Drango (Chinese: Luhuo) and Sertha (Chinese: Seda) where local Tibetans were gunned down for peacefully exercising their fundamental human rights and freedoms. During his tenure as the party secretary, Liu oversaw the implementation of official campaigns against peaceful Tibetan protests that resulted in many arbitrary arrests and detentions of local Tibetans in Kardze Prefecture.

Many were given prison terms ranging from 13 years to life sentence for merely expressing in public their discontentment against official policies. In April 2008, Chinese security forces fired upon peaceful Tibetan protesters killing many at Tongkor Monastery in Kardze County.

On 4 July 2011, speaking in the context of Tibetan protests in Kardze, Liu had stressed on "firmly grasping the anti-stability work; to be politically firm and loyal to the Party; and to build grassroots organizations into an indestructible fighting bastion".

The newly-appointed party secretary Hu Changsheng has worked for a long time in various governmental positions in Sichuan Province. He was the party secretary of Suining City before his appointment as Kardze party secretary.

Chinese Government Notification Restricts Tibetan NGOs in Kardze

The Chinese authorities in Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture in Sichuan Province have issued a notification aimed at restricting the activities of non-governmental organizations (NGOs) in Kardze Prefecture.

The notification issued on 26 April 2012 requires all non-governmental 'social organizations' to register with the prefectural-level Bureau of Civil Affairs failing which these organizations will be declared illegal, reported the Chinese government-owned *Ganzi Daily News* on 27 April 2012.

The NGOs in Kardze Prefecture will get registration only when they meet the registration criteria listed by the government, the report added quoting the notification issued by the prefectural Bureau of Civil Affairs.

The notification further announced that relevant government authorities will investigate the nature and activities of the NGOs and if found ineligible for registration, these NGOs will be closed.

Following is a brief translation of the notification as reported in *Ganzi Daily News*:

Notification of the Ganzi Tibetan Autonomous Prefecture Bureau of Civil Affairs on the registration and inspection of public activities organized by social organizations and related matters.

This notice is issued in order to further strengthen the management and registration of social organizations in accordance with the laws and norms, safeguard the legitimate rights and interests of social organizations, and maintain social stability and improve the credibility and visibility of the social organizations in accordance with the Provisional State Council's Social Organizations Registration and Management Regulations, the registration and management of private non-economic units:

1. All social organizations engaging in public activities should register with the Bureau of Civil Affairs by 31 May 2012 and stop all activities without registration. If these organizations continue to function without registration, their activities will be deemed illegal and legal actions will be undertaken.

2. Without proper registration, the social organizations and their public activities will be banned and declared unlawful. In the event of any serious matters arising out of the activities of these social organizations, relevant law enforcement departments will take legal actions against these organizations.

3. The Bureau of Civil Affairs will register social organizations that meet the registration criteria in the prescribed time-period and will order the dissolution of those organizations that do not meet the registration criteria. Legal actions will be taken against those organizations that fail to register but still continue with their activities; such organizations will be banned according to law.

- Issued by Ganzi Prefecture Bureau of Civil Affairs on 26 April 2012

In recent times, there has been a significant growth in locally-founded Tibetan organizations in Kardze Prefecture. Majority of these organizations were founded by local Tibetans to organize educational, religious, environmental, and welfare activities. Local initiatives also included setting up of informal organizations that used to help mediate and resolve disputes among local Tibetans. Past experiences have shown that these local organizations benefit the local communities in many ways as activities initiated by these organizations have resulted in the founding of old age homes, schools, and programs to protect the environment of the region.

However, the Chinese authorities view the activities of Tibetan NGOs as politically sensitive. For the Chinese government, any activity involving a large number of Tibetans, even if non-political or for the welfare of the local community is political in nature. In the past, there have been many instances where Tibetan NGOs have been declared illegal, forcibly closed and their members arrested.

In the last three months, TCHRD has reported the forcible closure of three locally-founded Tibetan

organizations in Kardze Prefecture. On 2 April 2012, the Kardze authorities ordered the closure of *Khadrok Jamtse Rokten Lobdra*, a school founded in 1989 by local Tibetans at Khadrok village in Rongpo Tsa Lema Township in Kardze County. The school, set up 20 years ago with full approval from the local authorities, used to hold classes in Tibetan language and culture and put special emphasis on speaking pure Tibetan. The school's director, Nyendak and a teacher, Yama Tsering were also arrested by Kardze County Public Security Bureau officers.

On 14 April 2012, the authorities in Kardze particularly the Kardze County police officers and People's Armed Police ordered the closure of *Da-yul Thundin Tsogpa*(English: Da-yul's Unity Association) in Kardze County. The organization, established in 2008 by around 13 villages located in Da-thama township, used to help resolve disputes between the local Tibetans and to build unity and harmony among the Tibetans in the 13 villages. The government move to close the organization provoked a protest among local Tibetans following which many Tibetans were injured and hospitalized after they were beaten up by the security officers. Over 33 Tibetans still remain detained.

