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Tibetan Centre for Human Rights & Democracy

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Tibetan Centre for Human Rights & Democracy is a registered non governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

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A year after arrest monk sentenced to 6 years in prison over self-immolation

1 January 2014: A Tibetan monk has been sentenced to six years in prison over self-immolation protest, more than a year after his arrest in Sangchu (Ch: Xiahe) County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province.

According to reliable information received by TCHRD, Gedun Gyatso, 47, a monk from Bora Monastery was sentenced to prison on "intentional homicide" charges by the Sangchu County People's Court. The sentence was passed on 10 December 2013. [See photo of the announcement by the County court on Gedun Gyatso's sentencing]

(Contd. on Page 3)

Death in detention: Monk exposes China's failure to protect Tibetans' right to life

13 January 2014: Nyima Dakpa Kyeri was a monk at Tawu Nyitso Monastery in Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture in Sichuan Province. As a monk he studied among other things Tibetan history. Studying Tibetan history showed Nyima Dakpa how life in Tibet had been before the Chinese invasion. His studies took him to a time when Tibet was a strong, powerful empire. When he was not studying, Nyima Dakpa lived in a Tibet subject to Chinese atrocities. Nyima Dakpa had to act and make the disparity between the two known.

Starting in 1998 and into 1999, Nyima Dakpa posted fliers calling for Tibet to be free from the Chinese occupation. He posted seven fliers before he was arrested in Kardze. Then the beatings started. The authorities beat Nyima Dakpa until he thought of them as 'devils'. They beat him until he confessed to posting the fliers. Then they beat him more. Nyima Dakpa was beaten until he lost consciousness and his leg broke. Then he was sent to Chengdu, the capital of Sichuan Province for sentencing.

(Contd. on Page 4)

Tibetan writer Kunga Tsayang released from prison after 5 years

15 January 2014: Writer, essayist, blogger, chronicler, environmentalist and amateur photographer Kunga Tsayang has been released after serving almost five years' of imprisonment for allegedly writing political essays criticizing Chinese policies in Tibet.

According to reliable information received by TCHRD, Kunga Tsayang, who is also a monk from Labrang Tashikyil Monastery and wrote under a pen name "Sun of Snowland" (Tibetan: Gang Nyi) was released at around 8.30 am on 12 January 2014 from a prison in Lanzhou, capital of Gansu Province.

A source with contacts in Tibet told TCHRD that after release, Kunga Tsayang went to Labrang Monastery and from there on 14 January 2014, he returned to his hometown in Chikdril County in Golok (Ch: Guoluo) Tibetan Autonomous Prefecture, Qinghai Province, where a grand ceremony was held to celebrate his release. Local Tibetans, both young and old, came in droves bearing ceremonial scarves, as they burned juniper leaves and scattered 'windhorse prayer flags' (Tib: lungta) in the air to celebrate his release.

(Contd. on Page 5)

TCHRD releases 2013 Annual Report and Special Report on Re-education Through Labor

20 January 2014: The Tibetan Centre for Human Rights and Democracy (TCHRD) is pleased to announce the release of the 2013 Annual Report on the human rights situation in Tibet and 'Gulags of Tibet', a special report on Re-education Through Labour (Ch: laojiao) system in Tibet.

The 2013 Annual Report, available in Tibetan and English, focuses on Civil and Political Rights, Religious Repression, Economic, Social and Cultural Rights, Religious Repression, the China's development strategy, and self-immolations. The theme of the 2013 Annual Report is the continued implementation of nomad resettlement and relocation policy. Tibetan nomads have been forced from their ancestral lands and resettled/relocated in urban areas, mostly against their wishes and without adequate compensation. The newly built urban areas where they are forced to resettle cannot sustain their centuries-old way of life, and compared to Chinese migrant workers, nomads receive less state support in terms of finding employment and other sources of livelihood. It

was widely estimated that 90% of all Tibetan nomads in Qinghai Province would be resettled at the end of 2013. Despite claims to the contrary, the primary reason for the forced relocation of the nomads is to exploit rich mineral resources from the nomadic lands. State-owned mining companies have already begun the massive extraction of precious minerals such as lithium, copper, chrome, gold and oil.

The 2013 Annual Report also includes research papers produced in collaboration with human rights students at the University of Guelph in Ontario, Canada.

The 2013 Annual Report includes fresh data from Tibet. This data consists of exclusive interviews and photographs of Tibetans living in Tibet. The interviews are of Tibetans from Amchok (Ch: Amuqu), Labrang (Ch: Xiahe), Rebkong (Ch: Tongren), Chentsa (Ch: Jianzha), Machen (Ch: Dawu), Mangra (Ch: Guinan), and Golok (Ch: Guoluo) concerning self-immolation protests, nomad resettlement, censorship, language rights and land rights.

TCHRD's special report, 'Gulags of Tibet' examines the history and evolution of RTL, analyzes the current RTL laws, in addition to examining how RTL violates the international prohibitions of arbitrary detention, forced labor, and torture. The report features interviews with Tibetan RTL survivors who tell their personal stories of being locked up in forced labour camps.

In late December 2013, China announced the abolition of RTL, a form of arbitrary detention used by the Chinese government for over 50 years to imprison political dissidents and other opponents. The failure of previous reform measures to address the human rights abuses that define RTL creates skepticism as to what the abolition of RTL will actually entail. For the abolition of RTL to be meaningful it must fully abolish RTL in name and function. Since the Third Plenum various organizations have alleged that the reform will be cosmetic—simply renaming RTL facilities and expanding other forms of arbitrary detention — rather than substantive. The PRC has attempted to refute these claims,¹⁶ but until transparent action is taken that abolishes RTL skepticism will remain. Abolishing RTL in all its forms requires stopping the human rights abuses, such as arbitrary detention, forced labor, and torture, that are inherent in RTL and affect everyone in the PRC.

A year after arrest monk sentenced to 6 years in prison over self-immolation

(Contd. from Page 2)

In December 2012, TCHRD reported the arrest of five monks including Gedun Gyatso from Bora Monastery, a day after Sungdue Kyap committed self-immolation protest on 2 December 2012 in Bora. Gedun Gyatso, along with four other monks: Lobsang Phagpa, 34, Jamyang Soepa, 25, Jamyang Lodoe, about 20, and Jamyang Gyatso, about 20, had gone missing for months after they were first arrested by Public Security Bureau (PSB) officers from Amchok (Ch: Amuqu) County along with Bora Township government officials. Except for Gedun Gyatso, the four other monks were released separately after being held for months. Lobsang Phagpa was released after about four months' detention.

Sources tell TCHRD that Chinese authorities kept Gedun Gyatso in custody for over a year before his sentencing. Gedun Gyatso had refused to accept the charges imposed on him and even during the trial, he stood adamant that he was not guilty of "intentional homicide". As source with contacts in the area says, "He [Gedun Gyatso] was falsely accused of "intentional homicide". In fact, the two policemen who were at the site of Sungdue Kyap's self-immolation claimed that Gedun Gyatso tried to stop them from extinguishing the fire. But he has not accepted the charge and the sentence was passed in spite of it."

Gedun Gyatso was born in Lhabun Thangri Gapma village in Bora Township. His mother Sonam Tso is over 80 years old and had waited for over a year for news about her son. "No one has the heart to tell her the truth about her son. She still thinks that her son had gone for a long journey and would be back someday," a source told TCHRD.

Death in detention: Monk exposes China's failure to protect Tibetans' right to life

(Contd. from Page 2)

TCHRD previously reported on Nyima Dakpa's arrest, sentencing, and death. Since then TCHRD has received new, previously unknown details about Nyima Dakpa from Tibet, including photographs of Nyima Dakpa before and after his detention, and a handwritten letter describing his motivations, detention, and beatings.

Nyima Dakpa was sentenced to nine years in prison though he knew he would never actually spend nine years in prison. During only a few months in detention, Nyima Dakpa had almost been beaten to death. He would not survive nine more years. When he was arrested, Nyima Dakpa was a fit and healthy monk. On his deathbed, Nyima Dakpa was emaciated with a breathing tube attached to his nose, an IV attached to one arm and a heart rate monitor attached to the other. He died in 2003, four years after his arrest.

On 1 September 2001, Nyima Dakpa wrote a heartfelt appeal and the story of his arrest and detention. In it Nyima Dakpa wants the world to know about his treatment and for Tibet to become a free country as it used to be. He describes his treatment as "merciless".

Following is the translation of Nyima Dakpa's handwritten testimony:

A HEARTFELT APPEAL

Dear His Holiness the Dalai Lama and fellow Tibetan compatriots,

I am a Tibetan youth from Tawu, Kham. My name is Nyima Dakpa Kyeri. Like the proverbial 'pika may not be a giant animal, but it is well developed with physical features,' I am not a great scholar; nor am I a wealthy man but I am a person who has deep love for my people.

Therefore, I express the view that we Tibetan people have been reduced to a condition of backwardness and subjected to oppression, denying us even basic human rights, including the right to study our own language. I have studied over and over again this subjected and oppressed condition, wherein we do not have any political rights.

Occasionally, I have also been able to study how our ancestral emperors established their political empire and power; I fully absorbed myself in the glorious sunshine of Tibetan history. Consequently, I made a firm decision in my heart that if ever I have to give up

my life, I would do it for my people. So from the depth of my heart, I have had this earnest desire 'how I wish if Tibetan people can regain true freedom and establish a Tibetan state.'

With such fervent desire in my heart, I pasted many leaflets on the walls of the buildings in Tawu on 9 September 1998, 10 November 1999, 12 November 1999, 19 November 1999, 6 December 1999, 29 December 1999 and 7 January 2000 respectively. The leaflets called for the 'Chinese to leave Tibet and allow Tibet to become free.' I have put my own signatures on the leaflets.

Unfortunately, without achieving any results, I nearly lost my life at the hands of the brutal Chinese. Last year when I was in Lhasa, on 22 March 2000, four security men from the Public Security Bureau (PSB) arrested me. Without even asking a question, they beat me up severely - to such an extent that I couldn't utter a word. Denying even a morsel of food and a drop of water, I was put on a plane and taken to Chengdu.

At Chengdu I was handed over to some Chinese policemen, who again beat me up. The 'devil-incarnate' Chinese security forces were so brutal and merciless - they beat me up so severely that I almost lost my life. I lost my consciousness, and when I regained it, it was around 1 a.m. I found myself unable to move, as my whole body was in acute pain. In fact one of my legs had no sense of feeling, as if it was dead.

Ten days after reaching Tawu, I was subjected to another interrogation. Because of having experienced violent pain inflicted [by the police torture], I was compelled to reveal all my aspirations and confess to my pasting the leaflets. As a result, on 5 October 2000, the Intermediate People's Court of Kardze Tibetan Autonomous Prefecture sentenced me to nine years of rigorous imprisonment. But at the moment I have become very weak physically due to suffering painful torture; I can't even eat a morsel of food and one of my legs is broken. I am sure I will die shortly afterwards, but I am not going to be scared of dying - absolutely not.

At a time when the flow of my life-stream is on the verge of ceasing, whether I express it to my uncle Jowo Kyab or to fellow Tibetans, all I need is to make an appeal, through His Holiness the Dalai Lama, to advocate throughout the world that the Tibetan people are being bullied and subjected to brutal sentences.

Fellow Tibetan compatriots of the same flesh and bone, we must all be aware of the brutal humiliations we suffer at the hands of the Chinese - their illegal actions

being committed [in Tibet]. We must, through every possible means, unite, and protest against China.

Nyima Dakpa Kyeri

1 September 2001

First page of Nyima Dakpa' Kyeri's handwritten testimony in Tibetan. When Nyima Dakpa was describing the treatment that would ultimately kill him, he made a heartfelt appeal for the world to know about the merciless treatment of Tibetans so that conditions could change. Since then the PRC has had two periodic reviews at the United Nations, been admitted as a member of the United Nations Human Rights Council, released numerous white papers on human rights, and announced numerous reforms. The merciless treatment has not changed. In response to the crackdown on Tibetans in 2008, the People's Armed Police in Sichuan Province also described their treatment of Tibetans as "merciless" and encouraged the officers by reminding them that they have full support of the Chinese government led by the Chinese president.

If anything the scope and scale of the merciless treatment of Tibetans has increased. Individually, Tibetans are still subject to the same treatment as Nyima Dakpa. As part of Xi Jinping's (习近平) "mass-line" policy, Tibetans have been detained, beaten, and killed. Ngawang Jamyang was a Tibetan Buddhist scholar who was arrested on 23 November 2013. Less than a month later the police returned his body to his family. Like Nyima Dakpa, Ngawang Jamyang was healthy when he was detained and after his death his body bore unmistakable signs of beatings and torture. Unlike Nyima Dakpa, Ngawang Jamyang did not live long enough to be sentenced. When Sonam (name changed), a former student of Ngawang Jamyang, now living in Europe, learned of his teacher's untimely death in police custody, he wrote "Fire of Sadness" (below). The tribute originally written in Tibetan has been translated by TCHRD.

Second page of Nyima Dakpa Kyeri's handwritten testimony in Tibetan.

Despite all the years and all the promised reforms in the PRC the Tibetan intellectuals and monks are still being killed in detention by the Chinese authorities. If the PRC's reform measures are going to have any meaning the PRC must stop arresting Tibetans for exercising their human rights and must treat the Tibetans they detain humanely.

Tibetan writer Kunga Tsayang released from prison after 5 years

(Contd. from Page 2)

Kunga Tsayang was arrested by the County Public Security Bureau (PSB) officers on 13 March 2009. Born in Chikdril County, Tsayang was 20 at the time of his arrest. He was seized from his living quarters during a midnight raid by PSB officers on Labrang Monastery in Sangchu (Ch: Xiahe) County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province. On 15 November 2009, in a closed door trial, Kunga Tsayang was sentenced to 5 years in prison by the Kanlho Intermediate People's Court for "disclosing state secrets." Tsayang's arrest and prison term stemmed from allegations that he had posted political essays on Tibet to a website known as Zindrish (Eng: 'Jottings'). He is the courageous author of several essays, which challenged the Chinese government's policies regarding Tibet, including 'Who Is the Real Splittist?' 'Who Is the Real Destroyer of Stability?' 'We Tibetans are the Real Witnesses', and Who Is The Real Instigator of Protests?

Sources now tell TCHRD that Kunga Tsayang was punished for the contents of his essays, 'Where is Our Government?' 'Lhasa is No More Lhasa' and 'Who is the Real Destroyer of Stability?' In addition to the charge of 'disclosing state secrets', he was also charged of 'separatist activities' due to the essays he wrote. According to the source, Kunga Tsayang was severely interrogated after his arrest. His interrogators focused much of their attention on the essay "Lhasa is no more Lhasa". "When asked what he (Kunga Tsayang) meant by the essay on Lhasa, he promptly responded 'It is true you have built railway line, new housing facilities but in reality Lhasa is like the jewel of every Tibetan heart and nowadays both spiritual and secular life in Lhasa have deteriorated a great deal.' Likewise, when Kunga Tsayang was questioned on the contents of his essay, 'Where is Our Government?' he responded that the Chinese government had introduced many constitutional provisions, laws and regulations, however, for the autonomous areas, these constitutional provisions had not been implemented at all. However this response was cut short and he was not allowed to speak further by his interrogators.

Kunga Tsayang was originally from Lungkar Monastery in Golok but had been studying at Labrang Monastery. Educated at the Institute of Buddhist Dialectics at Labrang Monastery and in Beijing, Kunga Tsayang was known to take great pride in his

ancestral Tibetan roots. He was regarded as a serious writer and photographer with dreams of becoming a professional photographer. Kunga had traveled widely throughout Tibet and documented the environmental degradation on the Tibetan plateau and its impact on the Tibetan people. His travelogues chronicled the unique characteristics of Tibetan topographical features, culture, customs, and religious heritage. Tsayang had reportedly been under the close watch of the Chinese authorities in Sangchu County, Gansu Province prior to his arrest, yet he dared to continue his travels to the far reaches of Tibet and China to carry out photo journalism. His presence at Labrang Monastery had generally been limited to important prayer rituals and ceremonies.

Kunga Tsayang also worked for Nyenpo Yutsae Environmental Protection Association, a Tibetan conservation protection group, which distributed materials to schools and conducted education campaigns about the Tibetan environment and the need to protect endangered species. He was reported to have been on an environmental expedition that discovered an endangered bird, thought only to be found in Tibet. Tsayang had also been working on setting up a new school at the Yakra Monastery.

It should be noted that Kunga Tsayang was released only two months earlier than his prison term of five years, rather than other reports stating that he was released seven months before the completion of his sentence.

Article 47 of the Chinese Criminal Law states: "A term of fixed-term imprisonment shall be counted from the date the judgment begins to be executed; if the criminal is held in custody before the execution of the judgment, one day in custody shall be considered one day of the term sentenced." Fixed-term imprisonment is any imprisonment that ranges from 6 months to 15 years.

Kunga Tsayang was arrested on 13 March 2009 and sentenced on 15 November 2013 to five years imprisonment. After his arrest, he was held incommunicado in secret detention for more than eight months before his sentencing. During his secret detention, he was subjected to rigorous interrogation and possibly beatings.

Fire of Sadness

by Sonam

*Pricked by the poisonous thorn of sadness
This agonizing pain of unendurable suffering
Even if expressed by 100,000 eminent poets
The words can partly express it
That I have expressed it here briefly
Is neither a poem nor a literary essay
But an expression of sad words meant to soothe my soul*

*Because of the rise of ocean-like waves of suffering
Like the sprinkling of the dew of lamentation
I have expressed only the edge of the strong feelings of
my heart
Avoiding any ostentatious words*

*Noble father – Ngawang Jamyang-la
You are the sun of my humble soul
Although no one is there to listen
I couldn't help but utter a few words of mourning for
your departure
Although there's no one who would wipe them out
Tears of sadness streamed down my face*

*Rich with the hearing, contemplative and meditative
experiences
Your peaceful nature adorns the teachings of Buddha
In this age of 21st century No one compares to you
In the knowledge of Buddhism and [modern] Science*

*Not only have you learned the knowledge for yourself
You also follow the path of serving humanity with joy
Because of dedicating your body, mind and soul
For a culture on the verge of dying You had to depart
early*

*The practice of truth and non-violence
You have embraced them without any outward
imposition
No matter how much truth you have expressed
Amid the market that tramples on truthful information
All that they aim for is distortion [of your truth]
Although you haven't committed any acts harming
others
The violent forces Seized all your rights
Including even your right to life
Are there any places where such injustices are inflicted?*

*The sun on this earth hasn't disappeared
But the sun in my mind has disappeared suddenly
Dear Noble Father You have departed this world too
early and suddenly*

Without heeding our requests

*Dear Noble Teacher, you have departed too early
Even before the rise of the sun of reunion
What compelled you to depart suddenly?*

*Amid the wild, oppressive, terrifying darkness
And the moving dark clouds
Amid the destruction of thunder and hailstorms
Who will wipe out the tears of common folk?*

*Hope of our soul The heart beat of our minds
The meeting of our consciousness
That Noble Father departed suddenly
Is not just a cause of today's heartache
But akin to an impediment to the road of future
happiness*

*Not just shedding tears for today
[Your departure] is like withering of a sprout
This deep wound of the mourning heart
Emerged without our choice for you
You have in no way inflicted it deliberately on us
Because of positive karma and prayers in in the past life
I have had the fortune to meet you in this life*

*Noble and learned father
You have taught me – a wanderer in distant lands
From the basic dialectics
To the profound six-perfection texts of Buddhism
I, the ignorant being, who do not see anything
A wanderer brought up amid sheep and goats
[meaning nomadic boy]*

*You have taught me
With love and joy
The profound teachings of [the Buddha]
Today when I think about them
You smiling face, your voices of laughter
Appear in the mirror of my mind
When I remember your face Reflected in the
transparent wide mirror*

*My heart is pierced by the knife of painful memory
The wound of my heart is deep and incurable
Your sad departure today
Is just a narrow path filled with tears
Strewn with thorns of terror
The value of peace and justice has become more vague*

*Under the shameless deception of the oppressive forces
Amidst the unbearable days and nights of darkness
For the lonely slaves cursed by fate*

Before the world disappears

Will there be a moment of sunshine

*That will dispel the darkness wrought by tears of
suffering?*

UN Expert Group must consider deaths caused by detention in Tibet

27 January 2014: On 28 January 2014 the Intergovernmental Expert Group on the Standard Minimum Rules for the Treatment of Prisoners will meet for four days in Brasilia, Brazil. The United Nations General Assembly created the Expert Group to update the Standard Minimum Rules for the Treatment of Prisoners (SMR), which was drafted in the 1950s. The SMR is a set of rules that outline good principles and practices for the treatment of prisoners and management of prison facilities. The SMR allow for variation depending on legal, social, economic, and geographic conditions. The SMR is not legally binding but it has been widely accepted and helped shaped many States' national legislation, including those of the People's Republic of China (PRC).

The original SMR prohibited the use of physical punishments and all forms of cruel, inhumane, or degrading treatment. At the meeting in Brazil the Expert Group will consider proposed changes to the SMR that will increase transparency in prisons. The proposed revisions require deaths during detention or soon after of a prisoner be investigated by an impartial body to ensure that the deaths were not caused by prison officials.

In the People's Republic of China, prisoners are often subjected to physical punishments, torture and cruel, inhumane, and degrading treatment. When Geshe Sonam Phuntsok was sent to prison for initiating a life-long prayer offering for the Dalai Lama, he was a healthy 48-year-old monk. When his family visited him in prison, Geshe Sonam Phuntsok had lost weight, was semiconscious, and was unable to move properly. When he was released five years later, Geshe Sonam Phuntsok was hospitalized. Geshe Sonam Phuntsok's treatment in prison left his body broken and he died less than three and a half years after his release.

The PRC made no effort to investigate Geshe Sonam Phuntsok's treatment during his detention. Because Geshe Sonam Phuntsok was a popular religious figure, 3,000 Tibetans protested for his immediate release. The protesters were arrested and subject to

frequent beatings during their detention. One protester was beaten to death during detention. Not only was his death never investigated, the beatings of the remaining prisoners continued as if nothing had happened.

The PRC has adopted a practice of releasing prisoners early so that they do not die in the prison. In 2008, Dawa, a 31-year-old farmer from Dedrong Village, Jangkha Township, Phenpo Lhundup County, Lhasa City, TAR, was severely tortured during his 12 days in detention. He was released in critical condition and immediately hospitalized. After four days, Dawa died. The PRC responded to Dawa's death by fining his family 1,000 yuan (US\$125).

The PRC's conduct has not changed in recent years. Ngawang Jamyang died after less than a month in detention. Like Geshe Sonam Phuntsok and Dawa, Ngawang Jamyang was strong and healthy when he was arrested. When his body was returned to his family it was clear he was beaten to death. Rather than investigate the death, the police threatened Ngawang Jamyang's family that they would "meet the same fate" if they spoke about Ngawang Jamyang.

The proposed new revision to the SMR would require an impartial investigation to determine whether the deaths during or shortly after detention was a result of the treatment in detention. According to TCHRD's record, 87 prisoners were tortured and died either in detention or shortly after their release between 1987 and early 2005. As the case of Dawa illustrates, the PRC has attempted to prevent deaths in prisons not by following the guidance of the SMR and improving the treatment of prisoners, but by releasing prisoners so they can die outside of the prison.

The PRC's practice of releasing prisoners who are about to die is a deliberate attempt to circumvent the intent of the SMR. Unsurprisingly, the PRC opposes to requiring investigations of deaths that occur shortly after a prisoner is released. Including such a requirement would require the PRC to explicitly refuse to follow the rules or require the PRC to investigate the widespread mistreatment of prisoners that it refuses to acknowledge and attempts to hide from the world.

TCHRD commends the Expert Group for proposing rules that recognize and address attempts by prison officials to avoid responsibility for killing prisoners. TCHRD urges the Expert Group to adopt the proposed rule, requiring the investigation of deaths in prison or shortly following a prisoner's release, unchanged.

Tibet high on agenda at 'Human Rights Human Wrongs' Film Fest

4 February 2014: A documentary film on the state of the freedom of expression in Tibet will premiere at the 'Human Rights Human Wrongs' ('HRHW') film festival in Oslo, Norway this week marking the launch of the international leg of the 'Banned Expression: Support Free Speech in Tibet' campaign.

The documentary film titled 'Banned Expression in Tibet' is produced by Voice of Tibet (VOT) radio service. The first screening of the documentary will be held at the "HRHW" film festival, a one of its kind film festival in the Scandinavia, organized by the Oslo Dokumentarkino (Oslo Documentary Cinema) in collaboration with many human rights organizations and institutions.

Dechen Pemba, founder and editor of High Peaks Pure Earth website and Oystein Alme of VOT will make presentations along with Tibetan musician and singer Loten Namling who will perform at the film festival. Dechen Pemba will present the report "Banned Expressions", produced by Tibetan Centre for Human Rights and Democracy (TCHRD), and will outline the actual situation in Tibet in front of the Norwegian public and media. Loten Namling, along the Norwegian artist Hildegunn Øiseth, will perform at the Banned Expression Awareness Concert at the Litteraturhuset (House of Literature) on the evening of 7 February 2014 in Oslo. The event will highlight the continuing attack on Tibetan artists, writers and intellectuals in Tibet for their courage and conviction to expose human rights abuses.

Organized by VOT (www.vot.org), High Peaks Pure Earth (www.highpeakspureearth.com) and TCHRD (www.tchrd.org), the Tibet program in Oslo marks the international launch of the Banned Expression campaign. The campaign was first launched on the 2013 Human Rights Day in India.

TCHRD to organise Annual Human Rights Symposium on Tibet

4 February 2014: Tibetan Centre for Human Rights and Democracy (TCHRD) will be hosting the Annual Human Rights Symposium on Tibet at the Tibetan Youth Hostel in Bangalore, South India from 21 to 23 February 2014. The symposium will be attended by twenty-five Tibetan graduate students studying political science, international relations, human rights, law, literature, and history in Indian colleges and universities. The goal of the symposium is to

encourage deeper interaction between interested students and scholar-practitioners so that both sides can better understand China's institutional and structural dominance in Tibet and Tibetan resistance to survive as a distinct people. The symposium will address the following five issues:

- *Tibet's Human Rights Factor in International Relations*
- *China's Institutional and Structural Dominance in Tibet*
- *Exploring Human Rights Protection System in China*
- *Pema Tseden's "Old Dog" and the Changing Identity of Modern Tibet*

International Human Rights Law and Advocacy in Tibet

Repression escalates in Tibet's Diru County: Tibetan youth beaten to death, 2 others given heavy sentences and another disappeared

7 February 2014: A Tibetan youth has died in police custody soon after his arrest in Diru (Ch: Biru) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region (TAR).

Konchok Dakpa, a youth from Chamram Village in Diru Township was held incommunicado for weeks since his arrest in December 2013. On 20 January 2014, his body was returned to his family who were given strict orders not to discuss the death with others. Sources with contacts in Diru said Konchok Dakpa was severely beaten and tortured during his secret detention, indicating that his death was the direct result of police torture. Local Tibetans believe that he was most likely punished for his participation in May 2013 Protest against Chinese mining at the sacred Naglha Dzamba Mountain.

The news of Konchok Dakpa's death comes close on the heels of the death of a learned Buddhist scholar Geshe Ngawang Jamyang whose body was returned to his family in late December 2013, less than a month after his arrest.

According to latest information, Kelsang Choklang, the monk from Tarmoe Monastery who was arrested along with Geshe Ngawang Jamyang was sentenced to 10 years in prison. A native of Yuthang Village in Tsachu Township, he was sentenced in January 2014. Local Tibetans say he was likely charged of "illegally gathering a crowd" although they believe the charges are false. "Kelsang Choklang is known for his great love and respect for traditional Tibetan culture. He

has always called for protection of Tibetan culture and harmony among different nationalities," a source told TCHRD.

Another Tibetan layman Dorje Dragtsel was also sentenced to 11 years in prison last month. Sources say he was given seven years for allegedly being one of the ringleaders of the May 2013 demonstration against mining activities at the sacred Naglha Dzamba Mountain, in addition to three years for wantonly lending money to others and one year for obstructing the work of permanent cadres stationed in Diru County. Details are still sketchy on the second charge as it cannot be ascertained immediately how someone can be charged for helping others, in this case borrowing money to others.

Dorje Dragtsel had been missing since his arrest on 3 October 2013. On 6 October 2013, Dragtsel's secret detention triggered a protest among the local Tibetans in Dathang Township. The protest was violently suppressed by about 300 security forces using guns and iron batons.

Tsultrim Nyendak has been missing since his arrest in late 2013. The whereabouts and condition of Tsultrim Nyendak, a monk from Rabten Monastery in Tsachu Township, remain unknown since his arrest from Lhasa in late 2013.

Sources quote local Tibetans as saying that hundreds have been targeted, arrested or disappeared since crackdown began last year in Diru County in the name of Chinese president Xi Jinping's "mass line" campaign last year. Many are targeted and arrested on false pretext and the fate of many more remain unknown due to restrictions on communication lines. Sources say in at least three counties in the eastern part of Nagchu Prefecture including Diru, all communication lines have been blocked and locals face enormous difficulty in contacting their friends and family.

Obama could do more to make religious freedom a key objective of US foreign policy

8 February 2014: On Thursday morning just before Max Baucus was confirmed by the US Senate to be the next US Ambassador to the People's Republic of China (PRC), President Obama addressed the annual National Prayer Breakfast. Obama recognized the National Prayer Breakfast as an opportunity to set aside labels of party and ideology. He used the opportunity to discuss the importance of religious freedom abroad. Obama said that freedom of religion

is necessary for peace and human dignity.

Tibetans know the truth of those words all too well. In Tibet, Buddhism is strictly controlled by the Chinese government. After the destruction of almost every monastery, nunnery, and religious, historic or biographic text in Tibet in the first 25 years of Chinese rule the Chinese government still violently denies Tibetans religious freedom. Tibetan Buddhists are prevented from freely exercising their religious beliefs. Monks and nuns are subjected to Patriotic Education Campaigns, which require monks and nuns to denounce the Dalai Lama or be kicked out of their monasteries or nunneries. By February 1998, 3,993 monks and nuns were kicked out of their monasteries and nunneries. According to official Chinese figures 1,200 monks were expelled from monasteries near Lhasa.

Lay Tibetans are arrested and tortured for possessing photographs and recordings of the Dalai Lama, the spiritual leader of Tibetan Buddhism. The religious repression in Tibet has reached such a level that a considerable number of current or former monastics have committed self-immolations. Many called for freedom and the return of the Tibetan spiritual leader Dalai Lama to Tibet.

In this context, Obama's words on freedom of religion in the People's Republic of China were disappointing. He stated that the US does business with the PRC and US' relationship with the PRC is important for the world. He also said that he tells the Chinese leadership that recognizing universal human rights is in their interest. However, if, as Obama said, promoting religious freedom is a key objective of US foreign policy, more must be done by the US to protect and promote religious freedom in the PRC. He cannot rely on the benefits of business with China to "trickle down" and benefit Tibetans or help them achieve human rights. In fact, Pope Francis, who Obama called inspirational, heavily criticized such an approach.

An important first step would be for President Obama to nominate a new ambassador at large for international religious freedom. This position has been empty since Suzan Johnson Cook stepped down in October 2013. He must also ensure that the Office of Religious Freedom has the support it needs at the State Department to promote and protect religious freedom internationally.

Nominating a new ambassador at large for religious freedom would also give president Obama an opportunity to work on an achievable, bipartisan goal

with Congress. Protecting human rights, including religious freedom, in Tibet has traditionally been a non-partisan issue for Congress. In April 2012 the US Senate unanimously passed a bill calling upon the PRC to end its repressive politics in Tibet. On 25 July 2012, the US House of Representatives' Foreign Affairs Committee heard Tibetans testify at a hearing on torture and human rights abuses in China.

President Obama should build upon the opportunity to set aside the partisan politics he recognized at the National Prayer Breakfast to work with Congress to promote and protect religious freedom in Tibet and elsewhere.

China announces unprecedented harsh measures to deter self-immolations in Tibet's Dzoerge County

14 February 2014: In April 2013, the local government in Dzoerge (Ch: Ru-ergai) County in Ngaba (Ch: Aba) Tibetan and Qiang Autonomous Prefecture (Sichuan Province) announced that it was taking every man, woman, and child hostage. In a document recently smuggled out of Dzoerge County dated 8 April 2013, the government announced that if there was a self-immolation it would punish the immolator's village, monastery, and family. Unlike previous policies that targeted people for "inciting" self-immolations or punished people for refusing to provide a government sanctioned explanation of the immolation, Dzoerge government is punishing people explicitly because of what somebody else did.

The document issued by Dzoerge County government contains 16 articles and begins by targeting the self-immolator's family—the internationally recognized "natural and fundamental group unit of society" (ICESCR Art. 10; ICCPR Art. 23). Family members of self-immolators will be blacklisted (Art. 6) and subject to criminal sanctions, such as the deprivation of political rights (Art 2). They will also be deprived of employment with the government (Art. 1), excluded from all welfare benefits for 3 years (Art. 4), denied ownership of their houses and lands (Art.10), prevented from starting a business (Art. 10), and barred from traveling to Lhasa or to foreign countries (Art. 11).

All of these measures violate human rights that the Chinese Constitution claims to protect (Art. 33 says that "The State respects and preserves human rights") and that Chinese officials have repeatedly

claimed are most important. The local authorities in Dzoerge make it clear that it has placed a sword over the families of would-be self-immolators. If a self-immolation occurs the sword will strike at the family members' ability to feed and clothe themselves. The family members will be unable to find work, permanent housing, start a business, borrow money, or receive welfare benefits. In its 2013 White Paper on Human Rights the PRC claimed that all other rights were impossible if the people are not fed and clothed. Thus, the attacks on the family of self-immolators are intended to be an assault on all of the family member's rights.

Both are deprived of any financial assistance, which effectively prohibits the creation of new business (Art. 5). Monasteries and villages must pay Yuan 10,000-500,000 (US\$1,648 - US\$82,414) deposit to ensure there are no more self-immolations, if there is self-immolation, the money is forfeited and a new deposit is required (Art. 7). In 2011, the average annual net income of rural areas in Sichuan Province was Yuan 6,129 (US\$1,010). Villagers will be prevented from using farmland and grassland (Art. 9). Monasteries will have their financial records carefully scrutinized (Art. 15). Villagers, monks and nuns, officials, and monastery chant masters will be subjected to 'legal education' campaigns (Art. 13). These education campaigns effectively place monasteries under siege and require the monastery to rely on the government for electricity, water, and food.

The measures pronounced by the government in Dzoerge County go beyond the widespread and systematic human rights violations that have become routine in Tibet. They turn the entire human rights system on its head. Rather than reading human rights documents as required elements to protect individuals, the government in Dzoerge County appears to have used the documents as a checklist of how to coerce and threaten people. The Dzoerge County government has announced it will take innocent people hostage en masse. If there is a self-immolation, the government will "strike hard" against the hostages and methodically take away their human rights and make life for the innocent survivors unbearable.

The Dzoerge County document requires government officials, cadres and workers to advise people what will happen if there is a self-immolation (Art. 3). This warning is very simple: "If there is a self-immolation,

the local government will attack your family, village, and monastery."

According to the Tibetan who smuggled the document out of Tibet, the Villagers' Committees in Dzoerge County have been given the responsibility to publicize the harsh new measures to prevent self-immolation. The village officials have dutifully pasted the document on the walls of local government offices, police stations, shops, restaurants, etc. in Dzoerge County. The source said self-immolation-related detention and arrest are common occurrences in Dzoerge County. Many of those who remain detained in connection with self-immolation are too scared to speak out for fear of getting heavy punishment. In some cases, people who are remotely connected to self-immolators are detained, questioned and tortured. "Family members, close relatives, friends and even mere acquaintances of Kunchok Sonam were detained soon after the monk's self-immolation and they are still in detention," the source said. Kunchok Sonam, 18, a monk at Tashi Thekchokling Monastery died of self-immolation protest in July 2013 in Dzoerge County. It remains unknown whether his body was returned for proper cremation according to Tibetan Buddhist rituals.

TCHRD calls on China to respect lawful rights of detained senior monk

12 March 2014: The Tibetan Centre for Human Rights and Democracy has received information concerning the status and treatment of Khenpo Kartse, also known as Khenpo Karma Tsewang, who was arrested at 1 am on 7 December 2013. Khenpo Kartse is a popular senior religious figure and well respected for his social work and the promotion and protection of Tibetan language, culture and religion. He is the abbot of Jhapa Monastery in Nangchen (Ch: Nángqiān) County in Yushu Tibetan Autonomous Prefecture, Qinghai Province.

Thousands of supporters of Khenpo Kartse staged a five hour-long sit-in protesting his arrest and demanding an explanation for his arrest. Sixteen monks were arrested during these protests. The last monk was released on 21 January 2014. Despite the sit-in and assurances from the local Monastery Management Committee, Khenpo Kartse was not released and his detention, which has now lasted over three months, has only been justified in the most vague terms. In just over three months of detention, Khenpo Kartse has been subjected to an enforced disappearance, cruel, inhuman, and degrading

treatment.

Enforced Disappearance

For the first week of his detention, Khenpo Kartse was held incommunicado. It is still unknown what happened to Khenpo Kartse or where he was held during the first week of his detention.

From 14 December 2013 — 25 December 2013, Khenpo Kartse was held by the Chamdo Police Department's State Security Bureau officials in Chengdu without his family knowing where or why he had been arrested. At this point, 18 days after his initial arrest, Khenpo Kartse was in poor health and had been severely beaten and tortured during his interrogations.

Under international law, an enforced disappearance is the arrest or detention of a person by a State official followed by the concealment of the fate or whereabouts of the person, which places the person outside of the protection of the law.

Khenpo Kartse was arrested by Chinese government officials from his hotel room in Wuhou Si Hotel in Chengdu. For 17 days, Khenpo Kartse's fate and location were unknown. A lawyer hired by Khenpo Kartse's family discovered where Khenpo Kartse was being held and how he had been treated on 24 December 2013. After discovering where Khenpo Kartse was being held, the lawyer demanded that Khenpo Kartse be moved to the Chamdo Public Security Bureau detention centre, that future interrogations be carried out according to the law, that his family be notified of the reason for his detention, and that his family be allowed to visit him.

The secret detention of Khenpo Kartse violated Chinese domestic legal standards. Article 64 of the 'Criminal Procedure Law of the Peoples Republic of China requires that a detained person's family be notified of the reason and location of the detention within 24 hours. According to numerous public statements by the Chinese government, torture is illegal in China. However, during Khenpo Kartse's initial disappearance he was subjected to beatings and severe torture. It can be deduced that the purpose of Khenpo Kartse's disappearance was to deny him legal protections that prohibit torture.

Therefore, the first 18 days of Khenpo Kartse's detention when his location and status was hidden and he was denied the protection of Chinese law and tortured constitutes an enforced disappearance in violation of international law.

Cruel, Inhuman, or Degrading Treatment

After Khenpo Kartse's lawyer intervened Khenpo Kartse was moved to the Chamdo Public Security Bureau Detention Centre. Khenpo Kartse is still in the detention facility. In the Chamdo Public Security Bureau Detention Centre, Khenpo Kartse is subjected to cruel, inhuman, and degrading treatment.

The Standard Minimum Rules for the Treatment of Prisoners, which the People's Republic of China (PRC) based its prison regulations on, state that all prisoners should receive adequate medical care. (Art. 22) The International Covenant on Economic, Social and Cultural Rights, which PRC is a party to, requires that people be allowed the highest attainable standard of physical and mental health. (Art. 12)

Before his arrest, Khenpo Kartse suffered from hepatitis, bronchitis, tuberculosis and other diseases that require medical care and attention. Since his arrest over three months ago, Khenpo Kartse has been denied all medical care including until recently his necessary medication. This denial of medical care and treatment violates basic international standards for human decency.

Khenpo Kartse's medical condition has not been helped by his prison conditions. He is currently being kept in a cell that has gone below freezing in the winter and does not receive adequate sunlight. His only meal every day is a small portion of rice in vegetable soup and the tsampa (Tibetan roasted barley) that his family brings. Unsurprisingly, Khenpo Kartse's medical conditions have worsened. He currently suffers from a sharp pain in his back and has begun ejecting bloody sputum.

The denial of medical care, starvation diet, and the prison conditions all violate international human rights standards that are binding on the PRC. However, what makes Khenpo Kartse's treatment uniquely degrading and inhuman is that for over three months Chinese officials have refused to let him bathe. This creates an unimaginable situation that seems to be carefully designed to dehumanize and humiliate Khenpo Kartse.

