

HUMAN RIGHTS SITUATION IN TIBET

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Tibetan Centre for Human Rights and Democracy

Cover Photo : Iconic images that say it all.



Loyak executed for participating in March 14 2008 protest in Lhasa, without free and fair trial

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EXECUTIVE SUMMARY

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

During the year fast track courts in Tibet issued death penalty to five Tibetans for their participation in the spring 2008 protests.¹ Pushing aside global appeals to overturn the death penalty, China put into effect the sentences amidst international hue and cry over it.² China is the world's leading practitioner of death penalty carrying out more executions than all the other nations in the world put together.³ The state aggressively exhibits its right to sovereignty through its implementation of death sentences despite international appeals and a UN General Assembly resolution on global moratorium

on death penalty⁴. This was evident from the numerous executions carried out in Tibet, East Turkestan⁵ and that of a Briton with mental disorder for whom the British government sought clemency.⁶

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

Since spring 2008 pan-Tibet protests, Tibetan areas incorporated into the Sichuan province have clearly become the focal point in the whole of present-day Tibet.⁸ In the recent past, dominance of political activities has shifted from the so-called "Tibet Autonomous Region" ("TAR") to Tibetan areas outside the "TAR" designate. This is clearly evident from the total number of arrests, detentions and sentencing statistics maintained by the TCHRD. Although it is certain that the total figures may be far greater than that documented by the Centre, a total of 1,542 known Tibetans⁹ continue to remain in detention or are serving prison sentences since spring 2008.

Out of the total, 53.17% (or 820 Tibetans) were from Sichuan province, the rest are as follows: 19.90% (307 Tibetans) were from Gansu, 9.01% (139 Tibetans) belonged to Qinghai, 0.19% (3 Tibetans) were from Yunnan and 17.70% (273 Tibetans) belonged to the “TAR”. Additionally the figures for known Tibetans who were legally sentenced since spring 2008 also point to the fact that Sichuan has indeed been most active politically. Out of the 334 known cases of Tibetans having been sentenced, 48.1% (or 161 Tibetans) were from Sichuan province while the remaining were as follows: 37.42% (125 Tibetans) were from “TAR”, 8.68% (29 Tibetans) were from Qinghai and 5.08% (17 Tibetans) belong to Gansu Province. In 2009, there were 145 known cases of detentions or serving prison sentences. Out of them, 62.06 % (or 90 Tibetans) were from Sichuan, 18.62% (27 Tibetans) were from the “TAR”, 4.13% (6 Tibetans) were from Gansu, 13.79% (20 Tibetans) were from Qinghai and 1.37% (2 Tibetans) were from Yunan Province. Owing to the fact that Tibetan areas outside the “TAR” witnessed the maximum number of protest incidents since spring 2008 and which is supported by the huge number of legal convictions, it is highly possible that control in areas outside the “TAR” which used to enjoy a relative freedom will be made tighter in the near future. The authorities have already taken stringent measures and heightened vigorous patrolling of the border areas. The number of refugees’ exodus from Tibet has dropped significantly in 2009 and 2008. As against the usual average of around 2000 Tibetans fleeing Tibet, this year only 691 Tibetans¹⁰ managed to escape while 627 fled Tibet in 2008.

The authorities make a mockery of judiciary in present-day Tibet by stifling it to cater to the needs of the Chinese Communist Party (CCP). In order to protect the party interest and legitimize the party leaders call for “people’s war”,¹¹ laws of the country have been wangled to convict Tibetan demonstra-

tors. According to TCHRD documentation, over 334 known Tibetans have received legal convictions since spring 2008 protest.¹² Out of the total convictions, 11 are known to have been served with life imprisonment. The legal proceedings have been performed with political motivations and hence were not free and fair.¹³ In almost all the cases the defendants had no independent legal counsel and in a few cases where the defendants were being represented by a lawyer of choice, the authorities ensured that these representations were blocked either through intimidation or through procedural tactics. One of the most high profile cases this year was the sentencing of Phurbu Tsering Rinpoche to eight and a half years prison term.¹⁴ Rinpoche’s lawyer from Beijing was barred from representing him and in a closed door trial the court sentenced him to a fixed imprisonment term on charges of “possessing weapons”.¹⁵ Phurbu Rinpoche is a well respected religious figure and as per the established pattern he was framed for his personality and influence over the masses. He was charged of “possessing weapons” in an attempt to manipulate the case as that involving terrorist activity. The local Tibetans never believed such a charge and instead such a conviction stirs up more resentment against the authorities for framing their beloved teacher as a criminal. One such case in the near past was that of sentencing of Trulku Tenzin Delek Rinpoche in 2003 to death with two years reprieve which was later commuted to life imprisonment.¹⁶ Seven years after the conviction, the local Tibetans in Lithang and Nyagchukha counties made fresh appeals for his release in December 2009 to the provincial as well as the central authorities. Huge congregations of Tibetans from all walks of life staged enormous demonstrations to seek the lama’s release and it was eventually compromised that the authorities would allow monthly prison visits to Trulku for Lithang and Nyagchukha people. This latest episode in Trulku Tenzin Delek’s case reveals the people’s clear rejection of the unjust legal conviction passed several years ago.¹⁷ Phurbu Tsering