In mid-February 2012, four members of the Tawu Environmental Protection Association were detained by the local PSB officers at Tawu (Chinese: Daofu) County in Kardze. The Tawu Environmental Protection Association was founded in 2011 by local Tibetans hailing from various villages in Tawu County. The group used to organize activities aimed at protecting the environment by opposing rampant mining, deforestation, fishing in sacred rivers, and smuggling of wildlife products.

China Demotes 6 Tibetan Officials in TAR

The Chinese authorities have demoted six officials of Tibetan descent from their high-ranking posts in Toelung Dechen (Chinese: Duiling Deqing) County in Lhasa Municipality, Tibet Autonomous Region (TAR).

Dawa Tsering, the Vice-Party Secretary of Tolung Dechen County; Passang, the Vice-Head tof he County Religious Affairs Bureau and Nyima Wangdue, the head of the County Religious Affairs Bureau and three other Tibetan officials were demoted from their posts, reported the Chinese government-owned*Xizangradio.com* on 17 May 2012.

The decision to demote the officials was taken by the Lhasa City branch of Communist Party of China (CPC) which held a meeting to discuss the demotion. The reason for their demotion was their failure to strictly undertake their duties and responsibilities in maintaining stability.

Nyima Wangdue was demoted to the post of Vice-head of the County Religious Affairs but it is not immediately known what lower posts Dawa Tsering and Passang have been assigned. The Lhasa City branch of CPC said it will investigate these cases and then punish them accordingly. The cases of other three demoted officials will be decided after investigation, the report quoted the Lhasa City branch of CPC as saying at the meeting.

The Lhasa City branch of CPC said the officials' duty in maintaining stability is of utmost importance and any negligence in fulfilling these duties should not be excused but shall be strictly dealt with. The Party also advised other officials to learn lesson from these cases.

This is the second time in recent months that a group of officials have been demoted since Chen Quanguo became the new Party Secretary of TAR. In February 2012, TCHRD learned that 13 officials including both Tibetan and Chinese were fired or demoted for the same reason.

Sixteen Tibetans Get Heavy Prison Terms for Drango Protests

The Intermediate People's Court in Kardze Prefecture in Sichuan Province has sentenced 16 Tibetans after their arrests in the aftermath of the 23 January 2012 protests in Drango (Chinese: Luhuo) County, Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture, Sichuan province.

On 26 April 2012, the Intermediate People's Court sentenced 16 Tibetans, including both monks and laymen, for their involvement in the 23 January 2012 protest in Drango.

Sources identified 10 of the 16 Tibetans sentenced on 26 April by the Kardze Prefecture intermediate court. The remaining six remain unknown at this time.

Sonam Lhundup (in his 30's) was sentenced to life imprisonment and 16 others to varying prison terms.

Kuntho (in his 20's) was sentenced to 13 years in prison. Jebay and Wangchen Tsering (in their 30's), from Gyephen Likhokma village, were handed prison terms of 12 years and 9 years, respectively. Kundup (in 30's) was sentenced to 11 years prison term while 25-yr-old Choenam and 50-yr-old Azi Shopo were sentenced to 3 years each. Nyendak (in 30's) was sentenced to 1 year and 8 months, Phurwa Tsering (in 30's) to 2 years and Wangtse (in 20's) to a year and 9 months prison term.

The details of the charges made against them are not known immediately.

In another incident, seven more Tibetans were sentenced for their participation in the Drango protest, according to sources.

Sonam Dhargyal, son of Sonam Dadhul and Kyalu of Gukteng village, was sentenced to 10 years prison term. Pema Woesel, son of Gyepa, from Gunang village was sentenced to 5 years term. The other five Tibetans were sentenced from 10 to 13 years terms. The identities of these five Tibetans are not known at this time of reporting.

The exact date on which the seven Tibetans were sentenced is not known.

Four Tibetan Monks Remain Disappeared After Drango Crackdown

Four Tibetan monks including a reincarnated lama remain 'disappeared' months after their arrests by Chinese security officers, after the 23 January 2012 crackdown on Tibetan protesters in Drango (Chinese: Luhuo) County in Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province.

Tulku Lobsang Tenzin Rinpoche (aged 40), a reincarnated lama; Geshe Tsewang Namgyal; Drango monastery's shop manager Thinlay and accountant Dralha were arrested days after the protests in Drango County. They were arrested at an internet café in Tridu (Chinese: Chengdu) city and since then remain disappeared.

Sources told TCHRD about a rumour circulating in Drango that one of the four missing monks had died at the hands of Chinese security officers. The source also said that the authorities have not issued any information on the whereabouts and condition of the monks. Further, they were not tried at any court creating more concern and fear for their well-being, according to the source.