Cruel, inhuman and degrading treatment is prohibited by the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, which the PRC is a party to, the Universal Declaration of Human Rights, and the International Covenant on Civil and Political Rights.

Therefore, Khenpo Kartse's treatment, including the

refusal to allow him to take a bath, violates the PRC's international legal obligations and commitments.

The Tibetan Centre for Human Rights and Democracy became aware of the shocking treatment of Khenpo Kartse from a source familiar with the situation who was appalled by his treatment, but wished to remain anonymous because of fear of reprisal. TCHRD urges individuals and groups to call the Chamdo Prefecture Detention Centre (+011 86 0895-4821803) and urge them to provide Khenpo Kartse with immediate medical treatment and a quick, fair, transparent trial.

What Human Rights? Not even the Right to Bathe in Tibet!

13 March 2014: In the movie *12 Years a Slave*, which recently won the Academy Award for Best Picture, the cruelty and inhumanity of slavery was encapsulated in one memorable scene when a slave returns to the cotton plantation with a bar of soap. The slave makes a demand for the simple right to be clean and is severely whipped and beaten for doing so.

Today in Tibet monks, nuns, and family members of Khenpo Kartse, also known as Khenpo Karma Tsewang, are refusing to bathe as a gesture of solidarity. Khenpo Kartse was arrested from his hotel room in Chengdu, the capital of Sichuan Province, at 1 am on 7 December 2013. For over three months prison officials have refused to allow Khenpo Kartse to bathe.

At the best of times, going three months without bathing is merely revolting and unhygienic. For Khenpo Kartse it is cruel, dehumanizing and degrading. When Khenpo Kartse was arrested he suffered from among other things bronchitis and tuberculosis. Both of these diseases have been exacerbated by the denial of medical care, starvation diet, and Khenpo Kartse's freezing detention cell. Khenpo Kartse's lung diseases have advanced to the stage that his body is now expelling bloody sputum, a mixture of saliva and mucus.

Khenpo Kartse is currently being held in the Chamdo Public Security Bureau Detention Centre on vague charges. He was a respected member of his community because of his social work and the promotion and protection of Tibetan language, culture and religion. He deserves to be freed, to be informed with specificity why he was detained, and to be treated with dignity. At the most basic level

Khenpo Kartse simply needs a bath.

The Tibetan Centre for Human Rights and Democracy requests individuals and groups to call the Chamdo Public Security Bureau Detention Centre (ph: (+011 86 0895-4821803) and urge them to give Khenpo Kartse a bath.

You can say this in Chinese: 让堪布尕玛才旺洗澡！
[rang kanbu gamacaiwang xizao!]

And Tibetan: མཁན་པོ་ཀམ་ཚེ་དབང་ལ་ལྷུས་རྒྱལ་འཇུག་རྟོགས་

Cao Shunli's death a huge blow to human rights movement in China

17 March 2014: Chinese human rights activist Cao Shunli (曹顺利) died in a Chinese military hospital on 14 March 2014. Only her family was allowed to view her body. Her brother Cao Yunli said he could not take a second look at his sister's body that showed signs of her mistreatment during approximately five and half months in detention.

The story of Cao Shunli's arrest, torture, and death follows the same pattern as the death of Tibetans during detention. She disappeared in September 2013 and appeared in police custody in October 2013 when she was formally arrested and charged with "picking quarrels and provoking troubles." Before her detention Cao Shunli was in poor health and during her detention she was denied medical care. On 20 February 2014, Cao Shunli was transferred to a military hospital in extremely critical condition. She received a medical parole on 27 February 2014 and died fifteen days later.

"Cao Shunli's death illustrates that arbitrary detention, torture, and death in detention, are prevalent throughout the People's Republic of China and not limited to Tibet and ethnic and religious minorities. It is also a reminder that the violations of universal human rights deserve the attention and condemnation of the international community. Those responsible for human rights abuses should be held responsible," said Ms. Tsering Tsomo, the executive director of Tibetan Centre for Human Rights and Democracy (TCHRD).

Cao Shunli was a citizen legal activist in the PRC. She tried to hold the PRC to its own standards by using the PRC's laws and courts to advocate for citizen's participation in reporting the PRC's human rights progress to the international community. In furtherance of this goal, Cao Shunli submitted

documents to the United Nations for the PRC's Universal Periodic Review (UPR) in October 2013. She disappeared when she was traveling to Geneva for a training session on the United Nations human rights mechanisms.

On 19 March 2014, less than one week after Cao Shunli's death, the United Nations Human Rights Council will consider the results of the PRC's UPR. Cao Shunli's death is emblematic of the widespread human rights abuses in the PRC. The United Nations Human Rights Council and the international community should take the opportunity to make the PRC accountable for the human rights abuses that Cao Shunli died trying to bring to the attention of the international community.

TCHRD would like to offer heartfelt condolences to family, friends and fellow activists of Cao Shunli who had the best interests of China in her heart and remained defiant until her death despite unimaginable horrors she suffered in police detention.

Monk calls for love and harmony to prevail in last note before self-immolation

18 March 2014: A monk from Kirti Monastery has become the 128th Tibetan to carry out self-immolation protest against Chinese government's repressive policies in Tibet since 2009. In his last note, Lobsang Palden, 20, has called for love and harmony to prevail over hatred and repression:

"[Y]ou should be able to [live in] harmony with your neighbors – people of the world in general and the Chinese in particular. This is because, if there is love and harmony, we will be able to air our views, no matter what they are and to whom we want to air them."

Lobsang Palden, a monk from Kirti Monastery in Ngaba (Ch: Aba) County in Tibet's northeastern province of Amdo self-immolated on 16 March 2014 at around 11:40 am, according to sources from inside Tibet.

The self-immolation occurred at 'Martyrs' Street', which was named so by locals after a series of self-immolation protests was staged on this stretch of the road in Ngaba town.

"At the Martyrs' Street, Lobsang Palden poured kerosene over his body and struck a match, and then started walking a few steps raising slogans against the Chinese government," said the source.

A huge contingent of the Chinese special paramilitary police immediately arrived at the scene and extinguished the fire that was consuming Lobsang Palden's body.

The police grabbed his body and took it away in a small vehicle to prevent local Tibetans from accessing it and performing funeral rites. It remains unknown whether Lobsang Palden survived and where the Chinese police took his body.

In a massive defiance of the Chinese government and to express solidarity to the self-immolator and his family, the local Tibetans in the area have decided to close down their shops and restaurants. Fearing the self-immolation will trigger further protests by Tibetans, the Chinese government dispatched a large contingent of uniformed and plainclothes police officers to enforce strict control in the area.

16 March marks the sixth anniversary of the 2008 Ngaba Massacre, when Chinese security forces killed many young and old Tibetans, both monastic and lay, as they called for Tibetan freedom.

This is the fourth time that Tibetans have marked the anniversary by committing self-immolation protests at the 'Martyrs' Street'. On 16 March 2013 Lobsang Thokmey committed self-immolation on 16 March 2012; Lobsang Tsultrim committed self-immolation; and on 16 March 2011 Phuntsog committed self-immolation.

Lobsang Palden hails from Asher Tsang household in Meruma Village, located in Ngaba County in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province. He became monk at a young age at Kirti Monastery where he studied Buddhist dialectics and attained the class of Dus Dra (Fundamentals of Logic).

Palden is survived by his mother Namkho, stepfather Sherab, and a younger brother, also a monk at Kirti Monastery.

TCHRD received a copy of the final note penned by Palden Gyatso before he set himself on fire. The English translation of the final testament is below:

Dear mother, father and fellow brothers and sisters,

What I have to say is this: if there is genuine unity and solidarity among the Tibetan people, then it is right. Otherwise, if we hate each other, we will suffer losses. Needless to say that if we [show] genuine solidarity to each other, we will triumph. Similarly, no matter what actions we pursue, it is very important that we think it over – rather than pursuing it foolishly. If you are a student, you should study well; if you are a father or

mother, you should be able to advise [your children] well; if you are an entrepreneur, you should be able to benefit both yourself and the others, and take care of nomads, peasants and the parents. Moreover, you should be able to [live in] harmony with your neighbors – people of the world in general and the Chinese in particular. This is because, if there's love and harmony, we will be able to air our views, no matter what they are and to whom we want to air them.

I have often said that we must figure out what our personal and public interests are, and that no matter what actions we pursue, it would be right if we pursue them by keeping into account the public interest and public unity. This is because, the basis of happiness, is public interest and unity.

My mother, my aunt, my uncle, my in-laws, my cousins, nieces, sisters, my teachers and fellow schoolmates – all those who have tended me with love and care – I pray that success bless their lives and hope that they serve the public interest. My mother – you have reared us with love and care. We have grown up on your sweat and blood. We gained much happiness in your lap. You have been very generous in your giving. Because of your love and compassion, we haven't suffered. Everything that we have owes to your sustenance. I express my deep gratitude to you mother; my deep gratitude to you mother. So many gratitude I have to express to you mother, but due to the [lack of space], I am stopping here. There must be some errors in my writing, for which I extend my apology.

– Lobsang Palden

China rejects UNHRC Report on North Korean Crimes Against Humanity

19 March 2014: On 7 February 2014, the United Nations Human Rights Council (UNHRC) released a report regarding the human rights situation in North Korea. The chief author of the report was Michael Kirby, a retired Judge of the High Court of Australia.

A Commission of Inquiry was created by the United Nations Human Rights Council to investigate “widespread and grave violations of human rights” in North Korea. To accomplish this, the Commission questioned 80 witnesses and experts in public hearings held in four countries. The Commission also conducted over 240 confidential interviews of witnesses and experts who feared reprisals against them or their family from North Korea. The Commission also requested submissions, reviewed previously published findings, and worked with

States and international organizations.

Throughout the entire process and despite numerous invitations from the Commission, North Korea refused to cooperate with the Commission. North Korea refused to allow the Commission into their country and did not respond to invitations to participate in the research or drafting of the report.

The report concluded by stating that human rights abuses that in many cases rise to the level of crimes against humanity are being committed in North Korea. The report called on the United Nations Security Council to refer the situation to the International Criminal Court. On 17 March 2014, the government of the People's Republic of China (PRC) demonstrated it would continue to protect North Korea by refusing to accept the report.

The PRC justified its refusal of accept the Commission's findings by saying, “The inability of the commission to get support and cooperation from the country concerned makes it impossible for the commission to carry out its mandate in an impartial, objective and effective manner.”

This seemingly banal statement has chilling repercussions not only in Tibet but also for the entire human rights system. In effect, the PRC said that if a State absolutely refuses to cooperate with a human rights investigation then its findings could not be viewed as legitimate—even if the findings are based on exhaustive and comprehensive research.

There are many explanations for why the PRC took such a strong position against human rights. One is that the PRC is implementing similar tactics in Tibet. Like in North Korea, crimes against humanity are being committed in Tibet. To avoid international scrutiny the PRC has prevented diplomats, UN representatives, and foreign journalists from entering Tibet. The PRC has been so successful at blocking access to Tibet that there are less foreign journalists in Tibet than North Korea. By the PRC's standards, their success in blocking access to Tibet guarantees impunity and deniability for crimes against humanity committed in Tibet.

The PRC's standard of equating deniability, no matter how feeble, with impunity is an affront to the international human rights system and should be treated as such. The PRC should be forced to stand alone before the world at the Human Rights Council and United Nations Security Council and defend impunity in North Korea.

The international community should fight impunity

for crimes against humanity wherever they occur, including in Tibet. The United Nations, UNHRC, and States should investigate and prosecute, when possible, PRC officials responsible for crimes against humanity and other human rights abuses in Tibet. The international community must defend the principle that human rights standards are not dependent on the cooperation of the perpetrators of human rights abuse.

Questions abound as UNHRC adopts report on China's Second UPR

21 March 2014: On 20 March 2014, the United Nations Human Rights Council adopted the 'Report of the Working Group on the Universal Periodic Review on Peoples Republic of China (PRC). The Universal Periodic Review (UPR) system allows every State's human rights record to be reviewed and discussed by other States. The State under review receives recommendations from other States that it either accepts or reject. The UPR is a unique opportunity to hold States publically accountable for their human rights record. States, like China, that want to be seen as protecting human rights put a lot of emphasis on their UPR review.

"China's strategy during the UPR was to try and equate laws that are not enforced and empty promises with progress on human rights," said Ms. Tsering Tsomo, the executive director of TCHRD. "The deteriorating human rights situation in Tibet and the recent death of Cao Shunli on 14 March demonstrate that China's laws and promises have failed to improve people's lives and protect human dignity, which is the purpose of the human rights system."

On 18 March, the United States and Greece, speaking on behalf of the European Union, raised the death a Cao Shunli with the PRC. Cao Shunli was a human rights defender, who was abducted by the Chinese in September 2013 and formally arrested in October. She died on 14 March 2014 after being denied medical care. The PRC responded by denying that Cao Shunli had not received medical treatment. During the PRC's UPR, the PRC labeled human rights defenders, like Cao Shunli, as criminal and warned States against glorifying criminals. (paragraph 184). The PRC also defended its crackdown on terrorism, which States said was religious and ethnic cleansing. The PRC described the Dalai Lama holding a prayer service for self-immolators as, "terrorism in disguise."

The PRC received seven recommendations that specifically mentioned Tibet. The PRC rejected five of the recommendations. Three of recommendations (paragraphs 186.142, 186.232, 186.233) the PRC rejected called on the PRC to stop persecuting and disproportionately punishing ethnic minorities including Tibetans and to allow their participation in government. The PRC rejected these recommendations by saying the rights of ethnic minorities are protected under Chinese law.

The United States recommended that the PRC live up to its own standards in its Constitution and international commitments and actually protect minorities, including Tibetans. The PRC accepted this recommendation and claimed that it already does apply its own laws. The PRC did not offer any explanation of the widespread torture and killing of political prisoners or the disproportionate use of force against worshippers and non-violent protesters.

The only recommendation that the PRC did not reject or dismiss as "already applied" was allow the UN High Commissioner on Human Rights to visit the PRC and Tibetans and Uighur areas sometime in the future (186.73). In this recommendation, the PRC agreed in principle to take concrete steps to allow the UN High Commissioner on Human Rights to visit the PRC sometime in the future and the PRC did not object to the inclusion by Switzerland of Tibetan and Uighur areas in the recommendation. However, the PRC has a history of agreeing to visits in principle or claiming to allow visits but delaying them inevitably rather than face international scrutiny of its human rights practices.

The PRC rejected France's recommendation that (186.235) it allow the Special Rapporteur on Freedom of Religion or Belief to visit Tibet and Xinjiang. In 2004, the PRC agreed to the Special Rapporteur's visit in principle but stopped responding to the Special Rapporteur's request for dates to visit in 2006. Similarly, in 1999 the PRC invited the Special Rapporteur on Torture to visit but not conduct any fact finding. When the Special Rapporteur and his successor refused to accept the PRC's conditions the PRC postponed the invitation indefinitely.

Accepting international cooperation in name but deliberately undermining its intent and purpose is a common tactic used by the PRC. According to Tsering

Tsomo, "China imposes unacceptable preconditions for its cooperation and then blames others for not cooperating with them." This was clearly demonstrated by the PRC's rejection of New Zealand's recommendation that the PRC enter a dialogue with Tibetans (186.236). The PRC responded that it is willing to negotiate with the Dalai Lama and the decision to resume dialogue is his. The PRC alluded to some of the preconditions for negotiations, including the requirement that the Dalai Lama "stop plotting and instigating violent criminal activities." The Dalai Lama received the Nobel Peace Prize for his commitment to non-violence and finding a peaceful solution to the situation in Tibet.

As the human rights situation in the PRC and Tibet deteriorates the chasm between the PRC's public statements and its actual conduct continues to grow. The UPR was an opportunity for the world to see that the PRC is unwilling to seriously address the human rights crisis in their country. The PRC's next UPR is in four years. During those four years the international community must work to ensure the PRC stops making empty promises and actually protects human rights.

Joint Statement of World Organisation Against Torture and TCHRD on China

21 March 2014: Speaking for itself and TCHRD, the World Organisation Against Torture (OMCT) read a joint statement (below) during the 25th session of the Human Rights Council condemning the People's Republic of China's (PRC) failure to sign the optional protocols to the Convention Against Torture and to prevent arbitrary detention, torture, and the killing of prisoners. The statement specifically focused on the gap between the PRC's rhetoric and its practice. Despite the many well-documented cases, the PRC continues to deny that there is any torture, arbitrary detention, or persecution of human rights defenders.

The joint statement also mentioned the death of Cao Shunli, a human rights defender who died on 14 March 2014 after she was denied medical care while imprisoned by the PRC. Other NGOs also tried to discuss Cao Shunli's death and Chinese Human Rights Defenders tried to hold a minute of silence to honor Cao Shunli, who submitted documents on the PRC's human rights progress to the Human Rights Council before her abduction in September 2013. The PRC was able to delay the session and block the minute of silence.

HUMAN RIGHTS COUNCIL

25th session (3-28 March 2014)

Item 6: UPR China

Oral statement delivered by The World Organisation Against Torture (OMCT), a non-governmental organisation in general consultative status in conjunction with the Tibetan Centre for Human Rights and Democracy

Thank you Mr. President,

The World Organisation Against Torture (OMCT) and its member organisation the Tibetan Centre for Human Rights and Democracy (TCHRD) deeply regret that China has refused to consider ratifying OP-CAT, an important tool to prevent torture and ill-treatment, and among the recommendations made to China by the UN Committee Against Torture in 2008. Both organisations urge China to reconsider accepting this recommendation.

Despite some recent amendments made to the Criminal Procedure Law, torture remains rampant in China. Our organisations are concerned about ongoing reports of torture, beatings and other abusive treatment in the Tibet Autonomous Region and neighbouring Tibetan prefectures and counties, in particular of Tibetan monks and nuns. Furthermore, both organisations are concerned that investigations into torture allegations are rarely carried out and that those responsible fail to be prosecuted.

For example, on 23 November 2013, Chinese officials arrested Ngawang Jampel, a senior Tibetan Buddhist scholar. One month later, his body was returned to his family with clear signs that he was beaten and tortured during his detention.

Our organisations urge China to close the compliance gap on important matters such as the absolute prohibition of torture and ill-treatment, notably by fully and effectively implementing the recommendations by the UN Committee Against Torture.

Our organisations are also concerned about assertions by China that are far removed from reality notably that there are no arbitrary detentions in China and that human rights defenders are not subjected to reprisals.

Since October 2013, the month of China's Universal Periodic Review (UPR), TCHRD has documented the detention of 94 Tibetan political prisoners, including 23 monastics. In Sichuan Province, some counties have implemented a system of collective punishment for families, villages, and monasteries associated with self-immolators.

Our organisations were also deeply saddened to learn about the death of Chinese human rights defender Cao Shunli on 14 March 2014, after she was denied medical treatment in detention. Cao Shunli was arrested in September 2013 to prevent her from traveling to Geneva to attend a training on UN human rights mechanisms ahead of China's UPR. Cao Shunli was leading since 2008 a campaign to demand the Chinese Government to allow genuine civil society participation in China's UPR.

Our organisations call upon the Human Rights Council and the international community to ensure accountability for Cao's death as well as for the human rights abuses she died trying to bring to the attention of the international community. The Council needs to assume its responsibility in monitoring that there are no future threats to the participation of civil society representatives. Death is too high a price for cooperating with the UN human rights system.

We thank you.

Tibetan father of two sentenced to 12 years in prison in 2009

21 March 2014: Chinese authorities had sentenced three Tibetans including a father of two to varied prison terms five years ago in Sangchu (Ch: Xiahe) County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Qinghai Province, according sources inside Tibet.

The sentences were passed in 2009 in the aftermath of the 2008 uprising in Tibet, but due to the security clampdown and tightened control over information, their fate has remained unknown till today.

Rigzin Tsering, 40, had been sentenced to 12 years in prison, while Nyingchak Gyal, 44, and Tashi Tsering, 33, had been sentenced to five and seven years in prison respectively.

Rigzin Tsering, who hails from Rongtsa Village in

Sangchu County, was arrested in April 2008 by the Chinese security forces. He was immediately taken to Sangchu County town, where he disappeared for almost a year.

He was sentenced to 12 years in prison on 24 April 2009. He is being locked up in a prison in Tian Shui (天水市) city in Gansu Province.

Nyingchak Gyal and Tashi Tsering were also arrested around April 2008. They were sentenced to five and seven years in prison respectively. The location of their imprisonment remains unknown.

Sources said that all three of them were arrested for their participation in a protest that occurred on 18 March 2008 in Sangchu.

"On 18 March 2008, local Tibetan men in Sangchu conducted an ancient ritual on the mountain of Tag Go (Eng: Tiger's Head). While assembling on the mountain, they decided that they must do something for the cause of Tibet's freedom and the return of the Dalai Lama. So they started raising slogans marched towards the local government office. The local cadres and police however dispersed the crowd of protesters, warning them of serious consequences," said the source.

Later, the Chinese security forces started rounding up the Tibetans, including Rigzin Tsering, Nyingchak Gyal and Tashi Tsering. Because of the severe restrictions imposed by the Chinese authorities, it is difficult to estimate the exact number of people who were arrested at that time.

Rigzin Tsering is married with two children. Because of his arrest, his wife, Dolkar Tso, 41, now has to bear all the burden of their family.

"Dolkar Tso is facing enormous problems. Right from her childhood, she has been physically weak. On top of that she has two children to look after. Because of her husband's arrest, now she has to single-handedly look after the family farm and rear the animals. She is even forced to travel to other villages in search of work," the source said on condition of anonymity.

Tibetan political prisoner on 'medical parole' dies of torture injuries

21 March 2014: A Tibetan political prisoner released on 'medical parole' before the completion of his sentence has died after succumbing to torture

injuries he suffered at the hands of prison authorities.

Goshul Lobsang, 42, died on 19 March 2014 at his home at Bhelban (Ch: Awancang) Township in Machu (Ch: Maqu) County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture in Gansu Province.

"The Chinese police and prison authorities brutally tortured him in detention and in prison. He suffered death-threatening injuries as a result. Since the authorities feared that he might die in prison, they decided to release him on medical parole, before he was to complete his full sentence. He was released on 27 October 2013," said a source with contacts in Tibet.

On release from prison, Goshul Lobsang had lost so much weight that he had become a shadow of his former self. "He was literally reduced to skin and bones. He could not walk. He could not eat or drink. He could not even utter a single word," said the source. Four months later, on 19 March 2014, when Goshul Lobsang died, it hardly surprised his family and friends given his extreme health condition. Goshul Lobsang spent a little over three years of his 10-year sentence in prison before he was reduced to a living dead.

Goshul Lobsang was charged with leading a protest in 2008 against the Chinese authorities at Bhelban Township. For almost two years he avoided arrest at the hands of Chinese security forces.

"He fled to the neighbouring areas, thus avoiding the Chinese police for two years, but finally he was arrested on 16 May 2010. For the next five to six months, he was detained by the police in Machu County where he was brutally beaten and tortured," said the source.

In December 2010, he was sentenced to 12 years in prison and imprisoned in Lanzhou, capital of Gansu Province. While in prison, his health deteriorated due to lack of medical care and starvation diet.

Goshul Lobsang was born in Bhelban Township in Machu County in the Tibetan province of Amdo. In 1993, he visited India and studied at the Tibetan Transit School for refugees near Dharamsala in northern India. He is survived by his wife Tarey, 40, son Yeshe, 18 and daughter Dolma, 15.

Goshul Lobsang tortured with pain-inducing injections, leaves a defiant note after untimely death

31 March 2014: New information received by Tibetan Centre for Human Rights and Democracy (TCHRD) indicates that Goshul Lobsang, who recently died of torture injuries, might have received injections designed to cause and exacerbate his pain while he was being tortured in detention. The use of torture methods to increase pain is consistent with other Chinese torture tactics. For example, the Chinese adopted Soviet torture techniques to inflict pain faster.

A source who hails from the same village as Goshul Lobsang told TCHRD that Goshul Lobsang was arrested on 29 June 2010^[ii] by Machu County Public Security Bureau (PSB) officers. For about 5 months he was subjected to severe torture including pain-inducing injections, and deprived of sleep and food by the interrogation officers in Machu County.

Another source told TCHRD that police officers used sharp-pointed objects such as toothpicks to repeatedly pierce and penetrate into the tops of his finger nails and cuticles. This stabbing, applied with force and consistency, resulted in severe bleeding, swelling and pain making Goshul Lobsang unable to temporarily use his hands.

Normally, the use of techniques to make torture more painful does not result in any further violations of international law. This is because the fundamental question under international law is whether a person was tortured, not how much the victim was tortured. However, in 1974 the UN General Assembly passed a resolution on Principles of Medical Ethics. While not legally binding on its own, the resolution recognized and emphasized a pre-existing rule of international law—that nobody is allowed to participate in torture. The resolution emphasized that medical professionals should not use their unique knowledge or position to facilitate torture.

The use of pain-inducing injections on Goshul Lobsang to facilitate and expedite his torture was not only a violation of international law but also an extreme violation of medical ethics. The widespread and systematic torture in Chinese prisons cannot exist without the active and implied consent of medical professionals. The medical professionals working in Chinese prisons should use Goshul

Lobsang's death and the participation of medical professionals in his death as an opportunity to support medical ethics and oppose torture.

TCHRD has also obtained a copy of a note written by Goshul Lobsang while he was imprisoned at Ding Xi (定西) city in Gansu Province. Goshul Lobsang shared the note which he had written on 28 September 2012 with a select group of friends on 1 March 2014, just weeks before his death. In the note titled "Prisoner of Clear Conscience", Goshul Lobsang clearly challenges the official Chinese propaganda that Tibetan activists are criminals deserving to be imprisoned. Instead he asserts that his conscience is clear and that he has no regrets for defying authoritarian, oppressive policies. Below is a translation of the note:

Prisoner of Clear Conscience

I have a family. I have siblings. I have a wife and children. For them, I have sincere love and affection, and for the sake of this love and affection, I am determined to sacrifice my life. But for the sake of our own people, even if I lose this love and affection, I will have no regrets. I am an ordinary nomad who loves his people, so I am willing to do anything for my people. I might lose this bony and haggard body that has suffered brutal pain and torture inflicted out of sheer hatred, I still will not have any regrets. I have the desire to follow in the footsteps of martyrs who expressed everything through flaming fire, but I lack courage [to do such a thing].

However, I don't have the desire to bow my head in surrender to an environment, which denies freedom to speak out against lies and to struggle for equality. [Therefore], I fell into such a situation [of torture and suffering], for which I, an ordinary nomad, have no regrets. What I desire is a free world wherein people can enjoy a life of harmony - I don't want an atmosphere of darkness, a society wherein life is subjected to oppression.

I have no regrets, although all of a sudden, I may be compelled to separate from the path of life that [I have been treading along] with my beloved mother, siblings, wife and children. I may have to depart with [feelings] of cold, heavy sadness, but I have no sense of guilt in my heart.

My clear conscience is my only asset in this world. I don't possess anything other than this, and I don't need anything other than this.

[But] my only regret that weighs heavily on my heart is the lack of profound sense of solidarity among our people, because of which we are unable to achieve a strong unified stand.

Fellow countrymen, we must have a far-sighted [political] vision and strong unity. We must have a strong sense of faith in our culture and tradition, and a sense of gratitude to those who have contributed so much to our nation.

Fellow countrymen of the Land of Snows, we must all uphold unity. May this unity be sustained for tens of thousands of years!

Goshul Lobsang 28 September 2012 Dingxi, Gansu

The source told TCHRD that Goshul Lobsang led a difficult life, harassed by the local authorities after his return from India in mid-1990s. (He went to India in 1992 to study in a Tibetan school.) He was first detained in late 1990s when many leaflets apparently calling for freedom appeared in Machu area. He never accepted the accusations and the Machu County PSB officers had to release him for lack of evidence. However, he continued to be under police surveillance making it difficult for him to lead a normal life. Thereafter, for some time, he left for Lhasa and other areas but later returned to teach English to fellow nomads and neighbourhood children.

During the 2008 uprising, Goshul Lobsang took part in the protests that rocked Machu area for three consecutive days beginning 17 March. There were reports of Chinese security police shooting at unarmed protesters and killing them. He even hoisted a Tibetan flag outside his nomad tent in defiance of the Chinese authorities.

In January 2009, when leaflets calling on Tibetans not to celebrate ostentatious Losar (Tibetan New Year) and the local authorities to stop colluding with human traffickers appeared in Machu, Goshul Lobsang and others shared these incidents on the popular Chinese instant messaging site called QQ. The authorities now had one more reason to target Goshul Lobsang after this incident. On 10 April 2009, fed up with the authorities' frequent harassment of local Tibetans since the 2008 protests in Machu, Goshul Lobsang and some other Tibetans confronted the local officials in an attempt to clarify the matter. Instead of engaging in civil talks, the police officers

started beating Goshul Lobsang and another Tibetan, Dakpa. The severe beatings prompted around 400 local Tibetans to confront the police, with some locals raising protest slogans and throwing stones. As the matter escalated, the police had no choice but to temporarily let go of Goshul Lobsang and Dakpa.

But the local authorities were firm in their resolve to arrest Goshul Lobsang as soon as possible but they did not want to antagonise the whole community. Therefore, on 12 April 2009, local authorities called a meeting of major village leaders in Bhelpan Township and served them an ultimatum to surrender the five ringleaders of the 2008 protests including Goshul Lobsang. It was around this time that Goshul Lobsang took to the mountains to escape arrest. He spent about a year in wilderness without any access to basic necessities including food and medication.

On 29 June 2010, Goshul Lobsang was arrested by the Machu County PSB who held him for about five months in Machu County. On 26 November 2010, he was sentenced to 10 years in prison by the Kanlho (Ch: Gannan) Intermediate People's Court and imprisoned at Ding Xi, about 100 km from Lanzhou.

He remained in prison for about three years in extreme health condition. By November 2013, the state of his health alarmed the prison officials who decided that Goshul Lobsang should not die in prison. Shortly after, Goshul Lobsang's family members were called to fetch him but on the condition that they signed a letter stating that Goshul Lobsang's medical condition was caused by natural causes. The family had no choice but to sign the letter because they knew Goshul Lobsang wouldn't survive long and they wanted him to spend his last moments at his home. He was released on 29 November 2013.

On 19 March 2014, at around 1 am, Goshul Lobsang died surrounded by his family members. He was cremated on 26 March 2014. He is survived by his mother Tardon, 73, wife Tarpey, 39, son Sherab, 18, daughter Dolma, 14, and unidentified siblings.

Goshul Lobsang was born to nomadic parents in Gyutsa Village at Bhelpan (Ch: Awangcan) Township in Machu (Ch: Maqu) County, Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province.

Roar of the Snow Lion: Tibetan writer Tashi Rabten released after 4 years in prison

1 April 2014: Tibetan Centre for Human Rights and Democracy (TCHRD) welcomes the release of writer Tashi Rabten, also known as Theurang, who served four years at Mianyang Prison in Sichuan Province. He was sentenced on charges of "inciting activities to split the nation" by the Ngaba (Ch: Aba) Intermediate People's Court on 2 June 2011.

Tashi Rabten was a student at the Northwest Nationalities University in Lanzhou, Gansu Province. He went missing on 26 July 2009, when the university closed for summer vacation. His whereabouts remained unknown until 6 April 2010 when he was traced to a detention center in Ngaba's Barkham County.

The sentencing of Tashi Rabten violated, among others, article 19 of the United Nation's International Covenant on Civil and Political Rights (ICCPR), which calls for the protection of freedom of expression. China signed the ICCPR in 1998 and since then it has dragged its feet on ratifying the covenant despite numerous recommendations from UN member states during China's first and second Universal Periodic Review in 2009 and 2013 respectively.

Tashi Rabten was released Saturday, 29 March 2014 – to a warm and rousing welcome from his family members, relatives, friends and admirers.

Tashi Rabten's 'crime' for which he was sentenced to four years in prison was serving as one of the editors of the literary journal Shar Dung Ri (Eastern Snow Mountain) and penning a book titled Trag Yig (Written in Blood).

Both the journal and the book, now banned in Tibet, featured poems and essays condemning the Chinese government's brutal suppression of the 2008 Tibetan protests and destruction of Tibetan culture and environment in the name of development and stability.

In an editorial published in the Shar Dung Ri journal, Tashi Rabten and his fellow writers condemned China's state-sponsored violence on peaceful Tibetan protestors in 2008 in the following words:

In a year that turned out like a raging storm, in which

every activity, coming, staying and going, and when the mountains, rivers and forests and all that is alive therein came under an iron net, with gun barrels trained upon them...

Opposing the Chinese government's development policies in Tibet that in reality treat Tibetan culture and people as 'museum pieces', Tashi Rabten in an essay titled "They treat us like animals wrote:

Why do tourists point their cameras on the faces of elderly Tibetans and take their pictures? Do these tourists have a sense of ethics and morality? The fact that they keep taking pictures of our people, mountains and villages – despite knowing that such actions are unethical, immoral and illegal – clearly shows what kind of status our people enjoy. They treat us like animals lacking the ability of speech. They treat us as a race of ignorant barbarians.

His writing also gave powerful expression to the Tibetan people's yearning for human rights, freedom and democracy. In another essay titled 'Fighting for universal human rights is an act of seeking truth', he wrote:

Since 2008, Tibetans inside and outside Tibet have pursued many campaigns such as protests, fasts, peaceful marches and other commemorative events. These non-violent campaigns reflect the agonising thirst of the Tibetan people for freedom and democracy. They expose the political system and policies of the People's Republic of China under which we are living.

Today Tashi Rabten has emerged as one of the foremost public intellectuals in contemporary Tibet. His courageous, conscientious acts of exposing Chinese government's lies and repression in Tibet, for which he suffered torture and imprisonment, and his vision for Tibetan freedom, are widely admired by the younger generation of Tibetans.

What is so astonishing about Tashi Rabten is his commitment to the ideals of non-violent resistance. Respecting the sacredness of every human life no matter which nationality, caste, or creed, Tashi Rabten took the brave but unpopular position of publicly condemning some of the unfortunate incidents of violence witnessed in 2008:

Any nation or people aspiring for democracy must respect the life of every individual citizen without any discrimination. Amid our non-violent struggle,

however, we witnessed 'some ugly incidents of looting, burning, smashing and killing.' Such incidents violate human rights and sacredness of human lives and thus pollute, and are a blot on, the non-violent struggle of our people.

Tashi Rabten's vision for Tibetan freedom can be summarised in his powerful poem titled 'Raise the warriors sword, my fellow Tibetans.' In this poem, Tashi Rabten expressed his conviction in the just struggle of the Tibetan people. He writes that just as United States of America had moral and legal right to overthrow British colonialism, India to drive out British invaders and black South Africans to free themselves from the yoke of a white apartheid regime, Tibet and the Tibetan people too should have the moral and legal right to free themselves from what he believes to be a foreign occupation. The poem demands:

Two heavy words are asking a question. They demand an immediate answer Like the US Declaration of Independence The Hind Swaraj of India The end of apartheid in South Africa.

While expressing joy at the release of Tashi Rabten, Tibetan Centre for Human Rights and Democracy remains deeply concerned about the fate of other Tibetan writers such as Gartse Jigme and Kunchok Tsephel Gopeytsang, who are currently serving harsh prison sentences merely for exercising their right to freedom of opinion and expression. The Centre calls upon the Chinese government to immediately and unconditionally release all prisoners' of conscience. The Centre urges the Chinese government to ratify the ICCPR as soon as possible and respect the rights of all to express themselves without fear of retribution.

For more on arrest and imprisonment of Tibetan writers, intellectuals and artists, click here to read a joint report released by TCHRD and Voice of Tibet radio service in December 2013.

China sentences two Tibetan village leaders to 10 years' imprisonment in Diru County

3 April 2014: Chinese authorities have sentenced in secret two Tibetan village leaders to 10 years in prison in the restive Diru (Ch: Biru) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region (TAR), in the Tibetan province of Kham.

Both men Ngangtak, 54, and Rigsal, 31 were sentenced on 14 January 2014 for allegedly failing to fulfill their duties as villager leaders and in the case of Ngangtak, for instigating fellow villagers against the Chinese authorities. They were village leaders in Mokhyim Village in Diru County. Ngangtak was accused of holding of a secret political meeting with 17 others at his home last year.

A source with contacts in Tibet told TCHRD that both men were detained and disappeared on 24 November 2013. Their whereabouts and condition continue to remain unknown to their family and friends. The exact charges for which they were sentenced are not known. Family members of both men were not informed about the detention and subsequent sentencing. News of their sentencing became known through unnamed sources in Diru County Public Security Bureau (PSB) office.

Quoting local Tibetans in the area, the source told TCHRD that both men were punished for failing to maintain 'stability' in Mokhyim Village where last year local Tibetans defied official orders to hoist five-starred Chinese flags on their rooftops. Residents of Mokhyim Village also took part in a protest last year in Diru County town where about 1,000 Tibetans from different villages of Diru County assembled to protest China's "mass line" campaign. Mokhyim villagers also protested against the recent closure of Drong Na Monastery in which many monks were arbitrarily detained and some were sentenced in secret.

Rigsal, leader of Mokhyim Village, was sentenced to 10 years in prison.

Another Tibetan man identified as Trigyal from Mokhyim Vilage was sentenced to 13 years in prison. He has a wife and five children. No other details are available on Trigyal.

Ngangtak was born in 1960. He had been a villager leader since 1980 in Mokhyim. He has a wife and an unknown number of children. Rigsal was born in 1983. He became a village leader around 2007. He has a wife and three children.

As reported by TCHRD, in September 2013, Chinese authorities issued strict orders to hoist Chinese flags on rooftops of each and every family in Diru County. This order was opposed by an overwhelming majority of Diru residents including ordinary nomads

and farmers, monks and nuns, educated youths including even school children.

Diru County has witnessed sustained protests against Chinese repression in the past years, with the situation deteriorating considerably since last year, resulting in numerous known and unknown arbitrary detention, enforced disappearances, torture and even shooting of unarmed protesters. Last year, Chinese authorities in Nagchu Prefecture begun implementing a notification which requires police officers to use secret codes when relaying information in real time about the movement and activities of Nagchu Tibetans visiting Lhasa. This extreme surveillance measure covers, among others, Diru County, Drachen (Ch: Bachen) County and Sog (Ch: Suo) County, all located in the eastern part of Nagchu Prefecture.

Monk sentenced to 18 years in prison in restive Diru County

4 April 2014: Chinese security forces have stepped up their repression of Drong Na Monastery whose principal chant master was recently sentenced in secret to 18 years in prison in Diru (Ch; Biru) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region (TAR), in the Tibetan province of Kham.

Thardoe Gyaltsen, the monastery's principal chant master was sentenced on an unknown date in January 2014 even as other monks were forced to stop their religious activities, shut down their monastic quarters and an unknown number were also detained. The monastery has about 90 monks. Gyaltsen was detained in December 2013 but his family members and relatives had no clue on the location of his detention. It is not clear on what charges he was sentenced.

Local Tibetans are of the view that Gyaltsen was primarily targeted for starting Tibetan language and culture classes in the monastery, which became quite popular as around 300 students attended these classes. "The classes have made enormous contribution in preserving and promoting Tibetan language and culture in the local area. Therefore under various pretexts of committing political crimes, the Chinese authorities forced [the monastery] to shut down the classes, with the aim of preventing the study of Tibetan language and culture. The police just barged into the monastery, ordered monks to close down their residences and detained

chant master Thardoe Gyaltsen on charges of committing political crimes," said the source. At present, no religious activities such as holding daily prayer sessions are allowed at the monastery.

He is believed to have been charged of keeping photos and copies of the teachings of the Tibetan spiritual leader, Dalai Lama.

The source also said that many Tibetans have been detained, tortured and sentenced for participating in protests against the Chinese government at the end of 2013 and the beginning of 2014 in Diru County. Among the arrested Drong Na monks, including Kelsang Dhondup, who teaches Tibetan literature at the monastery.

Chant master Thardoe Gyaltsen was born to father Jungney and mother Adrol in 1960 in Shar Ne Village in Diru County. At a very young age, he joined Ganden Monastery in Lhasa where he studied Buddhist philosophy. Since 1992, he has served as the principal chant master of the Drong Na Monastery, and since 1998, the head of the Democratic Management Committee of the monastery.

He is highly respected by the local Tibetans for making tremendous contribution to the monastery, especially in the field of administration, education, rituals and other monastic activities.

