



ANNUAL REPORT 2025

HUMAN RIGHTS SITUATION IN TIBET



ABOUT TCHRD

Pictures courtesy of: KB.

The Tibetan Centre for Human Rights and Democracy (TCHRD) is the first Tibetan non-governmental human rights organisation established in exile. Founded in January 1996, it is based in Dharamshala, in the northern Indian state of Himachal Pradesh, and registered as an NGO under Section 2 of the Indian Societies Registration Act of 1860.

We are committed to advancing human rights and democracy in Tibet and the exiled Tibetan community by empowering Tibetan advocates and monitoring, documenting, and campaigning against human rights abuses. We envision a future where every Tibetan can exercise human rights and democratic freedoms.

TCHRD is currently a member of the Geneva-based World Organisation Against Torture (OMCT), Asia Pacific for Refugee Rights Network, and International Fellowship of Reconciliation (IFOR) and collaborates with numerous leading human rights NGOs.

TCHRD's staff members are Ms Tenzin Dawa, executive director; Ms Phurbu Dolma, accountant and manager; Mr Dawa Tashi, researcher, Ms Yutso, communications officer; Ms Phurbu Dolma, legal officer; Mr Yashi Lhundrub, field officer; and Ms Kunchok Chodon, office assistant.

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EXECUTIVE SUMMARY

Throughout 2025, the Chinese government continued to strengthen its political and ideological control over Tibet through an expanding system of legal reforms, administrative regulations, surveillance measures, and political campaigns aimed at reshaping Tibetan identity and reinforcing loyalty to the Chinese Communist Party (CCP). More than a decade into President Xi Jinping’s rule, state policies centred on “national unity,” “ethnic harmony,” and “stability maintenance” continued to translate into heightened repression across Tibetan areas, resulting in severe restrictions on freedom of religion and belief, freedom of expression, language and education rights, freedom of peaceful assembly, and protection from arbitrary detention, torture, and enforced disappearance. In its *Freedom in the World* 2025 report, Freedom House gave China a score of 9 out of 100, classifying it as “Not Free,” while Tibet received a score of 0 out of 100.

The reporting period also saw the further codification and institutionalisation of state policies governing religion, education, language, and social control in Tibet. A series of new and revised laws, administrative measures, and policy initiatives reinforced the CCP’s authority over Tibetan religious institutions, cultural expression, and educational systems, while embedding assimilationist policies more deeply into legal and governance frameworks. Under the broader policy framework of the “Sinicization” of religion and ethnicity, authorities continued to institutionalise mechanisms designed to subordinate Tibetan religion, culture, and education to Party ideology and state-defined concepts of national identity.

Across Tibetan areas, policies promoting the construction of a “strong sense of community for the Chinese nation” increasingly served as the political basis for restrictions on cultural and religious expression.

Among the measures implemented during the year were the revised *Measures for the Administration of Tibetan Buddhist Temples*, which entered into force on 1 January 2025 and further entrenched Party control over Tibetan Buddhist institutions. The revised measures required monasteries and monastic personnel to uphold CCP leadership, promote “core socialist values,” and strengthen patriotic and political education. The regulations imposed tighter administrative oversight over monastic enrolment, education, religious activities, finances, and movement, further reducing the autonomy of Tibetan Buddhist institutions and reinforcing the political subordination of religious practice.

The extent of state control over religious life was further demonstrated during the period surrounding the 90th birthday of His Holiness the Dalai Lama on 6 July. Chinese authorities imposed extensive security measures across Tibetan areas, including increased deployments of police and military personnel, intensified digital surveillance, online censorship, and restrictions on religious gatherings and public movement. Security personnel conducted searches of monasteries and private residences, confiscated photographs of the Dalai Lama, and warned Tibetans against displaying, possessing, or sharing his image. In several areas, Tibetans were compelled to sign declarations affirming loyalty to the CCP and pledging not to keep religious images associated with the Dalai Lama.

Chinese authorities also continued to expand policies undermining Tibetan language and education rights. Mandarin Chinese (Putonghua) was further promoted as the dominant language of instruction and public communication, while space for Tibetan-medium education continued to narrow. The *Preschool Education Law*, which entered into force in June 2025, reinforced the use of Mandarin as the foundational language in early childhood education accelerating the marginalisation of the Tibetan language and weakening intergenerational cultural transmission.

Arbitrary detention, torture, enforced disappearance, and custodial deaths remained among the most serious human rights violations documented during the year. Chinese authorities continued to invoke broadly defined offences relating to “national security,” “separatism,” and “social stability” to target Tibetans engaged in peaceful cultural, religious, environmental, and community activities. Tibetans were routinely detained without transparent legal procedures, denied access to legal representation and family members, and subjected to torture and other forms of ill-treatment while in custody.

The right to peaceful assembly remained heavily restricted throughout Tibet. Tibetans attempting to oppose environmentally destructive mining and infrastructure projects faced mass arrests, intimidation, surveillance, violence, and forms of collective punishment targeting entire communities. Authorities continued to suppress local protests and criminalise peaceful dissent linked to environmental protection, land rights, and community concerns.

One of the most alarming cases documented during the reporting period involved the extrajudicial killing of Tibetan religious leader Tulku Hungkar Dorje in Viet Nam following his detention during a joint operation involving Chinese and Vietnamese authorities. The case generated widespread concern among Tibetans and the international community regarding transnational repression and the targeting of Tibetans beyond China's borders.

METHODOLOGY

This report was prepared by the research section of TCHRD, based on compiled and analysed information from a diverse range of sources on the human rights situation in Tibet in 2024. The TCHRD's analysis encompasses, but is not limited to, media reports, international law, domestic legislation, policy papers, United Nations proceedings, academic reports, and documentation from other civil society organisations.

To ensure accuracy and reliability, TCHRD researchers conduct mandatory verification with at least two sources for every account or testimony included in this report. Nonetheless, it must be acknowledged that verifying all information sources is not always feasible due to the considerable dangers faced by Tibetan informants inside Tibet. Consequently, to mitigate these risks, the identities of sources and informants who contribute to this report must remain confidential. The increased risks faced by Tibetans have made the collection of comprehensive information on many documented cases particularly challenging.

TCHRD extends its recognition to those with the immense courage to share their stories and to those who risk their lives transmitting information in the pursuit of human rights in Tibet.



RECOMMENDATIONS

- Chinese authorities should repeal laws, regulations, and policies that restrict freedom of religion or belief, freedom of expression, peaceful assembly, and other fundamental rights protected under international human rights law.
- Authorities should end all political indoctrination campaigns targeting monasteries, educational institutions, village committees, and other sectors of Tibetan society aimed at enforcing assimilationist policies and promoting a singular state-defined Chinese identity.
- The government should ensure Tibetans are able to exercise their rights under the PRC Constitution and the Law on Regional National Autonomy to administer and preserve their own cultural and religious affairs.
- Chinese authorities should guarantee the rights of Tibetan parents and legal guardians to ensure that their children's education respects and promotes Tibetan cultural identity, language, traditions, and values.
- The Chinese government should repeal laws and policies that undermine the right to mother tongue-based education and linguistic rights in Tibet.