Brief profiles of the four 'missing' Tibetans:

1. Tulku Losang Tenzin Rinpoche (in 40's) was born in Pemegang village. He was recognized as a reincarnated lama at Gochen Monastery. He initiated and oversaw numerous projects for the renovation and expansion of the monastery. He was arrested in Tridu city days after the 23 January Drango protest.

2. Geshe Tsewang Namgyal was born in 1970 to parents Dhoga and Tsezin Lhamo in Chuwar village, Drango County. He attended the local primary school and was proficient in both Tibetan and Chinese language. In 1987, he joined Drepung Loseling Monastery in south India to study Buddhism, English, Hindi and Tibetan. In 1994, he continued his education at Institute of Buddhist Dialectics in north India graduating with a Master's degree in the Rimey tradition. In 2011, he returned to Tibet and joined as a teacher at Drango Gochen Monastery. He was arrested in Tridu city.

3. Thinlay (aged 42) was born to parents Khamthar and Lhakyi in

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Father Succumbs to Shock over Son's Arrest in Shigatse

A Tibetan man died of emotional shock after security officers arbitrarily arrested his son at Trekho village in Dopay Township of Ngamring County, Shigatse (Chinese: Xigaze) Prefecture, Tibet Autonomous Region.

According to information received by TCHRD, Tsetan Tashi, in his 60s, died of shock after security officers arrested his 30-year-old son, Tsewang Norbu, who was a monk in Ngamring County.

The Ngamring County Public Security Bureau (PSB) officers arrested Tsewang Norbu for writing Tibetan independence slogans, said sources.

On 5 March 2012, during a film screening attended by local Tibetans in the village community hall in Trekho village, Tsewang Norbu wrote 'Tibet' on one side and 'China' on the other side of a wall, then crossed out the word 'China'. Below the crossed-out word, he wrote 'Free Tibet'.

Immediately, the official work teams stationed in the hall confronted Tsewang Norbu. The work teams then informed the township authorities, who further reported the case to Ngamring County PSB.

At around 7 pm (Tibet Time), the County PSB arrived in three vehicles and arrested Tsewang Norbu at his home. Minutes later, Tsetan Tashi, father of Tsewang Norbu, was dead.

Tsewang Norbu was taken to an undisclosed location and his whereabouts remain unknown.

Four years ago, Tsewang Norbu became a monk after attending a religious teaching given by Thupten Rinpoche, a revered lama in the region, at Ngamring Riwoche Monastery in Ngamring County.

Bathag village in Drango. He attended primary school before becoming a monk at Drango Monastery. A few years before, he was appointed the manager at the monastery and was also the monastery's shop manager. He was arrested in Tridu city.

4. Tashi Topgyal aka Dralha (aged 31) was born to parents Palden Dorjee and Tsultrim Dolma in Gonsar village in Drango. He attended primary and middle school in the county. In 2000, he became a monk at Drango Monastery. He was a student at the monastery for five years before becoming the monastery's accountant. Dralha was also arrested in Tridu city.

TCHRD Post Vacancy Announcement:

The Tibetan Centre for Human Rights and Democracy (TCHRD) is looking for a Researcher in English section to work at its office in Dharamsala, Himachal Pradesh, India. The Centre invites highly motivated and dedicated applicants with good research, writing and analytical skills.

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

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

JUNE 2012

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TCHRD Releases Assessment Report on China's Human Rights Action Plan

As the Chinese government issued its second National Human Rights Action Plan (2013-2015), the Tibetan Centre for Human Rights and Democracy (TCHRD) issued a brief assessment report on China's first National Human Rights Action Plan (2009-2010) on the sidelines of the 20th Regular Session of the Human Rights Council at the United Nations in Geneva.

The report, titled *The Plan That Never Was: Reassessing China's Assessment Report on NHRAP (2009-2010)* looks at some of the claims made by the Chinese government in fulfilling its human rights obligations, particularly in Tibet.

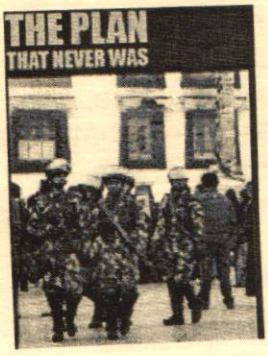
In April 2009, the State Council Information Office of the People's Republic of China (PRC) issued the NHRAP (2009-2010), which guaranteed human rights in five major sections viz.: Economic, Social and Cultural Rights; Civil and Political Rights; Rights and Interests of Ethnic Minorities, Women, Children, Elderly People and the Disabled; Human Rights Education for the Public; and Performing International Human Rights Duties and Conducting Exchanges and Cooperation in the Field of International Human Rights.