Drong Na Dechen Palbar Ling monastery was founded in 11th century. The monastery was destroyed during the Cultural Revolution but was later rebuilt by the then abbot Khenrap Chodrak, chant master Tenzin Wangchuk and other senior monks of the monastery.

Abbot Khenrap Chodrak, who was imprisoned for 15 years during the Cultural Revolution, was the uncle of Thardoe Gyaltsen.

Writer among two sentenced to harsh prison terms of 10 to 13 years in Diru County

4 April 2014: Tibetan writer Tsultrim Gyaltsen, also known as Shokdril, and his friend Yulgyal, from Diru County, Eastern Tibet, have been sentenced to thirteen and ten years of prison respectively, according to a source from inside Tibet.

They were believed to have been sentenced on 28 October 2013.

On 27 September 2013, in defiance of the Chinese government, Tibetans, including those from Mowa and Monkhyim villages, Diru County, not only refused to fly the Chinese national flags, but also threw them in the Gyalmo Ngulchu (Salween/Nu) river.

Since then, Tibetans in the area have been protesting against the Chinese government policies.

On 28 September 2013, more than a thousand Tibetans gathered and launched hunger strikes throughout the night in front of the offices of the People's Government in Diru County.

They were protesting in support of Tibetans illegally detained from Diru County's Mowa and Monkhyim villages. The protestors called for the immediate release of these innocent Tibetans.

Tibetan students of lower and middle school in Diru County also participated in the protests. It is said that the schools remained empty of students for almost five days.

Fearing that the protests might spread to other areas, senior CCP officials from the TAR, including Wu Ying Jie and Dokthog arrived at Diru to calm the situation.

Through a combination of carrot and stick approach, Wu Yingjie appealed to the Tibetans to cease their hunger strikes.

However, as Wu Yingjie was speaking to the protestors, writer Shok Dril and his friend Yul Gyal stood up and gave expression to the aspirations and the suffering of the Tibetan people.

As a result, on 11 November 2013, around 1 am, security forces of Diru County forcibly entered Shok Dril's home at Tengkhav village, without any prior warning, and arrested him.

In the morning of the next day, the security forces also arrested Shok Dril's friend Yulgyal from his home at Tengkhav village.

Since their arrests, both young men disappeared until end of March 2014, when the Chinese authorities gave the permission for their family members to visit them at Lhasa's Chushur prison.

Only then the family members became aware of Shok Dril and Yulgyal having been sentenced to thirteen and ten years of prison respectively.

The prison authorities allowed only ten minutes for the family members to talk to Shogdril and Yulgyal in prison.

The Chinese authorities said that the TAR People's Court sentenced Shogdril and Yulgyal for expressing "illegal words to the government officials" and creating "social turmoil." Both were denied due process of the law and their family members were not provided the court documents declaring their sentences.

Like Shogdril and Yugyal, many Tibetans in Tibet Autonomous Region are presently being arrested on charges of committing political crimes without any due process of law. Family members are denied court documents announcing their formal sentences, the source said.

After hearing the arrest of Shok Dril and Yulgyal, Tibetans from Tengkhari and Rishing villages, Bomphen Township, sent constant appeal letters to the Chinese authorities urging for their immediate release.

The authorities not only rejected the appeal, but also detained and imposed monetary fines on Tibetans who put forward the appeal letters.

At the end of 2013, many Tibetans were arrested from Diru County, Eastern Tibet. Out of them, it has been confirmed that around thirteen Tibetans had been sentenced to varied prison terms ranging from three to eighteen years.

Tsultrim Gyaltzen attended primary school in Shamchu Township. In 2001, he became a monk and joined Palyul Monastery in Palyul (Ch: Baiyu) County in Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province where he learned about Buddhism and Tibetan culture and ancient sciences. He continued to study at Palyul until 2009. In 2009, he continued his studies at different Buddhist monasteries such as Shechen Monastery and Dzogchen Monastery (both in Dege County in Kardze); and Yachen Gar Monastery in Palyul County as well as Kirti Monastery in Ngaba (Ch: Aba) Tibetan Autonomous Prefecture, Sichuan Province.

In 2009, Shogdril renounced his monastic vows and joined the Northwest Nationalities University in Lanzhou, where he studied literature in Chinese translations for four years. However, in May 2013, Shogdril and some other students were expelled from the North West Nationality University after they were accused of illegally organising debates and discussions in the campus.

While at the university, along with some of his friends, he edited a magazine called 'The New Generation,'

and also ran a blog in Chinese, on which he wrote a poem titled 'Ugly Lhasa' condemning the desecration of the sacred city Lhasa. Another controversial poem of Shogdril was called 'God Must Die,' in which he castigates the religious dogma and fundamentalism of the Tibetan people. His blog has been shut down since his arrest.

In June 2013, he returned to his hometown in Diru County, where he established a 'New Generation Guest House.' He also began teaching, for free of cost, Tibetan and Chinese language courses to young Tibetans. In 2007, he published two books titled 'Chimes of Melancholic Snow' and 'Fate of the Snow Mountain,' both of which were widely read and appreciated by the readers.

Yulgyal, 26, hails from Tengkhari Village in Shamchu Township, Diru County. He joined the Diru County Public Security Bureau as a policeman in 2005 and worked there for seven years. Given the complicated nature of police work in Tibet, he resigned from his service in 2012 and began engaging in small business to earn his living.

Yugyal has a wife named Lhakyi Dolma and two children.

12 Years Too Many: Release Tenzin Delek Rinpoche on medical parole

7 April 2014: Tibetan Centre for Human Rights and Democracy (TCHRD) observes with deep concern the 12th anniversary of Tenzin Delek Rinpoche's arbitrary arrest on 7 April 2002 which eventually led to life imprisonment.

Popularly known as A-Nga Tashi, Tenzin Delek Rinpoche is a highly-respected lama in Lithang County, Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture in Sichuan Province, in the Tibetan province of Kham. Rinpoche is renowned for his active involvement in the restoration of Tibetan culture and religion, social welfare activities and his bold statements about repressive Chinese policies in Tibet. On 5 December 2002, Tenzin Delek Rinpoche and his nephew Lobsang Dhondup were sentenced to death with two years' reprieve and death sentence respectively. Lobsang Dhondup was executed but Rinpoche's suspended death sentence was commuted to life due to international pressure.

TCHRD believes that Rinpoche was wrongfully imprisoned and his basic human rights were denied during the entire process from detention to

sentencing. He was secretly detained for seven months before his appearance at a court trial. He was denied access to attorneys or to private visitors during the entire duration of his detention, thereby confirming allegations of torture.

It is widely believed that Tibetan religious leaders, due to their ability to influence the local people, have always become soft targets for persecution in the hands of Chinese authorities. This pattern of perceiving religious leaders as threat has resulted in a series of arrests and unlawful imprisonment of revered lamas including Phurbu Tsering Rinpoche and Bangri Rinpoche, to name a few. Due to their personal charisma and moral standing among the local people, Chinese authorities have devised various means to demonise and taint the reputation of Tibetan lamas.

Recent information obtained by TCHRD reveals that Rinpoche is in extreme health condition. His heart condition has worsened and he has suffered nervous breakdowns in the past years. He now carries a walking stick as his feet got injured due to unknown causes in prison. There is a great concern among Rinpoche's disciples and followers that he is not receiving proper medical care in prison. He is now 64 years old and his condition remains critical.

TCHRD is deeply concerned about the health and well-being of Tenzin Delek Rinpoche who had spent a large part of his life making positive contribution to his community. TCHRD urges the Chinese government to release Rinpoche on humanitarian grounds so he could get immediate and appropriate medical care. TCHRD appeals the UN High Commissioner for Human Rights, governments and the international community to press on China to release Rinpoche.

Background

Trulku Tenzin Delek Thupten Choekyi Nyima was born in 1950 to Tsepak Dorjee and Dolma Choezom in Lithang (Ch: Litang) County in Kardze Tibetan Autonomous Prefecture. He entered the monastery at the age of seven and sought his ordination from Khensur Shakpa.

In 1978, Tenzin Delek Rinpoche met with the previous 10th Panchen Lama at Labrang Tashikyil Monastery to express concerns over Chinese authorities inflicting torture on local Tibetans. He got the permission from Beijing to build a monastery and the Panchen Lama named it Kham Nalanda Thekchen

Jhangchup Choling. In 1983, His Holiness the Dalai Lama recognised him as the reincarnation of Geshe Adham Phuntsok and gave him the name, Trulku Tenzin Delek.

When he returned to Tibet in 1987, Rinpoche was constantly under surveillance for alleged political activities and connections with the Dalai Lama. Until his arrest on 7 April 2002, Rinpoche was active in social welfare activities in Lithang County.

Between 1991 and 1997, Rinpoche built seven monasteries, hospital, an old people's home and a school for orphans and children from poor families in Nyagchuka County. He was also an active environmentalist and a teacher to hundreds of thousands of followers and disciples.

Rinpoche was very popular among the local people as significant portion of them trusted him over district cadres to solve communal problems fairly and efficaciously, in part because of his willingness to approach provincial and central government officials when local efforts failed. In 2001, a series of bomb blasts ripped through Kardze Prefecture. On 3 April 2002, a bomb went off in the city's main square, Tianfu, in Chengdu. Shortly afterwards, Chinese police arrested Lobsang Dhondup, a relative and disciple of Rinpoche.

The Chinese police alleged that Lobsang Dhondup was involved with the explosions. His room was ransacked and police found a photo of Rinpoche. It was how Rinpoche was linked to the entire incident. Both Rinpoche and Lobsang Dhondup had declared their innocence and the authorities could not produce any substantial evidence to corroborate their allegations, conviction and sentencing.

The persecution of Rinpoche and Lobsang Dhondup occurred at a time when China had just begun using the ruse of 'war on terror' to crack down on legitimate dissidence and activism in the aftermath of the 9/11 attacks in New York. Moreover, the controversial hardliner Zhou Yongkang served as the Party Secretary of Sichuan Province from 1999 to 2002, a period during which Trulku was arrested and sentenced. Shortly after Tenzin Delek's conviction, Zhou was promoted as China's Minister of Public Security, a post he held with iron fist until 2012.

The well-known Chinese writer, Wang Lixiong had written on a Chinese language website, "Trulku Tenzin Delek is a lama who is respected by all the people. By putting the label of a terrorist on him, putting him on trial and clamping the death sentence

on him, the Chinese police might think they have accomplished something great." Wang Lixiong further wrote that he did not believe that Rinpoche was involved in the bombings: "By this act, the Chinese police have used one arrow to kill two deer. The Chinese police have cut Trulku Tenzin Delek down to size and have claimed success in solving the mystery of the April bomb blasts."

In a secretly recorded message, smuggled out of Tibet, Trulku had said: "Whatever [the authorities] do and say, I am completely innocent ... Around that time, one of my friends called me and asked if [Lobsang Dhondup] was my relative. Then I became suspicious that something serious was going on. When I heard about the explosions and arrest of Lobsang Dhondup, I suspected that I might be wrongly accused and arrested-that I might become a scapegoat."

TCHRD commemorates 25th birthday of Tibet's disappeared Panchen Lama

25 April 2014: Today marks the 25th birthday of the XIth Panchen Lama, Gedhun Choekyi Nyima, one of the most important spiritual leaders of Tibet, who disappeared when he was 6 years old. This is the 19th year in succession when Tibetans have to commemorate the birthday of Gedhun Choekyi Nyima in his absence.

On 14 May 1995, His Holiness the Dalai Lama recognised Gedhun Choekyi Nyima, a son of nomadic parents, as the reincarnate Panchen Lama. A day later, the boy and his parents were disappeared from their home in Lhari County in Nagchu Prefecture in Central Tibet. The Chinese government initially denied allegations that he had been disappeared by Chinese government agents. A few months after the disappearance, Chinese government appointed Gyaltzen Norbu as its own Panchen Lama.

A year later, in May 1996, as international pressure mounted, China admitted to holding the XIth Panchen Lama "at the request of his parents" for "he was at the risk of being kidnapped by separatists and his security had been threatened". Subsequently, in a series of conflicting reports, China variously claimed that Gedhun Choekyi Nyima was living in Beijing, and in Tibet, with his parent wishing not to be disturbed and wanting to lead a quiet life, etc. China also claimed that the "perfectly ordinary boy" was in "protective custody"- this explanation defies logic. If Gedhun Choekyi Nyima were just an "ordinary boy" as China continues to claim, why would the Chinese

government resort to such means as to abduct the boy and continue to detain him incommunicado.

The disappearance of the Panchen Lama demonstrates the extreme hostility and suspicion with which Chinese government views Tibetan religion and its clergy. The act also represents the manipulation of Tibetan Buddhism for political purposes as is evident in the Order No. 5 issued by the Chinese government to control and institutionalize the Tibetan reincarnation system, a move that essentially prohibits Buddhist monks from reincarnating without government permission.

China's continuing crime of holding Gedhun Choekyi Nyima in secret location continue to cause much concern and condemnation among parliamentarians, civil society groups and human rights activists including UN High Commissioner for Human Rights and Special Rapporteurs who have raised the issue and expressed concern over the Panchen Lama's continued detention on different occasions. Tibetan Buddhists believe that the continued disappearance of the XIth Panchen Lama continue to deprive them of their right to freedom of religion or belief.

In 2005, on the tenth anniversary of Gedhun Choekyi Nyima's disappearance, the UN Special Rapporteur on Freedom of Religion or Belief in a communication sent to the Chinese government called the act of secretly holding Gedhun Choekyi Nyima "grave interference with the freedom of belief of the Tibetan Buddhists who have the right to determine their clergy in accordance with their own rites and who have been deprived of their religious leader.

The interference in the selection process of the XIth Panchen Lama is yet another example of the many forms of religious repression in Tibet. The 'patriotic education' campaign in Tibet's monasteries and nunneries that has been intensified in recent years seeks to indoctrinate certain beliefs into the psyche of the monks and nuns in Tibet, such as recognition of the unity of the Chinese motherland, the denunciation of the Dalai Lama, putting ceiling on the number of monks and nuns allowed in monasteries and nunneries, and the forced recognition of the Chinese-appointed Panchen Lama. If monks and nuns refuse to agree to these points they face harassment, expulsion or even arrest.

In the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief adopted by the UN General Assembly in 1981, Art. 6 (g) provides that the right to freedom of

thought, conscience, religion or belief includes the freedom "to train, appoint, elect or designate by succession appropriate leaders. This Declaration remains the most important contemporary codification of the principle of freedom of religion and belief. The Human Rights Committee in its General Comment 22, Para. 4 has clarified that "in addition, the practice and teaching of religion or belief includes acts integral to the conduct by religious groups of their basic affairs, such as the freedom to choose their religious leaders, priests and teachers.

The Tibetan Centre for Human Rights and Democracy (TCHRD) remains deeply concerned about the whereabouts, well-being and the fate of Gedhun Choekyi Nyima and his family members. It is appalling and unacceptable that as a member of the

UN Human Rights Council, the government of the People's Republic of China continue to engage in enforced disappearance, a serious international crime that violates multiple human rights and fundamental freedoms enshrined in the Universal Declaration of Human Rights and other major international human rights instruments. TCHRD urges the international community including governments, human rights groups and other civil society groups to pressure China in releasing Gedhun Choekyi Nyima and his family members without any conditions and delay. TCHRD believes that one of the most important steps toward the protection of international human rights system is to ensure that states are not allowed to set unlawful and negative precedent.

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- You can join our campaigns
- You will receive a membership card

Annual membership fee:

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HUMAN RIGHTS UPDATE

Tibetan Centre for Human Rights & Democracy

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Tibetan Centre for Human Rights & Democracy is a registered non governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

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FIGHT THE BLACKOUT IN TIBET: World Press Freedom Day Campaign

1 May 2014: 'Fight the Blackout' campaign aims to highlight and end the extreme restrictions put on independent journalists and human rights monitors to visit and assess the ground situation in Tibet as Tibetans continue to self-immolate in protest and become victims of human rights abuses.

An initiative of Tibetan Centre for Human Rights and Democracy (TCHRD), 'Fight the Blackout' campaign has been active online mobilizing support from the civil society including individuals and groups and reminding the larger humanity about the significance of the World Press Freedom Day, observed globally every year on 3 May, a day for governments to remember their duty to uphold the right to freedom of expression, a fundamental human right; a day to assess the state of press freedom throughout the world and to pay tribute to journalists who have lost their lives in the line of duty; and a day to remember the restrictions imposed upon press freedom throughout the world, including in Tibet.

The campaign will culminate in a Tibet Awareness Concert at 6.30 pm onwards on 3 May 2014 at the Tibetan Institute of Performing Arts (TIPA) in the exile Tibetan capital in McLeod Ganj, Dharamsala. *(Contd. on page 3)*

Monk disappears after emailing protest writings to Chinese cadres' phones

15 May 2014: A Tibetan monk has disappeared after sending emails containing his writings criticizing Chinese rule to the mobile phones of Chinese cadres stationed at Tsenden Monastery in Sog (Ch: Suo) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region (TAR).

Sources told TCHRD that Choeying Kalden, 20, a monk at Tsenden Monastery was detained by Sog County Public Security Bureau (PSB) officers on 16 March 2014. The monk had shared his writings among his friends as well as Chinese 'work team' members through emails.

It is still not known where he is detained. Local Tibetans believe that he had been taken to Nagchu area although the exact location of his detention is not known.

Choeying Kalden, whose lay name is Athog, hails from Yeggu Village of Yagla (Ch: Yala) Township in Sog County and is the son of Mr Lhakhyil and Mrs Bumsang. He often used to write essays and poems on Tibetan culture and identity under the pseudonym Sog Thug (Eng: 'Mongolian Child'). Some of his writings have now become available outside Tibet and are being shared through the popular instant messaging app WeChat owned by Chinese company Tencent. *(Contd. on page 4)*

China expands new measures to directly control Tibetan monasteries

18 May 2014: Chinese authorities in Yulshul (Ch: Yushu) Tibetan Autonomous Prefecture, Qinghai Province, in the Tibetan province of Kham has begun implementing new repressive measures introduced in late 2011 to directly control and manage Buddhist religious institutions in Tibet.

A source with contacts in Tibet told TCHRD that in recent months Chinese officials have been visiting Kyegudo and giving orders to Tibetan monasteries particularly those located in Trindu (Ch: Chenduo) County to replace all the monastic staff and management committee members with government and party appointees by 7 June 2014.

At Nyatso Zilkar Monastery located at Dzatoe (Ch: Zaduo) Township in Trindu County, a government appointed Monastery Management Committee (MMC) has already replaced the previous Democratic Management Committee (DMC) whose term of five years had not expired. The replacement took place earlier this month although TCHRD is unable to immediately confirm the exact date due to extreme restrictions on communication channels. The authorities accused the previous management committee of failing to maintain stability since

numerous protests including self-immolation had occurred at the monastery in recent years notably in 2012 when Nyatso Zilkar monks were arbitrarily detained, beaten up, and sentenced including Tsultrim Kalsang, 25, who was sentenced to 10 years in prison.

The source reported that the authorities, citing new regulations, initially insisted that the government would appoint a Chinese official to head the MMC while village heads in Dzatoe Township would elect the rest of the committee members. In reality, the committee members were elected according to the decisions taken by the Township and County officials; the village leaders had little say in recommending their choice of candidates, let alone elect them. The head of the MMC is now a government appointed Chinese official who now wields the administrative power and authority hitherto held by the abbot of the monastery.

Under these measures, officials and cadres appointed by the Chinese government and the party authorities directly oversee and make decisions on the day-to-day operations and administration of Tibetan monasteries. The move is part of establishing what China calls as Monastery Management Committees ((Ch: zhushi danwei) aimed at creating politically stable "'harmonious monasteries and advanced, law-abiding monks and nuns'. Under the old policy, in many of the monasteries, it was the DMC that managed and made decisions on the general administration of a monastery. DMCs differ from MMCs in a major way, that is, the DMC staff members, although nominated by the government and party authorities, were elected by the monks themselves. In contrast, monks have no say in the appointment of MMC officials.

In early 2012, Chinese media reported that since November 2011, the Chinese government had established Monastery Management Committees in 1,787 monasteries in Tibet Autonomous Region (TAR). "It is under the mission of establishing harmonious monasteries that we are stepping up these committees," Luobu Dunzhu, a director with the office of religious affairs under the TAR United Front Work Department was quoted as saying in the report. In late 2012, the Buddhist Association of China (BAC) passed a regulation that gives the government and Party organs at multiple levels the authority and power to appoint religious instructors in Tibetan Buddhist institutions. In March 2013, TAR authorities

reported that the new religious measures have proved effective in stemming unrest at religious institutions in TAR.

Official Chinese media reports had quoted the TAR religious bureau and United Front Work Department officials as saying that the goal of the new policy was to 'instill love and patriotism towards the Motherland in the minds of monks and nuns and destroy the forces of separatism.' Political education classes have since been intensified and monks and nuns are subjected to frequent political study sessions.

FIGHT THE BLACKOUT IN TIBET: World Press Freedom Day Campaign

(Contd. from page 2)

A Delhi-based blues inspired band, Big Bang Blues, will headline the concert, as this music genre echoes commitment and determination to speak out against hardship, oppression and injustice. Taking their spirit from the birth of blues, Big Bang Blues has a powerful, unique and inspiring style. Our campaign partner, TIPPA, will present contemporary Tibetan performances along with a host of other solo artists.

China has imposed an information blackout on Tibet, which places heavy restrictions upon the freedom of press and expression. China prevents the international community from knowing the real situation in Tibet by strictly controlling the movements of foreign and domestic journalists including Tibetan citizen journalists who are imprisoned and tortured for their efforts to share information about human rights abuses. Tibetan voices are silenced, their agency violently denied as independent publications are banned or heavily censored. In 2013, Chinese diplomats harassed and threatened Cyril Payen, a correspondent for France 24, a French TV news station for filming an undercover report on Tibet in May last year.

Despite China's statements that foreign journalists are free to travel anywhere in China, Tibetan areas remain a special case, particularly in the wake of the spring 2008 unrest. The Reporting Guide of the Foreign Correspondents Club in China (FCCC) lists Tibet as the most sensitive topic to cover, exposing one to increased risk of interference by officials or police and surveillance. In May 2013, a survey done by FCCC revealed the obvious: that reporting conditions for foreign journalists in China have worsened

considerably with an overwhelming number of journalists reporting increased harassment, intimidation, physical attacks and detention at the hands of state-sponsored thugs.

China is among the 'top 3 of the worlds leading jailers of journalists. It was also the worst jailer of journalists in the world for a record 10 years from 2000-2010. In 2013, a big majority of the 32 known journalists jailed in China were Tibetan, imprisoned for documenting tensions that escalated since 2008.

Since 2009, TCHRD has confirmed a total of 131 self-immolation protests in Tibet, yet information about these or other protests has become difficult to emerge in the international community, and the Tibetans who take risks to get the information out of Tibet continue to get tortured and jailed on trumped-up charges of 'endangering national security' or 'leaking state secrets'.

The 2014 World Press Freedom Index released by Reporters Without Borders has ranked China at 175th out of 180 countries, making China one of the world's top five violators of the right to freedom of information and expression particularly press freedom. As soon as Reporters Without Borders released its 2014 World Press Freedom Index, the Chinese Communist Party's propaganda department issued a directive banning its publication and dissemination.

The information blackout must stop. Tibet must be opened to foreign journalists and independent monitors to assess the reality of the situation in Tibet. In light of increased repression and self-immolation protests, this needs to be done immediately.

Press freedom is essential for the exercise of freedom of expression. A free press encourages good governance, sustainable development, and transparency in decision-making, ensures leaders are accountable and exposes corruption.

Monk disappears after emailing protest writings to Chinese cadres' phones

(Contd. from page 2)

TCHRD has translated and edited some of the monks' writings in which he condemns new repressive campaigns implemented by the Chinese authorities in recent years such as the ongoing campaign of forcing

Tibetans to fly the red-starred Chinese flags on rooftops.

Below is a selected translation of Choeying Kalden's writings that made their way into Chinese cadres' mobile phones:

*It is karma that communists stamped their footprints
On the stone pillar of the white snow mountains
It is karma that communists are losing their ground
In today's world of information and technology*

*You may own the doors of our mouth and tongue
But our heart shall always belong to the Lama
The five-starred red flag may be hoisted on the Land of
Snows
But the symbol of Tibet will be the Snow Lion*

*Surrounded by hubris and lies the communist hordes
Indulge in trickery as the wind of change blows
Day and night they spew lies masquerading as news
Witnessing them our hearts swell with pride*

*The path of democracy that the world treads today
Has become the yoke of the Chinese Communist
authorities
This victorious non-violent resistance
Is the glory of the red-faced Tibetan people*

*Call me a narcissist hungry for name and fame
Or an ignoramus pretending to be wise
I have made this pledge to advocate to the world
The joy and suffering of the red-faced Tibetan people*

*The martyrs who offer their bodies to fire
Musicians who compose songs of joy and suffering
Scholars who pursue freedom through pen
For them I shall always offer Mani.*

*My body belongs to Tibet
My mind belongs to Tibet
I whose body and mind belong to Tibet
Shall never loosen my fist of solidarity*

In recent months, Sog County has witnessed a wave of arbitrary arrests and random searches. A considerable number of both monastic and lay Tibetans have been detained and disappeared.

Sog County neighbours Diru (Ch: Biru) County which has been subjected to repressive campaigns by the Chinese authorities all through 2013.

On 14 March 2014, Gedun Drakpa, 20, a monk at Sog Tsenden Monastery was detained after red-starred Chinese flags were set on fire and graffiti on Tibetan independence were scrawled over the walls of the houses where the permanent Chinese work teams were stationed. Gedun Drakpa hails from Yang-nge Village of Yagla Township in Sog County.

On the night of 17 March 2014, four monks including Tsangyang Gyatso, the umze (chant master) of Drilda Monastery were detained. The three other monks are identified as Tsewang, Atse and Gyaltzen. They continue to be detained incommunicado. To petition for their release, six monks of the monastery approached the Trido (Ch: Chiduo) Township government office but they were detained. Although they were released on 20 March, the monks had been severely beaten up during their brief detention. A source said, "The monks had sustained serious injuries; they had become too weak to stand on their feet and were taken to their homes supported by local Tibetans." Due to extreme restrictions on communication channels, TCHRD cannot immediately identify the monks.

Drilda monks continue to become targets of arbitrary detention and interrogation because the authorities suspect their involvement in pasting leaflets carrying Tibetan freedom messages on a nearby iron bridge.

Drilda Monastery is under lockdown after the arrival of paramilitary officers who keep a watch on the movements of the monks.

In Trido Township, paramilitary and police forces have been deployed to intensify restrictions. The crackdown has spread to the ten villages located in Trido Township where local Tibetans are subjected to random searches and questioning. About two to three police check posts have been set up between each village. For instance, there are three police check posts spanning 12 kms from Trido Town to Drilda Monastery.

On 28 March 2014, two Tibetan laymen Rinchen Wangdue of Pelha Tsang household and Phurtse of Gajig Tsang household were detained in Village No. 4 of Trido Township for sharing news related to the crackdown through email. The same day, Adey, a monk of Drilda Monastery was detained.

Another set of Choeying Kalden's writings now being

shared on WeChat. On 6 March 2014, Chinese security forces arrested five Tibetans who are identified as Kelsang Tsultrim and Thupten Palden, both monks from Drilda Monastery; and laymen Norbu Dhondup, Monlam Gyatso and Tsering Tharpa from Dowa Village. They were arrested for allegedly providing pictures and information related to Tibetan protests to the outside world.

Kalsang Tsultrim had earlier been detained in May 2012 and imprisoned for a year in a prison at Toelung Dechen County near Lhasa. He had recently been released from prison.

On 14 March 2014, two Tibetan youths Tsering Samphel, 18, and Drakpa whose age is unknown, were arrested from Triru Village in Sog County. Sources say they were arrested for sharing songs of famous Tibetan singer Sherten through mobile phones. Police took them away to an unknown location.

On 13 March 2014, Chinese security forces arrested two monks from Drilda monastery – Lobsang Dhargay, 19 and Lungtok Gyaltzen, 18. They were arrested while they were returning from Chunpa Village, where they had gone to buy provisions for the monastery, to celebrate the Buddhist holy month. They were arrested on the suspicion that they were involved in writing the message on a boulder near the iron bridge.

On 3 February 2014, five Tibetan youths from Village No. 3 in Trido Township were arrested as police expanded its search for those responsible for writing the message. Of them, three – Sisum Dorje, Lhakpa and Jamyang Gyatso – were released and ordered to report daily to the Trido Township government office. The location and status of the other two – Asang and Margong – remain unknown despite persistent efforts by family members and local Tibetans.

Four monks from Shartsa Monastery in Dowa Village, who were arrested on 4 February 2014, remain missing. They are believed to have been arrested in connection with the message written on a boulder.

A Tibetan man, Gawa Sangpo from Yeggu Village of Yagla Township has been in police detention since January 2013 without being charged with a crime. He has been held in Sog County Detention Centre since his arrest. Gawa Sangpo was arrested for penning a 'three-point note on Tibet.' The issues he raised in the note are:

1. Expressing his faith in the Dalai Lama, whom he considers as the spiritual leader of the Tibetan people
2. Recognition of Lobsang Sangay as the political leader of the Tibetan people and thus follow his words
3. Tibet is an independent nation, so we want independence.

According to sources, Dawa Sangpo had expressed three principal regrets:

1. That the Chinese police arrested him before he was able to commit self-immolation
2. That he could not raise the Tibetan National Flag on the Potala Palace in Lhasa
3. That he could not set fire to the Chinese National Flag

Chinese law requires that a detainee be charged or released within a week of being detained or up to 30 days if the case involves multiple crimes in different places. Gawa Sangpo has now been detained for about 16 months without being charged. While in detention, he suffered severe beating and torture at the hands of security forces. It has taken a year for friends and family to find out about Gawa Sangpo's detention during which he suffered beatings and torture, according to sources.

Sangpo's detention, like the detention of the other Tibetans from Sog, violates basic human rights standards that prohibit arbitrary detention, enforced disappearances, and torture.

Former abbot subjected to secret detention shortly after release from prison

19 May 2014: Tibetan Centre for Human Rights and Democracy (TCHRD) is deeply distressed to learn that Lodoe Rabsel, the former abbot of the historic Karma Monastery, was subjected to secret detention for more than a week soon after he was released on completion of his two years and 6 months prison term.

According to information received by TCHRD, Lodoe Rabsel was released on 5 May 2014 from the high-security Powo Tramo Prison (also known as Bomi Prison) located in Pome (Ch: Bomi) County in Nyingtri (Ch: Nyingchi/Linzhi) Prefecture, Tibet Autonomous

Region (TAR).

Upon release, authorities banned the senior monk from wearing his monastic robes, joining his monastery or resuming his religious practice. Before his imprisonment, he served as the abbot of Karma Monastery in Karma (Ch: Gama) Township in Chamdo County, Chamdo (Ch: Changdu) Prefecture, TAR. Karma Monastery, founded by the 1st Karmapa Duesum Khenpa in the 12th century, is the original monastery of the Karma Kagyu tradition of Tibetan Buddhism. On 6 May 2014, a day after his release, when Lodoe Rabsel arrived in Chamdo, he was summoned by the Chamdo County Public Security Bureau (PSB) office following which the senior monk went missing. On 14 May 2014, it was learned that the County PSB officers in fact held Lodoe Rabsel incommunicado for more than a week, according to a source who has contacts in the area. The former abbot is now required to report himself to the authorities every week on his movements and activities. He is not allowed to travel outside the borders of his home village. The County PSB officers had also warned him against resuming his religious studies, wearing his robes or joining his monastery. Lodoe Rabsel is now being cared for by his mother.

In deference to his lawful rights, Lodoe Rabsel should have received immediate medical attention and been reunited with his family after release. But less than a day after his release, the former abbot was subjected to further detention in the sudden, secretive style that has become a pattern for law enforcement agencies in Tibet.

Lodoe Rabsel was sentenced on 17 April 2012 by the Chamdo County People's Court to a fixed term of two years and six months. Two other monks of Karma Monastery, Lobsang Tsering and Dhondup Gyatso were sentenced along with Lodoe Rabsel receiving the same number of prison terms. There is no information however on Losang Tsering and Dhondup Gyatso since their imprisonment.

The three were charged under Article 310 of the Chinese Criminal Law that concerns wilful concealment of criminal evidences and assisting suspected criminals to escape. The said provision from Chinese Criminal Law stipulates that "a person who, while clearly knowing that another person has committed a crime, provides a concealed place or property for him, assists him in fleeing or provides false evidence to protect him, shall be sentenced to

fixed-term imprisonment of not more than three years, criminal detention or public surveillance[.]”

They were arrested soon after empty government buildings in Karma Township were damaged by explosives and set on fire during the wee hours of 26 October 2011. Leaflets carrying protest slogans against the Chinese government were strewn at these sites. The local authorities claimed that monks from Karma Monastery were involved in the incident and detained the then abbot Lodoe Rabsel along with Losang Tsering and Dhondup Gyatso for shielding the suspected monks' activities and helping them to flee. TCHRD earlier reported in January 2012 that Lodoe Rabsel who was aged 40 at the time was detained along with another abbot of the same monastery Namsey Sonam, then aged 44, at around 29 October 2011. There is no information on Namsey Sonam. Monks Losang Tsering and Dhondup Gyatso were detained on 30 January 2012.

Although there was no evidence, security officials targeted Karma Monastery soon after the incident on 26 October 2011. Monks particularly students of Buddhist dialectics college at the monastery were subjected to intensive 'patriotic education' classes and rigorous interrogation for hours. TCHRD sources reported earlier that the repeated visits and questionings by security officials put enormous psychological pressure on the monks many of whom chose to flee the monastery. The mass exodus of the monks led to the closure of the dialectics college where over 120 students were enrolled. There is no information on the whereabouts of the students. Lodoe Rabsel, Losang Tsering and Dhondup Gyatso were instead accused and imprisoned for causing the flight of the monks including those that the authorities claimed were involved in the incident.

TCHRD condemns in strongest terms the sudden, unexplained detention of Lodoe Rabsel, who had already served his prison term. The incommunicado detention of Lodoe Rabsel without any charges only serves to reinforce the fact that arbitrary detention and arrests as well as enforced disappearances are common occurrences in Tibet.

Additionally, the latest detention of Lodoe Rabsel demonstrates the draconian ways of China's law enforcement agencies who flout international and domestic law with impunity.

The case of Lodoe Rabsel and many others in Tibet are

crucial reminders to the Chinese leadership that parroting slogans in favour of “rule of law” and “ethnic harmony” without honoring them in practice amounts to nothing more than a farce.

TCHRD urges the Chinese authorities particularly the local authorities in Chamdo County to respect the lawful rights and fundamental freedoms of Lodoe Rabsel and refrain from putting him under surveillance and undeclared house arrest. Chinese authorities should allow Lodoe Rabsel to continue his religious studies in keeping with his basic human rights to practice his religious belief. The Chinese authorities must immediately make public credible and verifiable information related to the whereabouts and condition of other colleagues of Lodoe Rabsel. The Centre calls on the international community to use its influence and leverage in pressuring the Chinese government to respect and fulfill the basic rights of the Tibetan people including Lodoe Rabsel, and to ensure that China become a responsible member of the international community.

Plight of Tibetan 'substitute teachers' in Rebkong County

26 May 2014: In the People's Republic of China, a 'substitute teacher' is someone who is employed to teach in a primary or middle school but is not on the official payroll and in the vast majority of cases are “high school graduates who did not go to a university or college.

In contrast, their public teacher counterparts or 'formal teachers' are expected to have “at least a three year college education” to work as a primary school teacher, while middle school public teachers “should have four years of university education”. Furthermore, unlike their substitute teacher colleagues, public teachers are on the official payroll.

In regards to rural Tibetan regions, substitute teachers have played a fundamental role in increasing the availability of education. However, despite playing a crucial role in providing education to some of the most disadvantaged regions in Tibet, they have never been granted the same degree of benefits as their public teacher counterparts.

On 30 April 2014, over 160 substitute teachers and staff from Rebkong (Ch: Tongren) County schools in Malho (Ch: Huangnan) Tibetan Autonomous

Prefecture, Qinghai Province, took to the streets to demand the same legal status as public teachers, reported Tibet Times, a Tibetan language weekly published by Tibetan exiles in India. A video of the teachers petitioning the local government leaders is available here. The predominantly Tibetan protest group gathered outside the prefectural government offices in an effort to force the authorities to address the decade old problem, however, the authorities showed little interest in intervening to resolve the issues.

This failure to resolve the issues prompted the protestors to schedule another protest on 7 May 2014 in an effort to raise the matter of the terms of their employment with the provincial government authorities. The approximately 160 marchers that arrived on the day were due to march from Rebkong to the provincial capital of Xining. However, on 8 May 2014 before they had completed their journey, both officials and school principals from Rebkong County met the protest group and informed them their demands would be implemented. After receiving these promises, the protestors abandoned their march to Xining. However, to date, no information has been made available on how provincial government authorities shall aim to make Qinghai's education system more equitable for substitute teachers.

In both instances, the protests were caused by substitute teachers' unhappiness regarding inequalities between substitute teachers and their public teacher counterparts, such as, inequalities in monthly wages and job security.

In relation to inequalities in wages, substitute teachers receive a mere 500 to 1,000 yuan per month compared to the 3,000 to 5,000 yuan per month that full-time public teachers earn, this is despite the fact that both groups in theory have the same workload and perform the same tasks. In addition to this, substitute teachers do not receive social welfare benefits such as, medical care, which constitute a considerable percentage of a teacher's income.

Furthermore, the vast majority of substitute teachers work in poorly funded rural schools that "cannot afford investments in new buildings, desks, equipment, or daily supplies". Hence, this lack of the basic material required to teach, increases these rural substitute teachers' workload above that of their urban counterparts. Moreover, substitute teachers lack any job security and can be let go at any stage with

little or no compensation.

These inequalities are not, however, a new phenomenon, with many of these inequalities stemming from the minban teacher era. The minban teachers were essentially the same as substitute teachers. "They were hired by the school or village and were paid by the village or township or county in some cases"; similarly, they were paid a lesser wage than their public teacher counterparts. Also, "they did not have job security and did not enjoy any welfare benefits".

However, due to the PRC's Ministry of Education essentially banning the use of minban teachers in Chinese schools in 2000, the profession was rebranded as substitute teacher and by 2001 it was estimated that there were 705,000 substitute teachers working in the PRC.

In 2006, the Ministry of Education began similar efforts to remove substitute teachers from China's education system, with the Ministry claiming that between 2006 and 2010 "all the 448,000 remaining substitute teachers in China would be laid off".

However, substitute teachers still continue to play a major role within the education system in Tibetan areas, with Chinese statistics estimating in 2010 that there were still 310,000 substitute teachers working predominantly in the rural western regions of the PRC.

The continued use of substitute teachers is largely due to the fact that the amendments to the Labour Contract Law of the People's Republic of China, which came into force on 1 March 2014, did not incorporate public schools in its effort to discontinue PRC's reliance on low paid temporary workers. Thus, this failure to incorporate public schools in a policy that aimed to force employers to offer full time employment to 'temporary' employees, has allowed for education administration to continue abusing this system. Hence, allowing the PRC to maintain its low rural education costs.

There has been a great deal acknowledgement within the PRC of the key role substitute teachers play in the PRC's rural education and the injustice of the PRC's policies towards them. Even the PRC's state owned media have been critical of the government's current stance on temporary teachers. For instance, in 2012 Xinhua published a highly critical article entitled

'Rural teachers deserve more respect, better pay', which expressed disapproval of how government authorities treated substitute teachers and called for an end to the discrimination against them.

Despite the large degree of criticism of PRC's policies towards substitute teachers, it is unlikely for the Chinese government to change its position on substitute teachers. This is largely due to the Chinese government's desire to both distance Chinese education system from, what they see as, the *passé* community support teachers and to introduce a more 'modern' centralised Chinese education system with teachers who all hold college and university degrees.

Furthermore, in rural Tibetan regions, the shortage of qualified teachers coupled with the reluctance of many teachers to accept positions in, what is seen as, underdeveloped regions means that the Chinese government's current ambition to reduce the number of substitute teachers and maintain recent accomplishments in increased rural enrolment rates in primary and secondary education are unfeasible.

In addition, it is also unrealistic for the PRC's Ministry of Education to expect these "poor teachers (to) have to spend several years to acquire that 'eligible education'," and then still not offer them the same entitlements as public teacher until "they have to pass the employment test". Hence, it is instead recommended that the PRC grant substitute teachers currently working in the education system the same legal status as public teachers, while introducing alternative measures to increase their skill base but, while also allowing them to continue to work. For instance, the PRC could provide both on and off the job training programmes in order to ensure substitute teachers meet the standards required by the Ministry of Education to teach in PRC.