Rinpoche's case is identical to that of Trulku Tenzin Delek Rinpoche's case.

During the year Tibetan intellectuals, artists and internet bloggers came under heavy crackdown by the government. They were mostly charged for "leaking state secret" and for activities which are otherwise a standard practice of expression of opinion or belief. Some of the most prominent cases were those of sentencing of Kunga Tsangyang to a five year imprisonment term for writing essays and photographing environmental degradation in Tibet¹⁸, Kunchok Tsephel Gopeytsang to 15 years for running *Chonmei* website¹⁹, Kang Kunchok, the former editor of *Gangsai Meiduo* to two years of prison term²⁰. Tashi Rabten, editor of a banned literary magazine and author of "Written in Blood" has remained disappeared since July 2009²¹, Dokru Tsultrim, editor of literary magazine "Life of Snow" was arrested in April 2009, Tashi Dondrup, singer who released an album "Torture without Trace" was arrested in December 2009,²² Gyaltzen and Nyima Wangdue were sentenced to three prison terms for posting Dalai Lama pictures on the popular Chinese chatsite QQ.com, Five monks from Tsakho and Khakhor Monasteries continue to be detained for producing a VCD entitled *Chakdrum Marpo*²³.

The government's severe restriction on freedom of expression is prompting Tibetans to attempt bold ways to relay their message under the knowledge that they would face the most severe of punishment with the trade off that their message will effectively reach a large audience. Video testimonials are becoming popular for their sheer effectiveness in communication, coupled with authenticity of watching and hearing a real individual speaking in front of the camera. Last year, the defiant Labrang monk Jigme Guri²⁴ fearlessly spoke about torture in detention in a video testimonial; Dhondup Wangchen documented many Tibetans video testimonials regarding their concerns in his documentary "Leaving Fear Behind";²⁵ Kelsang Tsultrim of Gitsang Gaden

Choekhorling Monastery recorded his testimonials in July 2009²⁶ and distributed it widely in his locality; Ven. Rinchen Sangpo recorded video testimonials of Tibetans in Golok region in October 2008 which were released in September 2009²⁷. It should be noted that this trend is a desperate attempt by Tibetans inside Tibet to have their voice heard in the absence of independent human rights monitors or media and international observers. Surge in availability of pictures and video evidences coupled with the growing trend of video testimonials indicate an encouraging rise in citizen journalism in Tibet.

Torture is systematic in Chinese administered prisons across Tibet. China's lies to the world and to the UN mandates on torture were exposed in 2010. Despite the denial of use of torture by the Chinese authorities and the claim of restraint in dealing with the Tibetan protesters, video evidences smuggled out of Tibet utterly shocked the entire world regarding the painful death of a young Tibetan, Mr. Tendar, due to torture inflicted upon him while in detention.²⁸ His crime was that he interfered when he saw some policemen beating monks during protest in Lhasa in March 2008. For his act in defending the monks, he was brutally tortured in the detention centre and was denied timely medical care on the injuries suffered during torture. At the time of his death the wounds on his body had rotten and a nail was found pierced into his foot when his body was given a traditional sky burial.²⁹ In other instances, Kalden, a monk of Drepung Monastery who was arrested on 10 March 2008 for participating in the demonstration died in August 2009 after a prolonged period of confinement, torture and maltreatment in the prison.³⁰ Another prominent case of death due to torture came to light when a 33-year-old nun Yangkyi Dolma died in December 2009 at the Chengdu government hospital.³¹ She was arrested on 24 March 2009 when she along with a nun colleague staged a peaceful protest at the Kardze County main market square. They called for "human rights for Tibetans in Tibet". They were severely beaten by