On 14 July 2011, the State Council Information Office of the PRC issued the Assessment Report on the NHRAP (2009-2010), prepared by a group of officially approved experts and scholars. The report called the Chinese government's performance during the action plan period a success, saying all provisions and guarantees made in the plan were implemented within the two-year time frame.

The TCHRD report reexamines the Chinese government's assessment report by highlighting cases of arbitrary arrests, illegal detention, torture, disappearances, and other acts of abuse of official power that continue to occur on an endemic scale particularly since the 2008 Tibetan uprising. During the plan period, new official regulations and Party directives continued to restrict Tibetan peoples' rights to expression, peaceful assembly, movement and religious freedom. Particularly the Fifth Tibet Work Forum in 2010 rearticulated the failed official policy of accelerating development and striking down hard on any expression of deep-rooted Tibetan grievances.

The report was distributed at the United Nations by TCHRD executive director Ms Tsering Tsomo, and assistant director Mr Jampel Monlam.

The report can be accessed at: www.tchrd.org



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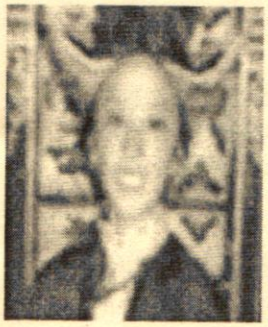
Tibetan Teen Girl Arrested, Beaten After Protest

A teenage Tibetan girl has been beaten and arrested after staginga lone protest in Kardze (Chinese: Ganzi) County, Kardze Tibetan Autonomous Prefecture of Sichuan Province, sources told TCHRD



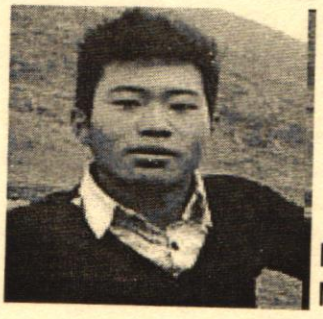
On 24 June 2012, Jigme Dolma, aged 17, staged a peaceful protest at around 11 am (Tibet Time) in the main market of Kardze (Chinese: Ganzi) County, said our source.

Jigme Dolma threw leaflets in the air and raised slogans calling for the return of His Holiness the Dalai Lama, freedom in Tibet and the release of the Panchen Lama and Tibetan political prisoners. After four minutes' protest, she was immediately arrested and beaten by security personnel that she had to be hospitalized, sources said.

Traga, a nun and aunt of Jigme Dolma, was arrested after the 2008 protests in Tibet for her involvement in the protests. Traga was sentenced to around two year's prison terms. Around a year after her release, Traga became ill and was admitted in a hospital in Chengdu, the capital city of Sichuan Province, from where it was learnt that the medical illness Traga was suffering from were due to ill-treatment during her imprisonment.

After the arrest Jigme Dolma's father approached the local police authorities to allow him to see his daughter, but his request was rejected. On 28 June, Jigme Dolma's father came to know that his daughter was being taken to a hospital. He then waited at the hospital entrance where he saw his daughter injured and escorted by local police personnel. Jigme Dolma had sustained injuries on her hands, back and legs. On 29 June, Jigme Dolma's father was allowed to meet his daughter. Jigme is the eldest among her parents' three daughters.

Jigme Dolma is detained in Kardze County's Detention Centre, a source told TCHRD. However, her medical condition and well-being remain a great concern.



Ngawang Norphel

Tenzin Khedup

Two Tibetan Youngsters Self-immolate in Jyekundo, One Dies

Two Tibetan youngsters have set themselves on fire on 20 June 2012, in Trindu (Chinese: Chengdu) County in Jyekundo (Chinese: Yushu) Tibetan Autonomous Prefecture (TAP) of Qinghai Province.

Ngawang Norpel, aged 22, and Tenzin Khedup, aged 24, self-immolated on Wednesday at around 3:30 pm (Tibet Time) in Zatoe town, Trindu County, Jyekundo TAP, Qinghai Province.

According to sources, the two youngsters were carrying Tibetan national flags and shouted slogans, calling for freedom in Tibet, return of His Holiness the Dalai Lama to Tibet and for the long life of His Holiness the Dalai Lama, when they set themselves afire.

Tenzin Khedup died at the scene and Ngawang Norphel sustained severe burn injuries. Ngawang Norphel was last reported to have been hospitalised in Xining. His medical condition was said to be critical at that time.

Local Tibetans have taken the body of Tenzin Khedup to Zilkar Monastery in Trindu County where prayers were held for the deceased.

Tenzin Khedup was son of Lekdup and Kyizom and was from Trindu County in Jyekundu TAP. He was a former monk at Zilkar Monastery. He disrobed in 2006. Ngawang Norpel is from Ngaba County, Ngaba TAP, Sichuan Province, said sources.
A few years ago, Ngawang Norphel came to live in Zatoe town, Trindu County. His parents are Lhakpa Dhondup and Tsering Yangchen.