In conclusion, the PRC's discrimination of substitute teachers and their efforts to 'modernise' the education system place great risk upon the PRC's ability to provide an education in areas such as, Rebkong County. It is instead recommended that the PRC focus on maintaining the number of substitute teachers in rural Tibetan regions and focus upon providing them with the skills required to teach in the PRC's modernising education system while continuing to allow them to teach.

'For the values of democracy and equality': Remembering Tiananmen Heroes

4 June 2014: Today marks the 25th anniversary of the 4 June 1989 Tiananmen Square democracy protest in Beijing, which saw the participation of over a million Chinese students, workers and professionals. Deng Xiaoping, then the leader of the Chinese Communist Party, ordered 200,000 People's Liberation Army (PLA) soldiers in armored tanks to suppress the non-violent protest. In the wake of the bloody crackdown, hundreds of thousands of Chinese citizens died, and thousands of them injured brutally. Many also disappeared. The Tiananmen massacre revealed the true nature of the CCP and the PLA to the world: that they do not protect or work for the liberation of the Chinese people – that authoritarian regime survival is more important than human lives.

The greatness of the Tiananmen protest lies in its noble aspiration and peaceful demand for basic human liberties – freedom of speech, press, assembly and elect leaders of one's own choice – liberties that are often taken for granted in free and open societies. The protestors, by putting their precious lives at risk, exposed the vicious lies and contempt of the Chinese Communist Party and their apologists who declare in the name of 'socialism with Chinese characteristics' that Chinese people do not need freedom and democracy and are satisfied with political authoritarianism backed by unsustainable, exploitative economic development.

Although the protests were suppressed brutally, and justice has not been delivered to the victims and their families, the non-violent struggle of the Chinese people for freedom, democracy and human rights continue. Notable among the many examples of Chinese citizens standing up for these ideals today are: Liu Xiaobo, winner of the 2010 Nobel Peace Prize, who is serving an 11-year sentence in prison; his wife, Liu Xia, who is being kept under house arrest; 70-year-old journalist, Gao Yu, who was arrested with her son for defying the order not to discuss seven "unmentionable topics", among which includes history of the Tiananmen square democracy movement; rights lawyer, Pu Zhiqiang and the scholar Xu Youyu, who were criminally detained on 5 May 2014 for commemorating privately the 25th anniversary of the massacre in their homes along with 13 other intellectuals. Not to mention the daily struggles of ordinary Chinese peasants in the

countryside, and workers in the cities, for their rights to live with freedom and dignity.

"The growing number of Chinese activists, scholars, journalists and artists, who continue to risk their lives for constitutional democracy and human rights represents the hope and aspirations of many including Tibetans for a more humane and democratic China," said Tsering Tsomo, executive director of Tibetan Centre for Human Rights and Democracy (TCHRD). "The one-party regime may continue to hold onto power today in China, ruling the country by sheer force and falsehood, claiming that without its leadership China will be plunged into chaos and anarchy. The truth of the matter is the killings at the Tiananmen will continue to question and taint the legitimacy of the current and past leaderships of the PRC."

TCHRD believes that in the end, the ideals that were espoused by the Chinese protestors on 4 June 1989 will outlast and triumph the tyranny they suffered, and dreams of the survivors of the massacre to see the "mausoleum and portrait of the mass murderer Mao Zedong replaced by a monument to the heroes of 1989" will be materialized one day.

TCHRD welcomes Tibetan filmmaker Dhondup Wangchen's release from prison

6 June 2014: The Tibetan Centre for Human Rights and Democracy (TCHRD) is pleased to learn that Dhondup Wangchen, the courageous filmmaker of Jigdral ("Leaving Fear Behind") has been released after serving 6 years in prison.

Dhondup Wangchen was released 5 June 2014 from a prison in Xining, the capital of Qinghai Province.

TCHRD hopes for Dhondup Wangchen's safe return and swift reunion with his wife, Lhamo Tso, and his four children.

Dhondup Wangchen was detained by the Chinese authorities in March 2008 for shooting the 25-minute documentary film called Jigdral. The documentary is based on 35 hours of footages and 108 interviews that Dhondup Wangchen and his assistant, Golog Jigme, conducted over five months in the run-up to the 2008 Beijing Olympics. The film features candid conversations with ordinary Tibetans – monks, nuns, herders, students – in Tibetan areas in Qinghai

Province who expressed their views on a wide range of issues such as the Dalai Lama, the 2008 Beijing Olympics, and human rights conditions in Tibet.

Most of the Tibetans interviewed in the film openly and freely expressed their grievances against Chinese policies and their love for the exiled Dalai Lama.

In March 2008, shortly after the film was distributed outside Tibet, the Chinese authorities detained Dhondup Wangchen and his assistant Golog Jigme. (Golog Jigme recently fled Tibet after being detained and tortured multiple times by Chinese police since 2008.) Andrew Jacobs of the New York Times described the documentary film as "an unadorned indictment of the Chinese government."

For more than a year during his detention, Dhondup Wangchen was held at Gongshan Hotel, an unofficial place of detention or black jail before he was sentenced in a secret trial to six years in prison on 'subversion' charges. In the black jail, the police tied him to a chair, beat and punched him in the head and frequently deprived him of food and sleep during interrogations, according to Amnesty International. Much like Re-education Through Labour and soft detention, the Chinese authorities use black jails to circumvent the law and avoid legal due process.

"We stand by our conviction that Dhondup Wangchen was not a criminal. He did not deserve to be punished. Using the medium of documentary filmmaking, he wanted to investigate the reality of Tibetan situation under Chinese rule. More than Dhondup Wangchen, it was his quest for truth that the authorities feared most," said Tsering Tsomo, executive director of TCHRD. "Jigdral is an enduring testimony to Dhondup Wangchen's brave spirit and the truth that he helped reveal at the cost of his own freedom. He is and will continue to be an inspiration."

TCHRD would like to offer sincere gratitude to everyone who has worked tirelessly for years advocating and supporting on behalf of Dhondup Wangchen and his family.

As we celebrate Dhondup Wangchen's release, our thoughts go out to those who still remain behind bars for merely exercising their basic human rights and liberties. We hope they too will be released soon.

TCHRD News:**TCHRD Senior Researcher briefs foreign students on Tibet**

On 13 June 2014 a group of students from Canada and USA paid a visit to TCHRD. The purpose of their visit was to get themselves informed about TCHRD and its initiatives on protection of human rights in Tibet and promotion of democracy in the exile Tibetan community.

Tenzin Nyinje, senior researcher at TCHRD presented a detailed report on the initiatives of the TCHRD. He spoke on the goals and objectives of the organisation. His talk was an excellent source of resource for all students who wanted to know more about Tibet. He ended his talk with a reflection that Tibetans still have a long way to go in their efforts to regain their legitimate rights and dignity. Some of the key issues that he tackled were: ongoing human rights violations in Tibet, efforts by the exile Tibetans to revive their culture, and reconciliation with the Chinese government through dialogue.

Above all, there was a high turn out for his talk. Drawing insights from the writings of Tibetans inside Tibet, and based on his years of research work, he was able to enlighten the students, that too with humor.

Tibetan writers Jangtse Donkho and Buddha released from prison

20 June 2014: Two Tibetan writers, Jangtse Donkho (pen name: Nyen/"The Wrathful") and Buddha were released earlier today on 20 June 2014 after serving four years in Mianyang Prison in Sichuan Province.

Jangtse Donkho was arrested on 21 June 2011 from his home in Ngaba (Ch: Aba) County and accused of writing a "reactionary" essay entitled 'What Human Rights Do We Have Over Our Bodies?' which commented on the Chinese government's bloody suppression of the 2008 Uprising. The essay was published in the Shar Dungri (Eastern Snow Mountain) literary journal, which was later banned. Jangtse Donkho was 33 at the time of his arrest. Before his arrest, he was working as a researcher at Kyungchu (Ch: Qiongxi) town, Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province. Donkho wrote the book *Rolang* (Eng: 'Zombie') and

along with Buddha, edited a few more journals including *Du Rab Kyi Nga* (Eng: 'Consciousness of the Century').

Buddha is a writer, poet, and medical doctor whose work is regarded as influential in Tibetan society. He was detained on 26 June 2011 at the hospital where he worked in Ngaba County town. He was 34 at the time. His essay 'Hindsight and reflection' published in Shar Dungri uncovered the Chinese government's propagandistic version of the 2008 Tibetan uprising:

On TV and in the newspapers they say the demonstrations were intended to obstruct and oppose China's emergence as a great power and the improvement of the living standards of the Tibetan nationality. Supposing that such things were true, some questions must be asked. If the living standards of Tibetans had really improved so much, why would they feel so unhappy as to try to stop this? If Tibetan living standards are so developed, and the demonstrations were exclusively Tibetan, why should their not enjoying a 'decent standard of living' be greeted with such dismay?

Both writers were accused of inciting separatism through their writings. Chinese authorities have consistently used Articles 103 and 105 of the Criminal Code as a tool to silence criticism and dissent from inside Tibetan areas as being "reactionary" or "splittist." Both articles are linked with China's "State Security Law," which proscribes "any act endangering the security, honor, and interests of the State." In application, Chinese courts "make no attempt to assess whether the speech in question posed an actual threat to national security."

The vague wording of China's national security crimes provides police and prosecution authorities with wide discretion for the abusive suppression of freedom of expression. Chinese authorities have always expanded the scope of activities criminally punishable as splittist or subversive to include peaceful, internationally protected forms of expression. Essays, books, blog posts, and songs that express Tibetan identity, honestly convey the experience of being Tibetan under Chinese rule, or are otherwise inconsistent with Party policy, are being targeted; the authors, artists, and intellectuals responsible for them are being detained and imprisoned.

Jangtse Donkho's essay 'What Human Rights Do We Have Over Our Bodies?' was published in Vol. 21 of the *Shar Dungri* journal in 2008. In the essay, Donkho exposed the state-sponsored violence inflicted on the Tibetan people in the aftermath of the 2008 uprising in Tibet. Bearing witness to the violence, he documented the death of specific Tibetans who were killed by the state security forces in Ngaba County (Sichuan Province):

Shikalo, a man in his 40's from Charo Township in Ngaba, was beaten to death. This father who was the cornerstone of his household left behind him a widow and three orphans in grief. Toesam and Jinpa, two monks from Ngaba's Kirti Monastery, were forced to take their own lives because they were unable to bear torture in prison.

The essay also condemned how the state media exploited the protests, showcasing it to the outside world as ethnic conflict between Tibetans and Chinese, rather than the government taking responsibility for causing "darkness, cruelty, occupation, oppression ... spilling blood in our homeland," which Donkho asserted were the true cause of Tibetan resentment:

It's just like the Tibetan proverb 'getting angry with the Yak but whipping the horse'. There was no contradiction between Tibetans and Chinese but opposition to the state soon became a fight between the two. The TV, newspapers and so on have become tools for the power-holders to defend themselves. Any one who thinks that they can tell the truth must be crazy.

The essay did not spare the Tibetan elites working with the Chinese state for failing to stand up for what he calls as "our rights and viewpoints." They were criticized for doing the state's bidding by regurgitating the official Chinese narrative of the 2008 protests as "orchestrated by the conspiracy of the Dalai clique" and defending the state-sponsored violence as "a necessity to safeguard law and order."

In the essay, Donkho warned that the government's reliance on brute force to quell the Tibetan people's demand for their rights would be a mere futile exercise. Instead, he portended that they would cause

further resentment and more protest in future. He alluded to the possibility of Tibetans resorting to more desperate and severe forms of protest if the Chinese government did not reverse their policy of "enforcing stability through violence, fear and terror":

On closer consideration, even if this current disturbance can be quelled with armed force, the wounds thereby inflicted and stench of the spilled blood have filled the minds of the coming generation [...] the present situation in our society is that people are hiding indoors with pain in their hearts. Our pleas for freedom, equality and happy life are considered illegal and criminal. What is our real reason for living?

Since 2009, more than 130 Tibetans inside Tibet have set themselves on fire, out of which 118 died, calling for "human rights, freedom, and the return of the Dalai Lama to Tibet." The series of self-immolation proved a turning point in the way Tibetans protest.

The Tibetan Centre for Human Rights and Democracy (TCHRD) welcomes the release of Jangtse Donkho and Buddha, who were unjustly imprisoned for peacefully exercising their right to freedom of expression and opinion. Four years after their arrest and imprisonment, the Chinese authorities continue to carry out abusive political prosecutions to silence critics and maintain its authoritarian rule over Tibet. The peacefully expressed opinion and activity of Tibetans such as Jangtse Donkho and Buddha posed no actual threat to state security.

Despite recent pronouncements from the Chinese leadership to respect and promote 'rule of law' and introduce judicial reforms, there has been no change in the way the Chinese government exploits vague, overbroad state security law as legal tools to press politically motivated charges against Tibetans who peacefully express their discontent with Chinese rule. So long as the Chinese judiciary directly serves Party objectives and wields legal tools in order to stifle freedom of expression in Tibet, Tibetans will continue to be victimized for exercising their basic rights and fundamental freedoms.

TCHRD News:

TCHRD informal meeting with Edinburgh University students

On 18 June 2014, TCHRD's senior researcher Tenzin Nyinje met with students from the Edinburgh University, Scotland, at the office of Students for Free Tibet, Dharamsala. He briefly elaborated on the goals and objectives of TCHRD.

It was a very informal talk filling the gap in the understanding of students with regard to the Tibet issue. Meanwhile, students expressed their concern and fully participated with him in the discussion. They also came up with question. Tenzin Nyinje was very open and forthright with his answers, all based on his years of research work. In short, his talk was a source of inspiration to the students in learning more about Tibet issue.

TCHRD talks to participants of "Little Lhasa Programme"

On 22 June 2014, TCHRD senior researcher Tenzin Nyinje met with the participants of "Little Lhasa Programme". The programme was introduced by the Students for a Free Tibet for Indian students from all over India. The Little Lhasa programme is aimed at introducing Tibetan culture, history, and way of life to Indian students

Mr Nyinje used power point presentation to talk about TCHRD and its activities. He drew insights from scholars working on Tibet, ordinary Tibetans' life struggles, with a generous dose of personal anecdotes.

FIRST-CUT SCREENING OF 'THROUGH FLESH AND BONES':

TCHRD Observes International Day in Support of Victims of Torture

26 June 2014: Today, 26 June 2014, the Tibetan Centre for Human Rights and Democracy (TCHRD) joins the international community in commemorating the International Day in Support of Victims of Torture. On this day, we honor and support those who have suffered unjust, cruel and degrading forms of physical and mental torture. We also express our deep

concern over the use of torture against persons exercising their basic rights and freedoms.

We at TCHRD reaffirm our commitment to fulfilling the goal of the UN General Assembly Resolution 52/149 passed 12 December 1997, which proclaimed 26 June as 'the United Nations International Day in Support of Victims of Torture.' That goal is the total eradication of torture and the effective implementation of the Convention Against Torture and Other Cruel, Inhuman and Degrading Treatment or Punishment, which entered into force on 26 June 1987.

As declared by the United Nations, torture is a crime under international law. It is a crime against humanity, 'one of the vilest acts perpetrated by human beings on their fellow human beings,' because torture aims to annihilate the victim's personality, denying him or her the inherent dignity of human being. Torture strikes at the core of the physical and psychological integrity of a human being. Furthermore, the practice of torture often triggers heightened levels of human rights violations such as disappearances, extra judicial killings and genocide.

In Tibet, torture is one of the key instruments with which the Chinese government deals with political dissidents who express views deemed as 'subversive'. In Tibet, Tibetans engaging in peaceful forms of protest, such as expressing faith in the Dalai Lama and demanding human rights and freedom, are routinely arrested without any due process of law and tortured with impunity in many visible and invisible detention centers. Such dissidents are invariably subjected to cruel and degrading forms of torture that include: electrocution, burning with cigarettes, severe beating, sleep deprivation, hand and foot cuffs, thumb manacles, aerial suspension, exposure to cold temperature and long hours of solitary confinement. Apart from the horrors of physical pain, torture leaves behind deep emotional and psychological scars, manifesting in post-traumatic disorders that include symptoms such as anxiety, alcoholism, substance abuse, depression, and in the worst cases, suicidal thoughts.

'Fighting Impunity' is the theme for this year's commemoration. The theme is relevant to the persistent problem of torture in Tibet where impunity for the perpetrator is common practice and torture goes unpunished. Law enforcement officers often in

the name of 'national security' enjoy unbridled discretion in using torture to intimidate and terrorize political dissidents, and extract confessions.

In commemoration of International Day in Support of Victims of Torture, TCHRD presents the first-cut screening of a new documentary film on torture entitled *'THROUGH FLESH AND BONES: Stories of Torture and Survival in Tibet.'* The documentary is centered upon in-depth interviews with six Tibetans, each of whom were subjected to torture by Chinese authorities for participating in non-violent protests for Tibet's freedom.

The story of the six Tibetan torture survivors is a testimony to enduring human virtues such as courage, dignity and tolerance in the face of inhumane brutality. By retaining their humanity, including their willingness to forgive their torturers in favor of peaceful China-Tibet reconciliation, these six Tibetans, and countless other victims of torture, have triumphed over their torture.

As former political prisoner Tsering Gyatso, 27, says in the documentary, "Chinese authorities use torture to make political prisoners like us useless in society after our release. They have it all planned to make life after prison useless. Therefore, after release my resolve to get a good education and to use my innate talents to the best of my ability became stronger than ever before. I will not let them succeed at their plans to make our life useless."

Produced by TCHRD, 'Through Flesh and Bones' is made by Abhishek Madhukar and Jean Lepcha. Over the past decade, Mr Madhukar has worked as a print, photo and video-journalist. His work has been published in various national and international magazines and newspapers. For the last six years, he has been based in Dharamsala, India, primarily reporting as a freelancer and a correspondent for *Thomson Reuters* publishing over a hundred articles and photographs on the Tibet issue. Ms Lepcha is a video journalist from Sikkim, based in New Delhi. She is a one-man band working on video reports for *Global Post*, *Russia Today*, *Ruptly wire services*, *News Modo*, and the likes. Her work mostly takes her to rural Indian villages, which is a welcome change for her in escaping the urban madness of the capital.

TCHRD releases two new publications on 'village democracy' and UN human rights instruments

7 July 2014: Article 7 of the Universal Declaration of Human Rights (UDHR) proclaims that 'all are equal before the law and are entitled without any discrimination to equal protection of law.' Although the government of the People's Republic of China (PRC) has signed many UN treaties and conventions, it has consistently failed to implement and abide by them, and has resorted to its domestic laws and regulations to violate the basic and legitimate rights of its citizens.

As a member of the United Nations, the PRC is under legal obligation to educate its citizens, and implement within its territorial boundary, the laws, conventions and treaties of the UN. Instead of raising popular awareness about international human rights law, more emphasis is put on repressive domestic laws promoted and propagated under forced education campaigns such as 'legal education' or 'patriotic education'. To counter this, the Tibetan Centre for Human Rights and Democracy (TCHRD), Dharamsala, has come out with two new publications titled "Nyamdrel Gyaltsog Ki Trim Yig Khag" ('A Collection of United Nations' Conventions) and "Sota Chen Ki Mangtso" ('Monitored Democracy').

The former is a collection of five international human rights instruments translated into Tibetan: Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment against Torture; International Convention on the Elimination of All Forms of Racial Discrimination; Declaration on the Right to Development; International Convention for the Protection of All Persons from Enforced Disappearance; and UN Declaration on Human Rights Defenders.

The second publication is a special report, available both in Tibetan and Chinese language, that debunks the Chinese government's claim that it has implemented 'village democracy' (Ch: *cunmin zizhi*) in the villages of Tibet in accordance with the 'Organic Law of the Villagers Committees of the PRC' (OLVC) introduced in 1987 and formalized in 1998.

Under the 1998 Organic Law of the Villagers' Committee of the People's Republic of China, villagers can directly elect members to the Village Committee

(Ch: cunmin weiyuanhui), which is authorised to manage the public affairs of the village taking into account the interests of the villagers. China's Constitution also mandates that villages should be governed by democratically elected, autonomous committees chosen from among villagers themselves.

In its numerous white papers and during the 2013 Universal Periodic Review (UPR) of the UN Human Rights Council in Geneva, the government of the PRC made staggering claims of implementing 'village democracy' or 'grassroots democracy' in the rural areas. In its last report to UPR Working Group of the HRC, the Chinese government maintained that it had introduced "direct elections" to set up Village Committees in 98 percent of villages in the PRC. The white paper titled 'Development and Progress in Tibet', issued to coincide with the 2013 UPR, claimed widespread community-level democracy and successful "direct election" to Village Committees in Tibetan areas.

This special report analyzes the so-called village democracy in the rural areas of Tibet and China. In doing so, it lays bare the true intentions of the Chinese Communist Party (CCP) and the Chinese government – to further strengthen and deepen the Party's control of, rather than grant real autonomy to, Tibetan rural areas by preempting any spontaneous and genuine growth of democracy and popular protests that might threaten the Party's monopoly on power. Indeed, the overriding goal is to ensure stability in the name of village democracy.

In Tibet, the extreme security and surveillance measures undermine the structures and environment required for grassroots democracy. For instance, since late 2011, party control at village level in Tibetan areas has increased considerably. In 2013, official Chinese media reported that five major 'stability maintenance measures' had been introduced in Tawu (Ch: Dawu) County in Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province. These new rules relate to changing the local cadre system in order to root out any cadre that may not be seen to be stamping out dissent and views different from the Party. Cadres in Tawu are to be rotated every three years, interrogated to assure their allegiance to the party and investigated as to their political backgrounds. Other measures relate to dissemination of party propaganda via compulsory villagers propaganda meetings each week and new village

surveillance measures.

This special report shows that the institutionalization of village self-governance has done little to increase the genuine political participation and decision-making power of the rural grassroots communities. The fundamental and crucial limitation comes from the fact that it is the village Party branch and the Party Secretary rather than the Village Committees that indeed control the village affairs and have any final say over decisions affecting the villagers. As a result, the village Party secretary, who has numerous opportunities to manipulate electoral procedures including nomination of the candidates, enjoys discretion to influence the electoral results and the subsequent functioning of the 'elected' Village Committee.

Focusing primarily on Tibet Autonomous Region (TAR), the report also covers Tibetan areas in the provinces of Qinghai, Sichuan, Gansu and Yunnan. It features interviews with new Tibetan refugees and their relatives from inside Tibet, who had personally experienced Chinese government's implementation of 'village democracy' in their localities, and a detailed analysis and study of much-touted 'Organic Law of the Villagers Committees of the PRC'.

Just because elections are held to elect Villagers Committee does not mean that the voters have access to power or any say in how the village affairs are run after the elections. Apart from holding genuine periodic elections, the values of freedom and respect for human rights are essential elements of democracy. As the UN Human Rights Council stated in its resolution 18/6 that these values are embodied in the UDHR and further developed in the International Covenant on Civil and Political Rights (ICCPR), which enshrines a host of political rights and civil liberties underpinning meaningful democracies. Without effective protection, promotion and realization of human rights particularly the civil and political rights, the government of the PRC can only showcase the so-called village democracy as professed intention than any real commitment to grant agency to grassroots Tibetan communities.

The new publications are available in hard copies at TCHRD's Information Booth set up at the 33rd Kalachakra location in Leh, Ladakh (India). The information booth is open until 14 July 2014. Copies can also be ordered from TCHRD's office in Dharamsala.

Senior Buddhist scholar arrested as repression escalates in restive Tibetan county

14 July 2014: A senior Tibetan monk who is an accomplished Buddhist scholar was arbitrarily arrested and disappeared in May 2014 while he was giving a lecture on the "status of Tibetan language and nationality" (Tib. mi rigs dang skad yig ki gnas bab skor) to villagers of Shagchu (Ch: Xiaqu) Town[i] in the restive Diru (Ch: Biru) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region (TAR), in the traditional Tibetan province of Kham.

According to a reliable source, the Chinese police arrested the senior Buddhist scholar Tenzin Lhundrup on Wednesday, the Dalai Lama's 'soul day', from Gom Gonsar Monastery at Lenchu Township in Diru County. It is still unknown on which Wednesday in May he was arrested. The source told TCHRD that at the time of his arrest, the senior Buddhist scholar was giving a lecture on the status of Tibetan language and nationality to the residents of Shagchu Town on the latter's invitation.

The source added that on every Wednesday, which is celebrated in many parts of Tibet as Lhakar or the 'soul day' of the Dalai Lama, Tenzin Lhundrup used to give Buddhist teachings to the local Tibetans, help arbitrate disputes, and advocate vegetarianism. He is known also for zealously advocating the need to preserve Tibetan identity. All of these initiatives had earned him much respect and admiration from the local Tibetans.

Tenzin Lhundrup had been under the radar of Chinese security forces ever since he spearheaded the local opposition to Chinese mining activities at the sacred Naglha Dzamba Mountain in the area last year.[ii] "He regularly gave speeches to the local Tibetans to protect the sacred mountain from Chinese miners, and once he publicly offered scarves to the members of a local committee set up to protect the mountain as mark of respect and appreciation for their resistance against mining," said the source.

When the local Tibetans made inquiries as to the reasons for his arrest, the Chinese police had claimed that Lhundrup had been involved in many disturbances, including his participation in the protest against mining at Naglha Dzambha Mountain.

The source told TCHRD that the security officers had surrounded the monastery and barged into the homes of monks looking for items deemed as 'promoting separatism.'

There is no information on the status and whereabouts of Tenzin Lhundrup and the local authorities continue to maintain silence on the issue.

Another source from within Tibet said the senior Buddhist scholar's arrest has triggered a massive crackdown in the area with the Diru County government issuing a temporary regulation in June 2014. The regulation has put severe restrictions on local Tibetans in the area including restrictions on freedom of movement, speech, and religion – religious professionals had been warned against "spreading rumours" and participating in Monlam Chenmo Prayer Festivals and so on.

Failure to abide by these orders would entail dismissal from the monastery through the withdrawal of permits to enter monastery and cancellation of welfare provisions and rights.

The temporary regulation further warned that local Tibetans would be prohibited from harvesting the prized caterpillar fungus (Tib: Yartsa Gunbu) and their welfare rights cancelled if they were caught singing songs in praise of Tibetan independence, expressing dissent to the Chinese government policies, "leaking state secrets to the outside world", or listening to news broadcast from exile Tibetan media.

At the moment the situation in Diru remains extremely tense. "The Chinese authorities have cut all communication lines and forced Tibetan students of Diru studying in other regions of Tibet to return to their home. The situation has become very tense and dangerous," said the source.

Tenzin Lhundrup is a resident of Geney Village in Shagchu Town and was ordained a monk at a young age at Gom Gonsar Monastery. He is an accomplished Buddhist scholar, and had extensively studied Tibetan Buddhist philosophy, literature and culture; for three years since 2002 he underwent meditation retreat at Drikung Thil Monastery, the main seat of the Drikung Kagyu tradition of Tibetan Buddhism which is located some 120-km to the north-east of Lhasa. After his return to Gom Gonsar – his home monastery, he served as the head of the prayer sessions and taught

Buddhist philosophy to the monks.

Monk released after 6 years of incarceration for 'leaking state secrets'

16 July 2014: A Tibetan monk was released recently after completing a six-year sentence for sharing information about human rights abuses perpetrated by Chinese security forces during the height of 2008 Tibetan uprising in Serthar (Ch: Seda) County, Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province, according to information received by Tibetan Centre for Human Rights and Democracy (TCHRD).

Ngagchung, who was a monk at Larung Gar Buddhist Institute prior to his imprisonment, was released on 8 July 2014 after the completion of his 6-year sentence. He is said to be in poor health and suffers from damaged vision.

No other details are available on the current status and condition of Ngagchung as local authorities in Serthar County have blocked all communication lines including phone and Internet.

Ngagchung was punished for sharing information with "separatist forces" outside of Tibet about the Chinese government's crackdown on Tibetan protests in 2008. He was charged of 'leaking state secrets', a vague and overbroad legal provision used to punish scores of Tibetan human rights defenders and activists.

In March 2010, TCHRD first reported the arbitrary arrest and subsequent incommunicado detention of Ngagchung at the hands of Public Security Bureau (PSB) officials.[i] Ngagchung was arrested on 8 July 2008 along with two other monks; Taphun and Gudrak, also from Larung Gar Buddhist Institute of Serthar on suspicion of leaking information about Tibet's situation to the "separatist forces" outside during the height of the Tibet protests in 2008.

Taphun and Gudrak-both brothers- were released after interrogation, but Ngagchung remained in incommunicado detention at Chengdu Public Security Bureau Detention Centre before his incarceration in a prison at Ya'An, on the periphery of Chengdu city.

In January 2010, after about 18 months of incommunicado detention, the Kardze Intermediate

People's Court sentenced Ngagchung to six years in prison and one year deprivation of political rights for 'leaking state secrets'.

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

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

China holds Tibetan livelihood to ransom to secure political stability

30 July 2014: The Tibetan Centre for Human Rights and Democracy (TCHRD) recently published an update on the escalating repression in Diru (Ch: Biru) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region (TAR), in the Tibetan province of Kham.[i] The report quoted a source within Tibet who said that in addition to the continuing arrest and disappearance of Tibetans in Diru County for protesting Chinese policies including against mining activities, local government had issued a temporary regulation prohibiting "freedom of movement, speech and religion."

The report mentioned that failure to abide by these regulations would result in severe punishments for the Tibetans, such as "dismissal from the monastery, cancellation of welfare provisions, and prohibiting the harvesting of the prized caterpillar fungus." TCHRD has received scanned copies of the Tibetan version of the regulation. Due to the difficulty and risk involved in getting the regulation out of Tibet, TCHRD's source was unable to scan the complete regulation.

The original regulation includes 4 chapters and 26 articles mainly focusing on the cracking down on separatism, the "Dalai clique", putting restrictions on participation in religious gathering such as the Kalachakra Empowerment given by His Holiness the Dalai Lama in July 2014 in Ladakh in northern India. The regulation is referred to as "Information Handbook for the Enforcement of Two Separate Regulations issued by Diru County People's Government" (Tib: diru mimang sizhung gi tenbep khag nyi kyi dril drak lad deb). According to the document, the regulation was passed in June 2014. Its subtitle encapsulates the essence of the regulation: "A temporary regulation on the illegal activities by participating, on one's own [initiative], in the 'Great Prayer Festivals', through crossing the national boundaries, creating and spreading rumors in the public, propagating harmful information, traveling to areas outside of your own locality to [engage in religious] study." The regulation puts extreme restrictions on holding and participating in the Great Prayer Festival, one of the most important Tibetan Buddhist festivals. Although written as Monlam Chenmo (Tibetan for 'Great Prayer Festival') in the Tibetan version of the regulation, it appears that the restriction is also applicable to the famous Kalachakra Empowerment given by His Holiness the Dalai Lama last month in Ladakh in northern India. For instance, Rule 1 of the regulation bans participation in 'Great Prayer Festival' by "crossing national boundaries" and "collusion with influence, Order and other secret activities of the 14 Dalai separatist group". According to sources with contacts in Tibet, since 2013 the Chinese authorities in Diru County have engaged in widespread arbitrary detention, arrest, with at least 15 known Tibetans sentenced to varying terms of 2 to 18 years in prison.

The extreme restrictions placed on Tibetans wishing to travel to India from Tibet to receive the Kalachakra Empowerment are not new. In January 2012, hundreds of Tibetans were detained and forced to undergo political education classes, known in the official lingo as 'legal education' when they returned to Tibet after attending a Kalachakra Empowerment in India. The current regulation reinforces a disturbing new trend in how Chinese authorities coerce local Tibetans into following official policies. If local Tibetans attend the "Great Prayer Festival" their right to harvest caterpillar fungus, which is the only source of income for many Tibetans, and welfare benefits are forfeited.

According to Tsering Gyal, TCHRD's Tibetan and Chinese researcher, even a cursory glance at the regulation makes it clear that the Chinese government officials have realized they will not be able to change the thinking (Tib: samlo) of the Tibetan people through forced indoctrination. Mr Gyal said, "They have resorted to targeting the livelihood of the Tibetan people, their sources of income, mainly the prized caterpillar fungus, in the hope that they would fall in line with government policies aimed at securing 'social stability.'"

The copies of regulation available with TCHRD is divided into two chapters. The first chapter is called chi yi tsa don, meaning a principal declaration or a preamble of the regulation. The preamble declares that the regulation was enacted taking into account the particular situation of unrest in Diru in accordance with the laws and regulations of the TAR. It warns that those participating in the 'Great Prayer Festival', creating and spreading rumors in public, propagating harmful information, traveling to areas outside Diru to study Buddhism, all such people will be subjected to 'strike hard' campaign (Tib: dung dek tsa nen). The preamble justifies such crackdown in the name of "social stability," and invokes a host of rules and regulations. The invocation of six (or more?) PRC national and regional laws reinforces the Chinese government's deceptive claim that Tibetans in Diru are not dealt arbitrarily but in accordance with the laws and regulations of the PRC. The second chapter is entitled "Regarding the Implementation of the Regulations or Decisions Made" (Tib: thakchoe jague the ki ten beb).

The incomplete copy obtained by TCHRD contains 23 articles, though there could be more. The available articles in the regulation and a summary of each article are below. (Note that the following translation does not include articles 7, 8, 13, 19, 20, 21 due to unavailability of the documents):

Article 1 prohibits participating in or organizing activities for "the Great Prayer Festivals." It equates these activities as an illegal act of causing terror and trickery, and colluding with the "separatist forces of the 14th Dalai clique." It also refers to colluding with the "influence, order and other secret activities of the 14th Dalai separatist group". It says: Activities such as crossing the national boundaries and participating, on one's own [initiative], in 'Great Prayer Festival', as mentioned in the regulation, refers to those

attempting through various means to participate in the 'Great Prayer festival'.

Article 2 calls upon the law enforcement authorities to punish any Tibetans or their family members, including their spouses and children, who crossed the "the national boundaries by participating in the illegal acts of 'Great Prayer Festival'. They also lose their right to harvest caterpillar fungus for three to five years and welfare benefits. Tibetans can also be sentenced to six months of "legal education."

It says: The relevant law enforcement authorities should investigate and sentence any one participating in the following illegal activities of the 'Great Prayer Festival' by crossing the national boundaries. Any one crossing the national boundaries, including their parents, spouses, children should be deprived of their rights to harvest the caterpillar fungus for three to five years. They should be also fully deprived of their rights to welfare provisions. Those who are not sentenced should be subjected to six months of legal education.

The illegal activities of the 'Great Prayer Festival' are:

- a) Participating in the activities of the 'Great Prayer Festival' under various pretexts and through various means by crossing the national boundaries and then returning to their homeland.
- b) Indulging in 'trickery and terror, so as to instigate others to participate in the 'Great Prayer Festival', and helping organize the activities of the 'Great Prayer Festival'.

Article 3 states that any one "participating in the Great Prayer Festivals by crossing the national boundaries" will have their household registration cancelled and their immediate family will be prohibited from harvesting caterpillar fungus for three to five years. It says: Any one participating in the "Great Prayer Festivals" by crossing the national boundaries shall be dealt with in accordance to the regulation "two things that are not allowed." Moreover, their household registration shall be cancelled, and their parents, spouses and children shall not be allowed to harvest caterpillar fungus for three to five years, and their welfare provisions shall also be cancelled.

The activities of crossing the national boundaries are:

- a) Visiting the border areas for medication and meeting of relatives; also under the pretext of

religious activities such as traveling to other areas to seek the blessings of sacred mountains/sites and participating in the activities of 'Great Prayer Festival' by crossing the national boundaries. b) Making fake travel documents, changing information in the travel documents, using the travel documents of others, passing on [one's] travel documents to others, all such activities of crossing national boundaries and [traveling outside Diru] to participate in 'Great Prayer Festival'.

Article 4 states that meaning monks and nuns if they are found participating in 'Great Prayer Festivals' by the crossing of national boundaries will be kicked out of their monastery or nunnery, barred from entering another monastery or nunnery, and lose their right to welfare.

It says: Religious professionals participating in the activities of 'Great Prayer Festivals' through the crossing of national boundaries, and under various pretexts, shall be dealt with in accordance to regulation 2 and 3 of this said implemented document/regulation. Moreover, they will be dismissed from their monasteries and nunneries, their permission to conduct religious studies withdrawn, and their welfare provisions completely cancelled. It shall be ensured that the population of the monastery shall be lessened by [dismissing] those participating in the 'Great Prayer Festivals' by crossing national boundaries.

Article 5 addresses the punishment of officials employed by the state and retired official. Their punishment and the punishment of their family members and distant relatives is provided in Rules 2 and 3. It says: Cadres and officials employed in the state offices and professional organizations, as well as retired cadres, if they are found participating in 'Great Prayer Festivals' through the following activities, they shall be punished in accordance to articles 2 and 3 of the laws and regulations of the Party and Government for Cadres. Moreover, they shall be considered as abdicating official duty for six months:

- (a) retired officials and cadres participating in the activities of 'Great Prayer Festivals' by crossing the national boundaries.

- (b) Family members/relatives of the retired cadres and officials (siblings and other distant relatives) participating in the activities of 'Great Prayer Festivals'.

Article 6 provides a punishment for people who participated in the 'Great Prayer Festival' before the regulation criminalized their participation. This regulation explicitly violates one of the most fundamental principles of law—that there can be no punishment without a crime. It says: Those who have participated in the 'Great Prayer Festivals' by crossing national boundaries before the implementation and propagation of this particular regulation, and those who have not returned from the 'Great Prayer Festivals', their household registration shall be withdrawn in accordance with the law. Those who have returned and been subjected to regulation, they shall be given thorough education regarding the regulation prohibiting [participating in Great Prayer festivals].

Article 9 concerns how to deal with people “spreading rumors on the Internet.” It says: Those who, under the influence of trickery of others, indulge in making and spreading rumors or propagating harmful information on the Internet, such people shall be investigated and dealt with by the relevant law enforcement agencies. Moreover, those whose crime is not serious shall be subjected to a forced legal education for two months.

Article 10 concerns with people who have been found indulging in various acts “in contravention of the law”, this includes, “having strong nationalistic fervor,” publicizing information the 14th Dalai Lama’s speeches or information that praises him, and “any harmful information that condemns Chinese policies in Tibet.”

Article 10 says that people who are found guilty will be prevented from harvesting caterpillar fungus for more than one year and lose their welfare benefits. People found not guilty will be subjected to at least six months of legal education.

It says: Those people who have been found guilty of indulging in the following acts in contravention of the law should be investigated by the relevant law enforcement agencies, and they should be prevented from harvesting caterpillar fungus for more than one year and their welfare provision rights cancelled. Those who are not found guilty should be subjected to legal education for at least six months.

The illegal activities are:

a) Those having strong nationalistic fervor, or attempting to create discord among different

nationalities, also speeches humiliating other nationalities propagated on the Internet.

b) Spreading and propagating information on the Internet advocating separatism

c) Making and propagating rebellious propaganda materials by selling or importing them or propagating them by postal service or possessing them in violation of the law.

d) Making or spreading rumors on social networking sites that are widely noticed or indulging in trickery and deception by propagating harmful information.

e) Activities such as propagating videos or songs in praise of the 14th Dalai and his separatist organization.

f) Propagating harmful speeches and other activities of the 14th Dalai and his separatist organization on the Internet.

g) Any fake speech that contravenes truth or any harmful information that condemns Chinese policies in Tibet.

h) Any poems, songs that promote Tibetan independence, separatism of nationalities, praising the 14th Dalai and his clique and also those that condemn the Chinese policies in Tibet.

Article 11 concerns with spreading and propagating harmful information on the Internet as mentioned in the preamble. People found guilty are preventing from harvesting caterpillar fungus for two years and lose their welfare benefits. People found not guilty are sentenced to six months of legal education. It says: Those found guilty of indulging in the following activities shall be dealt with in accordance to the law by the law enforcement agencies. Such people should be prevented from harvesting caterpillar fungus for two years, and their welfare provision rights abrogated. Those who are not found guilty and thus not sentenced should be subjected to six months of legal education:

a) Propagating more than five harmful information/emails or propagating one harmful email/information among many people; also propagating over and again other [harmful] information.

b) Making rumors or propagating them, and also spreading harmful information more than twice [on the internet].

c) Propagating rebellious and harmful speeches and information through the pretexts of having picnics,

building private schools, participating in religious and other mass activities.

d) Terrorizing young novices and manipulating them into making or propagating rumors, as well as spreading harmful information on the Internet.

e) Forcing and terrorizing a [adult] person to make and propagate rumors and spread harmful information on the Internet.