- The Chinese government should end the forced closure of private Tibetan schools and cease the involuntary enrollment of Tibetan children in state-run boarding schools without the free and informed consent of parents or legal guardians.
- Chinese authorities should permit independent and unrestricted access to Tibet for UN agencies, special rapporteurs, and other relevant international bodies to assess the quality and availability of mother tongue-based education.
- Chinese authorities should abolish all forms of arbitrary detention, including prolonged pretrial detention and systems of “administrative detention” that permit detention without charge, trial, or meaningful judicial oversight.
- All detainees should be guaranteed immediate access to legal counsel of their choosing, family contact, and adequate medical care in all places of detention.
- The government should establish an independent and impartial mechanism to investigate allegations of torture and ill-treatment and ensure accountability for officials found responsible.
- Chinese authorities should immediately end the forced and coercive resettlement and urbanization of Tibetan communities.
- Authorities should cease the exploitative extraction and export of Tibet’s natural resources, including policies that facilitate depopulation under the guise of environmental protection or conservation.
- The government should halt the construction of large-scale infrastructure and extractive projects in Tibet unless they are carried out with meaningful consultation and the free, prior, and informed consent of affected communities, including adequate compensation, equitable royalty-sharing arrangements, and mandatory environmental rehabilitation measures.
- The international community should reject efforts by the Chinese government to redefine the right to development in ways that undermine international human rights standards and protections.
- Chinese authorities should grant independent and unfettered access to Tibet for journalists, human rights monitors, UN special procedures, and other qualified observers to facilitate impartial assessment of the human rights situation in Tibet.

- Governments and international institutions should monitor and respond to acts of transnational repression targeting Tibetans abroad, including intimidation, surveillance, coercion, and restrictions on freedom of expression, religion, and association across borders.
- The Vietnamese and Chinese governments should permit a prompt, independent, and impartial investigation into the circumstances surrounding the death of Tulku Hungkar Dorje and ensure that those responsible for any wrongdoing are held accountable in accordance with international human rights standards.

I

FREEDOM OF RELIGION & BELIEF

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For decades, Chinese authorities have implemented so-called “Patriotic Education” and propaganda campaigns aimed at reshaping Tibetan history, undermining the influence of His Holiness the Dalai Lama, and advancing assimilation into a state-defined national identity. What has changed in recent years is the intensification and formalisation of these efforts under the policy of “Sinicization” of religion.

Under this policy framework, Tibetan Buddhism is increasingly required to conform to the political, ideological, and cultural objectives of the Chinese Communist Party (CCP), particularly under directives issued by President Xi Jinping on governing Tibet and religion in the “new era.” The policy of “Sinicization” (Ch: Zhongguohua) continues to function as a broad mechanism to assimilate Tibetan religious practice into the concept of the “Chinese nation” (Ch: Zhon-

-ghua minzu), while reinforcing the CCP’s authority over religious institutions.

Legalising Political Control over Religion

In December 2024, the State Administration for Religious Affairs issued revised *Measures for the Administration of Tibetan Buddhist Temples*, which came into effect on 1 January 2025. These measures codify the subordination of religious institutions to Party authority.¹

Article 4 of the revised Measures explicitly requires monasteries and clergy to support the leadership of the CCP, uphold the socialist system, promote “core socialist values,” and adhere to the direction of the “Sinicization of religion.” It further mandates the cultivation of a “strong sense of community for the Chinese nation,” embedding assimilationist objectives within religious practice.

Article 10 establishes political allegiance to the CCP as a prerequisite for monastic administrators, while Article 11 expands the responsibilities of monastic administrators, compelling them to conduct political education for monks. Article 15 imposes strict quotas on monastic populations and grants the Buddhist Association of China (BAC) a prominent role in Sinicizing Tibetan Buddhism. Article 30 introduces a cumbersome multi-tiered approval process for monks and nuns seeking to study under a teacher from another monastery.

The procedure includes:

1. Submitting a written application to the temple management.
2. Approval from the township government and the local Buddhist Association.
3. Review and certification by county-level religious affairs departments.
4. Registration with the hosting temple.
5. Final approval from the local Buddhist Association and government offices.

These excessive bureaucratic steps function as a de facto restriction on monastic education, discouraging mobility and limiting access to religious teachings outside state-approved structures.

In 2025, Chinese authorities intensified restrictions on religious practice across Tibetan areas through heightened surveillance, administrative control, and coercive measures. Monasteries were subjected to increased monitoring, while monks and nuns faced restrictions on movement, education, and communication.

Heightened Restrictions Surrounding the Dalai Lama’s 90th Birthday

For Chinese authorities, criminalising any signs of influence and loyalty to the Dalai Lama among local Tibetans remains central to enforcing allegiance to the Party-state. This approach was particularly evident during the period surrounding the 90th birthday of His Holiness the Dalai Lama on 6 July 2025.

In the lead-up to and following the Dalai Lama's 90th birthday, Chinese authorities imposed extensive security measures across Tibetan regions, including Lhasa and Tibetan areas in Sichuan, Qinghai, and Gansu provinces. Increased deployments of police and military personnel were reported, alongside intensified surveillance, including the monitoring of online communications and social media activity.²

Monasteries were required to convene meetings warning against "anti-separatist activities," while internal directives mandated strict monitoring of individuals expressing religious devotion associated with the Dalai Lama. Public gatherings, religious ceremonies, and symbolic acts of devotion were prohibited.

Authorities conducted inspections and political campaigns in major monasteries, emphasising adherence to state policies and warning against "foreign influence." Security personnel carried out searches of monasteries and private residences, confiscating photographs of the Dalai Lama

and warning residents against their possession or dissemination.



Shersang Gyatso. Photo: ICT

On 18 August 2025, Shersang Gyatso, a 52-year-old resident of Arig Village in Sog County, Tibetan Autonomous Prefecture, and head of the Administrative Committee at Tsang Monastery in Ba County, Amdo province, died by suicide on the upper floor of the monastery's shop³ His death occurred in the context of escalating state repression by Chinese authorities. In the period leading up to the incident, officials had intensified surveillance and control measures, including conducting room-to-room searches around

the 90th birthday of the Dalai Lama on 6 July 2025. During these operations, photographs of the Dalai Lama were confiscated from monks' quarters, and stringent restrictions on movement were imposed across the monastic community. Authorities also expelled all monks under the age of 18 from Tsang Monastery.



Ven. Zega Gyatso. Photo: Tibet Times

Ven. Zega Gyatso from Tsang Monastery in Ba County, Hainan Tibetan Autonomous Prefecture, was arbitrarily detained on 2 July 2025 while he was undergoing a routine medical check-up in

Xining city. He was held without charge or trial for six months before being released on 2 January 2026, reportedly for sending money to India, a common pretext used to punish perceived ties ⁴with exile communities. Since his release, Zega Gyatso has suffered from health complications from his detention, including vision impairment caused by prolonged exposure to bright lights and aggravated knee joint pain. Despite his condition, authorities subjected him to continued surveillance, restricting information about his situation and access to medical care.

On 16 October, three Tibetan officials arrived at Labrang Tashi Kyil Monastery in Sangchu (Ch:Xiahe) County, Gansu Province and surrounding villages including Thangnag, Ngonchag, Ledruk, Sangkhog, and Martang. Claiming to act on orders from higher-level authorities, they conducted forced searches of monks' quarters and private households, declaring that the display of photographs of His Holiness the Dalai Lama was illegal and confiscating them.

In Martang village alone, three to four large bags were filled with seized images, with a fourth nearly full. Sources shared that the officials conducting the searches praised households with no photographs as “good examples.”⁵

In some areas, Tibetans were required to sign declarations affirming loyalty to the CCP and agreeing not to possess or distribute religious images associated with the Dalai Lama.

Expulsions and Destruction of Tibetan Religious Sites

Chinese authorities continued to intervene in the structure

and functioning of monastic institutions. In 2025, approximately 1,000 monks and nuns were reportedly expelled from Larung Gar, the world’s largest Tibetan Buddhist institute, under population control measures aimed at tightening administrative oversight.⁶

In June 2025, authorities demolished more than 300 stupas and religious structures near a monastery in Drango (Ch: Luhuo) County, Kardze Tibetan Autonomous Prefecture, citing “illegal construction.” Following the demolitions, access to the site was restricted, and local residents were warned against sharing information.⁷



Janggang Monastery in Drango (Ch: Luhuo) County, Kardze Tibetan Autonomous Prefecture. Photo: Tibet.net

Regulation of Monastic Personnel

On 30 June 2025, the Buddhist Association of China (BAC), adopted the *Measures for the Certification of Qualifications for Tibetan Buddhist Clergy*, as announced by the Kardze (Ch: Ganzi) Prefecture Buddhist Association. These measures establish a formal system for regulating monks and nuns, reinforcing state control over monastic identity and practice.