the security forces at the site of the demonstration and taken away to the detention centre. The UN Committee Against Torture in its concluding observations following assessment of PRC's state report to the Committee in November 2008³² made several recommendations to the Chinese government including ensuring that all persons detained or arrested in the aftermath of Spring 2008 events to have "prompt access to an independent lawyer, independent medical care and the right to lodge complaints free from official reprisal or harassment". However, the recommendations were not heeded by the government as no discernable improvement in prohibiting the use of torture, cruel, inhuman and degrading treatment is evident.

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

a young monk, Kunga, who later succumbed to bullet injuries sustained during the police indiscriminate firing on a group of around 300 Tibetan demonstrators in Tehor.³⁶ Dhondup's friends hid him for 14 months in mountains during which they provided him crude medications and he miraculously escaped death. He later fled Tibet in the hope of testifying before the United Nations. Despite the availability of first hand victim testimonies, documentary and visual evidences, the government of PRC stubbornly insist on denying the occurrence of these extrajudicial killings.

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

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

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

In an ethnically exclusionary economic growth,⁴⁶ the development projects do not bring direct benefit to the Tibetans. The Chinese administrators in Tibet

in calculated and deliberate allocation of resources award most contracts to out-of-province state-owned enterprises rather than to locally owned and operated businesses. The state is obsessed with projects involving resource extractions rather than the development of human capacity.⁴⁷ This is evident in the UN Human Development Report in where Tibet's human development index is at the bottom of all of the PRC's provinces.⁴⁸ The high level of illiteracy results in Tibetans being at a significant disadvantage in protecting their human rights and in enjoying the rights of citizenship.⁴⁹ Making the matter worse is the fact that ethnic Han Chinese continue to hold top CCP positions in nearly all counties and prefectures making it ever difficult for Tibetans to have a say in decision making.

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

Under the rule of government of PRC, education in Tibet has deteriorated immensely as it has been treated as a vehicle to propagate and strengthen CCP's grip on Tibet. The poor condition of the schools, low quality of teaching and designing of a curriculum to brainwash the children in socialist ideologies and discouragement of children from speaking their own language and learning their own history triggers the painful decision to flee into exile where there is an opportunity of receiving broad-based modern education. Under such painful circumstances parents send their children, oftentimes

never to see them again, trusting strangers and guides to make the treacherous journey across the Himalayas where they will be admitted in the network of schools run by the exile Tibetan government.

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

Disparities and inequality in education has resulted in the further economic marginalization of Tibetans and they are precluded from employment opportunities on account of inferior education forced upon them. Since the Chinese settlers possess advanced education and Chinese language abilities, many Tibetans are unable to compete with them in getting jobs. Unless the government ensures to meet its obligations to provide the Tibetan children with their fundamental right to an education, children will continue to risk their lives by making the dangerous journey over the Himalayas to receive education in exile.

Despite the fact that the government of PRC continues to maintain an iron-fist rule over Tibet, the Dalai Lama has expressed his genuine faith and sincerity in the Chinese people.⁵³ Over 100 Chinese and Tibetan delegates consisting of intellectuals,

scholars, lawyers and human rights workers met in Geneva, Switzerland, in August 2009 to promote understanding between the two communities and to find ways for a peaceful solution of the Tibetan issue. This Sino-Tibetan conference ‘Finding Common Ground’ concluded that the root cause of “the Tibetan issue is not a conflict between the Chinese people and the Tibetan people, but rather the autocratic rule of the People’s Republic of China in Tibet and its cultural genocide in Tibet” and strongly proposed that “the resolution of the Tibetan issue is closely related to the democratization of China”.⁵⁴

The Chinese intellectuals, scholars, lawyers and human rights defenders proved extremely bold in showing their integrity and professionalism. In stark defiance of the government position regarding the uprising of the Tibetan people as being “criminal activities of looting, burning and smashing”, Beijing-based lawyer’s organization and think-tank *Gongmeng* (Open Constitution Initiative) published a groundbreaking report in May 2009 which boldly refuted the official position and put forward policy failings by government as reason for the Tibetan people’s uprising against the government.⁵⁵ The authors of the report stated “we deeply sensed the popular discontent and anger behind the incidents [of the spring 2008 protests], and the complexity of their social roots..... An important perspective for interpreting the 3.14 incident [March 14, 2008, when protesting turned to violence in Lhasa] is that it was reaction made under stress by a society and people to the various changes that have been taking place in their lives over the past few decades. The notion that appears impossible to understand is the implication that reasonable demands were being vented, and this is precisely what we need to understand and reflect upon.” As expected the authorities quickly reacted to the report and shut down the organization alleging “tax evasion” and calling it “illegal”. Beijing Justice Bureau revoked the licenses of 53 lawyers associated with the group.