Article 12 is about punishing the serious offenders of the law. It says: Instigating disturbances by colluding with evil hands [forces], indulging in illegal beating, smashing and looting [activities]; also spreading rumors and harmful information on the Internet, leading to terrible consequences.

Criminals leading and spearheading the forces of evil influences shall be dealt with in accordance to the law. Assembling people and petitioning higher authorities, indulging in ... [text missing].

Article 14 concerns the transgressions of the law committed by minors. It says: Those minors, who are not older than 16, if they indulge in making and propagating rumors or spreading harmful information on the Internet, the law enforcement agencies should deal with them in accordance to the law; moreover, they should be prohibited from harvesting caterpillar fungus for one year. Those who have not been found guilty shall be subjected to forced legal education for two months. Those who are responsible for looking after the 16-year-old minors shall be prevented from harvesting caterpillar fungus for one year, and those who are responsible for the oversight of political activities shall be subjected to forced legal education for two months.

Article 15 is about how to deal with state officials if they are found guilty of making and spreading rumors. It says: State cadres, and officials working in professional fields, if they indulge in making and propagating rumors or spreading harmful information on the Internet, the relevant law enforcement agencies shall not only deal with them in accordance to the law, but also with the laws and regulations dealing with cadres of the Party and government. Moreover, they shall be dealt with in accordance to the regulation 9, 10, 11 and 12 of this document, and the amount of time/days spent undergoing legal education shall be considered as absent without leave from workplace.

Rule 16 provides a general outline about what it means to be travelling "on one's own" to areas outside

one's locality to pursue "illegal religious education." It says: As declared in this regulation, travelling on their own to areas outside one's locality to pursue illegal acts of religious education refers to religious professionals, and those people who engage in religious pursuits in the society without any permanent status, as well as general masses who travel on their own to areas outside one's locality without getting permission from the United Front and Religious Bureau office of their respective localities.

Article 17 is about the punishment that will be meted out to monks and nuns who travel on their own, that is without official permission, to areas outside one's locality to pursue religious education. It warns: Monks and nuns, travelling on their own, to areas outside for religious study shall be dismissed from their monasteries and nunneries, and their official permission/certificates allowing them to engage in religious activities, shall be withdrawn. Moreover, the welfare provision rights of these monks and nuns will also be cancelled [.]

Article 18 is about how to deal with state cadres, officials working in professional institutes and retired cadres who engage in religious education outside their locality. It warns: State cadres, officials of the professional institutes, and retired cadres, if they are found traveling to areas outside their locality and engage in religious studies, their salaries or retirement benefits shall be withdrawn temporarily. They shall be dealt severely with in accordance to the laws and regulations concerning cadres of the Party and government. On their return [from their travels to areas outside their own locality], they shall be subjected to six months of forced legal education, and the time or days spent undergoing this legal education shall be considered as being absent from official work.

Article 22 concerns the punishment that will be meted out to Tibetans who fail to hoist the Chinese National Flag. It warns: Those who fail to hoist the Chinese national flag within the specific period, in violation of the point 11 of the chapter 2 of the regulation on household registration system shall be dealt with in accordance to the 'township laws and regulations'. Moreover, such residents shall be subjected to forced legal education for a period of two months. Those who fail to hoist the national flag twice a year shall be prohibited from harvesting the caterpillar fungus for a period of one year, and their welfare provision rights cancelled. Furthermore, they shall be subjected to four months of forced legal education.

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BI-WEEKLY HUMAN RIGHTS UPDATE

Tibetan Centre for Human Rights & Democracy

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Tibetan Centre for Human Rights & Democracy is a registered non-governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

For more, log onto www.tchrd.org

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Anti-corruption crackdown in Tibet must focus on human rights abuses

Friday, 1 August 2014

As part of Chinese president Xi Jinping's anti-corruption campaign, investigators are being sent to the Tibet Autonomous Region (TAR) for disciplinary purposes. They will investigate not only official corruption, the focus of the campaign, but also officials who do not follow the central government's policy of systematically violating human rights in Tibet. Since Xi Jinping was appointed President of the PRC, he has paired reform and repression. The repression has often been disproportionately harsher and longer lasting than the promised reforms, especially in Tibetan areas. The anti-corruption campaign is not an exception to this rule. However, if the goal of the anti-corruption campaign is to address the causes of social unrest, it is doomed to fail unless the government stops supporting the wanton violation of human rights in Tibet.

(Contd. on page 3)

TCHRD releases memoir of former Tibetan political prisoner

Wednesday, 13 August 2014

Cover of the memoir "Raising the Tibetan National Flag in Rebkong". Inside cover shows a photo of the author.

TCHRD is pleased to announce the launch of a memoir of a former Tibetan political prisoner in Tibetan titled "Raising the Tibetan National Flag in Rebkong".

(Contd. on page 3)

Former political prisoner smuggles list of fellow prisoners on escape from Tibet

Wednesday, 13 August 2014

The Tibetan Centre for Human Rights and Democracy (TCHRD) has received a list of 45 Tibetans from Sichuan Province who were arrested between 2008 and 2009. All of the prisoners on the list were held in Deyang(德阳) Prison, located in Huang Xu Town in Deyang City, Sichuan Province. The list is the latest evidence from Tibet of the harsh measures the Chinese imposed in Tibet during and after the 2008 Tibetan Uprising.

Ten out of 45 are still serving their sentence with two Tibetans serving life sentence. Pema Yeshe, a layman from Nyagri County in Kardze Prefecture initially got death sentence with two years' reprieve, which was later commuted to life. The list shows 18 former and current prisoners who were not listed in TCHRD Political Prisoners Database.

The list was compiled by Gonpo Trinley. It is based on Tibetans he knew while he was held in the prison from 2008-2009. He smuggled the list out of Tibet when he arrived in India on 2 August 2014.

Gonpo Trinley

Gonpo Trinley, is 25 years old, and comes from Village no. 7 in Serkhar Township in Kardze (Ch: Ganzi) County, Kardze Tibetan Autonomous Prefecture, Sichuan Province. He was born on 1 August 1989. He was brought up as a farmer and attended the local township's school until, at 17, he joined the Sakya Nyadrag Monastery, the local monastery, and became a monk.

On 21 June 2008, during the 2008 Tibetan Uprising, Gonpo Trinley and his older cousin Nyida Sangpo staged a non-violent protest outside of the Kardze County police station. They distributed leaflets and shouted slogans calling for the "return of the Dalai Lama to Tibet." Within minutes, People's Armed Police officers showed up and began beating the cousins. After the beating, the cousins were taken to the county detention centre.

At the detention centre, Gonpo Trinley and Nyida Sangpo were interrogated. During the two hour long interrogation the two cousins were constantly beaten. The police were fixated on the cousins falsely admitting that their small protest was organized by some larger organization. After the interrogation, Gonpo Trinley and Nyida Sangpo were put in separate cells. For the next six months, Gonpo Trinley only ever went outside or saw the sun when he was taken to his monthly interrogation session.

After six months of solitary confinement, Gonpo Trinley and 14 other Tibetan detainees, including his cousin, were paraded around town. The government issued warnings through loudspeakers that they would "strike hard on criminals." When the parade was over, nine of the 15 detainees were transferred the Dartsedo (Ch: Kangding) County.

Gonpo Trinley spent a year in the Dartsedo Prison. On 16 July 2009, Gonpo Trinley and his brother were sentenced to 'reform through labour' (*laogai*) by a

local court. Gonpo Trinley received a sentence of two years and six months, along with deprivation of political rights for two years. His cousin was sentenced to three years. The court sentenced seven other Tibetans with varying terms of two to six years. Gonpo's Trinley's prison release order, which he shared with TCHRD shows that he was charged of 'incitement to split the country'. (See image)

After the sentencing, the nine Tibetans including Gonpo and his cousin were sent to Deyang Prison, which is located about 2 hours away from Chengdu city, the capital of Sichuan Province. Gonpo Trinley estimated that there were about 2,700 prisoners at the Deyang Prison. Forty-five were Tibetans. However, due to strict controls it was almost impossible for the Tibetans to meet and interact. At Deyang Prison, the Tibetans were subjected to closer scrutiny by prison authorities and each Tibetan prisoner would be constantly followed and watched by about four Chinese prisoners.

At the Deyang Prison, Gonpo Trinley was kept with around 300 other prisoners in Unit 3. There were 6 other Tibetans in his unit and the other Tibetans were scattered among the other units. In Unit 3 Gonpo Trinley was put to work making canvas shoes. Everyday from 8am until 5pm he worked, with only a break for lunch. The work was organized like an assembly line, with each person making a small piece of each shoe. If at the end of the day the work unit did not meet their work target, everyone was forced to stand for two hours.

Their diet was meager. For breakfast they were given a steamed bun and watery rice porridge. For lunch and again for dinner they were given rice and vegetables. They were never given enough food to fill their stomach.

For one hour each day, Gonpo Trinley and his work unit were given "political education" sessions. These sessions consisted of watching government TV news channels and then listening to a lecture from a prison official explaining the main issues of some of the news stories. Once a month for 15 minutes, prisoners in Deyang Prison were allowed to see their parents or relatives. They could only talk to their visitors on the phone through a glass window.

Gonpo Trinley was released on 21 October 2010. When he returned home he received a grand welcome from local Tibetans and monks at his monastery. However, even after his release Gonpo Trinley was not truly free. He was barred from resuming his

studies and rejoining his monastery. Local authorities prohibited him from leaving Serkhar Township without permission.

Gonpo Trinley was constantly monitored and forced to report to the Public Security Bureau. Every week, Gonpo Trinley was forced to report his activities and movements to township authorities and each month he had to go to the County Public Security Bureau office. Eventually, Gonpo Trinley left his hometown for an extended pilgrimage to monasteries in Sertha (Ch: Seda) County and Derge (Ch: Dege) County. After extensive travel, Gonpo reached Nepal in June 2014 and arrived in India on 2 August 2014. Throughout all his travels he carried the list of his fellow Tibetan prisoners from Deyang Prison.

*Gonjo County is located in Chamdo (Ch: Changdu) Prefecture in Tibet Autonomous Region in the Tibetan province of Kham.

Anti-corruption crackdown in Tibet must focus on human rights abuses

(Contd. from page 1)

On Monday, discipline investigators were sent into the Tibet Autonomous Region [1] to investigate corruption. This is part of an escalation and expansion of the crackdown on systemic corruption within the Chinese Communist Party. After months of speculation [2], the PRC officially began [3] investigating Zhou Yongkang for corruption. Zhou Yongkang is a former member of the standing committee and the highest-ranking official to be openly investigated for a criminal offense since the Cultural Revolution. [4] Earlier this summer, the investigation of two executives of a State owned oil company [5] was also announced.

These developments would be more encouraging if the PRC was not simultaneously cracking down on people who advocate human rights and officials who are too lenient in abusing human rights. The discipline investigators in TAR have a second task—investigating officials who fail to effectively implement policies and decisions of the central government. [6] The policies and decisions of Beijing require that local officials maintain stability by denying Tibetans their fundamental human rights. Chen Quanguo implemented a similar strategy in 2012 after he became the Party Secretary for TAR. A number of government officials were fired or demoted for failing to strictly maintain stability. [7] This policy did not address the root causes of social unrest in TAR and therefore could not improve stability.

It is ironic that the government policies that the discipline investigators are working to enforce were championed by Zhou Yongkang. In 2001, as Party Secretary of Sichuan Province, Zhou Yongkang declared a “war on terror” in Tibet.[8] He then used that claim of legitimacy to arrest Trulku Tenzin Delek in 2002. Without any substantial evidence, Trulku Tenzin Delek was convicted of being involved in a bombing. Trulku Tenzin Delek was popular and trusted within the Tibetan community. He built numerous monasteries, hospitals, orphanages, and old people's homes, in addition to providing teachings and approaching government officials on behalf of his community. In the 12 years since Trulku Tenzin Delek's arrest, Tibetans have consistently called for his release. Four Tibetans were arrested in Beijing in 2012 petitioning for his release and in 2009 30,000 Tibetans signed a petition calling for his release. Despite this arbitrary abuse of authority and the instability it has caused, Zhou Yongkang is only facing an investigation for corruption and the discipline investigators in Tibet will work to ensure that the policies that put Trulku Tenzin Delek in prison are being followed.

The anti-corruption campaign recognizes that systemic corruption is a factor of social unrest, but it fails to address the direct causes of social unrest and instability in Tibet. Despite illegal mining, environmental damage, and the “ruthless” response to Tibetan protests directly responsible for the ongoing human rights protests and self-immolations in Tibet, the PRC is investigating officials who do not strictly enforce these policies as it cracks down on corruption. “If the anti-corruption campaign is going to succeed in increasing stability it cannot be accompanied by support for coercive failed policies of human rights abuse,” said Tsering Tsomo, the executive director of TCHRD. “The Chinese government should take the opportunity of Zhou Yongkang's criminal investigation to investigate his abuse of power and violation of the law in Tibet. First and foremost, the PRC should release Trulku Tenzin Delek and begin undoing, and not supporting, Zhou Yongkang's destructive and counterproductive policies in Tibet.”

TCHRD releases memoir of former Tibetan political prisoner

(Contd. from page 1)

The memoir, authored by Tenzin Nyima, is a personal account of his peaceful protest against the Chinese government by raising the banned Tibetan National Flag in his hometown of Rebkong in Tibetan province of Amdo and the subsequent arrest and torture he suffered

at the hands of Chinese security forces.

Unable to bear the constant harassment of Chinese police after his release from prison, Tenzin Nyima escaped into exile in India.

The book also describes in vivid detail the trials and tribulations the author had to overcome while fleeing Tibet through Nepal and finally reaching India, where he had his most cherished dream fulfilled: a private audience with the Dalai Lama.

This meeting with the Tibetan spiritual leader, who advised him to write his experience of life under Chinese rule, is captured in moving prose in the book.

Since the Tibetan uprising in 2008, Chinese government has subjected Tibetans inside Tibet to repressive political, economic and religious persecution. Fundamental human rights of the Tibetan people such as freedom of speech, assembly, religion, and travel have been trampled upon with impunity. Moreover, in the name of 'patriotic education' and 'legal education', Tibetans are being forced to denounce their faith in the Dalai Lama.

As reflected in the book, despite overwhelming Chinese military might, Tibetans in Tibet are not just passive onlookers enduring persecution in silence; they have been resisting, within the limited space, repressive policies that struck at the core of their most fundamental belief systems. Apart from occasional street protests, one example, as recalled by the author in this book, is the refusal to fly the red-starred Chinese National flag on the rooftops of their buildings.

As a human rights organization dedicated to protecting and promoting the rights and dignity of the Tibetan people, TCHRD is proud to associate with the struggle of ordinary Tibetans like Tenzin Nyima, who risk their lives to secure Tibetan people's legitimate rights to determine their own future.

TCHRD hopes that this book will serve as another powerful testimony of the Tibetan people's resistance, resilience and inextinguishable hope for freedom and dignity.

In the introduction of the book, author Tenzin Nyima states his motivation for writing the book:

"As a Tibetan Buddhist, I believe life is inherently transient and impermanent – subject to constant changes. Due to our karmic fate, we are bound to encounter suffering in life, including repression and violence.

It was my unfortunate fate to leave behind my beloved aged parents, siblings, teachers, fellow spiritual brothers and friends in Tibet, as I arrived as a refugee in India on 18 June 1997.

I find it extremely important for each one of us to record our struggles and suffering at a time when Tibetans are going through one of the most difficult periods in our history. This urgent desire to record my experience in words has led me to write this account."

Tenzin Nyima lives in France.

TCHRD condemns Chinese police shooting of unarmed Tibetans in Kardze

Thursday, 14 August 2014

Despite strict restriction on communication, information is coming out of Kardze (Ch: Ganzhi) Tibetan Autonomous Prefecture in Sichuan Province that Chinese paramilitary forces opened fire on unarmed Tibetan protesters on 12 August 2014. At least ten Tibetans were injured. The injured Tibetans suffered gunshot wounds to their heads and torsos. Photographs of the injuries appeared on social media sites shortly after the shooting.

The Tibetans were protesting the detention of Wangdak, 45, a widely respected village leader, the night before. Local police officers detained Wangdak at midnight from his home in Denma Shugpa Village in Loshu (Ch: Luoxu) Township in Serushul (Ch: Shiqu) County, Kardze TAP.

Wangdak had advocated for Tibetans to be allowed to observe the Denma Horse Festival. According to a reliable source with contacts in Tibet, Wangdak argued that banning the observance of the festival was a violation of the religious freedom of Tibetans because the festival was part of Tibetan cultural and religious practice. Wangdak is also the chairman of the Denma Horse Festival Committee.

In the past, the Chinese promoted the horse festival as a secular tradition but recently they have clamped down on it, viewing any manifestation of Tibetan culture as a threat to stability. Previously, Wangdak had also stood up to Chinese officials who demanded that a group of local Tibetan women perform a welcoming ceremony for a visiting senior Chinese delegation. The Chinese authorities then harassed the women, who complained to Wangdak.

Sources with contacts in Tibet have also reported the detention of an unspecified number of Tibetans on the evening of 12 August in Denma Shugpa Village with the arrival of additional paramilitary forces. On 13 August, security forces surrounded the village. This forced many young, male residents to flee to the mountains or risk being detained, interrogated and tortured. Many of the men had called for the release of Wangdak. The remaining elderly, children and women are being subjected to strict interrogation and restrictions by the

paramilitary forces. The source told TCHRD that the situation in Denma Shugpa Village has become urgent and could aggravate soon.

Earlier when self-immolation protests occurred in Sershul County, villagers of Denma Shugpa Village had rejected official order to participate in a public performance organized by the local government.

"This latest shooting demonstrates the contradictions within the Chinese policy of promoting stability," said Tsering Tsomo, the executive director of the Tibetan Centre for Human Rights and Democracy. "Instead of promoting stability, the Chinese are concerned with crushing all dissent—even if that causes more instability. If they were truly interested in promoting stability, they would listen to Tibetans like Wangdak and work with the local community to address their grievances."

The Tibetan Centre for Human Rights and Democracy (TCHRD) strongly condemns this latest attack on Tibetans and violation of their basic human rights that could rise to the level of crimes against humanity. TCHRD further calls for the immediate release of Wangdak and for the Chinese authorities to apologize and provide compensation to the local community.

Leaked internal document shows China used machine guns to kill Tibetans in March 2008 protest

Wednesday, 20 August 2014

The Tibetan Centre for Human Rights and Democracy (TCHRD) presents an analysis of a secret Chinese document on Tibetans killed by Chinese security forces during the March 2008 protests in Lhasa. The document, obtained recently by TCHRD, was written in Chinese by the Lhasa Public Security Bureau (PSB) based on the autopsy reports prepared on 21 March 2008 by the medical department of Lhasa PSB.

TCHRD has obtained exclusive information that provides irrefutable evidence that Chinese security forces used disproportionate force including live ammunition and machine guns to kill Tibetans during the March 2008 protests in the Tibetan capital of Lhasa. The document obtained by TCHRD contains the list of the names of Tibetans killed by Chinese security forces and whose dead bodies were kept at Lhasa's Xishan mortuary. The official document also consists of autopsy reports of four Tibetans. Li Wan Zhan (李文展) and Wang Zhi Xue (王志学), both heads of criminal and medical examination department of the Lhasa Public Security Bureau performed the autopsy. This internal document was prepared on 21 March 2008 and is titled

"Document of the criminal and medical examination department of the Public Security Bureau, Lhasa." Despite official Chinese pronouncement on the contrary, the document serves as concrete evidence that Chinese security forces killed Tibetans in different localities in Lhasa city during the initial protests in March 2008 that ignited the 2008 Uprising in large parts of the Tibetan plateau.

I. The declaration that lethal weapons were not used is a lie

After the mass uprising against Chinese rule by Tibetans in 2008, many Tibetans in Tibet released information to the international media about the large scale killing of Tibetan protesters by Chinese security forces armed with machine guns and armored vehicles. Similarly, during a visit by foreign journalists and foreign diplomats on 28 March 2008 to Jokhang Temple in Lhasa, a group of monks bore witness to Chinese repression by tearfully repudiating official propaganda in public. One of the monks even said that he saw the body of a Tibetan shot dead by the Chinese security forces.

However, during an official press conference organized on 17 March 2008 in Beijing, Jampa Phuntsok, then governor of the Tibet Autonomous Region (TAR) said, "In this smashing and looting activities, the security forces [Public Security Bureau and People's Armed Police] have not used lethal weapons. They have never shot protesters." Further, the Chinese foreign ministry spokesperson, Qin Gang (秦刚), and the spokesperson of the Central Public Security Bureau Ding Hui Min (定慧敏) and other Chinese officials also told Chinese and foreign press that lethal weapons had not been used against the protesters in Lhasa, and that they exercised every possible restraint in dealing with the [protesters].

The official document in possession of TCHRD tells a different story. It contains the names of Tibetans who died during the March 2008 protest. There were 22 dead Tibetans kept at Xishan mortuary in Lhasa, in addition to four other Tibetans, whose autopsy reports were included in the internal document. The total number of dead according to this document alone is 26. Of them 15 died from gun shot wounds, out of which 11 were confirmed as Tibetan, while the identity of the other 4 remains unknown at the moment. The document contains information not just about dead Tibetans, but also about where and when they had been killed, the places where their bodies were found.

Most of the Tibetans were killed on 14 March 2008, in localities such as at the intersection of 2nd Lubug Street, the Ramoche Temple, Ching Phin guesthouse, fifth division of the construction factory near Ramoche Temple, Goten Hospital for Nuns at Barkor, near Tengyeling, Gaden Khangsar, and on the street in front of Serkhang guesthouse at Beijing Road.

The autopsy reports on the four Tibetans show that one of them had received 17 gun shot wounds while two women were shot 15 times and eight times respectively. Most of the gunshot wounds were found on their hearts, chests and feet. All of these make clear that the Chinese security forces used machine guns while dealing with the peaceful protestors.

II. Manipulating the names of Tibetans shot dead in protest

On 1 April 2008, at about 4 pm, the central PSB of the People's Republic of China organized a press conference during which the deputy head of the PSB, Wu He Ping (武和平), released the names of some Tibetans allegedly involved in arson attacks on shops including 12 persons who died in the attack as well as the death of six other innocent people during the 14 March 2008 protest in Lhasa. Their identities, according to the PSB, were He Jian Shu, a 60-yr-old Chinese from Sichuan; Gao Mou, a 30-yr-old Chinese from Gansu; Lhakpa Tsering, a 30-yr-old Tibetan from Lhasa municipality; Wangdu Dargay, a 24-yr-old Tibetan from Damshung County, Lhasa; and two other people, whose nationality had not been confirmed.

According to the deputy head of central PSB, the above-mentioned six innocent persons died in arson attacks. But according to the secret internal document in possession of TCHRD, Lhakpa Tsering died of gunshot wounds. He was shot on 14 March 2008 at the intersection of 2nd Lubug Street. His body was found at 5 pm on 17 March 2008, from a house located at 11 Avenue, 2nd Lubug Street. Similarly the document shows that Wangdu Dargye also died of gunshot wounds on 14 March 2008, although it remains unknown where he was shot. But the document explicitly mentions that his body was recovered at around 12.10 pm on 16 March 2008 from 5th division of the construction factory near Ramoche Temple.

The document also refers to two men who were shot dead, but their nationality remains unknown. All the information revealed in the secret document confirms the killing of Tibetan protestors by the Chinese security forces, and lay bare the attempts by Chinese

government to put the blame for violence witnessed during the March 2008 protest on the heads of the Tibetan people. In short, the Chinese government made use of all sorts of propaganda and lies in both the domestic and international media, using video footages and photographs of Tibetans smashing police cars and windows of houses, to manipulate the views of domestic and international audience and thus project the Tibetan uprising as violent.

III. Evidence proves police killed at least hundred Tibetans

After the suppression of the March 2008 protests in Lhasa, the Chinese government declared that 382 people and 242 security officers had been injured, and that these injuries were caused by the 'illegal' acts of the protestors. What the Chinese government did not disclose was the number of protestors who had died at the hands of security forces.

During a visit to Jokhang Temple in Lhasa by foreign journalists and officials of foreign embassies from Beijing, a group of Tibetan monks had openly declared that all the statements coming from the Chinese government were baseless and lies, and that more than a hundred Tibetans were killed and another thousand arrested.

In the afternoon of the same day, Pema Thinley, then deputy party secretary of TAR, while speaking to journalists from Hong Kong, had said: "I will clarify to you with full responsibility. So far, three criminals have died, some of them while fleeing arrest jumped from the rooftops, and died soon after they were hospitalized. Some of the criminals were injured, so whatever statements the monks had given are all baseless and untrue."

This internal document obtained by TCHRD bears four numbers: 92, 93, 94, 101. The numbers were used to identify each of the four Tibetans on whom the autopsy was done. A critical examination of the four numbers confirms the statements made to the foreign journalists and embassy officials by the monks at Lhasa's Tsuglakhang temple: that no less than 101 Tibetans had been massacred by the Chinese security forces during the 2008 uprising. During a press conference organized by the Central Tibetan Administration (CTA) in Dharamsala (India), Thubten Samphel, the then secretary of the Department of Information and International Relations of CTA had said that from March 2008 to January 2009, more than 220 Tibetans had been beaten to death by security forces in Tibet. The

exile Tibetan official also said that about 1294 Tibetans had been injured, about 5600 arrested, and more than 219 disappeared.

IV. Extrajudicial Killings: Tibetans killed during arrests and interrogations

On 12 December 2011, the Department of Information and International Relations of the Central Tibetan Administration released video footages of Chinese police SWAT teams and paramilitary troops carrying out raids at Tibetan homes and arresting Tibetans in March 2008 in Dogde Township near Lhasa. The teams conducting the raids included Chinese security forces and police personnel from PSB, People's Armed Police, Special Forces, and border security troops, all holding machine guns, electric batons and other assault weapons. They also used sniper dogs during the raids when Tibetans suspected of participating in the 2008 protests were arbitrarily arrested from their homes. The video footages showed security forces brutally beating and assaulting Tibetans.

The secret document that TCHRD acquired recently also reveals information about the killing of another Tibetan man at about 8 pm on 16 March 2008. The autopsy reports, on which the secret report was based, show that the dead man whose height was 1.7 meters tall was a native of Village No. 2 of Dogde Township near Lhasa, and he died after he was shot on his waist, just above his buttocks, as bullets emerged from the front of his waist. The video that was released by the CTA and the autopsy report on the dead Tibetan from Dogde raise legitimate suspicions that the Chinese security forces used random shootings and disproportionate force.

V. Failure of Chinese government to account for its crimes in Tibet

Since 2008 protests, the Chinese government has intensified its repression of the Tibetan people, deploying its security forces in all areas of Tibet particularly in Lhasa, Kardze (Ch: Ganzi), Drango (Ch: Luhuo), Sertha (Ch: Seda), to intensify repression and control. According to TCHRD's 2008 annual report, during the 2008 protests, at least 120 known Tibetans were killed, with more than 6500 arrested and more than 190 sentenced to prison. Not only the Chinese government refused to admit to extrajudicial killings and arbitrary arrests, but it went on a propaganda drive to blame all the violence on Dalai Lama and the exile Tibetans.

As the then Chinese premier Wen Jiabao said during a press conference: "the riots were instigated systematically by the Dalai clique, and we have concrete evidence to prove this." Although all the blame was put on the Dalai Lama, exile Tibetans and supporters of the Tibetan cause, the Chinese government has failed to produce concrete evidence that the protests were indeed instigated by the Dalai Lama and exile Tibetans.

VI. Brief information on 15 Tibetans killed by security forces, as contained in the secret document

1. Lhakpa Tsering, Tibetan, male, 32 years old, born in Lhasa. He was shot at 2nd Lubug Street on 14 March 2008. His body was recovered at around 5 pm on 17 March 2008 from his house at No. 11, 2nd Lubug Street.

2. Dejung, Tibetan, male, 41 years old, born in Phusum Township, Nyemo County. He was shot at on 17 March 2008 at an undisclosed location. His body was recovered at around noon on 17 March 2008, from his home located at No. 5, 6th Lubug Street.

3. Tenzin Dolker, Tibetan, female, 20 years old, born in Lhasa. She was shot on 14 March 2008 on the road just across the Serkhang guesthouse on Lhasa's Beijing Road. Her body was recovered at 12.30 pm from her home at House No. 9, Tengyeling, Barkor, on 18 March 2008.

4. Pentrug, Tibetan, male, 20 years old, born in Gyabrag village, Tsongdu Township, Lhundrup County. He was shot on 14 March 2008 at an undisclosed location. His body was recovered at 11.40 pm on 16 March 2008 from within the compound of House No. 10, 1st Gangden Khangsar Street.

5. Tashi Tsering, Tibetan, male, 44 years old, born in Jhakhyung township, Bathang County, Sichuan province. He was shot on 14 March 2008 near Ramoche Temple in Lhasa. His body was recovered at 2 pm on 18 March 2008 from House No. 43, Group 1 of Gyatso neighborhood in Lhasa.

6. Wangdu Dhargye, Tibetan, male, around 24 years old. He was a driver by profession and born in Nyingdrong Township, Damshung County, Lhasa. He was shot at an undisclosed location on 14 March 2008. His body was recovered at 12.10 pm on 16 March 2008 from a construction factory near Ramoche Temple.

7. Anonymous, Tibetan, male, 1.7 meters tall in height. Information on his birthplace and the time he was shot remains unknown. His body was recovered at around 8 pm on 16 March 2008 at a hill near Village No. 2, Dogde

Township near Lhasa.

8. Anonymous, Tibetan, female, 1.5 meters tall in height. Her body was recovered near Ching Phin hotel/guesthouse, Lhasa.

9. Anonymous, Tibetan, female, 1.54 meters tall in height. Her body was recovered in the afternoon of 14 March 2008 near Ching Phin guesthouse in Lhasa.

10. Anonymous, Tibetan, male, 1.84 meters tall in height. His body was recovered in the afternoon of 14 March 2008 near Ching Phin guesthouse, Lhasa.

11. Anonymous, male, nationality and birthplace remain unknown. He was shot on 14 March 2008 at Ching Phin guesthouse near Ramoche Temple. His body was recovered the same day near Ching Phin guesthouse, Lhasa.

12. Anonymous, female, nationality and birthplace remain unknown. She was shot on 14 March 2008 at Ching Phin guesthouse near Ramoche Temple. Her body was found the same day near Ching Phin guesthouse, Lhasa.

13. Anonymous, male, nationality and birthplace remain unknown. His body was found on 16 March 2008 near Tsuklakhang temple, Lhasa.

14. Anonymous, female, nationality and birthplace remain unknown. She was shot on 14 March 2008 at Ching Phin guesthouse near Ramoche temple. Her body was found the same day near Ching Phin guesthouse near Ramoche Temple, Lhasa.

15. Anonymous, female. Information on her birthplace and the exact time she was shot remains unknown. although she was shot on 14 March 2008. Her body was recovered at Goten Hospital for Nuns (?) on 16 March 2008.

VII. Translation of Autopsy reportson four Tibetans prepared by the Lhasa PSB

Victim 1

The report (092), 2008 is a secret Chinese internal document prepared by criminal and medical examination department of the Public Security Bureau, Lhasa. The Lhasa PSB ordered the autopsy at 10.30 am on 20 March 2008, and it was performed at 12 pm on the same day. And the autopsy was conducted at Xishan mortuary, Lhasa. The identity of the victim on whom the autopsy was conducted remains unknown, but his nationality is Tibetan.

He was wearing a black shirt with a red collar, green undershirt, a red woolen jacket, white underwear, and white and red striped sneakers. He had normal healthy

body, with a height of 1.84 meters. On the victim's back, just on the right side of the shoulder, and on his right leg [probably thigh] he had 17 circular injury marks, resembling bullet wounds. Most of the bullets were pumped on the chest. Looking at the condition of the victim's body, it appears he died 5 or 6 days before the autopsy. The most serious injuries were caused on the victim's right side of the body, and bullets caused the injury marks. In short, the victim was shot on the right side of his body, and the bullets went straight into his chest, causing his death.

Victim 2

The report (093), 2008 is a secret Chinese internal document prepared by criminal and medical examination department of the Public Security Bureau, Lhasa. The Lhasa PSB ordered the autopsy at 10.30 am on 20 March 2008, and it was performed at 12 pm on the same day. And the autopsy was conducted at Xishan mortuary, Lhasa. The identity of the victim on whom the autopsy was conducted remains unknown, but her nationality is Tibetan.

The woman died near the Ching Phin guesthouse on 14 March 2008. As requested, an autopsy was performed on her. The victim was wearing green and yellow t-shirt, a grey under-shirt, grey denim trousers and black boots. She was 1.5 meters tall and possessed a healthy body. She had burn injury marks resembling bullet wounds on the back of her left shoulder, on top of her left breast, just above and below the left side of her buttocks, on her left arms and on her vagina. Based on the condition of the victim's body, she died five or six days before the autopsy. Secondly, the injury was caused mostly on the front part of her body, and the injury marks clearly reveal that she was shot with live bullets. Thirdly, it appears that she died after the bullets went through her chest, destroying her entrails. The victim, whose identity remains unconfirmed, died from bullet injuries.

Victim 3

The report (094) 2008 is a secret Chinese internal document prepared by criminal and medical examination department of the Public Security Bureau, Lhasa. The Lhasa PSB ordered the autopsy at 10.30 am on 20 March 2008, and it was performed at 12 pm on the same day. And the autopsy was conducted at Xishan mortuary, Lhasa. The identity of the victim on whom the autopsy was conducted remains unknown, but the victim is female and Tibetan.

The woman died near the Ching Phin guesthouse on 14 March 2008. As requested, an autopsy was performed on her. The victim was wearing a white striped t-shirt, a red under-shirt, yellow jeans trousers, brown striped underpants and white boots. She was 1.45 meters tall and possessed a healthy body. Just below the right breast and on the right side of her stomach, there were six injury marks resembling wounds caused by bullets. Also on the victim's right hip there were 3 bullet marks, in the middle of the left thigh four bullet marks, on the top and bottom of her right thigh two bullet marks, in total there were 15 bullet marks on her body. Based on the condition of the victim's body, she died five or six days before the conduct of autopsy. Secondly, the injury was caused mostly on the front part of her body, including her legs, and the injury marks clearly reveal that she was shot with live bullets. Thirdly, it appears that she died after the bullets went through her chest, destroying her entrails. The victim, who remains unidentified, died from bullet injuries.

Victim 4

The report (101) 2008 is a secret Chinese internal document prepared by criminal and medical examination department of the Public Security Bureau, Lhasa. The Lhasa PSB ordered the autopsy at 10.30 am on 20 March 2008, and it was performed at 12 pm on the same day. And the autopsy was conducted at Xishan mortuary, Lhasa. The identity of the victim on whom the autopsy was conducted remains unknown, but the victim is male and Tibetan.

The man died around 8 pm on 16 March 2008 near a hill at Village No. 2, Dogde Township near Lhasa. As requested, an autopsy was performed. The victim was 1.70 meters tall and possessed a healthy body. On the left side of the victim's hip, there is a burned injury mark, resembling wound caused by bullets. Other than this, the victim had no other injury marks. Based on the condition of the victim's body, he died four or five days before the autopsy was performed. Secondly, the injury was caused mainly on the left hip, and the injury marks clearly reveal that he was shot with live bullets. Thirdly, it appears that the victim died after he was shot at his hips and the bullets went through his chest.

TCHRD hosts seminar on Nepal, China and Tibet at JNU

Wednesday, 27 August 2014

On 22 and 23 August, the Tibetan Centre for Human Rights and Democracy (TCHRD), working with the Jawaharlal Nehru University (JNU) Tibetan Students

Forum, hosted a seminar on the Nepal-Tibet Relations and the Sino-Tibet Conflict. The two-day seminar gave the 100 attendees an opportunity to hear from and discuss with Indian and Tibetan government officials, academics, and students.

According to Tsering Tsomo, the executive director of TCHRD, the idea behind this seminar was to bring together students, academics, and practitioners to draw attention to some of the important, but frequently overlooked, issues regarding the Tibetan community. "The aim for the two-day seminar was to better understand and improve the situation for Tibetans in Nepal as well as to hear from emerging Tibetan scholars and their perspectives on the Sino-Tibetan conflict."

The first session of the seminar focused on Tibetans in Nepal. The first speaker was Jayadeva Ranade, a Former Additional Secretary in the Cabinet Secretariat of the Government of India and the President of the Centre for China Analysis and Strategy. Ranade focused on how Nepal and People's Republic of China's close cooperation, including over Tibetans, impacted India's security. The next speaker, Tenzin Nyinje, TCHRD's research officer, presented Maria Sharapan's MA thesis. Sharapan, a graduate student at the University of Jyväskylä in Finland, was unable to attend the seminar. Her thesis, which is based on three months of field research in Nepal, discussed identity formation for Tibetans living in Nepal and Nyinje was able to add a few personal anecdotes as well. The final speaker for the morning session was Dr Rajesh Kharat, an associate professor at JNU, whose areas of interest include study of Himalayan states of South Asia (Bhutan and Nepal), and other contemporary issues like forced migration, terrorism and regional cooperation. Dr Kharat, who had recently returned from Nepal, talked about how Nepal's policy toward Tibetan refugees has changed, beginning with the Nepalese government relabeling Tibetans from refugees to "persons of concern" and ending with the closing of the Tibetan Refugee Reception Centre and the imposition of frequent check points along Nepal-Tibet border to apprehend Tibetans fleeing Tibet to Nepal.

The final hour of the morning was opened up for questions. This led to a wide-ranging discussion on, among other things, the various interests in Nepal, the current situation in Nepal for Tibetans, and the impact of the Tibetan community on Sino-Indian relations. The afternoon session on 22 August, which was moderated by Srikanth Kondapalli, a well-known professor in Chinese studies at JNU, built upon the morning session

and talked about the historical relations between what is now considered Tibet and Nepal, the applicable international legal standards for the treatment of refugees, and Tibetans in Nepal. The first speaker was Binayak Sundas, a PhD candidate at JNU. Sundas examined how the relationship between Lhasa and Kathmandu fluctuated between periods of close trade and engagement to more isolation from the 13th century and into the 18th century.

John Gaudette, a legal research officer at TCHRD, then spoke about how and why the international prohibition of returning people to their persecutors applied to returning of Tibetans to the PRC by the Nepalese government, acting under Chinese pressure. Prof. Sangeeta Thapliyal, a professor at JNU who works on strategic issues concerning South Asia with a special reference to Nepal, spoke about domestic, bilateral, and multilateral explanations for how Nepal has managed its relations with India and the PRC and treated Tibetans. In particular, she focused on how Tibetans in Nepal are viewed as a political issue and not a human rights issue and as a result as Nepal seeks closer relations with the PRC the treatment of Tibetans deteriorates.

Like the morning session, the afternoon session was followed by an extensive question and answer session. The question and answer focused on the history of Tibet-Nepal relations and continued on some of the discussions from the previous session on the treatment of Tibetans refugees in Nepal and elsewhere. Most of the second day was devoted to hearing emerging voices talk about Tibet from historical, political, economic, and environmental perspectives. Five of the six speakers were Tibetan students pursuing graduate degrees at JNU. The first speaker, though, was a press officer at the Central Tibetan Administration, Dharamsala, India. Tsering Wangchuk spoke about the Middle Way Approach and addressed misconceptions and Chinese misinformation about it. Lobsang Yangtso, a PhD Candidate at JNU, spoke about the consequences of the extensive damming of rivers in Tibet. She mentioned that, since the 1950s, China has built 22,000 large dams, out of an estimated 50,000 large dams worldwide, making China the most dammed country. She specifically focused her talk on Chinese proposals to put dams on the last undammed river in Tibet, the Yarlung Tsangpo River, or Brahmaputra River. Current plans for the Yarlung Tsangpo River involve putting 11 dams along the river, including what would be the world's largest dam at the Great Bend portion of the

river.

The final speaker for the morning session was Dolma Tsering, who is also a PhD Candidate at JNU. She discussed how many Tibetans are being left out of Tibet's economic development. Her presentation focused specifically on Tibet Autonomous Region. Even in Tibetan areas, only an average of 20% of government positions are held by Tibetans and from 2000 to 2003 the number of Tibetans employed in State owned units dropped by 18% from 71% to 53%. This is on top of a growing divide between urban areas, which are increasingly lived in by Chinese migrants, and rural areas, which remain predominately Tibetan. A lively question and answer session followed the morning's presentations. A few of the attendees' questions focused on how the Middle Way Approach could be implemented.