Under the new regulations, applicants aged 20 and above must undergo a rigorous, multi-level review process, including a one-year preparatory assessment, in order to obtain a monastic certificate valid for five years and subject to renewal. The measures require adherence to CCP leadership, national policies, socialist values, and the policy of “Sinicization.”⁸

Expansion of Ideological Campaigns

The reporting period also saw an

expansion of political education and propaganda campaigns targeting Tibetan monastic communities. From 19 to 21 March, the United Front Work Department of the CPC Committee of the Tibet Autonomous Region, together with the Department of Justice of the Tibet Autonomous Region and the regional office for legal awareness, carried out propaganda activities at Reting Monastery in Lhundup County and Ragmed Monastery in Gonggar County.⁹



Indoctrination session at Tibetan monasteries. Photo: Tibet UFWD

These sessions focused on promoting the “three consciousnesses” and included instruction on laws and regulations such as the Chinese

Constitution, Civil Code, National Security Law, Cybersecurity Law, Regulations on Religious Affairs, and the *Measures for the Administration of Tibetan Buddhist Temples* and their implementing provisions. Such campaigns emphasise the primacy of state authority over religious doctrine and seek to align religious practice with Party ideology. Additional measures included organised “study tours” to mainland Chinese cities, where monks were taken to designated political education sites, as well as training programmes for monastery management personnel focused on implementing state policies and strengthening administrative oversight.

Through legal codification, administrative control, and coercive enforcement, the Chinese Party-state is not only restricting religious practice but actively reshaping Tibetan Buddhism into a vehicle for political control and ideological conformity.



ARBITRARY DETENTION & TORTURE

ARBITRARY DETENTION & TORTURE

Arbitrary detention, torture, and extrajudicial killings remained among the most serious and persistent human rights violations in Tibet in 2025. These abuses continued to be carried out within a system that grants sweeping and unchecked discretionary powers to Chinese police, state security agencies, and local authorities under the pretext of safeguarding “national security” and maintaining “social stability.” In practice, these broadly defined powers were routinely invoked to target Tibetans for peaceful expression, cultural activities, or community leadership, resulting in arbitrary detention without clear legal basis, prolonged incommunicado detention, and systematic denial of due process guarantees. Detainees were frequently held in undisclosed locations, denied access to legal counsel and family members, and exposed to torture and other forms of ill-treatment. The cumulative effect of these practices has created a pervasive

climate of fear and impunity in which Tibetans can be deprived of liberty without explanation and subjected to life-threatening abuse with little or no accountability.

The international human rights law provides clear and binding protections against such practices. Article 9 of the Universal Declaration of Human Rights (UDHR) and Article 9 of the International Covenant on Civil and Political Rights (ICCPR), to which China is signatory, explicitly prohibits arbitrary arrest and detention and guarantee the right of individuals to challenge the legality of their detention before a court. The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), to which the People’s Republic of China is a State Party, establishes an absolute and non-derogable prohibition on torture under all circumstances. Despite these

obligations, credible reports from across Tibet indicate a pattern of systematic violations of these norms. Even within China's domestic legal framework including the Constitution of the People's Republic of China, the Criminal Procedure Law (CPL), and the Prison Law existing safeguards against unlawful detention, enforced disappearance, and abuse in custody were routinely ignored and deprived the detainees of meaningful legal protection.

Recent and proposed revisions to the Prison Law of the People's Republic of China raise serious concerns when examined in the Tibetan context, where patterns of arbitrary detention, torture, and ill-treatment remain widespread.¹⁰ Rather than strengthening safeguards, these revisions appear to reinforce broad and vaguely defined "national security" provisions that are frequently invoked to criminalise peaceful expressions of Tibetan identity, including religious practice, cultural preservation, and advocacy for linguistic rights. The law does not

provide for an independent oversight mechanism to monitor places of detention or to investigate allegations of abuse, nor does it guarantee essential protections such as confidential access to legal counsel or regular, meaningful contact with family members rights that are routinely restricted or denied in practice in Tibet.

Furthermore, provisions allowing the expanded use of solitary confinement, restraints, and prison labour risk facilitating practices that may amount to torture or other forms of cruel, inhuman, or degrading treatment under international law.

Torture and ill-treatment

In January 2025, the Tibetan Centre for Human Rights and Democracy (TCHRD) received information regarding the death of Tibetan village leader Gonpo Namgyal, who succumbed to injuries sustained during torture in custody. He died on 18 December 2024, just three days after his release, following seven months in detention. Gonpo

Namgyal had been detained alongside Khenpo Tenpa Dhargye and 20 other villagers from Ponkor village in Darlag (Ch: Dari) County, Golok (Ch: Guoluo) Tibetan Autonomous Prefecture. Their detention was reportedly linked to their involvement in a “Language Protection Association,” an initiative led by Khenpo Tenpa Dhargye aimed at preserving and promoting the Tibetan language. The detention of individuals engaged in such peaceful cultural activities underscores the extent to which authorities criminalise expressions of Tibetan identity. At the time of writing, the whereabouts and condition of Khenpo Tenpa Dhargye and the remaining 20 detained Tibetans remain unknown, raising serious concerns about enforced disappearance and the risk of torture. Of those detained, TCHRD was able to identify nine individuals: Ngaza Palden, Jigme Tenzin, Söcho, Wangchen Kyab, Locho, Nordu, Purtse, Namgyal, and Ridar.¹¹

On 29 October 2025, during a tightly controlled, non-contact



Gonpo Namgyal. Photo: TCHRD

prison visit conducted under strict surveillance behind a partition and via monitored communication, his lawyer, Wang Fei, learned that Dorje Tashi had been subjected to a severe beating by three inmates in April 2025, resulting in serious injuries to his forehead. This incident forms part of a broader pattern of violence against him in custody. On 17 April 2021, he was reportedly attacked by eight inmates for unexplained reasons. These repeated assaults indicate a systemic failure by

prison authorities to fulfil their duty of care and to protect detainees from violence, whether perpetrated by prison staff or other inmates.¹² Access to Dorje Tashi has remained severely restricted. His lawyer has reportedly been denied access since 2020, and family members have faced persistent obstacles in arranging visits. On 29 April 2025, his brother, Dorje Tseten, described repeated delays, refusals, and intimidation by prison officials, who cited “disciplinary punishment” as justification for denying visitation. Such restrictions contribute to the isolation of detainees and significantly increase the risk of abuse. These conditions appear inconsistent with the UN Standard Minimum Rules for the Treatment of Prisoners (Mandela Rules), which require that all detainees be treated with dignity and explicitly prohibit torture, violence, and intimidation.