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Tibetan Monk Tortured, Dies in Custody

A Tibetan monk has died after being tortured in police custody in Nyagrong (Chinese: Xinlong) County, Kardze (Chinese: Ganzi) Tibetan Autonomous Prefectures in Sichuan Province.

36-years old Karwang was accused of putting up pro-independence posters in Kardze County and was detained, a source told TCHRD.

In beginning of May 2012, posters calling for freedom appeared on the walls of a Chinese government building in Nyagrong County, Kardze (Chinese: Ganzi) TAP, Sichuan Province.

Several days later (in mid May) Karwang, a monk at Nyagrong Monastery in Nyagrong County, was arrested on suspicion of putting up the posters. He was taken to Dartsedo (Chinese: Kangding) County where he was detained for around eight days. The authorities tried to force him to confess to having put up the posters but Karwang denied. Sources said Karwang was then beaten and tortured.

A few days later, he died in detention. Karwang's relatives in Nyagrong County got a call from Dartsedo police telling them to come to collect Karwang's body. Karwang's parents have died years ago. Seven relatives of Karwang, including his uncle and brothers, went to Dartsedo and came back with the body, accompanied by armed police, in few police vehicles.

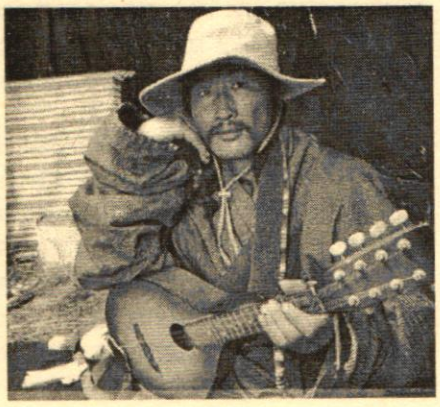
The body was later taken to Serta Monastery for funeral, said source.

Our source also said that Karwang's family and relatives were not paid any money as compensation.

The exact dates of Karwang's arrest and death are not known.

Tibetan Nomad Arrested for 2008 Uprising

A Tibetan nomad was arrested in Machu (Chinese: Maqu) County of Kanlho (Chinese: Gannan) Tibetan Autonomous Prefecture, Gansu Province.



34-year old Shonu Palden (photo above) was arrested on 18 June 2012 from a local restaurant in Belpen Township of Machu County. On 18 June, security personnel arrived abruptly to the restaurant in four police vehicles to arrest Shonu Palden and took him away, sources told TCHRD.

On 20 June, more than 10 local Tibetans approached the county authorities to inquire about Shonu's arrest. The authorities allowed only five Tibetans from the group to come inside the office. The officials told them that Shonu Palden was arrested as he is suspected of spear-heading protests in Machu County in 2008. The officials made the Tibetans to return after telling them that Shonu Palden will remain in detention for a month for interrogation, after which decisions will be taken.

During the 2008 protest in Tibet, Tibetans in Machu County staged protests for three days. Chinese authorities issued order of Shonu Palden's arrest in 2008 but he escaped immediate arrest by hiding away in remote and hilly areas for many months, our sources said.

In December 2011, the authorities issued a last warning to Shonu Palden telling him to voluntarily turn himself in, an act for which his punishments would be lessened, but he rTashi Gyatso, Shonu Palden's elder brother, was detained on 8 April 2010 by public security officials. Police suspected Tashi Gyatso, a monk at Sarma Monastery in Machu County, of "accessing and sharing banned Tibetan content on the internet, contacting by phone with foreign [Tibetan] contacts, and connecting a television in his room to watch foreign broadcasts [Voice of America-a banned Tibetan language radio broadcast]." Tashi Gyatso remained 'missing' for a long time but sources say that he has been released.

Shonu belongs to a nomadic family in Rongkor village, Belpen Township, Machu County in Kanlho (Chinese: Gannan) TAP of Gansu Province. His parents are Gontse and Dechen. He is a father of two young children; one is 2-3 years old and the other is only a few months old.

On 20 June, when the group of 10 Tibetans went to the County authorities, Shonu was in a detention centre in Machu County, sources said. But at the moment, his the whereabouts and condition are not known.

Minimum Standards in a Shrinking Space for Peaceful Assembly and Association

GENEVA (21 June 2012) – United Nations Special Rapporteur on the Rights to Freedom of Peaceful Assembly and of Association Mr Maina Kiai called on all governments and the international community to further promote and protect the rights to freedom of peaceful assembly and of association, "violated or at risk in a number of countries."

"It is astonishing how often States have encroached upon the right of individuals to assemble peacefully by also violating their rights to life and to be free from torture, rights which allow no limitation," Mr. Kiai said during the presentation of his first report to the 2oth session of UN Human Rights Council, in which he makes a number of recommendations to establish minimum standards to protect the rights to freedom of peaceful assembly and of association.