The final session of the day followed the theme of various attempts by non-Tibetans to redefine Tibetan nationality, cultural identity, and religion, and denial of Tibetan agency. The first speaker in the afternoon session was Tenzin Lhadon, a PhD candidate from JNU. She talked about how the PRC lobbying efforts for the "One China Policy" have expanded to include Tibet as well as Taiwan. The "One China Policy" seeks to define Tibet as an inalienable part of The PRC and a core interest. Ugyan Choedup, a 2nd year Master of Philosophy candidate at JNU, discussed the effects of the PRC trying to label and define Tibetan culture as Chinese. These efforts, he said, have led to a resurgence in Tibetan identity. Just as the humiliation of colonialism led the Chinese to romanticize a "golden age" when they were powerful, the Chinese occupation of Tibet crystalized Tibetan national identity around a Tibetan golden age around the 11th century. The last speaker of the seminar was Za Thinley, a Master of Philosophy candidate at JNU. His research focused first hand accounts by Christian missionaries of their strategies to convert Tibetans. These strategies primarily focused on blurring the distinction between Buddhism and Christianity and forcing Christian beliefs into Buddhist rituals and practices. They were mostly unsuccessful. He also explored current attempts by Chinese authorities to encourage missionary activities in Tibetan areas while putting restrictions on the same in Mainland China.

In the question and answer the participants focused on tying many of the themes from the seminar together. These included questions on the treatment and identity of Tibetans today both inside and outside Tibet and

those who are not Buddhists.

In December this year, TCHRD will come out with a publication containing all the papers presented at the seminar in both soft and hard copy.

Prominent Tibetan religious figure found in emaciated condition in prison

Thursday, 28 August 2014

Trulku Phurbu Tsering Rinpoche (also known as Pangri-na Rinpoche), a highly revered reincarnated lama from Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province, has been found recently in serious condition at a prison near Chengdu city, according to information given to TCHRD by a source from inside Tibet.

The source who provided this information to TCHRD said he saw Rinpoche by chance early this month while visiting another prisoner at Mianyang Prison, located about two hours from Chengdu city. "At first I couldn't recognize him as he had become so weak, almost emaciated," said the source. "It looks like he is not being treated well in prison."

The source further told TCHRD that local Tibetans have expressed deep concern and anxiety over Rinpoche's deteriorating health, which they believe is caused by the severe condition he is subjected to in prison.

Rinpoche came under the surveillance of the Chinese police in May 2008, when he was suspected of having links with a peaceful protest march[i] conducted by more than 80 nuns of Pangri-na Nunnery on 14 May 2008 in Su-ngo Township in Kardze County. The nuns were protesting the implementation of the 'patriotic education' campaign at their nunnery. Following the protest, 55 nuns were arrested. Many were severely beaten by the security forces before being bundled away in military trucks.

Four days later, on 18 May 2008, at about 4.30 am (Beijing Standard Time), the Chinese security officers surrounded his residence and arrested Rinpoche without giving any reason. He was 53 at the time. For several months Rinpoche disappeared and nobody knew how he was being treated, where he was being held, or why he had been arrested. At the same time, more than 2000 Chinese security forces launched a crackdown on Ya-tseg Nunnery and Pangri-na Nunnery, subjecting the nuns to severe restrictions and control. Rinpoche was the chief spiritual preceptor and the head of Pangri and Ya-tseg nunneries located in Kardze.

Information about Rinpoche only became available on 23 December 2009, when an Intermediate People's Court at Dartsedo (Ch: Kangding) County sentenced him to eight years and six months for possession of weapons. However, Li Fangping and Jiang Tianyong, two prominent Chinese civil rights lawyers who defended Rinpoche had said that serious violations of Chinese law occurred during his case and that the charges against him "lack factual clarity and sufficient evidence". [ii]

Li Fangping told the *Associated Press* that Rinpoche was framed.[iii] During his disappearance, Rinpoche was reportedly tortured for four days and nights and forced into making a confession during interrogation. Police even threatened his wife and son of detention if Rinpoche did not comply. [iv]

The actual cause of Rinpoche's imprisonment remains unclear, however, sources inside Tibet say that the arrest may have had to do with Rinpoche's unwavering faith in the Dalai Lama, the Tibetan spiritual leader, who lives in exile in Dharamsala, India.

"Chinese authorities accused Rinpoche of indulging in separatist activities, when he led the monks and nuns of Yatseg Nunnery and Pangri-na Nunnery organize a life-long prayer ceremony (Tib: Tenshug) for His Holiness the Dalai Lama in 2002. The nuns moreover opposed the 'patriotic education' campaigns conducted in their nunnery, refusing to sign on the documents condemning His Holiness the Dalai Lama," said the source.

Phurbu Tsering Rinpoche was born on 2 January 1957 to Tsewang Dargye and Yangchen Lhamo at Chigring Village of Serkhar Township in Kardze County, the area known to Tibetans as Kham Tehor. He is the patron of Pangri-na and Yatseg nunneries, which house 100 and 60 nuns respectively. Rinpoche was also engaged in charity works such as building old people's homes and hospitals for local Tibetan population in Kardze. His unwavering faith in the Dalai Lama coupled with his charity work earned him much appreciation and praise from the local Tibetan community.

TCHRD calls upon the Special Rapporteur on torture, and other cruel, inhumane and degrading treatment, the Special Rapporteur on freedom of religion or belief, and the Working Group on Arbitrary Detention to investigate the causes of Rinpoche's detention and his subsequent treatment. Furthermore, TCHRD urges the Special Rapporteurs and Working Group to raise the arbitrary detention of Rinpoche for his religious beliefs and his torture with the Chinese government.

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Tibetan Centre for Human Rights & Democracy is a registered non-governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

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TCHRD calls for internalization of democratic culture on Tibetan Democracy Day

Tuesday, 2 September 2014

Today marks the 54th anniversary of the Tibetan Democracy Day. On this important occasion, the Tibetan Centre for Human Rights and Democracy (TCHRD) would like to extend greetings to the Tibetan people living in and out of Tibet. Fifty-four years ago, on 2 September 1960, under the leadership of His Holiness the 14th Dalai Lama, the first Commission of Tibetan People's Deputies (CTPD) took their oaths of office in Dharamsala, India. This ushered in, for the first time in our history, a system of political governance based on the principles of liberal democracy. The CTPD is now known as the Tibetan Parliament-in-exile.

(Contd. on page 2)

TCHRD calls on new UN rights commissioner to make Tibet a priority

Wednesday, 3 September 2014

The Tibetan Centre for Human Rights and Democracy (TCHRD) would like to welcome Zeid Ra'ad Al Hussein to the position of the United Nations High Commissioner for Human Rights, which he assumed on High Commissioner Al Hussein comes to office when expectations for what the Office of the High Commissioner for Human Rights (OHCHR) can do are high and the threat to human rights is growing.

(Contd. on page 3)

Torture, Tibet and the PLA Brawl

Friday, 5 September 2014

On 24 August, 40 Chinese paramilitary trainees were hospitalized in what is being described as a brawl between the drill instructors and their high school aged trainees. Social media in the People's Republic of China (PRC) was divided over whether to blame the incident on the drill instructors or the trainees. Regardless of who is blamed for the brawl it demonstrated that even trainees and other members of the security organizations are treated brutally by security organizations. A similar incident of abuse of trainees went viral in December 2013. In that case, a video showed 'eight Peoples Armed Police officers beating five trainees. By the standards of how Tibetans and other ethnic minorities are treated, these events are relatively minor. Less than two weeks before

the brawl, Chinese paramilitary forces fired live ammunition into a crowd of Tibetans protesting the detention of a respected village leader. Five Tibetans died after being shot, detained, denied medical care, and tortured.

Less than a week after the brawl, the Tibetan Centre for Human Rights and Democracy (TCHRD) learned that Trulku Phurbu Tsering Rinpoche, who had been tortured immediately after his arrest in 2008, had become so emaciated in prison that he was almost unrecognizable. What makes the brawl and the video unique is that they are examples of the PRC's security forces expanding their brutal tactics. As demonstrated by the treatment of Tibetans, these brutal tactics are only a short step away from becoming torture.

When an organization tortures people it fundamentally changes how the organization operates and how responsive it is to supervision. As Darius Rejali, one of the foremost experts on torture, noted in a 2008 interview with the Carnegie Council, "organizations that torture and have regulated torture typically become less responsive to centralized authority. They simply become less accountable." This is particularly true with the security organizations in the PRC, who oppose reforms that would improve human rights and then refuse to implement the reforms when they are enacted.

A recent example of the security organizations undermining reform efforts is the abolition of Re-education Through Labour (RTL). RTL was abolished by the 3rd Plenum in December 2013. It was a form of extrajudicial detention that was reserved for people who committed crimes but did not merit a criminal punishment. People sentenced to RTL could face up to 4 years of detention and hard labor. Regulations from Tibet obtained by TCHRD that are designed to punish Tibetans for attending religious festivals, demonstrate that RTL continues to exist under the name of "legal education." In the regulations people who do not warrant a serious punishment are sentenced to "legal education," which is another form of extrajudicial detention.

That the security organizations are circumventing and refusing to implement reforms is not surprising given their record for torture. If the PRC is serious about improving its human rights record and

instituting reforms that will benefit both the people in the PRC and the PRC as a whole, it must begin by prohibiting torture. The recent brawl must be understood in the larger context. It is more than the hospitalization of teenagers. It is a stark reminder that the security organizations in the PRC act with impunity and that until their abuses are brought under check, meaningful reform will be impossible.

TCHRD calls for internalization of democratic culture on Tibetan Democracy Day

(Contd. from page 1)

In the decades since the first CTPD was sworn in, Tibetan democracy in exile has evolved. The exile Tibetan leadership and public became progressively more active and took many important decisions. In 1963, a constitution for future Tibet was adopted. This constitution established the rules for how the Tibetan government-in-exile would function. It was followed by the adoption of the 'Charter for Tibetans in exile' in 1991, which paved the way for more direct representation in the exile Tibetan government. This led to the direct election of *Kalon Tripa* (head of the exile Tibetan administration) in 2001, a profusion of non-governmental organizations, including TCHRD, and most significantly, the devolution of the Dalai Lama's political authority to an elected leadership in March 2011.

TCHRD would like to acknowledge that such momentous changes in our exile democratic system would not have been possible without the inspiration and the determination of the Tibetan people, both in Tibet and in exile, who have shown tremendous resilience in the face of Chinese assault on Tibetan culture, civilization and way of life.

However, the process of creating a completely fair and representative democracy requires constant work and attention. Even the world's oldest and largest democracies still can improve. Through sacrifice and perseverance there have been key democratic changes since 1960, such as the division of power among the legislature, executive and judiciary, and the direct election of *Sikyong* or the political leader of the Tibetan people. We must build upon these sacrifices to continue to strive for a more democratic society.

On Democracy Day, we must remember not only to look back at how far we have come but also look forward to

see what more we must do. We must strive to internalize a culture of democracy that embraces diverse social, political and religious ideas. We must constantly maintain a society that encourages and rewards people with creative and constructive solutions to the varied problems that beset our community. We must build upon the sacrifices of the past to deepen the entrenchment of secular, human values such as openness, compassion, mutual respect and tolerance for diverse opinions and dissent.

Looking at the so-called village election process organized by the Chinese government in Tibet, it is clear that democracy entails more than the practice of holding periodic elections or building institutions. Democracy must become the guiding principle of our daily lives, based on the twin pillars of freedom and social justice. We must strive to ensure that all Tibetans have equal access to political, civil, economic, and social rights. We must strive towards the decentralization of power and redistribution of resources, especially towards those people who live on the margins of the community.

The treatment of Tibetans inside Tibet and the unwillingness of the Chinese government to resolve the issue of Tibet must be a call to action and not a cause for despair. History is witness to the fact that ideals sow the seeds of creative revitalization of societies, and those that have given up on the ideals of humanity eventually suffer from stagnation and death. Our greatest source of strength, both inside and outside of Tibet, is our commitment to our values—our determination to constantly strive and advocate for improvement.

Under such circumstances, a restoration of faith in the ideals of democracy, combined with our ongoing efforts to rebuild our culture and religion in exile, and the inspiration of our brothers and sisters in Tibet who stand firm in their non-violent resistance to the Chinese onslaught despite grave and violent consequences will give us the much-needed strength and hope to restore our long-deserved freedom and dignity.

TCHRD calls on new UN rights commissioner to make Tibet a priority

(Contd. from page 1)

Monday, 1 September

As High Commissioner Al Hussein's predecessor, Ms. Navi Pillay, is the most powerful single voice advocating for human rights in the world and she was willing to confront politically powerful States,

including China, over their human rights policies.

Al Hussein is already familiar with international diplomacy and the importance and universality of protecting individual rights. Before becoming the High Commissioner for Human Rights, Al Hussein was Jordan's Ambassador to the United Nations and played a central role in drafting the Rome Statute, which created the International Criminal Court. TCHRD urges Al Hussein to build upon his experience to ensure the OHCHR remains an effective advocate for human rights and that he use his position to advocate for human rights in Tibet and elsewhere, despite the political pressure and claims of "Asian Values" that attempt to hide human rights problems.

As High Commissioner Al Hussein comes to office there are numerous human rights catastrophes throughout the world. These catastrophes have affected millions of people and range from war crimes and possible ethnic cleansing in the Central African Republic that has forced a quarter of the population to flee their homes, to widespread human rights abuse in Iraq, Syria, and eastern Ukraine. It would be easy to allow these catastrophes to overshadow the other human rights problems throughout the world. The OHCHR must not be distracted from addressing these less pressing but equally important human rights situations.

The current human rights catastrophes demonstrate that the OHCHR is most effective when it focuses on prevention. It is both easier and more effective to talk parties away from the ledge of human rights catastrophe than to pull them back after they have jumped. Accordingly, High Commissioner Al Hussein must make addressing the situation in Tibet a priority.

By the definition of crimes against humanity that Al Hussein helped draft as part of his work on the Rome Statute, Chinese officials are responsible for crimes against humanity in Tibet. The situation in Tibet is not improving. In August, TCHRD learned of the emaciated condition of Trulku Phurbu Tsering Rinpoche and the shooting of unarmed non-violent Tibetan protesters. While the human rights situation in Tibet does not yet rise to the level of the Central African Republic, Iraq, Syria or the Ukraine, it merits the urgent attention of High Commissioner Al Hussein both because of the deplorable treatment of Tibetans and because it could escalate into a human rights catastrophe. If the situation in Tibet is allowed to deteriorate into a human rights catastrophe on

comparable to those elsewhere, it will already be too late for the Tibetans.

Therefore, TCHRD not only welcomes Zeid Ra'ad Al Hussein to the post of UNHCHR but also urges him to build upon the success of his predecessor and use his position as the most powerful and respected single voice for human rights to prioritize and address the festering situation in Tibet.

TCHRD urges UN rights commissioner to defend imprisoned Tibetan activist

Thursday, 11 September 2014

In his first speech as the United Nations' High Commissioner for Human Rights, Zeid Ra'ad Al Hussein declared "courage is the first human virtue... The courageous individual is he or she who has nothing to wield but common sense, reason and the law, and is prepared to forfeit future, family, friends and even life in defence of others, or to end injustice."

On the same day that High Commissioner Al Hussein opened the 27th Session of the Human Rights Council in Geneva with these strong words, *Radio Free Asia* reported that Jigme Gyatso (aka Jigme Guri) of Labrang Monastery in Gannan (Tib: Kanlho) Tibetan Autonomous Prefecture in Gansu Province had been sentenced to five years in prison for "splittist activities." This is the first news of Jigme Gyatso since the Tibetan Centre for Human Rights and Democracy (TCHRD) obtained a copy of Jigme Gyatso's arrest warrant in February 2012. The arrest warrant was issued almost five months after Jigme Gyatso was arrested from his hotel room by 40 police officers.

Jigme Gyatso's arrest in August 2011 was the fourth time he had been arrested in five years. In 2008, after already having been arrested twice, Jigme Gyatso gave a 20-minute interview to Voice of America (VOA). In the interview he described his treatment after he was detained during the 2008 Uprising. Jigme Gyatso described how during his detention, he was kept continuously handcuffed in one position for many days and nights. During interrogation sessions he was suspended from the ceiling while his interrogators beat him and told him he must confess. One interrogation session lasted two days and Jigme Gyatso was not allowed to eat or drink. Twice, during the interrogation sessions, Jigme Gyatso lost consciousness. The second time he was unconscious for six days and returned to his family once he

regained consciousness because he was on the verge of dying.

In the VOA interview, Jigme Gyatso described how he learned that 180 monks, including the most senior monk and the monastery's official lama, had been arrested and forced to stand on the tips of their toes all the night while guards beat them with the butts of their rifles. Recognizing the risk he was taking by giving the interview, he also mentioned that other monks who spoke to reporters had their legs broken by baton, or were driven insane by the use of electric batons on their heads and in their mouths.

Despite the risks, Jigme Gyatso did not try to hide his identity when he spoke to VOA. One month after the interview was aired, Jigme Gyatso returned to Labrang Monastery from hiding. Seventy armed police surrounded Jigme Gyatso's quarters in Labrang monastery and arrested him. After six months and the efforts of two Chinese human rights lawyers, Li Fangping and Jiang Tianyong, Jigme Gyatso was released.

Jigme Gyatso continued to live in Labrang Monastery. He was arrested for the fourth time in August 2011. This time, 40 police officers surrounded his hotel room. Monks and students who were at the hotel asked why Jigme Gyatso was being arrested but the police refused to answer and denied that Jigme Gyatso was in the room, even though he could be heard speaking and seen through the windows. The next day, 50 police officers searched his room in Labrang Monastery and took his computer, CDs, and photos of the Dalai Lama.

The Chinese government refused to provide any information about Jigme Gyatso's treatment or condition and his friends and family worried that he was being denied medical care. Local authorities prohibited two Beijing rights lawyers, Wang Yajun and Zhang Kai, who had been contacted by his friends and family, from representing him. The lawyers learned that Jigme Gyatso had been charged with "Suspicion of instigating anti-nationalist separatism," received a hearing in early 2012 with court appointed local lawyers, and was sentenced immediately after the hearing. They were unable to learn anything about how Jigme Gyatso was being treated or his health. With no other options, Jigme Gyatso's friends petitioned the United Nations to intervene on his behalf.

In his VOA interview, Jigme Gyatso said his main hope was that the international media and the United

Nations come to Tibet and report on what was happening. By November 2012, UN Special Rapporteurs had 12 unanswered requests to visit and assess the situation in Tibet. Despite the People's Republic of China's (PRC) acceptance of the recommendations during October 2013 Universal Periodic Review to facilitate a visit by the High Commissioner for Human Rights, this has not happened.

Now is the time for the Office of the High Commissioner for Human Rights to act. High Commissioner Al Hussein must not allow the PRC's rationalizations and excuses to hide the suffering of courageous activists like Jigme Gyatso. As the High Commissioner recognized, "Our tragedy, our curse, as human beings, is therefore hauntingly simple: every evil can be rationalized. ... Another lesson for me, twenty years ago, was equally clear: there is no justification ever, for the degrading, the debasing or the exploitation of other human beings."

Jigme Gyatso's interview with *VOA* and his continued work for Tibetans is the embodiment of the courage High Commissioner Al Hussein called "the first human virtue." TCHRD urges High Commissioner Al Hussein to intervene on Jigme Gyatso's behalf and to not fall into the trap of Chinese rationalizations.

Tibet raised at the 27th session of UN Human Rights Council

Wednesday, 17 September 2014

As the Human Rights Council discussed situations that require the Council's attention, several NGOs raised their concern on the urgent and deteriorating human rights situation in Tibet.

This morning, Tsering Tsomo, speaking on behalf of the Society for Threatened Peoples (STP_Tibet_Statement), highlighted the recent shooting in Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture (Sichuan Province) as a recent example of the People's Republic of China (PRC) being caught in a downward spiral of violence in Tibet.

The Society for Threatened Peoples called for the intervention of the Human Rights Council and urged the PRC to schedule visits of the Special Rapporteur on freedom of religion and belief and the UN High Commissioner for Human Rights to the PRC including Tibetan areas.

Human Rights Watch noted that the PRC currently

has 13 outstanding requests from the UNHRC Special Procedures and failed to fulfill its commitment to invite the High Commissioner for Human Rights.

The Asian Indigenous and Tribal Peoples Network (AITPN) (AITPN_statement) cited 'TCHRDs recent report that Chinese security forces used machine guns against protesters in Lhasa in 2008. AITPN urged the Committee Against Torture, the Committee on the Elimination of Racial Discrimination, the Special Rapporteur on extrajudicial, summary or arbitrary executions, and other relevant mandates to intervene with PRC authorities about how TCHRD's report contradicted their statements in 2008 that "no legal weapons were carried or used" and that security personnel "exercised maximum restraint."

Exercising its right to reply, the PRC accused NGOs of turning a "blind eye" and trying to politicize human rights. The PRC then asserted that the PRC is a multi-ethnic society, the Constitution and other laws protect ethnic minorities, and the laws are followed. The PRC also emphasized that nobody could be above the law.

The UN HRC is an intergovernmental body that works to promote and protect human rights. The HRC works closely with Office of the High Commissioner for Human Rights and the United Nations Special Procedure mandate-holders. Together these mechanisms have been vocal in calling for human rights in the People's Republic of China (PRC) despite the PRC's resistance.

When the debate began yesterday, several States drew attention to the increase of arbitrary arrests and enforced disappearances (United States) in the PRC and the persecution of human rights defenders (Czech Republic). The United Kingdom urged the PRC to start meaningful dialogue with Tibetans and other ethnic minorities and to immediately release people who were arrested for exercising their Constitutional rights.

Italy on behalf of the European Union expressed concern with the human rights situation in Tibet and Xinjiang and encouraged China "to address the root causes of unrest and foster dialogue with and between different ethnic groups."

Two Tibetans receive harsh prison sentences for online anti-fur campaign

Thursday, 18 September 2014

The Tibetan Centre for Human Rights and Democracy (TCHRD) translated a copy (below) of the verdict of Jamyang Wangtso, a 32-year old monk and Namgyal Wangchuk, a 43-year old monk, both from Wuran Village. The verdict was translated from a Chinese government website and can be accessed here.

Due to the difficulty of getting information out of the People's Republic of China (PRC), not much is known about the circumstance of Jamyang Wangtso and Namgyal Wangchuk's case beyond what is in the verdict. They received long prison sentences for adding text to a photo that they shared with 15 people on WeChat, a popular instant messaging service. The photo was of two people wearing fur chupas. The additional text was designed to shame the people in the photos.

The number of Tibetans wearing animal fur chupas has greatly decreased since 2006 when Tibetans burned fur clothing to protect the endangered wildlife in Tibet after the Dalai Lama issued a public call against using animal fur and skin. The pictures were shared with other WeChat groups and sparked the "2.02 Incident." There is no record in either English or Chinese of what happened during the "2.02 Incident."

The verdict demonstrates how broad Chinese laws can be applied to criminalize all conduct and, thereby, justify the arrest and persecution of people "according to the law." This is particularly evident because of the lack of analysis or explanation in the verdict, which asserted that a large amount of petitioning and an unexplained incident demonstrates the broad scope of the law and the arbitrary nature of the punishment.

Jamyang Wangtso and Namgyal Wangchuk were convicted of "picking quarrels and provoking trouble" in violation of Article 5(1) of the "Interpretation of the Supreme People's Court and the Supreme People's Procuratorate on Several Issues Concerning the Specific Application of the Law in the Handling of Defamation through Information Networks and Other Criminal Cases" (hereinafter "SPC And SPP Interpretation On Internet Speech Crimes").[1] The SPC And SPP Interpretation On Internet Speech Crimes states that violations of

Article 293(2) of the Criminal Code applies to the use of information networks. Namgyal Wangchuk was sentenced to five years in prison.[2] Jamyang Wangtso was sentenced to seven years in prison. It is unclear from the verdict why Jamyang Wangtso received a sentence beyond the maximum five years permitted by Article 293 of the criminal code.

After identifying the accused, the court summarized the prosecution's case against Jamyang Wangtso and Namgyal Wangchuk. The court then listed the evidence supporting the prosecution's case and adopted the theory of the case and sentence recommended by the prosecution. The prosecution asserted, and the court accepted, that Jamyang Wangtso, after receiving photos of Wangtse and Sonam Tsewang wearing leopard fur chupas and added the text, "The meat-stealer of Chakzamkha Monastery, the scum of the Tibetan community, I am the jackass" and later added text identifying the people in the photo by name. The next day he added a text saying, "We're the scum" to the picture. At the same time, Namgyal Wangchuk also received the photos and made a collage with four photos and added the text, "Good environment needs trees, and trees need wild animals for company. Please care for them with compassion, don't kill them brutally for meat and fur." All of the pictures were forwarded to the "Family Reunion" WeChat group that had 15 members. How the pictures spread beyond the "Family Reunion" group is unclear. The verdict claimed that "the members of the group forwarded the picture to many different WeChat groups," "members of the group found out later that the picture had been forwarded widely among the WeChat groups," and that Jamyang Wangtso and Namgyal Wangchuk had forwarded the pictures to other groups. Without explanation the court determined that Jamyang Wangtso and Namgyal Wangchuk had created the pictures and forwarded them massively. The court never named any people or groups who received the picture other than the "Family Reunion" WeChat group and never stated whether anyone else was involved in forwarding the pictures.

After looking at what Jamyang Wangtso and Namgyal Wangchuk did, the court looked at the consequences. The first consequence that the court pointed to was "a large amount of petitioning" by the victims. The second is the "2.02 Incident." There is no explanation

for how or why these actions fall within the scope of Art. 293(2) of the criminal code, which criminalizes undermining public order. The implication that the victim's complaint about the pictures to government officials through petitioning undermines social order is remarkable. It appears to criminalize otherwise lawful conduct simply because somebody complained. The claim that the "2.02 Incident" undermined public order would be a more plausible grounds for conviction. However, without any information on what happened during the 2.02 incident or how the picture caused the incident, it is difficult to understand or follow the court's reasoning or conclusions. In the end, the conviction rests upon the court accepting without analysis or explanation the Riwoche County Bureau of Ethnic and Religious Affairs's assertion that public order was disrupted.

The context behind the law the court applies is more important than the court's hasty reasoning. Jamyang Wangtso and Namgyal Wangchuk were sentenced under an interpretation of Art. 293(2) of the criminal code that made undermining public order by cursing other people through the internet illegal. Frequently, this crime is referred to as "picking quarrels and provoking trouble." The court's implication that the victim's frequent petitioning undermined public order demonstrated how broadly this law can be interpreted. The law is frequently used to target human rights activist, including Cao Shunli, who died earlier this year because of her treatment in prison. In practice, the "picking quarrels and provoking trouble law" and the interpretation of it applying it to internet communications criminalizes almost all conduct. It then enables the selective enforcement of the law to target people the government wants to send to prison.

Not much is known about Jamyang Wangtso and Namgyal Wangchuk or why they specifically were targeted. However, the picture they shared touched on a politically sensitive issue for the Chinese government. At the Kalachakra Empowerment Ceremony in 2006, the Dalai Lama called on Tibetans to stop using animal skins as a means of preserving the environment. When Tibetans returned to Tibet they burned their fur clothing and stopped wearing fur clothing, like the leopard chupa featured in the pictures. Shortly after the Tibetans began burning and boycotting fur clothing the Wildlife Protection Society of India noticed a drop in the price for fur

products from Tibet as the demand decreased.

The Chinese government, who was already arresting people, including Jigme Gyatso, as they returned from Kalachakra ceremony, suspected the people were colluding with the Dalai Lama. As a result, the police stopped a burning of furs at a monastery and arrested eight people. This context may have shaped how the local government viewed Jamyang Wangtso and Namgyal Wangchuk's naming and shaming of Tibetans who still wear fur. If the only reason for their conviction was that they exposed people who were wearing fur clothing, then the irony of the conviction cannot be missed. The convictions came shortly before 'the WTO rejected the PRCs misleading argument that it was limiting the export of rare earth minerals for environmental reasons and to prevent illegal mining. This means that while the PRC was claiming to protect the environment before the WTO, it sentenced two people to prison for trying to protect the environment and discourage poaching in Tibet.

Tibetan student dies from self-immolation protest

Tuesday, 23 September 2014

Lhamo Tashi set himself on fire around midnight outside a police station in Tso area in Kanlho Tibetan autonomous prefecture, China's Gansu province on 17 September 2014. He died of his injuries.

The self-immolation protest coincided with the Chinese president Xi Jinping's state visit to India last week.

"The Chinese police took away his body and later informed his family that Lhamo Tashi died. Despite the requests of his family members, the Chinese police refused to handover the body and cremated it themselves. They only gave the family his ashes," a source who has close contacts with Tibetans in Tso told TCHRD.

Lhamo Tashi is the 131st Tibetan to self-immolate and the 113th to die. The self-immolators have demanded Tibet's freedom and the return of the Dalai Lama to Tibet.

The People's Republic of China (PRC) considers the self-immolators terrorists. In December 2012, the PRC introduced legislation criminalizing self-immolations and punishing everyone who expresses

sympathy for them.

China's highest court, the Supreme People's Court, stated that the self-immolations were the result of "pre-mediated coordination and organization of antagonistic forces inside and outside of China in a plot to split the state, damage the unity of the nationalities, and disrupt the social order."

Lhamo Tashi was from Amchok village, Bora Township, Sangchu County, Kanlho Tibetan Autonomous Prefecture, Gansu Province. A student of a teacher training school in Kanlho, he is survived by his father Choepa Tsering, mother Dukar Tso, and his two brothers.

TCHRD highlights Tibetan human rights issues at UN

Thursday, 25 September 2014

The director of the Tibetan Centre for Human Rights and Democracy (TCHRD), Ms. Tsering Tsomo, attended the 27th session of the Human Rights Council (HRC) at the United Nations in Geneva from 14 to 24 September 2014, to draw the Council's attention to the pressing human rights issues inside Tibet. On the sidelines of the session, Ms. Tsomo met and briefed various UN Special Procedures mandate holders, diplomats and NGO representatives on the current situation in Tibet and strongly appealed for their support.

In addition to delivering an oral statement (a video of the statement is available here starting at 49:27) on behalf of the Society for Threatened Peoples at the HRC session, Ms. Tsomo held an hour-long briefing for assistants to seven UN Special Procedure mandate holders. On 23 September 2014, Ms. Tsomo met with assistants to Special Rapporteur on religious freedom or belief; Special Rapporteur on freedom of expression and opinion; Special Rapporteur on Torture; Special Rapporteur on right to education; Special Rapporteur on the rights to freedom of peaceful assembly and of association; Working Group on Arbitrary Detention; and Working Group on Enforced or Involuntary Disappearances.

The briefing was held at a meeting room in the Office of the UN High Commissioner for Human Rights in Geneva. In her presentation, Ms Tsomo talked about the new repressive measures implemented since late 2011 in Tibet by the Chinese authorities including

mass surveillance and monitoring of religious institutions, human rights defenders, and other civil society groups. She pointed out that the human rights abuses are now more covert and subtle but still undermine the dignity of Tibetans. Especially since the 2008 uprising and the beginning of the self-immolation protests, the assaults on Tibetan human rights have coalesced around three major areas: 1) collective punishment for self-immolators; 2) restrictions on religious belief and practice; and 3) crackdowns on protests. She also answered questions from the Special Procedures staff regarding the specific methods and tactics involved in human rights violations in Tibet. Many questions focused on torture, arbitrary detention, enforced disappearance, right to religious beliefs and right to education. Ms. Tsomo also presented a DVD of *Through Flesh and Bones*, TCHRD's new documentary film on torture to the office of the Special Rapporteur on Torture.

On 20 September in Zurich, at a joint event organized by the Tibetan Youth Association in Europe (TYAE) and Swiss Tibetan Friendship Association (GSTF), Ms. Tsomo spoke on current human rights situation in Tibet. In particular, she highlighted the disturbing trend of legalized repression and continued crackdown on non-violent human rights activists and protesters. Ms. Tsomo's presentation was followed by Mr Namgo Zargo, an eyewitness to the 2011 self-immolation of Phuntsok Jarutsang in Ngaba (Ch: Aba) Tibetan Autonomous Prefecture (Sichuan Province), who talked about the heavy security build-up and arbitrary detentions he witnessed in the aftermath of the self-immolation.

Towards the end of the event, the second cut of TCHRD's new documentary, *Through Flesh and Bones*, was screened for the first time outside India. The first cut of documentary was screened on 26 June this year in Dharamsala, India to commemorate the International Day for the Victims of Torture. The documentary screening proved to be an eye-opener for the audience as they were able to learn more about the specific torture methods used by prison authorities in Tibet such as "Tiger Bench" and "Death Bed". Both the presentation and the screening elicited strong emotions among the audience with many saying that although the situation in Tibet is grim, the personal accounts of torture survivors featured in the documentary give hope to Tibet.

On 22 September, at a side event organized by Tibetan Advocacy Coalition and Nonviolent Radical Party Transnational and Transparty at the UN, Ms. Tsomo spoke as one of panelists about the state of cultural rights, human rights defenders and nomadic herders, looking at the Chinese laws and policies that create and perpetuate these violations. She pointed out the absence of an independent judiciary and lack of effective mechanisms of accountability in the heavily politicized legal system erected by the Chinese authorities in Tibet. She pointed out that the Chinese

Constitution is, to an unusual degree, a political document because Article 67 of the constitution gives the power to interpret and enforce the Constitution, not to the judiciary but to Standing Committee of the National People's Congress, a political body.

Ms. Tsomo spent the rest of her time at the UN lobbying and networking with diplomats and staff of foreign missions, NGO groups and activists apprising them of deplorable human rights situation in Tibet both in written and oral presentations.

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Annual membership fee:

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Tibetan Centre for Human Rights & Democracy is a registered non-governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

For more, log onto www.tchrd.org

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Tibetan businessman detained incommunicado after staging lone protest in Kardze

Tuesday, 7 October 2014

A Tibetan businessman has been detained incommunicado for staging a lone protest in Kardze (Ch: Ganzi) County in Kardze Tibetan Autonomous Prefecture (Sichuan Province), according to information received by Tibetan Centre for Human Rights and Democracy (TCHRD). Passang Wanghuk aka Ngodrug, was arrested on 4 October 2014 following his protest against the Chinese government at the main market in Kardze County.

"In front of a huge assembled crowd at the main market in Kardze [County], Passang Wangchuk staged a protest against the Chinese government at around 10.50 am Saturday, 4 October 2014," a source told TCHRD.

(Contd. on page 7)

Tibetan activist writer released after four years in prison

Wednesday, 15 October 2014

"I hate lies and intrigues. The purpose of my life is to secure truth and justice"

- Gyitsang Takmig

Tibetan Centre for Human Rights and Democracy (TCHRD) welcomes the release of Tibetan activist writer Kelsang Tsultrim aka Gyitsang Takmig who was unjustly sentenced to four years in prison for engaging in 'separatist' activities in 2011.

(Contd. on page 6)

[GUEST POST] The past in the way of the present: Ruminations on Pema Tseten's movie Old Dog

Friday, 17 October 2014

The Tibetan Centre for Human Rights and Democracy (TCHRD) presents one of the most comprehensive and insightful reviews ever done on the critically acclaimed Tibetan feature film Khyi rgan ("Old Dog"), written and directed by Pema Tseten.

Old Dog was screened and discussed at TCHRD's annual human rights symposium early this year.

In this guest post, scholar and historian Roberto Vitali ruminates on the film's varied messages along side the tragedy that continues to unfold in

the lives and landscapes of the Tibetan plateau under the Chinese, whose "presence are never mentioned" in the film but stays "thick on screen". Vitali contends that *Khyi rgyan* moves away from the usual anthropological approach to anything Tibetan, avoiding "explanations and erudite posturings" inherent to the anthropological genre. In one of the greatest tributes to *Khyi rgyan*'s creator, Vitali writes that no one, be it Tibetan or non-Tibetan, has so stunningly depicted Tibet's tragedy for the Tibetan cinema as Pema Tseten does.

Roberto Vitali is an independent researcher on Tibetan history and literature, and is "deeply taken by [Tibetan] people's struggle for freedom." In his own words, Vitali is "like the one in Pema Tseten's movie, an old dog, who thinks no Chinese will buy him out."

The past in the way of the present: Ruminations on Pema Tseten's movie Old Dog

by Roberto Vitali

Life is an ordeal in societies that put barriers in the way of a smooth and spontaneous flow of social, religious or political forms of expression. When movies are not shot for the sake of mere entertainment but aim at communicating aspects of the reality the creators themselves are steeped in, the result is that cinema of societies threatened by these evils offers food for thought hardly matched by any other. This is perhaps why Third World cinema often yields a much better sense of the heroic than what comes out of productions from bourgeois Western societies.

Having read what people and critics had to say about it, I had long wished to see Pema Tseten's film *Khyi rgyan* ("Old Dog"). For one reason or another, I never got around to doing so until November 2012. My ruminations on the movie, written at that time, are late in coming, and so I begin with apologies to anyone who dares wasting time to read these lines. I may have been the last man standing in line to view *Old Dog*. My long expectation was worthy of the days, weeks and years I spent wondering whether I could see it. It all paid off. This movie is the best production ever on Tibet—whether shot by a Tibetan or an Inji—although I have not watched every Tibetan film to hit the silver screen.

~ *The director surely has command of filmic language. He knows how to narrate a story and to visualise it. His talent helps the simplicity of the story to unfold in*

all its beauty and with a strength met with in a cinematic season that is long gone but that was one of the greatest periods of the medium, Italian Neo-Realism, when a powerful mix of filmic narrative skills were put to work on stories that are deeply true. The tragedy of Tibet has never been depicted in such stunning terms as in *Old Dog*, for Tibetan cinema—whether by Tibetans or Injis—has up till now been somewhat stereotyped by efforts to inject interpretative tip-offs into the subjects chosen. Tibetan film-making is in its infancy, and as with many other disciplines, people from the plateau have just began to expose themselves to it. *Old Dog* does not aim at illustrating a theme or provide insight into the Tibetan way of life and its people, unlike anthropological movies—the obligatory genre when dealing with anything concerning the plateau. The decision to tell the story that *Old Dog* tells is what sets it apart. The movie breaks through the deadlock of cinematic works based on the anthropological approach. It is anthropological on many counts, but it is more than that. It is a fictional movie with a poignant theme and deep, multiple messages. In *Old Dog* Pema Tseten has the great merit to tell a story for what it is, without explanations or erudite posturing. It's a story that unfolds on the screen at a slow pace. As in some movies of another cinematic genre—the spaghetti westerns—a gradual onset leads to a climax. Movies can transport the viewer to another dimension if they have a good ending. Pema Tseten indeed knows how to handle the dramatic end of his story, a metaphor of Tibetan life on the plateau under the Chinese. The Chinese are never mentioned, but their presence is thick on screen.

~ *Khyi rgyan* tells the story of an old nomad who retrieves his mastiff, the guard of his sheep for many years, from the Chinese man to whom his own son has sold the animal. The son sells it because he realised that doing so is preferable to having it stolen from people involved in the trade of mastiffs to satisfy the demand of affluent Chinese who have recently taken a fancy to the animals. The old nomad gets on his horse and goes downtown to return the money to the Chinese dog merchant and gets his companion back. This is the beginning of a number of attempts by middlemen involved in the trade, lured by the high prices these dogs are fetching from the Chinese, to deprive the old nomad of his sheep guard. Life becomes a sort of nightmare for the old man, who

finds himself overcome by the greed of these people. He eventually resorts to the extreme act of killing his own dog rather than seeing him snatched away by thieves.

~ *Parallel narratives.* There are several narratives that run parallel to the main theme of the old man and his dog. They mainly concern the old man's son, the major character after the father and his dog. He is the one who sells the dog, but soon after, having witnessed the reaction of his father, he realises that he has made a mistake. His story becomes one of catharsis, leading to his beating up and sending to hospital the Chinese dog merchant who had tried to steal the dog after returning him to the father. The son is portrayed as a confused youth, torn between the beauty of the pastoral life which he reckons as genuine and the leisure of modern existence, being prone to drinking.

There is something that unites the old and the young in the family, and that is television, which exercises an irresistible spell on both of them. They sit together for the ritual of watching it, but with little enthusiasm for the Chinese commercials the TV blasts out without mercy, an example of the vacuity of the new lifestyle that Pema Tseten does not neglect to turn his camera on.