Dorje Tashi, widely regarded as one of Tibet’s most successful entrepreneurs and known for his extensive philanthropic contributions, was sentenced to

life imprisonment in 2010 on charges of “loan fraud” that have been widely criticised as fabricated and politically motivated. His prosecution reportedly followed his refusal to comply with corrupt demands from local officials. In protest against his conviction and the conditions of his detention, Dorje Tashi undertook a 15-day hunger strike beginning on 16 August 2021. During this period, prison authorities reportedly intervened by forcibly administering intravenous fluids, raising further

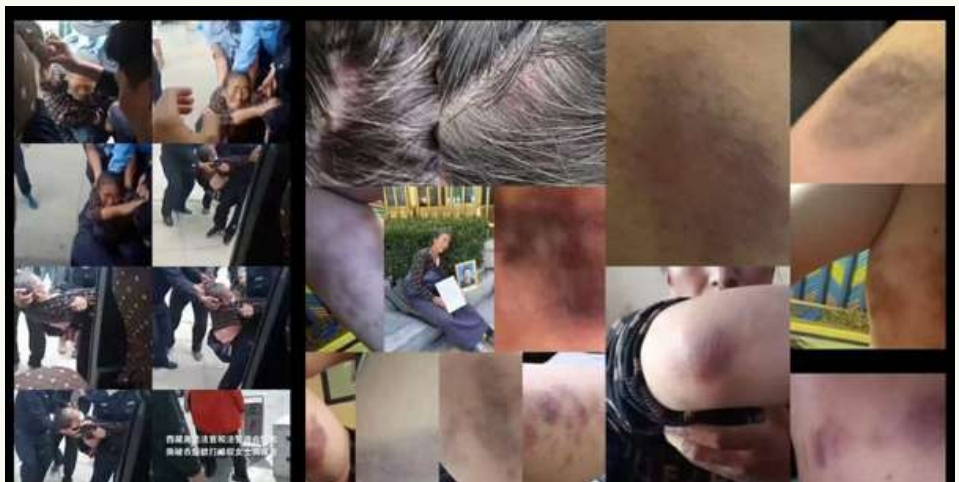


Dorje Tashi. Photo: TCHRD

concerns regarding the use of coercive measures in response to peaceful protest. The impact of his prolonged detention has extended to his family, particularly his sister, Gonpo Kyi, who has faced incessant harassment and abuse in connection with her efforts to advocate for his release. She has been repeatedly subjected to intimidation, surveillance, and arbitrary detention. On 18 August 2025, she was forcibly detained while attempting to seek permission to visit her brother. Two days later, amid escalating pressure and restrictions, she

attempted to commit suicide by jumping from the second floor of the family's Yak Hotel in Lhasa, sustaining serious injuries to her leg and back.¹³

Tsering Tso, a Tibetan tour guide from Trika (Ch: Guide) County in Tsolho (Ch: Hainan) Tibetan Autonomous Prefecture, was sentenced on 9 December 2025 by the Trika County People's Court to one year's imprisonment on the charge of "instigating social unrest," a charge she has consistently rejected as fabricated.¹⁴ The sentence was suspended for two years, during



Injuries sustained by Gonpo Kyi from Chinese police authorities mistreatment. Photo: Tibet Times

which she was placed under house arrest and subjected to a series of restrictive conditions, including mandatory reporting requirements, limitations on freedom of movement, and restrictions on receiving visitors. The court further warned that any violation of these conditions would result in additional legal consequences under the Criminal Law of the People’s Republic of China. Tsering Tso filed a retrial petition with the Tsolho (Ch: Hainan) Tibetan Autonomous Prefecture Intermediate People’s Court; however, authorities failed to process her appeal in accordance with established legal procedures. She reported that the Trikha County People’s Court repeatedly and unlawfully pressured her to admit guilt, and she publicly called for a transparent retrial, including the possibility of public observation of proceedings.

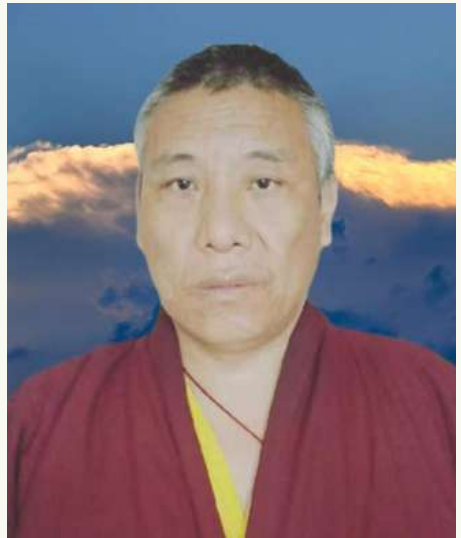
Tsering Tso, 41, has been a consistent and peaceful advocate since 2015, raising concerns about unlawful ethnic discrimination, targeted restrictions, and abuses committed by Chinese authorities



Tsering Tso. Photo: RFA

against Tibetans. She has sought to address these issues through lawful means, including advocating for the right to freedom of movement as nominally guaranteed under Chinese law. Instead of addressing her grievances, authorities have repeatedly targeted her through arbitrary detention, harassment, and intimidation. On 19 December 2023, she was arbitrarily stopped and interrogated by police while travelling in Drachen County (Ch: Bachen) and was subsequently detained for nearly a week after sharing details of the incident on

social media. Authorities accused her of failing to cooperate with an investigation and of fabricating information in online content. She was also detained for ten days in November 2022 for alleged violations of COVID-19 restrictions, and in October 2023 she was detained for nearly half a month by local police on accusations of spreading false information about government officials. Prior to these incidents, she had already been detained on five separate occasions. In addition to repeated arbitrary detentions, Tsering Tso has been subjected to physical violence by state authorities. In 2017, while advocating for the legal right of Tibetans in Yushu Tibetan Autonomous Prefecture to apply for passports, she was detained and interrogated by the Public Security Bureau. During this detention, she was reportedly brutally assaulted by an officer from the Immigration Administration Division, who kicked her in the head, face, chest, and abdomen.¹⁵



Tulku Palden Wangyal. Photo: Tibetan Review

Tulku Palden Wangyal, the head lama of several monasteries in Gonjo (Ch: Gongjiue) County, died in custody on 19 July 2025 at the age of 53, following years of torture in prison. A respected religious leader known for promoting Tibetan cultural preservation and the importance of unity, he was targeted by Chinese authorities due to the influence of his teachings. He was imprisoned for nearly seven to

eight years, during which he was held in multiple locations, including Gonjo County, Chamdo, Lhasa, and later Gansu Province, where his conditions worsened. Throughout his detention, authorities denied him contact with family members, despite repeated appeals for information about his condition and for his release.¹⁶

Incommunicado Detention, Enforced Disappearance, and Due Process Violations

In December 2024, authorities in Sangchu County, Gansu Province, arbitrarily detained Tibetan Buddhist scholar Geshe Lharampa Kunchok Chodrak, the acting head lama (Tritsab) and principal teacher of Hortsang Kirti Monastery.¹⁷ He was taken during a late-night raid on his quarters, during which officials confiscated documents linked to a Buddhist educational body. Since his detention, authorities have refused to disclose any information regarding his whereabouts, legal status, or physical condition to his family members or monastic

community, effectively subjecting him to enforced disappearance. This lack of transparency and denial of access raises serious concerns regarding his safety and risk of torture or ill-treatment in custody. In July 2025, Chinese authorities further intensified restrictions on the Kirti monastic network by dissolving a key inter-monastery educational body and accusing it of maintaining links with an exiled Tibetan religious leader. Authorities also reinforced prohibitions on the display of images of the exiled leader, conducted inspections to remove such images from monasteries and private homes, and imposed restrictions on major religious gatherings.



Geshe Kunchok Chodrak.
Photo: TCHRD

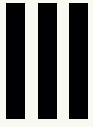


Asang and Pelkyong. Photo: TCHRD

Across Tibet, arbitrary detention continued to be used as a tool to suppress cultural, religious, and artistic expression. On 8 July 2025, Tibetan singer Asang and fellow artist Pelkyong were detained from Adué Village in Ngaba (Ch: Aba) County, Sichuan Province, after releasing a cover version of the song “Prince of Peace” on the Chinese video-sharing platform Kuaishou. The song, originally performed in 2006 by Tibetan singer Sherten with lyrics by Arig Chöten Thar, is widely understood to contain reverential references to the Dalai Lama’s life and legacy. The cover

version gained public attention before being removed from the platform. Asang was released on 25 January 2026 after spending nearly six months in detention; however, he remains under strict surveillance. There has been no information regarding the whereabouts or condition of Pelkyong.¹⁸

Similarly, Tibetan monk Tsewang Dhongo from Adué Monastery in Ngaba County was detained around 1 July 2025 for posting an image of a symbolic hat commemorating the Dalai Lama’s 90th birthday on social media. More than four weeks after his detention, no information has been made available regarding his location or condition. His continued incommunicado detention raises serious concerns regarding his safety and the risk of torture or other forms of ill-treatment in custody.