"I understand that the rights to freedom of peaceful assembly and of association may be welcomed with reserve by those States that fear dissent," but he stressed that such rights are essential components of democracy. "States should protect the rights of all individuals, including persons espousing minority or dissenting views or beliefs, human rights defenders, trade unionists or even migrants, to assemble peacefully and associate freely."

"Freedom to peacefully assemble and associate is to be considered the rule and limitations the exception," the independent human rights expert underscored. "Any limitation must be necessary in a democratic society and respect the principles of pluralism, tolerance and broadmindedness." The Special Rapporteur noted that the rights to freedom of peaceful assembly and of association have been neglected for too long in international human rights law, but "the events that have occurred in numerous Arab countries, and elsewhere, since December 2010 have proved how these rights are important for people to express their aspirations and to influence policy decision makers."

The rights expert pointed out that some States have clamped down on use of the Internet, in particular social media, and other information and communication technology, to deter or prevent individuals from exercising their right to organize peaceful assemblies.

He stressed that no one should be criminalized for exercising the rights to freedom of peaceful assembly and of association, or be subjected to threats or acts of violence, harassment, persecution, intimidation or reprisals.

Among various recommendations to set minimum standards, Mr. Kiai urged States "to ensure that the rights to freedom of peaceful assembly and of association are enjoyed by everyone: women; men; young people; indigenous peoples, persons with disabilities, persons belonging to minority groups or groups at risk, including those victims of discrimination because of their sexual orientation and gender identity, non-nationals, as well as activists advocating economic, social, and cultural rights; as well as by any registered or unregistered entities.

For the full report, please visit:
http://www.ohchr.org/Documents/HRBodies/HRCouncil/RegularSession/Session20/A.HRC.20.27_En.pdf.PDF

(Source: OHCHR)

Tibet Issue Raised at UN Human Rights Council

On 28 June 2012, government delegations to the 20th session of UN Human Right Council in Geneva raised current issues in Tibet and spoke publicly about the degrading human rights situation in Tibet under the Item 4 of the Council's agenda "Human rights situations that require the Council's attention". Various countries like Belgium, Canada, Czech Republic, Denmark, France, Sweden and US expressed specific concerns about the current crisis in Tibet.

Belgium raised the severe repression of Tibetan demonstrations by Chinese authorities and self-immolation by 42 Tibetans. Canada spoke on Chinese government policies restricting religious practices. Denmark highlighted the deterioration of the situation, especially in Tibetan areas of Sichuan Province, and the reports of mass arrests and detentions following self-immolations in Lhasa and elsewhere, and the reports that the Tibet Autonomous Region has been closed to foreigners. France also emphasized self-immolations by Tibetans as an act of despair. Sweden noted heavy-handed measures against Tibetans by Chinese authorities. The United States spoke about Chinese government policies that undermine Tibetan linguistic, religious and cultural traditions.

Denmark and Sweden also called on the Chinese government to ensure that the human rights of persons belonging to ethnic and religious minorities, especially Tibet and Xinjiang, are fully respected, including their rights to freedom of expression, freedom of assembly and freedom of religion or belief, as well as to enjoy their own culture and use their own language. Czech Republic called on the Chinese government to allow unhindered access to all Tibetan areas for independent monitoring, including by diplomats and journalists.

A Tibetan Nomad Dies After Burning Self

A Tibetan nomad has died after setting himself afire on 15 June, 2012 in Chentsa (Chinese: Jiancha) County, Malho (Chinese: Huangnan) Tibetan Autonomous Prefecture in Qinghai Province.

According to our sources, Tamding Thar, a Tibetan in his 50's, self-immolated on 15 June at around 6:30 am (Tibet Time) in front of the county's People's Armed Police camp. A large number of security personnel appeared at the at the site of immolation within few minutes, sources said. The security personnel extinguished the flames and took Tamding Thar, who was severely burnt.

Xinhua, the official news agency of China has also confirmed the report of the self-immolation death on 15 June in Jiancha County, Qinghai Province. However, Xinhua has not revealed the identity of the Tibetan self-immolater.

After the immolation protest, hundreds of local Tibetans gathered in front of the army camp demanded the authorities to hand over Tamding Thar's body to his family. Chinese authorities told the Tibetans gathered there that they will return the body at around 11 am (Tibet Time). At around 12 noon (Tibet Time), the authorities released the body to the local Tibetans, confirmed our sources. The body was then carried to a remote nomadic area in Chentsa County. The body was cremated later in the evening. Local Tibetans made offerings of Khataks (white scarves) and lit candles at the site of the self-immolation .

Sources said that there were around 400-500 local Tibetans, in groups, gathered in Chentsa County. Many security officers have also been deployed in the county vigilant of the Tibetan crowds.