Another parallel theme is the father's obsessive concern that his son, whom he does not hesitate to brand as useless on every possible occasion, does not yet have a child from his wife. For all the father's being outraged that he does not care for the continuation of the family, a typical concern of Tibetan collective psyche, the son, being modern, does not feel any compulsion to beget one. Eventually, the father obliges the son to go to hospital and have a medical checkup, which the son feels shameful to have. He obliges his wife to undertake it and comes to know that it is he who is sterile. His pride is hurt, torn between an old-style ego, distressed at a failure that a man should never have to admit to, and the proclivity to avoid responsibility in life. The theme strikes one as a bit forced within the account and is treated rather superficially, as just another contradiction between traditional and modern life.

~ *The movie is a case of cultural euthanasia.* Faced with the middlemen's perpetual attempts at stealing his animal or buying him out that are upsetting his own way of life, which will oblige the animal to live in

conditions it is not fit for, the old man is left with only one rational choice, killing his dog of thirteen years. The audience gasped in shock and horror in the movie hall during the projection of *Old Dog* at a Tibetan film festival when the old man suddenly strangles the dog with his chain. I myself was not taken by surprise (I later found out I was not the only one in the room). I had expected something similar to happen. For some time before the climax I was mumbling to myself that the way out of the impasse for the old man had to be drastic—dramatic perhaps—if he were to avoid the continuous risk of losing his companion to others. He decided to lose it to himself, and to let no one else decide in his place that he had to lose it.

~ *The moral of the story is that one should "act like a karma yogin".* Once cornered in a situation he does not like and cannot escape, the old man resorts to keeping destiny in his own hands rather than letting it slip out of his control.

~ *It's a story of renunciation.* The old man chooses renunciation as a way to free himself from the shackles of a world he does not belong to. It's a message that sacrificing something one cares for (such as a companion of thirteen years) is a way to move on, and this is what he does after killing his dog. He crosses an empty field into the future—the unknown—with the confidence that he is still himself, and strong in his conviction that he has not sold out to values that are not his own. His world is in tatters but, despite all that has been going wrong, his own world is still intact deep inside him.

~ *In many ways, the Chinese arrogate decisions to themselves* without leaving any leeway to the Tibetans. Self-immolation and the strangulation of the dog are typical of the few remaining acts Tibetans still have at their command to decide upon themselves. The many cases of self-immolation leave the Chinese unprepared to deal with despite their might; the death of the dog leaves audiences unprepared. Once again Tibetans prove able at least to unsettle the policies of the Chinese and the imagination of audiences around the world. I still wonder whether anyone can explain the Tibetan psyche, which itself is guarded by the ghost of a mastiff.

~ *The film ends on a positive note.* A renunciation leads to a new beginning. It's not the son but the old

man who walks on across an empty field at the end of the movie after killing his dog. His journey in life is not over.

~ *The future is assigned to the old man rather than his son.* This is another message; it states that the Tibetan past is the key to its future.

~ *Tibet is not for sale.* Unlike what is happening in most countries in this age of widespread and rampant pursuit of material gain, including in the Third World, Buddhist ethics being deeply rooted among most people of Tibet, especially—I would dare to say—among the commoners, the craving for money and a wealthy lifestyle is not a priority. Money—in particular, Chinese money to which Tibetans are perforce exposed—cannot buy the Tibetan soul. *Old Dog* shows that while there are Tibetans in sufficient numbers who are lured by money and easy-earned profit, even implying that this could be what the future holds, it also shows us that those who treasure the values proper to the people of the plateau and their belief system are walking in the opposite direction. They are on a path on which money is not everything; indeed other values come way ahead of it. Economics versus ethics is one more form the battle of spirits takes on the plateau. It can be once again old versus new, but with a difference. The rather detached attitude of commoners in Tibetan society may also rest on a vision that has brought the Chinese eradication of feudalism in Tibet, where the high ranks in the monastic hierarchy had, throughout the century, shown a good amount of attachment to a prosperous and comfortable life. The commoners, who historically had none of that, seem to me to be no less spiritual than a good number of spiritual masters. That the Chinese cannot buy the Tibetan soul with their renminbi spells hope for the future. Improved living conditions (“panem et circenses”), although appealing to almost everyone, are no guarantee that the Chinese can win over a populace who confronts them with utter defiance. I wonder how effective are the rewards promised by the Chinese to anyone who provides information on planned self-immolation. Chinese are gaining no ground with such methods.

~ *It's a story told by means of animals as well.* The director seems to have a fair idea of animal husbandry. The brief scene of the isolated sheep that has strayed away from the herd and is seen struggling

to reunite with the others beyond a fence is a vivid display of ovine psychology. Indeed fences have been made to divide the land into the plots for the nomads. The fence and sheep are symbols of the divisive land allocation policy adopted by the Chinese. In bygone days nomadic land was not divided up, and never fenced off, and this new practice has increasingly spawned land disputes among Tibetans. Litigiousness hardly serves the purpose of Tibetan identity and does not bode well for the struggle to achieve a better—i.e. independent—future.

The episode is also a symbol of the Tibetan struggle against its imposed isolation, a metaphor of the ideological, economic and humanitarian barriers the Chinese have been building around the plateau. The sheep, isolated from the rest of the herd by the fence, but striving hard to rejoin it by trying every possible passage through the wire mesh and eventually succeeds in finding a hole big enough to go through, is a parable of Tibetan resilience that will be eventually rewarded with freedom.

~ *The stillness of time.* I have heard complaints that the pace of the movie is slow. Those who say so have probably not experienced the way time flows on the Tibetan plateau, away from the towns that have been transformed into the monstrosities of Chinese steel and mirror. The sandy plains and the hills lit by the sun seem timeless. Life flows with a rhythm of its own, and everyone and everything—men, animals, and even the fierce winds—appear to submit to it. The slowness in the alternation from days to nights is tangibly impressed upon the villages, which have retained very little Tibetanness except for a mockery of traditional architecture. Time there, too, flows slowly, like the mythical water courses of Indo-Tibetan tradition, and unlike the rivers that cross the plateau, making their way turbulently through deserts, rocky terrain and grasslands.

~ *The horror of the Chinese insertion into the Tibetan landscape.* The Chinese have reduced all villages in Tibet to ugly anonymities. The Amdo village that serves as the scene of several sequences of *Old Dog* has not escaped this ubiquitous and insensitive fate. It could be any village anywhere in Eastern Tibet. The houses are sinister representatives of a mockery of the old Tibetan architectural tradition. A dusty snooker table stands crippled in the middle of the single road through the village. Small dismal Chinese-

style shops packed with cheap basic goods are being run by absent people sitting in them—or outside—with expressionless faces. Everywhere there is mud, spilled machine oil, and noisy, pollutant tractors puffing along the way. The poverty is only heightened by the brutality of the local conditions, an environment of degradation. Pema Tseten sends this other message: the hopelessness of the myriad villages of Tibet and their lost identity and personality. This desolation documents well the Chinese insertion into the Tibetan landscape. In one sense what Pema Tseten shows is meaningful. It points up the alienness and absurdity of this occupation. The ecological damage is massive even on the micro scale, to match the damage created by the great Chinese enterprises, whether through mining or deforestation. Even the weather is gloomy in Pema Tseten's village, but the sun shines on the pastures where the old man's sheep graze.

~ *The absence of a trace of religion.* Liberating. In the movie religion does not exclusively represent and guarantee the spontaneous unfolding of Tibetan culture. Other aspects of Tibetan culture are no less indispensable for the survival of its civilisation. Despite the idea common in occupied Tibet that religion is the lever that will heave freedom, local cultures and traditions also nurture freedom and well-being, insofar as they oppose the oppression of modernity and arrogance.

~ *The dogs in the movie.* The mastiffs I have seen in Tibet are much wilder than the dogs of the movie. Forget the old dog; even the others look like mascots scampering along on a leash and keeping pace with the battered motorbikes that the actors ride in the movie. The mastiffs I have seen fly like arrows across the plains where nomads pitch their black tents.

~ *Politics sometimes jeopardises creativity.* Nothing against politics—there is much need for it—but the ideological deadlock in the diaspora is so prominent that it has had a sclerotic effect on everything, including Tibetan creativity. In its apparently non-political outlook, a movie from Tibet like *Old Dog* is subtly and powerfully political. Besides showing the horrors of the Chinese occupation in daily life, it slips in a stark political message, and does it in a way that is poignantly poetical. Paradoxically, a movie director is freer in occupied Tibet, if only he is able to use his creativity, than in exile, where there is an unwritten

code requiring adherence to received opinion concerning religion, politics or social realities.

~ *It's a parable of the arrogance and stupidity of a world emptied of its values:* the fancy for Tibetan mastiffs that has recently been spreading among affluent urban Chinese is undermining with its greed and opportunism a world established on deep and archaic customs.

~ *Khyi rgan is humanistic cinema.* It breathes new life into a Tibetan cinema still in its infancy, for it does not want to show or represent something merely entertaining to the audience, but plunges straight into the depths of the Tibetan psyche and transmits to the viewer a sense of anguish that is individual and, for this reason, dramatically collective.

The movie is humanistic in that it documents and offers a description of how changes in culture affect people. It is a movie about change. Change can obviously be either positive or negative. When it comes to Tibet, recent changes have typically been negative, with people's existences undergoing upheaval through the repression that the Chinese exercise upon every aspect of the traditional way of life. Change is not for the better for the great majority of people in Tibet. The old customs that have forged Tibet into its uniqueness are what the Chinese have been most intent on wiping out. Change is the policy of the occupants. The Tibetans who buy or steal mastiffs are portrayed in the movie as persons motivated by personal financial gain. The movie does not dig further into what may have led them to this new lucrative trade, but their motivation is sheer profit. Profit-seeking is portrayed by Pema Tseten with a cool eye, without any need to pass judgment one way or the other in the face of its own most forceful self-indictment, whereas he follows the old man's struggle to save what is dear to him with obvious empathy.

~ *It's contemporary,* for the movie is built around a theme that is nothing if not a new craze spreading out over the plateau; a craze that, once again, has nothing to do with spontaneous cultural expressions. Mastiffs are not pet dogs.

~ *In several cases the movie shows Tibetans living a life of cynicism.* Life is accepted by a certain number of locals for what it has become and for what the Chinese have to offer them. There is a perceived dichotomy between the people hanging around in the

village and those in nomadic settlements, but life flows in its equally repetitive daily round in the village and on the nomadic pastures with a stillness that the Chinese occupation has not overturned. This theme is the subtle link, the meeting point, between past and modernity in the huge expanse of the plateau outside the major inhabited centres.

The movie does not say whether the few people shown in the village, either playing endless snooker games or sitting in small shops packed with goods of Chinese origin, are ex-nomads obliged to live a village life by the economic conditions created by the foreign occupants. They are depicted as living an indolent life, while the author sees the nomads' life as full and simple, but ultimately rewarding. The urbanized nomads may not have had to face the hideous destiny of those obliged to move into the compounds built by the Chinese, which resemble prison camps more than spontaneous settlements. Even in Pema Tseden's village people move around like puppets in search of a stage.

~ *In its powerfully striking simplicity, the movie sends out a bold message to the Chinese.* The movie's message is much bolder than most overtly politically-oriented documentaries dealing with Tibetan affairs I know of. The subtlety with which the message is conveyed and the fact that the screenplay apparently deals with a subject that is not blatantly political may have contributed to its being screened—however moderately—outside China in movie festivals around the world without too much hindrance. But I wonder whether everything that is shown and told in the movie has gone down well with the authorities charged with keeping an eye on what messages works of art are conveying. And whether anything has been removed. The movie has seemingly suffered no censorship. Is this a sign of a relaxation of Chinese ideological inflexibility, which would be good news indeed, or is it critical blindness?

~ *The message the movie sends out to the Chinese* is that integration has been next to nil after more than half a century of their presence in Tibet and that their inflexibility creates conditions that ordinary Tibetans find difficult to stomach. The old man walking into the unknown at the end is a symbol of things to come. It suggests that the future of Tibet is undecipherable, and that for all the paths traced out for them by the Chinese the Tibetans will keep on beating out paths of

their own, relying on an inner strength that their world infuses into them despite persecution.

~ *The movie should be an eye-opener for the Chinese.* It somewhat offers solutions without hinting at what form they might take, not even slightly. It tells that things have not worked in the way sanctioned by the occupiers up till now. It quietly suggests that the time has come for a change to the changes in the way of life brought about in successive waves by the Chinese. But the Chinese may not listen: there is no deaf man so deaf as a man who does not want to hear.

Tibetan activist writer released after four years in prison

(Contd. from page 1)

TCHRD believes that the activist writer was punished for his peaceful resistance to destructive Chinese policies. His prison sentence represents yet another attempt at silencing individual Tibetans who speak truth to power and demand accountability from the Chinese government over its policy failure in Tibet.

Kelsang Tsultrim, 34, was released on 3 October 2014 after completing his sentence from Da Sha Ping (大砂坪) Prison located in Lanzhou (capital of Gansu Province), reported the *Tibet Times*, an India-based Tibetan language newspaper.

The activist writer was incarcerated for recording his testimony on a video CD and then distributing 2500 copies of the VCD among Tibetans living in Tibetan areas in Gansu, Sichuan and Qinghai provinces.

The hour-long video testimony entitled "Lack of Freedom in Tibet" gave an account of Tibetan history since the flight of the Dalai Lama into exile, lack of basic human rights in Tibet, and the struggle, hope and aspiration of Tibetan people for freedom. In the video, Kelsang Tsultrim condemns, among others, displacement of Tibetan nomads, rampant mining, environmental destruction, economic marginalization and social exclusion of the Tibetan people. "So many Tibetans have sacrificed their lives to protest Chinese rule over the past year, including myself here today, because we want equal rights and freedom. We will never give up our fight for freedom and truth until Chinese policies change regarding the implementation of the Constitution," he concluded in the video.

Kelsang Tsultrim was arrested for the first time on the night of 27 July 2007 in Dzoerge (Ch: Ru'ergai) County in Ngaba (Ch: Aba) Tibetan Autonomous Prefecture, Sichuan Province. He had been charged of "committing political error" but was released.

Three years later on 13 December 2010, he was arrested again. This time he was detained incommunicado for a year at a PSB detention center in Tsoe (Ch: Hezuo) city in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture (TAP), Gansu Province. His family came to know about his arrest on 30 December 2011, when Public Security Bureau officers from Kanlho TAP informed his father that he had been sentenced to four years in prison for "colluding with foreign separatist forces to split the Chinese nation."

Kelsang Tsultrim is a native of Gyitsang Mang Wanglung Village, Sangchu (Ch: Xiahe) County located in Kanlho TAP. He was born in 1980 to father Samphel and mother Kyi Ri. He attended a local school learning Tibetan and Chinese languages until he was nine. At the age of 13, he joined the local Gaden Chokhorling Monastery, where he studied Tibetan literature and Buddhist philosophy. In 2005, he joined another Buddhist institute in Sangchu County from where he graduated four years later in 2009.

TCHRD urges the Chinese authorities to ensure that Kelsang Tsultrim gets prompt medical attention for any health complication he may have developed during his incarceration. The Chinese government must should ensure that he gets to lead a normal life without frequent questioning and harassment from local authorities, and that his dignity and rights are respected.

Kelsang Tsulrim's arrest, torture and imprisonment are in grave violation of the fundamental rights and freedoms enshrined in the international human rights law, and the Chinese Constitution, which protects and guarantee basic right to free expression and peaceful dissent. Article 35 of the Chinese constitution provides the right to "freedom of speech, of the press, of assembly, of association, of procession and of demonstration."

In his video appeal, Kelsang Tsutrim had called on the Chinese authorities to honour their own words of upholding and respecting the rule of law, the constitution and the rights of the Tibetan people:

"We do not hate the Chinese, but we respect truth and

justice. We were protesting against Chinese rule because the local authorities are not acting according to China's Constitution and autonomy laws. The Premier of the People's Republic of China said that China respects truth and justice. But Tibetans don't have equal religious, political, and economic right"s.

Tibetan businessman detained incommunicado after staging lone protest in Kardze

(Contd. from page 1)

Passang Wangchuk was holding a white banner, emblazoned with slogans demanding human rights, freedom and the return of the Dalai Lama to Tibet. "He shouted slogans for the long life of His Holiness the Dalai Lama and religious freedom in Tibet, while showing his banner to the assembled crowd. After raising these slogans for about ten minutes, he was arrested by the police," said the source. Police took him to a detention center in Kardze County. His whereabouts and condition remain unknown at the moment.

"He is a great patriot and deeply cares about his people. He engages in charity work. Although he is doing well as a businessman, he always bemoaned the lack of freedom in Tibet. He didn't shy away from expressing this truth," added the source.

Passang Wangchuk is not the only one from his family to have protested against the Chinese government. His older sister, a nun named Poewang, served two years and six months in prison for her participation in the 2008 Tibet uprising. Although she has been released, she suffers from physical disabilities due to the torture she suffered in prison.

Passang Wangchuk was born at Buchu Yarkhab village in Serchu Township in Kardze County, in the Tibetan province of Kham, in 1977 to father Chowang Gyatso and mother Ringa. He has a wife called Sonam, two daughters and a son.

Two Tibetan men released after serving prison for 2008 protests

Friday, 24 October 2014

Two Tibetan men, Woeden and Lobsang Gyatso, were released after serving prison for their participation in 2008 uprising in Ngaba (Ch: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan Province, according to information received by Tibetan Centre for Human Rights and Democracy (TCHRD).

In March 2008, a series of protests rocked many parts of the Tibetan plateau with a large chunk of protests concentrated in Ngaba area. Among them was A'khyam Township located in the lower part of Ngaba County (Tib: Ngamey), where local Tibetans staged a major protest on 22 March 2008.

Woeden and Lobsang Gyatso, both of whom belonged to A'khyam Township, took part in the protest and were detained the same day by local police. Both men were sentenced on 24 June 2008 by the Intermediate People's Court in Barkham, capital of Ngaba Prefecture, and imprisoned at Mianyang Prison, located in Wujia Township in Mianyang Prefecture near Chengdu.

According to the source, the court sentenced Woeden, who was also accused of being the "ringleader" of the protest, to nine years on the charge of "looting/robbery". He was 19 at the time of his arrest. He was released less than three years before the expiration of his sentence. Woeden's prison release document states that his sentence was reduced by 2 years and 10 months because he exhibited "good behaviour" during his imprisonment.

As in many of the politically-motivated cases in Tibet, Woeden's 'looting/robbery' charge should be viewed with its full propagandistic context. The Chinese government has used its vast propaganda network to characterise Tibetan protests as violent and unruly by labelling it with the catch-all phrase of 'beating, smashing, looting and burning'. This phrase was first used by the Chinese authorities during the demonstrations in Lhasa in 1989.

Lobsang Gyatso was released on 25 January 2010 after the expiration of his prison term. He was sentenced to Re-education Through Labour (Ch: Laojiao) at Mianyang Prison. He is now 34 years old and lives with his parents, Dhargye and Donbey, and his younger sister Lhamo Tso.

Both Lobsang Gyatso and Woeden hail from Camp No. 2 Village of A'khyam Township, located in Lower Ngaba (Ngamey) area in Ngaba County. Woeden was born in 1988 to father Gongho and mother Desal Kyi. He is the fifth youngest among his seven siblings.

The source told TCHRD that upon his release, Woeden was welcomed with full hero's honour by local Tibetans in A'khyam area. Local Tibetans burned incense, garlanded Woeden with khatas -ceremonial scarves- and threw lungta (paper prayer flags) in the air.

With this latest information, it has now become possible to fill some details on the aftermath of the major protest in A'khyam area since information reported earlier by exile Tibetan sources had been unclear and scattered. According to a report released by Tibetan Parliament in-exile in early 2012, many Tibetans were arrested in A'khyam where in March 2008 a strong protest demonstration erupted. The report named three Tibetan men - Pelgye, Phagpa and Woeden- who were sentenced to 13, 12 and nine years respectively, in addition to seven other unidentified Tibetans who were given 2 year jail term each.

Tibetan monk sentenced to 12 years for 'inciting separatism'

Wednesday, 29 October 2014

A senior Tibetan monk who was the chief chant master/presiding priest (Tib: umze) at his monastery has been given 12 years sentence in Sog (Ch: Suo) County in Nagchu (Ch: Naqu) Prefecture, Tibet Autonomous Region.

Tsangyang Gyatso, the former umze of Drilda Monastery, located at Trido Township in Sog County, was sentenced early this month on charges that he "contacted outsiders" and "incited other monks to protest against the Chinese government", according to information received by Tibetan Centre for Human Rights and Democracy (TCHRD).

"We learned today [27 October] from our source that it's been 26 days since Tsangyang Gyatso was sentenced, a source with contacts in Tibet told TCHRD. "Fifteen days after the sentencing, both Tsangyang Gyatso's family and monastery received a letter from the authorities informing them about the sentencing."

The source further said that the letter barred family and friends from visiting Tsangyang Gyatso in prison for the first three months. For the visits to happen after three months, his family and relatives have to produce permanent residential ID cards (Tib: Yulmi Thobthang Lagkyer; Ch: Shen Feng Teng), in addition to guarantee letters from Trido Township and Sog County government offices. Tsangyang Gyatso is being held at Chushur Prison located in the outskirts of Lhasa city.

TCHRD earlier reported on the detention of Tsangyang Gyatso, who was detained on the night of

17 March 2014 along with three other monks – Tsewang, Atse and Gyaltsen – whose status and whereabouts remain unknown.

The situation at Drilda Monastery has been tense since a monk named Lobsang Palden committed suicide by hanging on 15 Nov 2010 after the Chinese authorities expelled him from the monastery for having visited India on a pilgrimage in 2007, according to the Tibet Express newspaper.

Since March this year, an unknown number of monks and lay persons in Trido Township has been arbitrarily detained in renewed crackdown on Drilda Monastery.

To



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Religious Repression in Tibet (2012) • Into Thin Air (2012) • Democracy in Exile (2012) • The Plan That Never Was (2012) • Annual Report: Human Rights Situation in Tibet (1996-2012) • Prisoners of Tibet, Railway and China's Development Strategy in Tibet: A tale of Two Economies, • TCHRD 1996-2006: A decade of Human Rights Research • International Bill of Human Rights (2005) • Death Penalty in China (2005) • Kuxing: Torture in Tibet (2005) • State of education in Tibet: A human rights perspective (2004) • Strike Hard Campaign: China's crackdown on political dissidence (2004) • Dispossessed: Land and Housing Rights in Tibet (2002) • Destruction of Serthar Institute: A Special Report (2002) • Impoverishing Tibetans: China's flawed economic policy (2000) • Racial Discrimination in Tibet (2000) • Torture and Ill-Treatment in Tibet (2000) • Tales of Terror: Torture in Tibet (1999) • Briefing paper for travelers to Tibet (1999) • A Guide to Democracy (1999) • A Guide to Human Rights (1999) • Human Rights: An Education Booklet (1998) • Fearless Voices: Accounts of Tibetan Former Political Prisoners (1998) • Democracy: An Education Booklet (1998) • Convention on the Rights of the Child (Tibetan Translation) (1998) • Closing the Doors: Religious Repression in Tibet (1998) • Behind Bars: Prison Conditions in Tibet (1998) • The Next Generation: The State of Education in Tibet Today (1997)

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Become a member and

- You will get a TCHRD Membership kit (cloth bag, badges and stickers)
- You will receive our Bi-Weekly Human Rights Newsletter
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- You will receive a membership card

Annual membership fee:

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You may email us at office@tchrd.org for further information. Please do not forget to write 'Membership Request' in your email subject line.



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Tibetan Centre for Human Rights & Democracy is a registered non-governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

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Two young monks sentenced to prison for staging peaceful protests in Tibet

Wednesday, 12 November 2014

Two young Tibetan monks from Kirti Monastery were convicted and sentenced by the Intermediate People's Court in Barkham (Ch: Ma'erkang) in Ngaba (Ch: Aba) Tibetan Autonomous Prefecture, Sichuan Province, for "protesting the Chinese nation". Both monks had independently staged solo protests.

Lobsang Tenpa is 19 years old and was sentenced to two years in prison. On 26 April 2014, he walked alone down the main road in Ngaba County town with a handmade Tibetan flag. He shouted slogans calling for freedom in Tibet and the return of the Dalai Lama to Tibet. Lobsang Tenpa was sentenced on 7 November 2014. In the months between his arrest and his conviction, Lobsang Tenpa was beaten and tortured. His parents were allowed to observe his trial but were prevented from hiring a defense lawyer. It is unknown where Lobsang Tenpa will serve his prison sentence.

(Contd. on page 5)

Tibetan activist-writer challenges China's 'rule of law' rhetoric in new book

Wednesday, 12 November 2014

The Tibetan Centre for Human Rights and Democracy (TCHRD) has recently obtained a book written by Lhaden, a Tibetan writer and activist living inside Tibet. This latest book, titled 'Resistance Through Cooperation With Law' (Tib: *Tungol Trimlug*) is Lhaden's second, published and now being translated into English by TCHRD.

(Contd. on page 6)

TCHRD and PEN Tibetan honor imprisoned Tibetan writers: Event graced by Kirti Rinpoche and Chang Ping

Monday, 24 November 2014

On 15 November 2014, the Tibetan Centre for Human Rights and Democracy (TCHRD) and Tibetan Writers Abroad PEN centre (Tibetan PEN) organized an event to highlight the fate of Tibetan writers imprisoned by Chinese authorities on PEN International's Day of the Imprisoned Writer.

15 November 2014 is the 33rd anniversary of the PEN International's Day of the Imprisoned Writer. The 150 PEN Writers Associations throughout the world commemorate the day by organizing events, including seminars, to highlight the fate of imprisoned writers. PEN Writers Associations will officially send letters to the presidents and embassies of these countries, appealing for the immediate release of the imprisoned writers. Organized by TCHRD and Tibetan PEN on 15 November 2014 at Peace Hall of Kirti Monastery in Dharamsala, India, the event saw the release of two publications by TCHRD. The first, a collection of essays by imprisoned Tibetan writers inside Tibet in Chinese translation titled "Who are the Real Splittists?" and the second, a report on China's forced resettlement of Tibetan nomads. The goal of the first book is to circumvent Chinese censorship and allow Tibetan writers to speak directly to the Chinese-speaking public. Among the Chinese speaking public, information regarding Tibet and Tibetans are distorted by the Chinese government's censorship policy, especially since the 2008 Tibetan uprising. TCHRD believes that the best way to counter this misconception is by giving the Chinese-speaking public an opportunity to hear directly from Tibetan writers. The book is also a tribute to the courage and sacrifice of the Tibetan writers who have suffered torture, beatings and lengthy prison terms for exercising their basic right to expression. The second book, a special report in English on the Internally Displaced Persons in Tibet, is aimed at highlighting China's forced relocation and resettlement of Tibetan nomads and farmers. Since 2013, almost two million Tibetans, predominantly nomads, have been displaced from their ancestral lands to make way for Chinese 'development' in Tibet. Resettled in concrete houses in urban areas, displaced Tibetans suffer from innumerable problems such as the loss of their traditional economic livelihood and cultural dislocation.

The speakers at the event discussed critical human rights issues faced by Tibetans inside Tibet, including the lack of freedom of expression and the series of important resolutions passed on imprisoned Tibetan writers by the PEN International. To express support and solidarity with imprisoned Tibetan writers, the PEN Tibetan released two books, Labrang Jigme Gyatso (aka Jigme Guri) "Diaries of Hardship and Struggle" and Jado Rinchen Sangpo's "The Power of Justice" in Tibetan language. In the first book, Jigme Guri sheds light on the current situation of Tibet, based on his personal diaries and interviews with journalists, but the book was banned from publication in Tibet for having "negative political content." He was recently sentenced after years of incommunicado detention to five years in prison. Jado Rinchen is suffering

from severe physical and mental disability after he was brutally beaten and tortured in prison. He was arrested and imprisoned for writing a book that documented the real situation of Tibet under the Chinese rule. The Chinese police seized most of his compositions, but the remaining few that survived, including his important work "The Unforgettable Red Fire" could not be printed and distributed inside Tibet. The book released at the event under revised title, "The Power of Justice".

His Eminence Kirti Rinpoche was the chief guest at the event. He spoke on His Eminence Kirti Rinpoche talks about the importance of Tibetan language and literature in reflecting the reality of the situation in Tibet, adding that the Tibetans hold no grudges against the Chinese people but that they are against the 'you die, I live' Chinese policy which seeks to annihilate the existence of Tibetan culture and language.

Noted Chinese writer, journalist and columnist Chang Ping was the special guest. Chang Ping is a prominent journalist in China before his exile in Germany in 2011. He is the former news director of *Southern Weekend*, and former deputy editor of *Southern Metropolis Weekly*, based in Guangzhou. Chang had dared to go where many fear to tread, such as writing about politically sensitive topics including human rights, freedom and democracy. In 2011, Chang was barred from visiting and working for *iSun Affairs* in Hong Kong. In 2008, a year in which he was expelled from his newspaper job at Southern Metropolis Weekly, Chang wrote a column on Tibet headlined "Tibet: Nationalist Sentiment and the Truth" which sought to question the official Chinese narrative on the March incident in Lhasa.

Chang presented a prepared speech titled "How Many Words Have Been Spoken?" In an eloquent and passionate speech, Chang called the event a way to "amplify the voices of 'those who have spoken'." TCHRD presents here a bilingual presentation of Chang Ping's Speech, "How Many Words Have Been Spoken?" at the Day of the Imprisoned Writers event organized by TCHRD and Tibetan PEN.

有多少话被说出来

How Many Words Have Been Spoken?

~ Chang Ping

尊敬的会议主办者、尊敬的藏人作家、尊敬的各位来宾，大家好☺

Greetings to our gracious hosts and to the Tibetan writers and guests in attendance!

受邀见证一本藏人作家的汉语译文著作的出版，我感到非常荣幸。它把我带回到二十多年前的岁月。那时我是一个迷恋文学和语言哲学的大学生。那时中国的大学生大多热爱文学和哲学。那时中国热心时事的成年人大多在从事写作。街边一片梧桐树叶随风坠落，会从三个诗人头上飘过，而且每个人会为这片树叶写三首诗☺

It is my honor to be invited to this book launch for an anthology of Tibetan writers that has been translated into Chinese. This volume transports me back to my youthful days, over 20 years ago. I was a university student deeply immersed in the world of literature and linguistic philosophy. In those days, the majority of Chinese university students were passionate about literature and philosophy. A great number of people were engaged in the art of writing. There's a joke: When the wind blows on the roadside sycamore tree, any falling leaf would be carried over the heads of at least three poets walking by and each poet would go on to compose a different poem for the leaf.

这不只是嘲笑诗人太多的笑话。那时中国社会正在酝酿一场巨大的变革，文学被历史选中成为主要的载体。“文革”时期的地下诗歌，“文革”之后的伤痕文学、寻根文学、报告文学、现代小说、后现代诗潮，像一波又一波滚烫的岩浆，炙烤着一个从僵冷中复苏的社会。文学被选择，不仅因为直接谈论政治改革仍然属于禁区，而且受西方文学、诗学、语言学和哲学理论的后发。很多中国人意识到语言革命的必要性。

This is not just a joke about there being too many poets in the streets. It actually reflects the social revolution that was brewing in China and the role of literature as its primary catalyst. A tidal wave of radical literary styles flooded our minds, including the underground poetry of the Cultural Revolution, the Scar literature movement (shanghen), the Root-seeking movement (xungen), first-hand reportage, modernist fiction, and postmodern poetry. Like waves of hot lava melting away layers of ice, these literary movements brought Chinese society out of cold storage and back to life. Literature was the chosen outlet of expression because the overt discussion of politics was still banned. With the end of the Cultural Revolution, people were also exposed to the literature and critical theories of the West. Inspired by the influx of new knowledge, many Chinese people recognized the urgent need for a revitalization of language itself.

思想的死亡，从语言的枷锁开始，也以语言的僵化结束。1942年5月，毛泽东发表了著名的《在延安文艺座谈会上的讲话》。从那以后，中共政权对文学艺术进行更加直接的干扰和管制。反右期间，用“洗澡”、“脱裤子”等粗鄙言语对知识分子进行羞辱，强迫他们进行灵魂的自我改造。文革期间，中国的文学艺术只剩下八个样板戏。唯一具有生气的语言就是毛主席语录。仿佛一个醉汉站在八亿不敢动弹的人头上狂欢。

The death of intellectual life in China began and ended with language control. In May 1942, Chairman Mao Zedong gave his famous speech at the Yan'an Forum on Literature and Art, which launched the Chinese Communist Party's direct control over the production of art and literature. During the Anti-Rightist Campaign (1957-59), the party humiliated writers and intellectuals with crudely worded slogans such as "Take a bath!" or

"Take off your pants!" The goal was to shame people into changing their thinking. By the time of the Cultural Revolution (1966-76), China's literary scene had been reduced to just eight "model theater" scripts that were sanctioned for production. Sadly, the only work with any glimmer of vitality was "Quotations from Chairman Mao Zedong." The scenario calls to mind the image of a mad drunkard rejoicing in triumph while standing on the heads of 800 million people too afraid to move.

作为对于文革期间语言简单枯燥的反叛，朦胧诗以意向丰富的语言表达开启了以文学质疑政治的新时代。诗歌发展到八十年代中期，全中国流派众多，“非非主义”、“他们”派、“撒娇”派……他们的一个共同特点是，试图从语言本体上进行表达的革命。他们含混不清地，喊出了很多寻找、回归、抽离、背叛语言的口号，也进行了各种维度的语言实验。这场实验生产了很多无病呻吟的文字垃圾，但是它对于语言表达与内在生命关系的探索，仍然值得肯定。

In an open revolt against the simplified and desiccated language of the Cultural Revolution, the "Misty poetry movement" (menglong shi) used colorful and emotive language to usher in a new era of political critique in literature. By the mid-1980s, Chinese poetry had spawned a range of countercultural movements across the nation, including the "No-no movement," (feifei zhuyi), the "Them school" (tamen pai), and the "Cute school" (sajiao pai). What unified these diverse strands was their common effort to revolutionize the expressive power of language. There was no shared message, but rather an eclectic mix of ideas and agendas that encompassed a collective soul-searching, a recovery of traditional ideals, and a spirit of rebellion. They experimented with language at all different levels and coined new concepts and slogans. The results that emerged were often incoherent, overly sentimental, or just plain literary garbage. Yet as a whole, these movements injected the Chinese language with new expressive abilities that reflected an exploration of the inner psyche. Thus they are worthy of recognition.

就在这个时候，我读到了很多藏族诗人的作品，受到极大的震动。这些作品有发表在《诗刊》、《西藏文学》等出版刊物上的，也有发表油印的地下刊物上的。有些是用汉语写作的，有些是从藏语翻译过来的。我惊喜地发现，汉族诗人们痛苦挣扎地想要摆脱的各种语言桎梏，藏族诗人那里根本就没有。1949年以后的中国政治对藏族作家当然也有污染，但是也许因为言语的陌生和隔离，也许因为高原的坚硬的风可以吹尽尘埃，高原赤裸的阳光可以杀死病菌，相对与汉族诗人的纠缠，藏族诗人的作品干净、灵性、开阔和深邃。对于我们习以为常、一晃而过的词语，藏族诗人们仿佛会暂停下来，庄严地呈现。如同我昨天深夜经过漫漫长途来到达拉萨时，看到满天明亮的繁星。

It was at this very moment that I began reading Tibetan poetry. I was stunned by what I discovered. These works were being published in major journals such as Poetry or

The Literature of Tibet, as well as underground publications that skirted the censors. Some Tibetan writers were writing in Chinese while others had their works translated into Chinese. I was struck by the realization that Tibetan writers did not share the same desperate struggle as Chinese writers trying to break free from a dead and shackled Chinese language. Of course, the post-1949 state policies had a detrimental impact on Tibetan writers. Yet Tibetan writers lived at a certain distance from the Chinese language. They also lived on the high altitude grasslands, with powerful winds and fresh sunlight that could heal the body and cleanse the environment. Compared to the convoluted works of the Chinese writers, Tibetan poets were composing verses that were full of clarity, openness, spirituality, and profundity. These works drew attention to the words and phrases that we normally take for granted in daily life, the ones that pass us by in a flash without us noticing their simple beauty or power. It is like the epiphany I experienced last night when I was walking along the path to Dharamsala and suddenly noticed the sky above me, full of magnificent twinkling stars.

毫无疑问，藏族作家对于世界文学、包括汉语言文学的发展，作出了巨大的贡献。当时西藏题材在汉语写作中是一种时尚，但是大多作品神秘化和他者化，触及藏人真实生活和文化的作品并不多见。如果那场语言革命能继续下去，也许更多藏族作家的作品可以让更多中国人看见。

There's no doubt that Tibetan writers have made a major contribution to world literature, including the development of Chinese literature. At the time, it was a fad among Chinese writers to take up Tibetan themes. Yet the vast majority of these works were exoticized misrepresentations of the cultural other. One would rarely see writings that offered a realistic depiction of Tibetan life or culture. If the era of experimental writing had continued longer, we might have seen more Tibetan writers sharing their stories with a Chinese audience.

一场大悲剧让这些以文学为载体的社会革命嘎然而止。那就是1989年的六四天安门屠杀。在这场屠杀之前，是很多汉人根本没有留意到的对藏人抗议者的屠杀。那一年的鲜血一直流到现在。那一年的冤魂至今仍在哭泣。那一年种下的恶树，今天已经开花结果。

Unfortunately, a devastating tragedy brought all this literary experimentation and social transformation to an abrupt end - the 1989 Tiananmen massacre. Many Chinese had no idea that a massacre of Tibetan protestors had already taken place before the Tiananmen incident. The blood flows to this day and the cries of the dead are still heard. An evil tree was planted that year and today this tree has come to bear its ugly fruit.

那一年，苏联解体，东欧巨变，冷战成为历史。中国人付出生命的代价，催开了一时令世界无比鲜艳的自由之花。然而，中国民主运动却冷战结束而被世界抛

弃。政治对抗结束了，沟通和对话也许可以创造一个新世界，然而随之带来的却是全球资本的勾结和狂欢。中国政府是资本全球化最大受益者，这使得它有足够的力量来打压和孤立异议人士。

That year, the Soviet Union disintegrated and Eastern Europe was transformed. The Cold War became another chapter of history. The Chinese people had paid with their lives in vain, only to scatter the bright blossoms of freedom they had briefly enjoyed. Ironically, with the end of the Cold War, the Chinese democracy movement was abandoned by the world. As old political conflicts died down, there was an opportunity for greater dialogue and the construction of a new world order. Yet what followed instead was the rampant and frenzied spread of global capitalism. The Chinese state reaped the most profits as the nation embraced global capital; it also provided them with the power they needed to suppress and isolate the dissidents.

中共从苏东事变及其他颜色革命中总结的教训之一，就是要加强言论管制。大批知识精英被迫出走，流亡海外，国内高校的思想讨论淡出课堂，时事沙龙不见踪影，电影电视严格审查。报纸可以放开市场，但是政治报道严防死守。互联网为普通民众带来了发言机会，但是无处不在的长城防火墙和网络阅评员让它成为管制助手。

The Chinese Communist state learned an important lesson from the revolutions in the former Soviet Union as well as other "Color revolutions" around the world. They learned the necessity of controlling free speech. Many intellectuals were forced to leave the country to live in exile. Inside China, intellectual debate was eradicated from the institutions of higher education. Discussion forums dedicated to current events disappeared without a trace. TV shows and movies were heavily censored. Newspapers were allowed on the market, but political reports were strictly forbidden at all costs. The Internet offered some opportunities for ordinary people to voice themselves, yet the omnipresence of the "Great Firewall of China" and Internet censors has turned the web into just another tool of state control.

文学革命烟消云散，曾经才华闪烁的作家开始为市场写作，在出版社的包装下版税滚滚，不亦乐乎。先锋艺术家模仿了西方的政治波谱，还没有在中国扎稳脚跟就被西方艺术资本哄抬，不少人成了千万富翁，作品却只会为资本而重复。那些为了真相和真理而写作的作家，则被投入监牢。

The experimental and revolutionary trends in literature faded away as if they never existed. The most talented writers turned towards the demands of the marketplace. Packaged and branded by the mainstream publishers, they amassed their wealth in royalties. Avant-garde artists adopted the whole spectrum of political stances popular in the West, playing into the desires of Western art collectors and dealers. Before these artists could even

establish a career in China, their works were getting sold for exorbitant sums in the Western art markets. Many of these artists became millionaires and joined the social elite. Yet their works are only valued as high-end commodities. On the other hand, the writers and artists who are still committed to addressing the actual realities of Chinese life are getting thrown behind bars.