EDUCATION & LANGUAGE RIGHTS

EDUCATION & LANGUAGE RIGHTS

As a State party to key international human rights treaties, including the International Covenant on Economic, Social and Cultural Rights (ICESCR), the International Convention on the Elimination of All Forms of Racial Discrimination (CERD), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and the Convention on the Rights of the Child (CRC), which specifically requires that education respect and preserve children’s cultural identity, language, and values, the PRC is legally bound to respect, protect, and fulfil the right to education.¹⁹

Although the PRC has not ratified the International Covenant on Civil and Political Rights (ICCPR), it remains a signatory and is therefore obliged not to defeat the object and purpose of the Covenant. Article 27 of the ICCPR guarantees that persons belonging to ethnic, religious, or linguistic minorities shall not be denied the

right, in community with others, to enjoy their own culture or to use their own language.²⁰ This provision provides distinct and universal protection for minority rights, including the use and preservation of language as both a cultural and collective practice.

Despite these legal obligations, recent years, with further developments reported in 2025, indicate an intensification of policies that undermine Tibetan language education and restrict the use of Tibetan in both public and private spheres. Since 2012, with further consolidation under the “ethnic policy in the new era”, policies have increasingly prioritised Mandarin Chinese (Putonghua) in the education system. As²¹ documented in the 2022 report by the Tibetan Centre for Human Rights and Democracy, these policies elevate Mandarin as the primary language of instruction and social mobility, while diminishing the role of minority languages such as Tibet-

-an. While Chinese law formally guarantees minority language rights, including under Article 4 of the Constitution²² and the Law on Regional National Autonomy, these protections are increasingly limited in practice. State control over language use has extended beyond formal education settings. Recent reports, including accounts from 2025, indicate that during school holidays in Tibetan areas including Lhasa, authorities imposed requirements on students and parents to prioritise Mandarin study, while discouraging or restricting participation in informal Tibetan language classes organised by local communities.²³ Such classes have historically served as important spaces for the preservation of Tibetan language and culture.

Reforms to Tibetan Language in the National College Entrance Examination

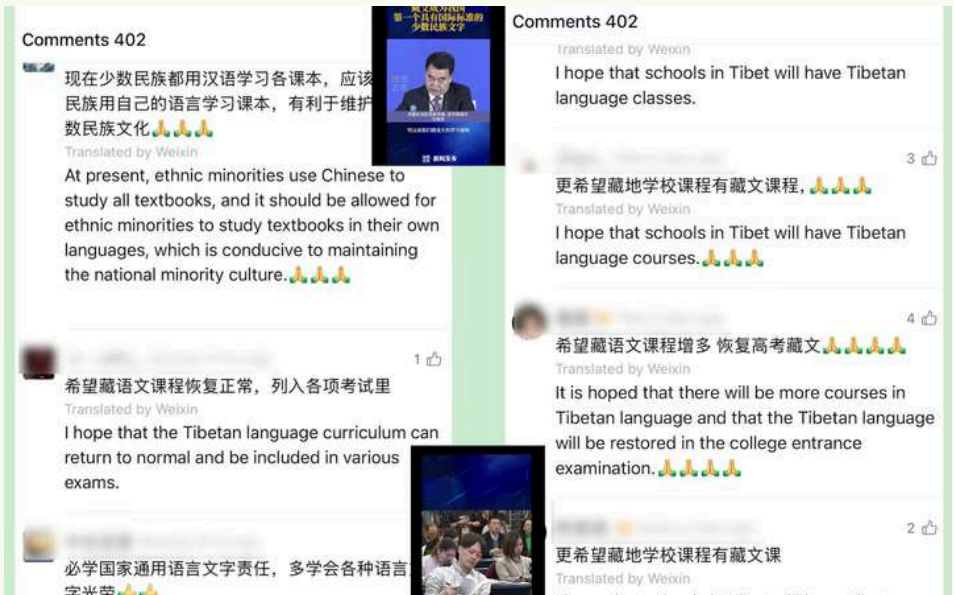
In 2025, authorities took steps to reduce the role of the Tibetan language within the college entrance examination system, including the National College

Entrance Examination in the Tibet Autonomous Region, with changes set to take effect from 2026. Reports indicate that Tibetan will no longer be treated as a core subject for most students under a standardised examination framework, and that its role within the gaokao will be significantly reduced.

The announced changes prompted concern among Tibetan communities and some users on Chinese social media platforms. In early 2025, some users called for the continued inclusion of Tibetan in the college entrance examination.²⁴ One widely circulated comment stated:

“Language and culture are the most precious wealth in the world... Restore Tibetan language in college entrance exams.”

“The Tibetan script and language carries a long and rich history and culture of the Tibetan people,” said another post. “However, at present, Tibetan language is not seen in college entrance examinations and many workplaces do not use Tibetan language.”



Netizens requesting for the reinstatement of the Tibetan language on a Chinese social media platform. Photo: RFA

On 5 August, Karma Tseten, Chairman of the Tibet Autonomous Region, stated that Tibet would adopt “unified exam subjects” in line with other provinces, including Chinese, Mathematics, and foreign languages such as English, Russian, Japanese, French, German, and Spanish.²⁵ He argued that the reforms would improve minority students’ access to high-quality education and enhance their overall “scientific and cultural literacy.” However, the reduction in the role of Tibetan within the gaokao system contributes to the consolidation of Mandarin Chinese as the primary language of educational advancement and reduces the institutional role of Tibetan within formal education.



Officials from the State Council Information Office at release of the white paper ‘Human Rights in Tibet in the New Era’ in Lhasa. Photo: Scio.gov.cn

Closure of Tibetan Language Schools

On 4 December 2025, authorities arbitrarily detained Choktrul Dorje Ten, founder and principal of the Dorje Ten National Vocational and Technical School in Chikdril (Ch: Jiuzhi) County, Golok (Ch: Guoluo) Tibetan Autonomous Prefecture, Qinghai Province, in the Tibetan province of Amdo. Shortly after his detention, officials ordered the closure of the school and sent all students home. At the time of writing, his whereabouts and condition remain unknown.²⁶



Choktrul Dorje Ten. Photo: TCHRD

The Dorje Ten school provided vocational and academic training, including instruction in Tibetan language and traditional skills such as thangka painting and Tibetan medicine. Since its founding, it has trained more than 5,000 students, with over 1,000 going on to higher education. Its closure eliminates one of the few remaining Tibetan-run institutions offering culturally grounded education. Authorities have shut down several Tibetan schools in recent years, including Sengdruk Taktse Middle School in 2021 and Jigme Gyaltzen Nationalities Vocational School in 2024.²⁷ These closures indicate that even schools previously operating with official approval are no longer permitted to function if they prioritise Tibetan language and culture.

The continued closure of private Tibetan schools is part of Chinese President Xi Jinping's policy of cultural assimilation, posing serious challenges to the survival of such institutions where Tibetan children could receive education in their mother tongue.

Language Policy and Legislative Developments

On 1 June, International Children's Day, China's first Preschool Education Law entered into force, consolidating earlier policy directives aimed at expanding the use of Putonghua in early childhood education.²⁸ This follows measures introduced in July 2021 under the "Implementation of the 'Children's Homophony' Plan for Putonghua Education for Preschool Children," which mandated Putonghua as the primary medium of instruction in kindergartens in minority and rural areas and required teacher training in the language.²⁹ The 14th Five-Year Plan further prioritises Mandarin acquisition in preschool settings through mandatory training and promotional activities. Article 56 of the new law requires kindergartens to use the national common language as the foundational medium of instruction, emphasising the strengthening of Mandarin proficiency among preschool children.

In September 2025, the draft Law on Promoting Ethnic Unity and Progress was submitted to the National People's Congress.³⁰ The draft emphasises the promotion of a common national language in education and public life. While framed in terms of national cohesion, it has been interpreted by observers as part of a broader policy trend towards increased standardisation of language use, with implications for the institutional space available for minority languages in education.