Tamding Thar belonged to a nomadic family in Lowa village, Chentsathang Township, Chentsa County in Malho TAP. Few years ago they moved to the county due to the 'nomad relocation' policy of the Chinese government, according to source.

Tibetans Sentenced for Corruption Protest

A court in Ngaba Tibetan Autonomous Prefecture has sentenced two Tibetans from Ngaba County earlier this month, after they refused to accept houses built with government aid, according to sources. On 2 June 2012, the Ngaba County People's Court sentenced 40-year-old Pulten to 3 years imprisonment and 37-year-old Gyurko to 2 years prison term.

Tibetans in Adhue village refused to accept the keys to the small houses built with government aid because the Tibetan residents were required to pay 10,000 Yuan plus interest, for a total cost of 80,000 Yuan, although the housing was given to them as government aid. Local Tibetans said that no demand for money had been made at the beginning, and so they were unable to pay now.

The charges for Pulten and Gyurko's sentences are not known but they were arrested for not accepting the houses, said sources. Prisoners are not being held in Ngaba region these days, but are taken to distant places to serve their sentence.

On 14 April 2012, local Tibetans of Adhue village protested against official moves to publicly honor two local officials suspected by the local Tibetans of embezzling public funds for the housing project. When the Tibetans protested, they were beaten by ten truckloads of armed police, who had accompanied the officials. Nearly 100 Tibetans were injured. 15-20 Tibetans were arrested. TCHRD had earlier reported on the protest against suspected official corruption.

On 1 May 2012, about 200 Tibetan women from different villages of Ngaba County, including Adhue and Gyade village, marched to the Ngaba County government office to demand the release of those arrested on 14 April. The Tibetan residents of Adhue village who were mostly farmers boycotted farming in protest against the continued detention of fellow villagers arrested on 14 April 2012.

Although, sources say that most of those arrested after the protest on 14 April 2012 have now been released, Pema of Sengge Tsang household in Peke village, Andu Township, who also refused to accept the government-built house, continues to remain in detention in Ngaba County town and has not been tried.

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China Admits Challenges to Human Rights Protection

On 11 June 2012,China announced its second National Human Rights Action Plan (NHRAP) for the years 2012 to 2015 saying it has a 'long way to go before fully allowing people to enjoy human right.'

The new plan also highlighted religious freedom stating that the Chinese government will 'protect religious activities in accordance with the law,' reported Xinhua, the official Chinese news agency. Like the NHRAP (2009-2010), the new document guarantees state protection for a host of civil and political rights, as well as economic, social and cultural rights.

The NHRAP (2009-2010) was the Chinese government's first formal document that 'guaranteed' human rights to Chinese citizens and pledged to address human rights violations in the People's Republic of China.

It is difficult to say whether this new plan will bring any real improvement in the human rights situation in Tibet and China. Given the dismal performance during the first plan period, any early expectations might end up being premature and naively optimistic.

The NHRAP(2009-10) generated some enthusiasm and expectation among human rights activists, who called it a giant step forward in the right direction, and expressed hope that the document's provisions would be implemented to improve the dismal state of human rights in the PRC and not remain just another tool for external propaganda. But despair set in by the end of the plan period. There was no notable change in the human rights situation in Tibet or China.

On 14 July 2011, the State Council Information Office of the PRC issued the Assessment Report on the NHRAP (2009-2010), prepared by a group of officially approved experts and scholars. The report called the government's performance during the action plan period a success saying all provisions and guarantees made in the plan were implemented within the two-year time frame.

In 2010, TCHRD reported a total of 831 known political prisoners in Tibet out of which 188 were arrested in the same year. In 2009, TCHRD managed to identify the names of some 2,000 Tibetans out of estimated 6,500 who had been arrested, detained and released since March 2008. TCHRD's Annual Report 2009 called the year one of the worst years for religious freedom in Tibet.

In 2010, from 18 to 20 January, the Central Committee of Communist Party of China (CPC) and the State Council convened the Fifth Tibet Work Forum, a high-level strategy meeting to decide on policy outlines for Tibet from 2010-2020. The Fifth Tibet Work Forum adopted a two-pronged strategy on Tibet: to promote 'leap forward development' and to 'maintain long-term stability' in Tibet. After the meeting, the scale and intensity of repressive official practices have deepened in Tibet as the authorities continue to 'strike harder' than before. It is now official priority to identify and 'strike hard' on causes of instability, to thoroughly deepen the campaign of patriotic re-education and legal education particularly in the monastic communities, to regulate the monastic activities and religious practices according to domestic laws and party directives.

From 20-21 August 2010, the Ministry of Public Security held a meeting in Lhasa on the public security work situation in Tibet Autonomous Region (TAR) and Tibetan areas in Chinese provinces of Qinghai, Sichuan, Gansu, and Yunnan. Decisions taken at the meeting included cracking down hard on separatist activities, promoting development and protecting stability, intensifying border control and restricting travel movements. It was also decided to upgrade the uniforms, gadgets, tools, and weaponry of the Public Security personnel.