中国政府一直试图告诉科学家和作家、艺术家，只要你们不碰政治敏感话题，专心做好科研，画好画，写好小说就可以了，为什么专业成就和西方社会差距那么大呢？他们不明白的是，人的思想和想象力是一个整体。政治上被压制，也就意味着所有方面都不自由。一个花瓣中毒枯萎了，整个花朵都将死去。

The Chinese authorities keep assuring the nation's scientists, writers, and artists that they can do anything they want as long as they don't touch any politically sensitive issues. As long as you put your energy into producing good research, painting good pictures, and writing good books, you will be successful. Yet it is plain for all to see that China lags far behind the Western world in both scientific and creative achievement. Why is this so? China's leaders fail to grasp the holistic nature of human thought and creativity. It is impossible to stifle political debate without stifling all other forms of communication and learning. One poisoned petal will lead to the death of the whole flower.

我在中国大陆长大，目前居住在德国。我也经常被问到在海外进行汉语写作的问题，我总是想到从罗马尼亚移民德国的诺贝尔获奖作家赫塔缪勒（Herta Müller）的一段话：“对于语言是存在的家园等说法，她质问道：‘纳粹对犹太大屠杀之后，保罗策兰（一位用德语写作的犹太诗人）必须要面对自己的母语德语也是自己母亲的刽子手的语言这样的事实’，而又‘有多少伊朗人至今仍会因为一句波斯话被投入监狱，有多少中国人、古巴人、朝鲜人、伊拉克人在自己的母语中无法有片刻在家的感觉’。她引用乔治塞姆朗（Jorge Semprun）的话说：‘家园，不是语言，而是被说出的话’”

I was born and raised in Mainland China but I now live in Germany. I'm often asked about the experience of writing in Chinese while living abroad. I'm always reminded of Herta Müller, the Nobel Prize Laureate who moved to Germany from Romania. When she was asked about the connection of language to a sense of home, she replied, "Paul Celan (an acclaimed Jewish poet who wrote in German) had to face the fact that his mother tongue was the same language spoken by his mother's executioner." She continued, "How many Iranians would be jailed for speaking Persian, and how many Chinese, Cubans, North Koreans and Iraqis speak their own languages yet feel like aliens in their own homelands?" She then quoted the words of Spanish writer Jorge Semprun, "Language itself does not constitute the homeland, but rather the words that are spoken."

在场的很多作家朋友都和我一样，流亡在中国大陆之外用汉语写作、用藏语写作、用维吾尔语写作，用在那一片土地上生长出来的语言写作，烟波江上，乡关何处？那就是我们能说出的话。有多少话被说出来，就有多少家园的感觉。

Many of the writers here today are like me. We live outside Mainland China, but we write in Chinese, Tibetan, and Uighur. We write in the languages of our homelands, where we were raised. Where's our home? It lies in the words that we speak. How many words have been spoken? That shall determine our emotional connection to home.

而那些因为写作而深陷囹圄的作家，他们在监牢里也许没有纸笔和电脑，没有说话的自由。但是，所幸他们曾经说过。他们曾经比别人说得更多，这些多说的话语将伴随着他们的终身，他们永远比别人拥有更多的家园。今天，我们将他们这些“说出的话”广为传播，就会让更多背井离乡者拥有家园。

For those who have been incarcerated for daring to write, they may not have pens, paper, or computers to write with. They have no freedom of speech whatsoever yet they have spoken loudly. They have spoken more than anybody else and their words will follow them for life. They will always be forever closer to home for having told their stories. Today, we will amplify the voices of "those who have spoken." We will distribute their writings near and far and bring a sense of home to all those living in exile.

谢谢大家。

Thank you everyone.

Two young monks sentenced to prison for staging peaceful protests in Tibet

(Contd. from page 1)

Lobsang Tenpa is 19 years old and was sentenced to two years in prison. On 26 April 2014, he walked alone down the main road in Ngaba County town with a handmade Tibetan flag. He shouted slogans calling for freedom in Tibet and the return of the Dalai Lama to Tibet. Lobsang Tenpa was sentenced on 7 November 2014. In the months between his arrest and his conviction, Lobsang Tenpa was beaten and tortured. His parents were allowed to observe his trial but were prevented from hiring a defense lawyer. It is unknown where Lobsang Tenpa will serve his prison sentence.

Lobsang Gyatso is 20 years old and sentenced to three years in prison. On 2 April this year, he had walked down the main road in Ngaba County town and shouted slogans calling for the Dalai Lama's return to Tibet and freedom in Tibet. Lobsang Gyatso managed to escape police attention and returned to Kirti Monastery. On 15 April 2014, 13 days after his solo-protest, the police arrested Lobsang Gyatso from his

monastery. He was taken to an undisclosed location where he was interrogated and tortured. The exact date of Lobsang Gyatso's sentencing is unknown. His family was prohibited from hiring a lawyer to defend Lobsang Gyatso but were invited to observe his trial.

Lobsang Gyatso and Lobsang Tenpa were classmates at Kirti Monastery. Chinese officials have imposed harsh policies at Kirti Monastery, which is the one of the largest monasteries in Amdo Province in eastern Tibet. In 2012, a 600-person education committee imposed a patriotic re-education campaign at Kirti Monastery. During the campaign people were prohibited from entering or leaving the monastery, which the Chinese officials treated to close. On 16 March 2014, Lobsang Palden, a monk from Kirti Monastery, committed a self-immolation protest. In his farewell note, Lobsang Palden called for love and harmony to prevail.

Tibetan activist-writer challenges China's 'rule of law' rhetoric in new book

(Contd. from page 1)

TCHRD presents an excerpt from Lhaden's latest book translated from its original Tibetan version. He writes under the pseudonym, 'Di Lhaden'. In this excerpt, Di Lhaden writes about his motivation for writing the book, expresses his belief that Tibet's non-violent struggle has the potential to achieve genuine peace and reconciliation between the Tibetan people and the Chinese government. Di Lhaden asks the China to acknowledge, rather than violently crush, the legitimate grievances and aspirations of the Tibetan people, which he believes are in accord with the laws and constitution of the People's Republic of China. He believes that Tibet's non-violent struggle is inspired by the teachings of His Holiness the Dalai Lama, Mahatma Gandhi and Martin Luther King Jr.

This book represents one of the many voices of millions of Tibetans inside Tibet who live in a system that penalizes human rights activists as criminals and denies basic human rights and freedoms enshrined in the Chinese domestic law and international human rights law. Read in the context of China's recent rhetoric on rule of law, Lhaden's book presents a formidable challenge to Chinese claims of respecting, protecting and fulfilling human rights according to 'rule of law'.

The Tibetan language version of this book will be published on 10 December 2014, observed globally as International Human Rights Day. In 2015, TCHRD will publish the full English translation of both the books in

hard copy.

Di Lhaden's first book titled 'Tsesok Le Trun Pe Kecha' (Eng: "Words Uttered With Life On Risk") was published by TCHRD in March 2011. The book was released on the third anniversary of 2008 Mass Uprising in Tibet and the 16th session of the United Nations Human Rights Council (UNHRC) in Geneva, Switzerland. It took more than three years for Lhaden to finish his first book in which he wrote, "Putting my life at risk, I offer this book as an appeal and a voice of the oppressed".

Lhaden was born in 1980 at Dida Village in Pema County, Golog "Tibetan Autonomous Prefecture", Qinghai Province. Originally named as Lhaden (popularly called Di Lhaden), he was also known by his ordained name, Thubten Lobsang Lhundup. At 11, he was admitted to his local monastery and four years later joined Serthar Buddhist Institute in Serta County in Kardze "Tibetan Autonomous Prefecture", Sichuan Province. When he was 28, he went to Lhasa to study at Drepung and Sera Monastery; he had to return to his native place shortly after. Lhaden takes a keen interest in writing and has been doing active writing since he was 22 and has won many accolades. Since 2008, he has been visiting various places in Tibet to experience and record the observations for his books.

Since 2008, more than a hundred Tibetan writers, bloggers and cultural figures have been harassed, beaten, detained and arrested over the content of their work by the Chinese authorities in Tibet. There has been an escalating attack on freedom of expression and information in Tibet since the mass uprising. State authorities are using the political unrest in Tibet as justification to further suffocate Tibetans' free speech rights. The authorities routinely exploit vague domestic legal provisions to criminalize the peaceful expression of Tibetan intellectuals as "politically dangerous".

Below is an excerpt from Di Lhaden's forthcoming book:

An Ordinary Man

By Di Lhaden

I am an ordinary man and a devout Buddhist from the Land of Snows. I believe in peace, non-violence, Karma and the Middle-Way. I don't hold any grudges against other nationalities. I don't have any wish to destroy the Chinese government or the Chinese people. I don't think any Tibetan holds such a wish. Our goal is to establish equality and peaceful co-existence between the Chinese and Tibetan nationalities. Our goal is not to seek revenge. As I said before, what we demand are

equal rights and freedom. This is the basis of our non-violent movement.

I applaud the rise of China as a global power – its economic and military might. But China has committed some grave errors. China's ethnic policies have consistently violated the human rights of its national minorities. This is a view held not just by the Tibetans. Other minority nationalities opposing the Chinese government bear testimony to this.

China's continued violation of the Tibetan people's rights and freedom has pushed us to the edge. The failure of the Chinese government to respect the terms of the 17-Point Agreement that guaranteed Tibetan autonomy caused the 1959 Tibetan national uprising. China's failure to negotiate sincerely with the Dalai Lama despite his giving up on Tibetan independence in favor of the Middle-Way approach in 1979 caused the 1987 Tibetan independence protests. Similarly, the rejection of the 2008 "Memorandum on Genuine Autonomy of the Tibetan People" submitted by the Tibetan leadership in exile is responsible for the ongoing tragic self-immolation protests.

If such violations continue, we might see a permanent split between the government and the people. We will face the grave danger of an everlasting violent conflict, turning the country into a war zone. In order to avoid such calamity, I have composed this text "Resistance Through Cooperation with the Law". My goal, as I said in the beginning, is to realize genuine equality and harmony by securing the rights and freedom of the Tibetan people. I pray to the immortal Kunchok Sum ('Three Jewels' of the Buddhist trinity) that this small effort will help open the eyes of the Chinese government to the just laws of Karma, so that the human rights and fates of various nationalities in the country will be changed for better.

I believe we should establish a firm basis for sovereignty if we are to secure the integrity of Tibetan Buddhism. We need to regain our homeland if we want to sustain Tibetan language and culture. If we fail to establish a firm basis for sovereignty, our cherished religion, language, literature and tradition will end up like the proverbial "butter lamp in the wind." The basis of freedom is to establish a strong sense of nationhood. Many people are confused as to what constitutes the soul of a nation. It seems they do not know what needs to be saved first and foremost. If such an attitude continues then great tragedy will fall on the heads of next generation of Tibetans. Our language and religion will suffer beyond regeneration. It is common sense that language, religion

and economy are indispensable for a nation. But we must realize that we should not just be content with them.

In my previous book, I attempted to analyze the legacy of some of the key historical figures of Tibet, including Ngabo Ngawang Jigme. When the latter passed away, I wanted to write an obituary, which I couldn't do due to certain unavoidable circumstances. I could be wrong, but I have always maintained from the depth of my heart that the late Ngabo was a patriot who cared for the Tibetan people. However, my strong reaction in the previous work was provoked by spontaneous anger. Of course, those who continue to speak out against our national interest on the orders of the government need to be criticized in our writings. This was the reason I wrote the essay [criticizing Ngabo]. I began the essay with these words: "The Ngabo who was speaking against Tibet is a different Ngabo. So my criticism is aimed at that different Ngabo." This was written as food for thought.

Further, I hope readers will spare some of their precious time to read at least this passage on Chinese state propaganda in my work:

The Chinese state has perfected the art of lies and deception. These lies & deception are propagated through official media, such as when the state TV indicts innocent people as criminals." Some of my fellow countrymen and imminent writers living in exile have reprimanded me for my critiquing some of the historical figures of our country. I welcomed their point of view, not only because I respect differences of opinion, but also because the strong criticisms were driven by pure love for our nation.

Readers might be surprised by the title that I chose for this work. Let me explain why I chose this title. Generally, non-violent resistance is conducted through what is often referred to as acts of "Civil Disobedience." However, instead of 'disobedience,' I chose the word 'cooperation,' for two primary reasons:

☐ First, the word 'cooperation' is to reassure that all our actions are conducted in accordance with the law. In other words, the word 'cooperation' in the title is meant to refute the Chinese government's denunciation that Tibetan activity is always illegal.

☐ Second, because of the resentment many Tibetans feel due to injustice, a wrong impression has been created that we disrespect the provisions of the constitution. This is not true. Both the end and means of our struggle are legitimate, as we are pursuing non-violence. The word 'cooperation' is meant to emphasize this significant point. Of course, acts of 'Civil Disobedience' are legitimate forms of struggle to resist barbarism and violence. They are not illegal at all. We know it well from the examples of non-violent freedom struggle set up by giants like Mahatma Gandhi and Dr. Martin Luther King Jr.

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Two Tibetan artists receive harsh sentences, severe fines for creation of Tibetan music

Tuesday, 2 December 2014

Two prominent members of the Tibetan folk music industry have been given harsh prison sentences and heavy fines for their involvement in the making of Tibetan folk music in Ngaba (Ch: Aba) County in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province, according to sources in Tibet.

(Contd. on page 3)

Former Tibetan social activist serving 15 years' sentence dead after less than 6 years in prison

Saturday, 6 December 2014

According to reliable information received by the Tibetan Centre for Human Rights and Democracy (TCHRD), a Tibetan political prisoner serving a 15-year prison sentence died yesterday afternoon on 5 December. He was less than six years into his prison term in Chushur Prison near Lhasa city. His death confirms criticisms from human rights groups that torture and inhumane treatment is common in Chinese prisons in Tibet.

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'EVERYDAY IS HUMAN RIGHTS DAY': TCHRD observes World Human Rights Day

Wednesday, 10 December 2014

Sixty-six years ago, on 10 December 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights. The Universal Declaration of Human Rights is a fundamental part of the international human rights system and, along with the International Covenant of Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, is part of the international bill of human rights. Since 1950, every people and countries across the world have commemorated 10 December as Human Rights Day.

'Human Rights-365' is the theme of Human Rights Day this year. 'Human Rights-365' recognizes that human rights must be protected and

Tibetan Centre for Human Rights & Democracy is a registered non-governmental organisation (NGO) established in January 1996 with the mission to protect the human rights of Tibetans in Tibet and promote the principles of democracy in the exile community.

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defended every day.

The Tibetan Centre for Human Rights and Democracy (TCHRD) joins individuals, organizations and governments throughout the world in commemorating Human Rights Day and emphasizing that the struggle for human rights involves real and hard battles every day. As part of the 'Human Rights-365' commemoration, on Friday 12 December, TCHRD will organize a panel discussion on the book 'Resistance through cooperation with the Law', by Di Lhaden, an underground Tibetan writer living inside Tibet to amplify the voices for freedom, and the enormous prices of imprisonment and torture Tibetan writers inside Tibet pay for their noble efforts. The book exposes "the tyrannical policies of the Chinese authorities in Tibet, all in violation of the principles of Universal Declaration of Human Rights, international human rights law and the provisions of the Chinese constitution."

The publication of Di Lhaden's book draws attention to the persecution and intensified repression of Tibetans. In particular, Tibetan writers, singers, lyricists and intellectuals have been targeted for severe punishments and their works banned. Targeting people for expressing and sharing their opinions violates Article 19 of the Universal Declaration of Human Rights. For exercising this right, Tibetan artists and intelligentsia are given prison sentences ranging from 5 to 15 years and tortured, in violations of, respectively, articles 3 and 5 of the Universal Declaration of Human Rights.

On Human Rights Day this year, TCHRD will release a Special Report on the Right to Education in Tibet which focuses on many issues surrounding the quality of education provided in Tibet and addresses instances where the Chinese government is not fulfilling its obligations under both international and national legislation. The report discusses arbitrarily applied education policies aimed at assimilating Tibetans into the Chinese majority instead of taking into account their actual educational needs. The use of Mandarin Chinese as the primary language of instruction and the Chinese government's insistence on the use of boarding schools are examples of these policies.

TCHRD appeals for the support and solidarity of governments, NGOs, journalists, writers, and the

global public for the Tibetan people's struggle for their dignity and right to live as human beings. TCHRD hopes for more concerted and concrete support to the Tibetan human rights defenders who pay an enormous price for their non-violent articulation of Tibetan people's quest for freedom, democracy and justice.

Former Tibetan social activist serving 15 years' sentence dead after less than 6 years in prison

(Contd. from page 1)

Tenzin Choedak, also known as Tenchoe, died just two days after he was released to his family by prison authorities. He died at Mentsekhang, the traditional Tibetan medical institute in Lhasa city, hours after his family admitted him there. Tenzin Choedak had previously worked for a European NGO affiliated to the Red Cross.

Early in November, as Tenchoe's condition deteriorated prison authorities took him to three different hospitals for treatment. After the doctors gave up hope of saving Tenchoe, he was released to his family. He died two days later despite his family's efforts to save him.

Tenchoe is not the first Tibetan to die in detention. Earlier this year in March, another Tibetan political prisoner Goshul Lobsang died months after prison officials released him to his family when his medical condition worsened beyond treatment in Machu (Ch: Maqu) County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province. Goshul Lobsang suffered severe beatings and torture including pain-inducing injections in police detention.

Tenchoe used to work as a social activist for a foreign NGO affiliated to the Red Cross before his imprisonment. The Lhasa City Public Security Bureau (PSB) detained him in April 2008 on the charge that he acted as one of the ringleaders for the March 2008 protest in Lhasa City. Sources tell TCHRD that during police detention and interrogation, Tenchoe was severely beaten and tortured. During interrogation, the police focused much of their attention on his father, Mr. Khedup, who had participated in political activities in Tibet for many years until he was compelled to flee Tibet for exile in India in 1993. The interrogators

insisted that Tenchoe was working on the instigation of his father. The Intermediate People's Court in Lhasa later sentenced him to 15 years prison term in addition to the imposition of fine amounting to 10,000 yuan.

According to another source, Tenchoe's condition worsened while in prison, as the injuries he sustained in police detention aggravated and he had to make frequent trips to hospitals accompanied by prison guards. Quoting a local eyewitness, the source said, "Tenchoe was brought to one of the hospitals with his hands and legs heavily shackled. He was almost unrecognizable."

"His physical condition had deteriorated and he had brain injury in addition to vomiting blood."

Tenzin Choedak, son of Khedup and Passang, was born in October 1981 at Gyabum Gang village in northern part of Lhasa in Tibet Autonomous Region. In 1990, he escaped to India and studied at the Upper Tibetan Children's Village school in Dharamsala in northern India. He studied up to 10 standard at the school and in 2005 returned to Lhasa. Upon his return to Tibet, he joined a European NGO affiliated to the Red Cross and worked on environmental protection projects in Lhasa and Shigatse.

In the People's Republic of China, prisoners are often subjected to physical punishments, torture and cruel, inhumane, and degrading treatment. In recent years, the Chinese authorities have adopted the practice of releasing prisoners early so that they do not die in prison. These actions are in complete violation of the United Nations Standard Minimum Rules for the Treatment of Prisoners (SMR) which is a set of rules that outline good principles and practices for the treatment of prisoners and management of prison facilities and prohibit the use of physical punishments and all forms of cruel, inhumane, or degrading treatment. Months before the meeting of the Intergovernmental Expert Group on the SMR in January 2014 to consider proposed changes to SMR, the Chinese government opposed to requiring investigations of deaths that occur shortly after a prisoner is released. China understood that including such a requirement would require the PRC to explicitly refuse to follow the rules or require the PRC to investigate the widespread mistreatment of prisoners that it refuses to acknowledge and attempts to hide from the world. The proposed revisions to SMR require deaths during detention or soon after of a prisoner are

investigated by an impartial body to ensure that the deaths were not caused by prison officials. The January 2014 meeting of the Intergovernmental Expert Group on the SMR in Brazil was postponed indefinitely owing to political turmoil in the host country.

TCHRD condemns in the strongest terms the growing number of death in detention cases in Tibet and the failure of accountability on the part of the Chinese authorities to investigate these unnatural deaths. The People's Republic of China was one of the first member states of the UN to sign the Convention Against Torture in 1986 and ratified in 1988. In the Convention Against Torture, torture is universally prohibited. There are no circumstances that rationalize the existence of torture. Article 2, paragraph 2 of the Convention states: "[n]o exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification of torture."

Despite signing and ratifying the Convention, the PRC does not recognize the Committee Against Torture, which is responsible for ensuring the overall implementation of the rights granted by the Convention. Under article 20 of the Convention, the Committee Against Torture has authority to investigate allegations of torture. By taking a reservation to article 20 of the Convention, China demonstrates the utter lack of accountability, thus showing irresponsibility as a member of the international community.

"The death of Tibetan prisoners resulting from their treatment in detention shows efforts by prison authorities to cover up the deaths by releasing the prisoners, thus contributing to a culture of impunity where torture is allowed to flourish," said Tsering Tsomo, the executive director of TCHRD.

Two Tibetan artists receive harsh sentences, severe fines for creation of Tibetan music

(Contd. from page 1)

On 27 November, well-known folk singer and music producer Pema Rigzin and famed singer Kelsang Yarphe were sentenced together to lengthy prison sentences and given severe fines by the Intermediate People's Court in Chengdu, Sichuan Province.

Pema Rigzin, 44, was sentenced to two and a half

years in prison and a severe fine of 50,000 yuan for composing, releasing, and distributing music with alleged political overtones. Rigzin was detained on 7 May 2013 in Chengdu city, and held incommunicado until the 27 November trial. Though family members were allowed to attend the trial, they were barred by authorities from hiring Rigzin a lawyer. Born in nomadic camp no. 4 of Meuruma Village in Ngaba County, Rigzin entered the local Namtso Monastery as a child and continued his studies at the Larung Gar Buddhist Institute in neighboring Serta County. Rigzin began his singing career in 1982 and became famous for songs such as "Tears" and "Remembrance Song for Snowland." In 2008, he cut short his singing career in order to establish a recording studio in Chengdu, where he focused on producing other Tibetan singers' records and DVDs, including those of Kelsang Yarphel, with whom he was recently sentenced. TCHRD sources report that he was on numerous occasions pressured by authorities to shut down his studio.

Rigzin, whose parents are deceased, is married to Tashi Choedon, and has two sons and a daughter. Kelsang Yarphel, 39, another prominent Tibetan singer, was sentenced alongside Pema Rigzin on 27 November. Accused of unknown charges, he was sentenced to four years in prison and given an immense 200,000 Yuan fine. As reported by TCHRD, Kelsang Yarphel was detained by authorities in Lhasa on 14 July 2013 on charges that he performed a song with alleged political overtones at a concert there. Following his arrest, he was held in a detention center in Chengdu for a period of one and a half years.

Yarphel was born in Makhug Tara Village of Machu County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province. He is a popular folk singer and composer of well-known songs such as "The Homeland of the Gesar of Ling," "Modern Tibetans," and "Dragon's Thunder Welcomes the Spring." He has performed frequently at government and private concerts, and organized other Tibetan musical events, such as a musical celebration of Losar aired on Tibetan language TV in Qinghai Province. Though some of Yarphel's music encouraged Tibetan unity, none has been known to express political ideology. Kelsang Yarphel, son of Gonpo Tseten and Makho, is husband to Tsezin Palmo, and has two sons, Ogyen Kyab, 22, Konchok Tenpa, 20, and a daughter, Dolkar Lhamo, 19.

"We condemn the 27 November sentencing of Pema Rigzin and Kelsang Yarphel. As Rigzin and Yarphel are two artists peacefully exercising their human right to freedom of expression and contributing to the cultural heritage of Tibet, there can be no legitimate grounds for such sentencing and fines, said Tsering Tsomo, executive director of TCHRD. "We further condemn the arbitrary arrest and long arbitrary detentions to which both artists have been subjected."

China, as a signatory to the International Covenant on Civil and Political Rights, is obliged to refrain in good faith from any act that defeats the object of the Covenant, including violations of Article 19(2), which ensures the right to freedom of expression. TCHRD strongly urges therefore the reversal of the decision of the Intermediate People's Court in Chengdu, and the immediate release of Pema Rigzin and Kelsang Yarphel.

Extrajudicial killing, arbitrary detention and religious repression continue in restive Tibetan county

Monday, 15 December 2014

Senior Buddhist scholar Geshe Ngawang Jamyang was beaten to death in police custody less than a month after his arrest in December 2013 in Diru County.

Latest information received by Tibetan Centre for Human Rights and Democracy (TCHRD) demonstrates escalating violence and crackdowns including extrajudicial killing and arbitrary detentions in Diru (Ch: Biru) County in Nagchu (Ch: Naqu) Prefecture of Tibet Autonomous Region (TAR), in the eastern Tibetan province of Kham.

A source with contacts in Tibet informed TCHRD that a popular and respected village headman became a victim of extrajudicial killings on 21 November on the orders of the local Communist Party authorities. Bachen Gyewa aka Ngawang Monlam, the headman of Ushung Village in Gyashoe Yangshok Township (also known as Sentsa Township) in Diru County was removed from his post, arrested and then killed on the orders of the secretary of the Diru County Party Committee.

The exact circumstances of his death remain unclear but it appears that Bachen Gyewa posed a formidable

challenge to the Chinese government's ongoing 'stability maintenance' measures that have been implemented since late 2011. It did not help either that the late village headman was a former monk at the local Pekar Monastery which has witnessed sporadic yet intense demonstration against new religious measures implemented by the Chinese government.

In March 2012, TCHRD published the information about the sacking of Mr Soegyam, the head of Layok Village in Diru County because he refused to follow the new repressive guidelines issued by the TAR authorities. By then, over 13 Tibetan officials in TAR had been fired since December 2011 for not enforcing the Chinese government's strict new security guidelines. The extrajudicial killing of Bachen Gyewa, which appears to be another case of death in detention, is a serious development indicating that the continued crackdown in Diru County has turned violent for all purposes and intents.

The news of the extrajudicial killing of the village headman comes soon after the recent enforcement of a host of repressive policies to crackdown Tibetan dissent, including what the source calls as "59 points of law aimed at brutalizing and torturing Tibetans on various trumped up charges." The secretary of the Diru County Party Committee issued the regulation containing 59 articles.

Quoting local Tibetans, the source told TCHRD, "[Bachen Gyewa] was a courageous and patriotic Tibetan leader who served the village with utmost dedication for many years. Although the local Tibetans respected him as their leader, the Chinese authorities didn't have a positive view of him."

The source added that Bachen Gyewa was known for his outstanding leadership, someone who had worked tirelessly to promote the religious, cultural, educational, social and economic wellbeing and unity of the people of Ushung village.

"At the village he built a huge community hall, where he invited Tibetan lamas to give religious teachings and organized prayer ceremonies and cultural performances. He built a school, where he invited educated Tibetans to teach illiterate Tibetans, including the young and elderly. He helped found Tibetan opera and dance institutes, built hospitals, shops and roads in the locality," said the source.

"Thanks to the rehabilitation programs initiated by Bachen Gyewa, the unemployed Tibetan youth of Ushung village have started giving up excessive drinking, smoking, gambling and thieving."

The source said all these changes caused extreme fear in the local Chinese leadership and as a result Bachen Gawa was removed from his position as village head, arrested and killed. Another man has been appointed in his stead as the village headman by the local authorities.

Local authorities have now issued a stern warning to the Tibetans in Gyashoe Yangshok Township to maintain total silence on the killing of the village headman and related detention and arrests. Travels to areas outside their village are strictly being controlled.

"The authorities forcibly took signatures of local Tibetans, making them promise not to reveal any information about the incidents to the outside world. They have imposed other measures of control, including travel restrictions in the area," said the source.

Many Tibetans sympathetic to the fate of Bachen Gyewa have become victims of arbitrary detentions and arrests and they are being held at Diru County detention centre, according to the source. TCHRD is unable to ascertain the exact number and identities of those detained but the source named four of those detained as Paga, Nemed, Droril and Tashi. No additional information is available on the four at the moment.

Crackdowns on religious institutions have escalated with the expulsion of more than 40 monks from Pekar Monastery and about a hundred nuns from Jada Nunnery. Besides monks and nuns of Gyashoe Yangshok studying in religious institutions in other parts of eastern Tibet were ordered to return to their ancestral village. Failure to do so, warned the Chinese authorities, would lead to expulsion from their village. Crackdowns on religious institutions in nagchu and Chamdo began in October 2011 with the enforcement of new measures to control Tibetan Buddhist institutions.

As a result, monks and nuns from Gyashoe Yangshok in other parts of eastern Tibet have recently returned to their village. According to the source, the returning monks and nuns have confirmed that Tibetan

monasteries and nunneries throughout TAR, especially the ones in Nagchu and Chamdo (Ch: Changdu) Prefectures are being subjected to severe crackdown including the intensification of the 'patriotic education' campaigns.

Diru County continues to defy Chinese government attempts to maintain 'political stability' and crackdown on dissent resulting in a number of cases of arbitrary detention, arrests, shooting, enforced disappearances, collective punishment, extrajudicial killings and illegal sentencing.

Tibetan man dies of self-immolation in front of Chinese police station

Friday, 19 December 2014

A Tibetan man set himself alight to protest Chinese government this week at Amchok (Ch: Amuqu) Township in Sangchu (Ch: Xiahe) County in Kanlho (Ch: Gannan) Tibetan Autonomous Prefecture, Gansu Province, in the Tibetan province of Amdo.

According to reports published in exile media, the self-immolation protest was staged by a Tibetan father of two, Sangye Khar, 34, at 9 am (local time) in front of the local Public Security Bureau office at Amchok Township. Sangye Khar chose to self-immolate on 16 December, coinciding with the death anniversary of Je Tsongkhapa, the founder of the Gelug school of Tibetan Buddhism.

Soon after the self-immolation, paramilitary police came and forcibly took away Sangye Khar's body. He did not survive the self-immolation and died before the arrival of the paramilitary police. Exile Tibetan sources with contacts in the area said local Tibetans suspect that Sangye Khar's body had been taken to Sangchu County.

Sangye Khar was a resident of Khyung-phu Thang village of Amchok Township and is survived by his parents, Wanglo and Youdon, wife and two daughters. He became the 134th Tibetan to self-immolate since 2009 inside Tibet.

Tibetan woman, 19, dies of self-immolation: Police detain family members

Tuesday, 23 December 2014

A Tibetan nomad woman died of self-immolation

protest yesterday evening in Meuruma Township in Ngaba (Ch: Aba) County in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province, in the Tibetan province of Amdo.

Tibetan Centre for Human Rights and Democracy (TCHRD) has been informed by a reliable source that Tsepey, 19, died soon after setting herself alight shortly after 4 pm (local time) on 22 December. Tsepey died instantly on the main road in Meuruma Township, the site of her self-immolation protest, but police took away her body by force.

Tsepey was the fourth youngest among her six brothers and sisters, born to parents Chimey Dorjee (also called Chidor) and Chenpa in the nomadic camp no. 4 of Meuruma Township. Tsepey never received any formal schooling and became a nomad like her parents. She was known for her "honest and peaceful disposition" in the community, according to the source who has contacts in Tibet.

The travails of Tsepey's family have only begun with the death of their daughter. Shortly after the self-immolation death of Tsepey, police detained her parents, father Chidor who is in his 60s and mother Chenpa in her late 50s, and her older brother Yimey. No reason was given for their sudden detention. It is not known whether they are still being detained or released. Their whereabouts and condition remain unknown.

The self-immolation protest by Tsepey is the tenth this year and the total number of self-immolation protests since 2009 has now risen to 135 in Tibet.

TCHRD is deeply concerned about the sudden surge in self-immolation protests inside Tibet and calls on the Chinese government to put an end to new and existing policies of sinister repression including mass monitoring and surveillance campaigns which provide the spark for such deadly protests. TCHRD believes that China's so-called 'stability maintenance' policies in Tibet have failed to consider and address the aspirations and grievances of the Tibetan people. TCHRD condemns the continued use of collective punishment to intimidate and terrorize local Tibetans in areas where self-immolation protests occur.

"We protest the arbitrary detention of Tsepey's aged parents and her older brother as this is another form of repressive tactics used by the local authorities to punish people associated in one way or the other to

self-immolators, and to spread fear and intimidation as a deterrent to future protests," said Tsering Tsomo, the executive director of TCHRD.

"We urge the Chinese authorities to do what is good and civilized by releasing Tsepey's body to her family so that proper traditional rites and rituals are carried out in the memory of the deceased. The deceased's parents and brother must be released immediately from illegal detention."

Monk dies of self-immolation calling for Dalai Lama's return to Tibet

Wednesday, 24 December 2014

Exile Tibetan media have reported yet another self-immolation yesterday of a monk in Tawu (Ch: Daofu) County in Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province, in the Tibetan province of Kham.

Kelsang Yeshe, 38, a monk at Tawu Nyatso Monastery and a social activist set himself ablaze at around 11.20 am (local time) on 23 December before the entrance gate of a police station inside the monastery compounds. The monk who had studied in a Tibetan Buddhist monastery in south India called for "the return of Dalai Lama to Tibet" and "freedom for Tibetans" as he set his body on fire.

Shortly after his self-immolation, local police arrived at the scene and swiftly took away Kelsang's body to Tawu County detention centre, reported an exile Tibetan language newspaper. Local Tibetans turned up in huge numbers demanding that the body be returned for proper cremation since Kelsang had already died and there was no point in holding his body in police custody. Local Tibetans saw the police nonchalantly throwing off Kelsang's burning body at the back of a vehicle. Police also shot a few rounds in the air to intimidate the Tibetans who demanded that the body be released immediately. Police also used sirens to scare off and break the crowd.

Kelsang Yeshe, son of Dorjee and Jampa, was born and raised in Thewa Township in Tawu. In the past, he had studied at Gaden Jangtse Monastery in south India before returning to Tibet. In Tibet, he started working with different reincarnated religious leaders and abbots, and initiated programs to eradicate illiteracy among rural Tibetans in Tawu, Drango and other Tibetan areas in Kardze. He also founded a 100-

member strong social welfare association in his hometown in Tawu.

Kelsang Yeshe became the third Tibetan this month to self-immolate in protest against the Chinese government in Tibet.

Last year on 6 July, China's People's Armed Police (PAP) personnel beat and fired teargas on hundreds of Tibetans who had gathered near Machen Pomra Mountain in Tawu County to celebrate the birthday of the Dalai Lama. Tsewang Choephel, a senior monk and administrative staff at Nyatso Monastery was shot at multiple times on his hands and legs. Gyaltsen, a Tibetan layman and environmental activist from Dunkye camp suffered two broken ribs and many others in the group also sustained serious injuries. At least 14 known Tibetans were injured in the firing and others were detained.

Soon after the bloody crackdown on Dalai Lama's birthday, official Chinese media reported that local authorities in Tawu had vowed to crack down on any signs of 'separatist' sentiments and activities by implementing five major 'stability maintenance' measures which includes increased surveillance and monitoring enabled by the stationing of cadres in Tibetan homes and increasing the number of police force and grassroots party cadres.

Two monks detained, many others beaten and detained in Ngaba

Monday, 29 December 2014

Tibetan Centre for Human Rights and Democracy (TCHRD) has been informed by a reliable source that Chinese paramilitary forces detained a monk for staging peaceful protest and detained another for unknown reasons in Ngaba (Ch: Aba) County in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province, in the Tibetan province of Amdo.

Losang Trinley, about 21, a monk from the local Kirti Monastery was beaten up and detained from the main road in Ngaba County shortly after about 4 pm on 26 December, after he carried a portrait of the Dalai Lama draped in Tibetan national flag on his forehead and shouted slogans such as "May the Dalai Lama live for hundreds of years" and "Tibet needs freedom". The peaceful protest lasted for some minutes before paramilitary police arrived on the scene and took the monk away.

Shortly after the arrival of police, local Tibetans gathered to denounce the police actions but they too were beaten up with the police detaining an unspecified number of protesters. A video footage obtained by TCHRD shows Chinese paramilitary forces blocking the protest site and an officer giving out (inaudible) instructions to the crowd gathered nearby.

Sources tell TCHRD that posses of People's Armed Police and Public Security Bureau personnel have sealed all major roads leading to Ngaba County and extreme restrictions are placed on freedom of movement and travel of local Tibetans.

The same evening, local PSB officers detained another monk, Losang Lungrig, about 20, from his monastic residence at Kirti Monastery in Ngaba County. No reason was given for his sudden detention. Police gave no information to the monk's family and friends about his whereabouts and condition.

Both Losang Trinley, son of Norden and Chogsum, and Losang Lungrig, son of Reyrey and Lhamo Dron, were born and raised in nomadic Meuruma Township in Ngaba County. Losang Trinley hails from nomadic camp no. 4 and Losang Lungrig from nomadic camp no. 5 of Meuruma.

Both monks became a monk at Kirti Monastery at a young age and since then, have continued their studies at the monastery until their detention.

Meuruma has witnessed a number of peaceful protests including self-immolation against the Chinese government. Just four days prior to the detention of the two monks, on 22 December, a 19-year-old Tibetan woman called Tsepey died of self-immolation protest in Meuruma.

Losang Trinley carrying a portrait of Dalai Lama and shouting slogans as he walked down the main road in Ngaba County town

TCHRD condemns the actions of Chinese paramilitary forces that have engaged in unnecessary violence and disproportionate use of force by beating up local Tibetans who had gathered there to peacefully express their discontents and aspirations. TCHRD calls on the local Chinese authorities to immediately release Losang Trinley from detention since he was merely exercising his right to peaceful assembly and freedom of expression. There is no legitimate ground for his secret detention.

Furthermore, the local PSB officers must make public the reasons behind the arbitrary detention of Losang Lungrig who was picked up from his monastery without any reason. TCHRD urges the individuals, NGOs, and the UN human rights mechanisms to press on China to respect the basic rights and freedoms of the Tibetan people and dissuade from subjecting the monks to torture and inhuman treatment in detention and to account for their psychological and physical well-being.

Tibetan university student detained for blogging on self-immolation

Monday, 29 December 2014

Chinese authorities have arbitrarily detained a Tibetan university student who is also an active blogger on issues sensitive for the Chinese government such as self-immolation, according to information received by TCHRD.

Meu Soepa, 21, a student of literature at Northwest University for Nationalities in Lanzhou was detained at about 4 pm on 27 December by a group of officers from the Ngaba County Stability Maintenance Office and Public Security Bureau (PSB) in Meuruma town in Ngaba (Ch: Aba) County in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan Province, in the Tibetan province of Amdo.

Son of Gonkho and Pelkho, Meu Soepa was born and raised in nomadic camp no 3 of Meuruma Township in Ngaba County.

At the time of detention, Meu Soepa was riding a car travelling to Ngaba County town from Meuruma town. Sources said police used intimidation to detain Soepa before forcibly taking away all his belongings. Soepa's family and friends have been given no reason for his detention. There is no information on his whereabouts and condition.

Local Tibetans suspect that Soepa was detained for his views and writings on self-immolation and other issues related to Tibetan people that are considered politically sensitive by the Chinese government. He was a prolific blogger and an outspoken critic of Chinese policies in Tibet. On one of his personal blogspot titled "Meu Soepa's Forum", he had written about his and other people's views on self-immolation, Tibetan freedom and the Tibet issue. One of his posts was titled "Raise your fist for

freedom" and another "Chinese, won't you let us live now? We have had enough of your oppression!"

It appears that the immediate cause for his detention stems from the fact that he had written a short poem in Chinese language titled "Martyr" to honour the courage and sacrifice of Tsepey Kyi, the 19-year-old Tibetan woman who died of self-immolation on 22 December. Tsepey Kyi also hailed from Meuruma nomadic town. Below is a translation of the poem done by TCHRD:

"Martyr"

~ Meu Soepa, Amdo Ngaba

Who was she that ignited herself in the dark?

Energizing the Land of Snows with her [last drop of] blood!

Who was she that sacrificed herself in the flame?

Leaving behind her last solicitude on the Plateau!

Who was she - the messenger of the Tsanpos, the incarnation of the truth?

You have left

Your hopes for truth and justice,

Spreading throughout the Land of Snows!

You have left,

Bearing all the oppression and grief

You have left,

Amid the prayers of hundreds of thousands of Tibetans!

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