In December 2025, the Standing Committee of the National People's Congress approved revisions to the Law on the Standard Spoken and Written Chinese Language, originally adopted in 2000. According to NPC Observer, the revised law removes a provision that previously permitted the use of minority languages as the medium of instruction in certain educational contexts, stating that such arrangements are "no longer necessary"³¹The revisions are

expected to take effect in January 2026. The 2000 law has served as a key legal framework for the promotion of Putonghua as the national common language, alongside policies encouraging its use in education and public life. The 2025 revisions further prioritise standardised Chinese in education by narrowing the scope for minority language-medium instruction. These legal changes form part of a cumulative trajectory that strengthens Mandarin Chinese as the dominant language of instruction and may further restrict the space available for minority languages in formal education.

IV

**RIGHT TO PEACEFUL
ASSEMBLY**

RIGHT TO PEACEFUL ASSEMBLY

The right to freedom of peaceful assembly is a fundamental human right protected under international human rights law. It is recognised in Article 20 of the Universal Declaration of Human Rights (UDHR) and Article 21 of the International Covenant on Civil and Political Rights (ICCPR), which the People's Republic of China (PRC) has signed but not ratified. Protections relating to peaceful assembly and association are further reflected in treaties to which the PRC is a state party, including Articles 4 and 5 of the International Convention on the Elimination of All Forms of Racial Discrimination (CERD). The International Covenant on Economic, Social and Cultural Rights (ICESCR), ratified by the PRC in 2001, also guarantees participation in cultural and social life without discrimination.

The right to peaceful assembly includes not only the right to organise and participate in demonstrations, gatherings, vigils,

religious processions, and protests, but also the right to be protected from arbitrary state interference, intimidation, reprisals, violence, and collective punishment. Despite these protections, the exercise of peaceful assembly in Tibet remains heavily restricted. Although Article 35 of the Constitution of the People's Republic of China formally guarantees citizens "freedom of speech, of the press, of assembly, of association, of procession and of demonstration," Tibetan individuals and communities who peacefully express grievances concerning land rights, environmental protection, religious freedom, or cultural preservation are routinely subjected to arbitrary detention, enforced disappearance, surveillance, torture, and imprisonment. Chinese authorities frequently characterise peaceful protests and public dissent in Tibet as threats to "national security," "ethnic uni-

-ty,” or “social stability,” even in cases where demonstrations are entirely nonviolent.

Over the past several decades, Tibetans inside Tibet have increasingly faced displacement and dispossession as a result of state-led development and infrastructure projects. Under policies framed as ecological conservation, watershed protection, biodiversity preservation, poverty alleviation, urbanisation, and rural modernisation, large numbers of Tibetan nomads and rural residents have been relocated from ancestral lands into state-controlled settlements under extensive surveillance.

In recent years, the pace and scale of displacement have accelerated significantly due to the rapid expansion of hydropower dams, mining operations, high-speed railways, energy transmission grids, and large-scale solar and wind infrastructure projects across the Tibetan Plateau.³² These projects have increasingly targeted ecologically sensitive and culturally significant areas,

including traditional grazing land, agricultural zones, sacred mountains, monasteries, and river systems relied upon by Tibetan communities for livelihoods and religious practice.

Local Tibetans attempting to peacefully oppose or seek accountability for such projects have faced systematic repression. Chinese authorities have criminalised environmental advocacy, community mobilisation, and public protest, often responding with militarised policing, mass detention campaigns, information blackouts, and collective punishment measures aimed at suppressing dissent.

On 14 February 2024, hundreds of Tibetans, including monks, nuns, and lay residents, gathered in Derge (Ch: Dege) County in Kardze (Ch: Ganzi) Tibetan Autonomous Prefecture, Sichuan Province, to peacefully protest the construction of hydropower dams that threatened to displace local communities and destroy important religious and cultural sites. The planned hydropower

project was expected to inundate at least six monasteries including Yena Monastery, Wontoe Monastery, Khadho Monastery, Rabten Monastery, Gonsar Monastery, and Tashi Monastery along with the villages of Wontoe and Shepa located near the upper reaches of the Drichu River (Yangtze River), spanning Derge and Jomda (Ch: Jiangda) County.³³ Local Tibetan residents expressed concerns that the project would result in irreversible environmental destruction, forced displacement, and the loss of religious institutions central to local Tibetan cultural and spiritual life.

The Chinese authorities responded to the peaceful demonstration with a large-scale security deployment throughout Wontoe Township and surrounding areas of Derge County. Security forces, including police and armed personnel, forcibly dispersed protesters and carried out widespread arrests. Witnesses and Tibetan sources reported that authorities used excessive force against protesters, including severe beatings, electric weapons, and high-pressure water cannons. Many protesters reportedly sustained serious injuries requiring hospital treatment.



Tibetan residents in Derge County urging Chinese authorities to halt the forced relocation. Photo: TCHRD

Following the protest, authorities detained more than one thousand Tibetans. Many detainees were allegedly held in overcrowded facilities under harsh conditions without adequate food, clothing, or access to legal representation and medical care. Families of detainees received little or no information regarding the whereabouts or condition of those detained. Chinese authorities also imposed extensive restrictions on communications and information-sharing in the region. Internet access was disrupted, online discussions and social media content relating to the protests were censored, and surveillance measures were significantly increased as part of a broader security crackdown.

In June 2025, sources reported that Sherab, the abbot of Yena Monastery in Wangbuding Township, Derge County, had been sentenced to four years' imprisonment in connection with organising the peaceful demonstration opposing the

hydropower project. Gonpo Tsering, the monastery's chief administrator, received a three-year prison sentence and was subjected to severe torture and ill-treatment while in custody and left him unable to speak or swallow food and caused breathing difficulties, loss of vision, and serious brain injuries. He was reportedly transferred to a hospital in Chengdu, Sichuan Province, for emergency medical treatment.³⁴



Sherab, top left and at right, and Gonpo, bottom left. Photo: RFA

Tibetan environmental rights activist Tsongon Tsering was released from prison on 8 July 2025 after spending more than eight months in detention in Ngaba. Tsering, a 29-year old

resident of Kakhog (Ch: Hongyuan) County in Ngaba Tibetan and Qiang Autonomous Prefecture, had been detained in October 2024 after publishing a five-minute video on the social media platform Kuaishou in which he filed a real-name complaint against mining activities allegedly carried out by Anhui Xianhe Construction Engineering Company under the guise of road-construction projects. Authorities charged him with “disrupting social order,” a broadly defined offense frequently used to criminalize peaceful dissent and public criticism. He was subsequently sentenced by the Kyungchu County People’s Court to eight months’ imprisonment, which was extended by an additional eight months after he refused to plead guilty.³⁵



Tsongon Tsering. Photo: Tibet Times

Following his release, authorities imposed sweeping restrictions on his freedom of expression and association, including prohibitions on making statements deemed “harmful to the government” and on organizing or participating in gatherings, including informal meetings. In January 2025, three United Nations Special Rapporteurs including the Special Rapporteur on the situation of human rights defenders, the Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression, and the Special Rapporteur on the human right to a clean, healthy and sustainable environment issued a joint communication to the government of China expressing serious concern over Tsering’s arrest and detention.³⁶ The communication questioned the legal basis for the charges against Tsering, raised concerns regarding due process violations, and warned of the chilling effect such actions have on civic space and environmental advocacy within Tibetan communities.

Mass Arrests Linked to Opposition to Gold Mining in Kashi Township

Chinese authorities also intensified repression against Tibetans opposing environmentally destructive mining activities in eastern Tibet. In November 2025, more than 80 Tibetans from Kashi Township in Sershul (Ch: Shiqu) County, Kardze Tibetan Autonomous Prefecture, were arbitrarily detained after peacefully opposing illegal gold mining activities on ancestral land known locally as Sekhok (“Gold Valley”).