From 14 to 15 August 2010, in Shigatse (Chinese: Xigaze) Prefecture, TAR, the Central Committee of the United Front Work Department of the CPC held a meeting to discuss the work situation in Tibetan monastic community. On 30 September 2010, the TAR Religious Affairs Bureau issued a 44-point regulation called 'Management Measures for Tibetan Buddhist Monasteries and Temples' to further control monastic activities. Also known as Order No. 8, the regulation went into effect on 1 November 2010. It is aimed at creating clear distance between monastic institutions in Tibet and 'foreign influence' and 'separatist activities'. These regulations have violated the Tibetan people's right to religious freedom, which is one of the non-derogable rights enshrined in major international human rights conventions.

A2011 study by Human Rights Watch pointed out that by 2009, per capita annual spending on public security in Ngaba had reached 779 RMB, five times the average spent per person on public security in non-Tibetan areas in Sichuan Province. The report attributes high security spending to self-immolation protests,

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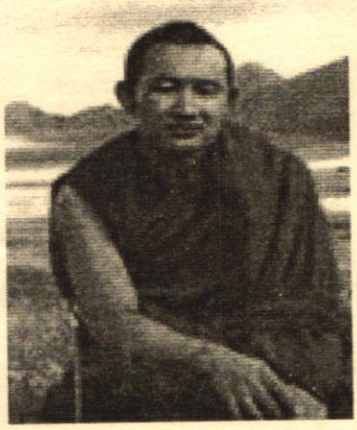
Disappeared Kirti Monk Sentenced to 8 Years Term

In another case, a Tibetan monk from Kirti Monastery in Ngaba (Chinese: Aba) County has been sentenced to eight years in prison with four years' deprivation of political rights. The Ngaba Prefecture Court in Barkham (Chinese: Maerkang) sentenced Lobsang Phuntsok in the month of June, 2012.

The exact date of Lobsang's sentence and the charges are not known.

Lobsang Phuntsok (photo below), aged 29, was arrested on 17 October 2011. His whereabouts remained unknown since his arrest.

Lobsang was taken to another place to serve his prison term soon after his trial, sources said.



adding, 'heavy-handed security exacerbates [Tibetan] grievances, desperation.' China's overall planned domestic security spending is higher than its external security budget.

Detentions Reported After Lhasa Immolations

An unspecified number of Tibetans has been detained following the twin self-immolation protests in the Tibetan capital, Lhasa.

Two young Tibetan men staged a joint self-immolation protest near Jhokhang Temple at Barkhor (Chinese: Parkor) Street in Lhasa. Dorjee Tsetan died while Dhargye is hospitalized with burn injuries.

Chukey, the owner of the restaurant where Dhargye used to work as a cashier, was arrested along with his wife and family, according to sources. Our sources also identified some of the detained Tibetans as Dolma Kyab, Nyurgyog, Khambey, Tamdrin Kyab and Sangdrak; all of them belong to Ngaba (Chinese: Aba) Prefecture.

Sources told TCHRD that Tibetans who fail to show their temporary stay permit (Chinese: Zan Zhu Zheng) – that make their stay legal in Lhasa – are being detained. The detainees include Tibetans visiting Lhasa on a temporary basis from other Tibetan areas outside Tibet Autonomous Region (TAR).

Tibetans who are from Ngaba Prefecture are especially targeted apparently due to the fact that Dhargye hails from Ngaba. Even those Tibetans who were wearing traditional dresses on Wednesday (30 May) were also arrested, sources said.

The regulation requiring non-TAR visitors to carry temporary resident permits while visiting Lhasa came into effect in 2009. This regulation is often used by the authorities to justify the restrictions imposed on the movement of Tibetans especially those who come to Lhasa from Tibetan provinces of Amdo and Kham. In future, restrictions on non-TAR Tibetan visitors to Lhasa may increase considerably with the May 27 immolation protests staged by non-TAR Tibetans in Lhasa.

Sources also say that police are carrying out searches in guesthouses and other rented accommodations. It is feared that many more will be detained during these raids. Almost three days after the self-immolations, on 29 May 2012, the head of TAR Public Security Bureau ordered the security personnel manning police stations and security checkpoints, including patrol personnel, to be on high alert.

On 31 May 2012, at a video conference held to discuss the work situation on social stability, Hao Peng, the TAR Party Vice-Secretary, responsible for the stability maintenance in TAR, stressed the importance of safeguarding social stability by crushing even the slightest stirring of instability or disturbances – and to strictly ensure that matters, however small, medium, or big, are dealt with and not allowed to gain momentum.

The authorities have increased restrictions, in the form of beefing up the strength of security personnel and putting restrictions on movements, on Tibetans living in Lhasa, according to sources.

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