2009 was the year when the United Nations focused strongly on the issue of racism worldwide. The High Commissioner for Human Rights, Ms. Navinatham Pillay, in her statement on the International Human Rights Day on the theme of concept of non-discrimination reckoned that “Minorities in all regions of the world continue to face serious threats, discrimination and racism, and are frequently excluded from fully taking part in the economic, political, social and cultural life available to the majorities in the countries or societies where they live”.⁵⁶ During the year Tibetan voice over racism in Tibet was effectively gagged by the Chinese government both directly and indirectly. In April 2009, China made sure that the Tibetan Centre for Human Rights and Democracy (TCHRD) was not allowed accreditation to the UN Durban Review Conference through effective wangling of procedural tactics⁵⁷. In August 2009, the UN Committee on the Elimination of Racial Discrimination (CERD) met to scrutinize China’s compliance to the Convention on the Elimination of Racial Discrimination. While the Secretariat of the CERD included Chinese government sponsored NGO reports on its official webpage, it made inclusion of TCHRD’s alternate report conditional by directing the Centre to remove mention of China’s occupation of Tibet and the phrase cultural genocide mentioned in the conclusion of TCHRD’s alternate report.⁵⁸ The Centre expressed its inability to comply with the directive thereby maintaining its position that Tibet is a land under foreign occupation and racism is inherent in a colonized land. In light of the worsening human rights condition in Tibet, during the 12th session of the UN Human Rights Council, the High Commissioner for Human Rights called on the Chinese authorities “to respect human rights in upholding the law...also encourage them to reflect on the underlying cause of such incidents, which include discrimination and the failure to protect minority rights”.⁵⁹ The High Commissioner’s message for China to end the human rights violations of the

minorities and to address the root causes of the problem rather than suppressing rights of the people must be heeded and put into action through good faith by the government of PRC. China should exhibit qualities of moral uprightness and compliance to human rights standards in view of its controversial reelection to the Human Right Council for a second term in May 2009.⁶⁰ In February 2009, while accepting some recommendations, China rejected most of the substantive recommendations made by the UN member states through the Universal Periodic Review (UPR) system to advance human rights in China.⁶¹ Abolition of death penalty, implementation of Committee against Torture’s recommendations, reform of state secret laws, abolishment of reform through labour and black jails, abolishment of various systems of arbitrary detention, establishment of national human rights institutions and guarantee of religious freedom were some of the strong recommendations which were rejected absolutely by China. The UPR system as a state driven process to improve human rights among UN member states is a failure with regard to China.

US President Barack Obama’s visit to China was one of the most important events in 2009 for China watchers and human rights watch dogs. While President Obama reiterated the United States of America’s position on Tibet as a part of China, he also supported the early resumption of dialogue between the Chinese government and representatives of the Dalai Lama to resolve any concerns and differences that the two sides may have⁶². During the year there was no meeting between the envoys of the Dalai Lama and the Chinese leadership since talks broke down in late 2008.⁶³ The former Under Secretary of State for Democracy and Global Affairs and Special Coordinator on Tibetan issues, Ms. Paula Dobriansky, noted that the “Obama administration should call for substantive dialogue between Beijing and the Dalai Lama’s envoys. President Obama should meet with the Dalai Lama when he

comes to Washington in February [2009] and publicly appeal to China's leaders to let the Dalai Lama make a pilgrimage to China." ⁶⁴ Taking cue from the precedent set by the US administration, Australia⁶⁵ and New Zealand⁶⁶ have followed suit in not meeting the Dalai Lama.⁶⁷ Last year the British government withdrew its position of Chinese suzerainty over Tibet⁶⁸ and this year Denmark changed its position on Tibet on the eve of UN Summit on Climate Change in Copenhagen⁶⁹. These latest developments in change of approach and positions by governments are worrisome and indicate strongly to western governments' appeasement strategy in light of newly rich and strong China.