Mining excavator being used at the gold mining site in Kashi. Photo: Tibet.net

On 5 November 2025, local residents discovered active gold mining operations in the Sekhok

area and submitted complaints to township authorities regarding the environmental damage and legality of the activities. Rather than investigating the allegations or suspending the mining operations, local officials dismissed the complaints and asserted exclusive state ownership over the land, denying local Tibetans any right to object to or seek accountability for the extraction activities taking place on ancestral territory.³⁷

On 6 November 2025, Chinese security forces launched coordinated door-to-door raids across Kashi Township. Armed personnel entered homes without warrants and arbitrarily detained approximately 80 Tibetan residents, who were subsequently transferred to detention facilities in Sershul County for interrogation. Families were not informed of the legal basis for the arrests or the whereabouts of many detainees.

During detention, detainees were

subjected to widespread torture and other cruel, inhuman, or degrading treatment. Reported abuses included severe beatings that caused broken ribs, kidney injuries, and extensive bruising. Detainees were also allegedly denied adequate food, sleep, sanitation, and medical care.³⁸ Although some detainees were reportedly transferred to county hospitals for treatment, authorities allegedly refused to disclose medical findings or diagnoses to detainees or their families. Food provided in detention consisted only of small portions of tsampa (roasted barley flour) and water once per day.

Authorities also coerced detainees into signing written pledges prohibiting them from communicating with outsiders, sharing information regarding the arrests, or participating in future protests or community mobilisation activities.

Lockdown, Surveillance, and Restrictions

Following the mass detentions,

authorities imposed a township-wide lockdown and communications blackout throughout Kashi Township. The restrictions were reportedly jointly enforced by the United Front Work Department, the Public Security Bureau, armed police units, and township officials.

Residents were compelled to attend mandatory political meetings during which officials warned that any dissemination of information regarding the detentions or mining dispute would constitute a criminal offense. Security forces reportedly conducted repeated household raids, confiscated mobile phones, and deployed armed personnel throughout public spaces, creating a pervasive atmosphere of intimidation and fear.

Authorities subsequently imposed additional restrictions targeting religious, cultural, and community activities. Public prayer gatherings and religious circumambulation practices were banned.

Monastic assemblies were tightly restricted, gatherings involving more than ten people were prohibited, and Tibetan students were prevented from attending Tibetan cultural and religious classes during school holidays.

Suppression of Peaceful Protest

A combination of restrictive domestic legislation, securitisation policies, and abusive law enforcement practices has made it increasingly difficult for Tibetans to exercise the rights to peaceful assembly and association. Chinese authorities routinely conflate peaceful protest, environmental advocacy, religious expression, and cultural preservation efforts with threats to state security and social stability.

As a result, Tibetans peacefully exercising internationally protected rights are frequently subjected to arbitrary detention, prolonged imprisonment, political re-education, surveillance, torture, enforced disappearances, and restrictions on movement and communication.



V

TRANSNATIONAL REPRESSION

TRANSNATIONAL REPRESSION

According to Freedom House, the Chinese government remains the world's most prolific perpetrator of transnational repression over the past decade, accounting for 272 recorded incidents, or 22 percent of all documented cases.³⁹ For Tibetans, transnational repression has increasingly been used to extend intimidation, surveillance, and coercive control beyond Tibet's borders, targeting religious figures, activists, and community members in the diaspora.⁴⁰ Such tactics raise serious concerns due to their impact on freedom of expression, religious practice, and personal security, as well as their extension of state coercion beyond national borders. One recent case underscores these concerns.

Tulku Hungkar Dorje, a 56-year-old abbot of Lung Ngon Thubten Choekor Ling Monastery in Gade (Ch: Gande) County, Golok (Ch: Guoluo) Tibetan Autonomous Prefecture, Qinghai Province, reportedly came under increased

scrutiny from officials of the Qinghai Public Security Bureau in 2024. This scrutiny followed his refusal to organize an “appropriately warm reception” for the Chinese government-appointed Panchen Lama during a visit to Golok Prefecture, as well as his failure to implement government education policies in the schools he founded. Authorities also scrutinized him after he organized a long-life prayer service for His Holiness the Dalai Lama.⁴¹



Tulku Hungkar Dorje
Photo: Tibet Watch

He was subsequently subjected to repeated questioning and pressure by security officials. With escalating threats and restrictions, he left China and reportedly went to Viet Nam. His whereabouts were not publicly known for several months. On 25 March 2025, Tulku Hungkar Dorje was detained in Ho Chi Minh City during an operation involving both Chinese and Vietnamese authorities. The legal basis for his detention and the nature of cooperation between the two governments have not been disclosed. On 29 March 2025, Vietnamese authorities visited his institute in Ho Chi Minh City and stated that he had died of a heart attack, despite no known prior history of heart disease. Until the announcement of his death, his arrest had not been confirmed, and his fate and whereabouts remained unknown.

On 1 April 2025, representatives of Lung Ngon Monastery were shown a death certificate under restrictive conditions but were not allowed to retain a copy or photograph the document. On 5

April, five monks from the monastery travelled to Viet Nam under official supervision to retrieve his body. During the visit, a closed-door meeting was held at the Chinese Embassy, from which the monks were excluded. His remains were reportedly held at Vinmec Central Park International Hospital before being transferred to a military hospital in Ho Chi Minh City.

On 20 April 2025, his body was cremated at approximately 1:00 a.m. at the Sakya Buddhist Temple in Viet Nam. The cremation was carried out without prior notification to, or consent from, his family or monastic community, and without the performance of customary Tibetan Buddhist funeral rites.

Following his death, authorities in Golok Prefecture and Gade County conducted inspections at Lung Ngon Monastery and surrounding villages. Restrictions were imposed on public gatherings, including memorial services, and strict measures were taken to control information

related to the case. His mother, Dukkar Dolma, aged 85, who had been receiving medical treatment in Xining for several months, died on 6 May 2025, after her condition deteriorated, exacerbated by anxiety over her son's situation.

In August 2025, a group of four United Nations human rights experts raised the case with the governments of China and Viet

Nam, citing obligations under international law, including the protection of the right to life and the requirement to investigate deaths in custody. The experts called for a prompt, independent, and impartial investigation in line with international standards, including the Minnesota Protocol on the Investigation of Potentially Unlawful Death. They also requested clarification regarding the circumstances of his detentio-

Mandates of the Working Group on Arbitrary Detention; the Working Group on Enforced or Involuntary Disappearances; the Special Rapporteur on extrajudicial, summary or arbitrary executions and the Special Rapporteur on minority issues

Ref: AI CHN 15/2025
(Please use this reference in your reply)

8 August 2025

Excellency,

We have the honour to address you in our capacities as Working Group on Arbitrary Detention; Working Group on Enforced or Involuntary Disappearances; Special Rapporteur on extrajudicial, summary or arbitrary executions and Special Rapporteur on minority issues, pursuant to Human Rights Council resolutions 5/19, 54/14, 53/4 and 52/5.

In this connection, we would like to bring to the attention of your Excellency's Government information we have received concerning the death of Mr. Tulkus Hungkar Dorje Rinpoche, a Tibetan spiritual leader, who died in custody in Viet Nam on 28 March 2025.

According to the information received:

Mr. Tulkus Hungkar Dorje, also known as Golog Rinpoche, was born in 1969. At an early age, he was recognized as the reincarnation of Do Khyentse Yeshe Dorje, a highly realized 19th century Nyingma master and tertön (treasure revealer). In 2004, he established the Gear Welfare Foundation in Qinghai Province and in 2007, with approval from the Golok Prefecture government and education department, he founded the Hungkar Dorje National Vocational School, aiming to provide free education to children from nomadic and rural communities and established several other schools in the preceding years. He also founded the Hungkar Compassion Medical Clinic, offering free medical care to underserved populations. He also regularly distributed food, clothing, and financial aid to populations in need. He was the abbot of Lung Ngön Monastery. He actively responded to community emergencies, such as medical evacuations and natural disasters and benefited from a high level of respect among the Tibetan community.

In August 2024, Mr. Tulkus Hungkar Dorje Rinpoche, was detained by members of the Qinghai Provincial Police Department and interrogated. The reasons for his detention are unclear. It has been reported that it may have been linked to failure to organize an "appropriately warm reception" for the People's Republic of China (China) government-appointed Panchen Lama, when he visited Golok Prefecture, and failing to implement government education policies in the schools he founded as well as after organizing a long-life prayer for His Holiness the Dalai Lama. It does not appear he was charged following his detention.

In September 2024, Mr. Tulkus Hungkar Dorje Rinpoche left China and reportedly went to Viet Nam.

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Mandates of the Working Group on Arbitrary Detention; the Working Group on Enforced or Involuntary Disappearances; the Special Rapporteur on extrajudicial, summary or arbitrary executions and the Special Rapporteur on minority issues

Ref: AI VNM 4/2025
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8 August 2025

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In September 2024, Mr. Tulkus Hungkar Dorje Rinpoche left China and reportedly went to Viet Nam.

Joint communication letter sent to the Chinese government

Joint communication letter sent to the Vietnamese government

-n, transfer, and death, as well as information on any reprisals against his monastery or community.⁴²



Dukkar Dolma, Mother of the Late Hungkar Dorje Rinpoche

This pattern is also evident in cases involving individuals engaged in Tibet-related advocacy abroad. Zhang Yadi, also known as Tara, a Chinese student activist who supported Tibetan rights, was arrested on 31 July 2025 in Shangri-La City, Yunnan Province, after returning from studies in France. (43) She had participated in activities and online discussions abroad aimed at raising awareness of human rights issues in Tibetan areas.

She is believed to be held in a detention facility in Changsha, Hunan Province. Recent cases indicate that authorities have targeted not only Tibetans but also non-Tibetan individuals linked to Tibet-related advocacy, including students and activists overseas. These actions have included detention, restrictions on movement, and consequences linked to activities conducted outside China, pointing to efforts to extend control beyond national borders.



Zhang Yadi
Photo: ChineseYouthStand4Tibet

VI

YEAR IN REVIEW

YEAR IN REVIEW

Annual Report on Human Rights Situation in Tibet 2024

On 4 April 2025, TCHRD released its "2024 Annual Report on the Human Rights Situation in Tibet" at Norbu House in Dharamsala. Published in Tibetan, English, and Chinese, the report documents a critical decline in fundamental freedoms, underscored by Tibet's record-low Global Freedom Score of 0/100 from Freedom House. The report documented 2024 as a year marked by an escalated crackdown on religious institutions and schools, arbitrary detentions, environmental exploitation, and transnational repression targeting Tibetans abroad.



ANNUAL REPORT

Human Rights Situation in Tibet



2024

Thematic Report on Crimes Against Humanity in Driru

In April 2025, TCHRD released a special report titled 'If Gyalmo Ngulchu Could Feel: Crimes Against Humanity in Driru,' documenting a decade of systematic crimes against humanity in Driru County. The report provides evidence of severe state-led violence, including extrajudicial killings, torture, and the brutal suppression of peaceful protests against coercive policies. It also highlights the long-term devastation caused by mass surveillance and family separations, which have deeply damaged the social and economic



life of the community. By exposing these uninvestigated abuses, TCHRD calls for urgent International action to hold authorities accountable.

Bystander Intervention Workshop: Addressing Gender-Based Violence:

In March 2025, TCHRD organised two Bystander Intervention Against Gender-Based Violence workshops at Kollegal Tibetan Settlement on 13 March and at Mundgod Tibetan Settlement on 18 March. Led by Legal Officer Phurbu Dolma and resource person Ms Tenzin Tsetan, Program Officer, Women Empowerment Desk of the Central Tibetan Administration, the session brought together 63 participants, including married couples and single parents, to gain a clear understanding of the distinctions between sex and gender while challenging harmful societal stereotypes.



Workshop on Sustaining Tibetan Democracy through Media Literacy:

In November 2025, TCHRD successfully conducted a series of workshops titled "Sustaining Tibetan Democracy through Media Literacy". The campaign engaged a total of 222 participants across India, including 40 students and faculty members at the Dalai Lama Institute for Higher Education in Bangalore, 103 participants at the Tibetan Children's Village (TCV) in Ladakh, 33 college students at the Tibetan Youth Hostel in Delhi, and 46 students at the College of Higher Tibetan Studies, Sarah.

The workshop covered topics including the Tibetan political system-in-exile; the role of democracy in the Tibetan freedom movement; democratic principles; the importance of civic participation in democracy; understanding the importance of



credible information in society; identifying and understanding misinformation, disinformation, and malinformation (MDM); identifying trends and narratives in Tibetan society; and building resilient strategies for media empowerment. The workshops were led by TCHRD’s executive director, Ms Tenzin Dawa; Mr Dawa Tashi, researcher; Mr Joydeep Dasgupta, Editor of NewsSense; and Mr Tenzin Gyal, Program Manager at the Tibet Action Institute.

Tibetan Democracy-in-Exile Highlighted at Asia Democracy Assembly 2025:

Ms Phurbu Dolma, Legal Officer of the TCHRD, represented the organization at the Asia Democracy Assembly held in Bangkok from 1–5 November 2025. Co-hosted by the Asia Democracy Network (ADN) and CIVICUS as part of International Civil Society Week, the assembly gathered over 1,000 participants to strengthen global pro-democracy movements and defend democratic values. Speaking at a plenary session titled “Resistance Without Borders,” Ms. Dolma shared the Tibetan community’s resilience

and sustained activism under occupation and forced exile after China’s occupation of Tibet. By sharing best practices for maintaining democratic integrity and effective civic action under restrictive conditions, Ms Dolma highlighted the Tibetan democracy-in-exile as a model of resilience and also strengthened international solidarity with other pro-democracy movements across Asia.



Commemorating the International Day of Persons with Disabilities:

To mark the International Day of Persons with Disabilities on 3 December 2025, TCHRD launched the “Bridges of Inclusion” initiative in collaboration with the Ngoenga School for Tibetan Children with Special Needs in Dehradun. The initiative aims to promote disability awareness,

celebrate the dignity and potential of persons with disabilities, and foster inclusive practices within the Tibetan refugee community. On 10 December 2025, globally observed as Human Rights Day, a creative workshop was held at the Ngoenga School, led by Ms. Prabha Hari, CEO of Operations and Director of the Skills Development Centre at ADAPT (Able Disabled All People Together). Twenty students participated in a sensory-focused block-printing activity, using the craft to express their individuality and agency while challenging community stigma through art.

Ms Prabha also facilitated another session for the parents, caregivers, and teachers on sensory integration and emotional literacy.



Ms Prabha's sessions focused on practical strategies for supporting children with severe behavioral challenges and improving care methods. TCHRD's staff, Ms Phurbu Dolma and Ms Yutso, also facilitated the sessions.

Democracy Roundtable Series

In December 2025, TCHRD, in collaboration with Tibet Radio, launched the "Democracy Roundtable" series that brought together monks, youth, activists, and community leaders to engage in open dialogue on key themes such as democratic governance, preservation of Tibetan identity, unity and representation, gender equality, youth participation, accountability, and the future of Tibetan democracy. The roundtable series was organised



ahead of the critical 2025–2026 elections for the Sikyong (President) and Parliamentarians of the 18th Tibetan Parliament-in-Exile. Three episodes of the community-centred debate series were produced and disseminated,



with discussions recorded across multiple locations, including Bylakuppe, Sera monastery in South India, Ladakh, and Dharamshala. The democracy roundtable series can be accessed on both TCHRD and Tibet Radio's YouTube channels.



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