"The First Working Action Plan on Human Rights Protection 2009-2010" released by the Information Office of China's State Council on 13 April 2009 was a welcome initiative⁷⁰. This document promised citizens more legal protection, better livelihoods, greater civil and political rights, including rights of detainees and the right to a fair trial. While it is encouraging to note that the government put forward a benchmark document, it is equally unfortunate to see that its implementation is not considered seriously especially in the light of the summary executions carried out in Tibet and East Turkestan. The document lists the theoretical improvements along with age-old rhetoric on remarkable achievements made in the field of human rights protection and enjoyment of human rights and freedom in accordance with law at an opportune time, the international community waits for China to prove that it is not the same wine in a different bottle.

The year 2009 has been a year of legal convictions in the wake of pan-Tibet spring 2008 Uprising in Tibet. High arbitrariness in the sentencing of numerous Tibetans clearly exposes the summary and arbitrary nature of judiciary in Chinese administered Tibet. It brings forward the focus that judicial apparatus in China is politically motivated and hence the extreme harshness in dealing with people's aspi-

ration for fundamental human rights. Irrespective of the government's strategy of cracking down harshly on political dissidence, the Tibetans continue to show defiance in pursuit of human rights and freedom. Despite the government's iron-fist rule, the Chinese intellectuals, scholars, lawyers and human rights workers have remained undeterred. This positive energy in the intellectual community in China raises hope for change in the People's Republic of China.

(Endnotes)

- ¹ The government of China has acknowledged the execution of two Tibetans, Lobsang Gyaltsen and Loyak, although human rights monitors including the Tibetan Centre for Human Rights and Democracy have reported a higher number of executions. "China Executes Four Tibetans In Lhasa Over Spring 2008 Protest", *TCHRD* Press Release, 22 October 2009, available at <http://tchrd.org/press/2009/pr20091022.html>
- ² "China: Overturn Death Sentences for Tibet Protesters", Amnesty International, 9 April 2009, available at the url <http://www.amnesty.org.hk/html/node/10260> US based Human Rights Watch in a letter to President Obama released on 9 November 2009 raised issues in "Tibet and Xinjiang, particularly the executions of Tibetans alleged to have been involved in the March 2008 protests there, and of Uighurs for involvement in the July 2009 protests in that region." Available at the url <http://www.hrw.org/en/news/2009/11/09/letter-president-barack-obama-trip-china>
- ³ "Death Sentences and Executions in 2008", Amnesty International, Index Number: ACT 50/003/2009 Date Published: 24 March 2009, available for download at <http://www.amnesty.org/en/library/info/ACT50/003/2009/en>
- ⁴ "GENERAL ASSEMBLY ADOPTS LANDMARK TEXT CALLING FOR MORATORIUM ON DEATH PENALTY", UN Department of Public Information, 18 December 2007, available at <http://www.un.org/News/Press/docs/2007/ga10678.doc.htm>
- ⁵ "Nine executed over Xinjiang riots", BBC, 9 November 2009, available at the url <http://news.bbc.co.uk/2/hi/8350360.stm>
- ⁶ "British anger at China execution", BBC, 29 December 2009, available at http://news.bbc.co.uk/2/hi/uk_news/8433704.stm
- ⁷ "Tibet sets 'Serfs Emancipation Day'", Xinhua, 19 January 2009, available at the url <http://www.chinadaily.com.cn/china/>

2009-01/19/content_7410293.htm

⁸ The three traditional provinces of U'Tsang, Kham and Amdo have been divided and incorporated into five administrative divisions; "Tibet Autonomous Region", Sichuan, Qinghai, Gansu and Yunnan provinces. The Chinese references to Tibet invariably mean the "Tibet Autonomous Region" which includes only one traditional province, U'Tsang

⁹ This total of 1542 does not include Tibetans having been released after their detention or died. The list is available at the end of this report.

¹⁰ This figure is as per the record of Tibetan Refugee Reception Centre in Dharamsala, north India.

¹¹ "Beijing Intensifies "People's War" Against "Splittism" as Nationalism Rears its Head", JAMESTOWNFoundation, 28 April 2008, available at [http://www.jamestown.org/single/?no_cache=1&tx_ttnews\[tt_news\]=4885](http://www.jamestown.org/single/?no_cache=1&tx_ttnews[tt_news]=4885)

¹² The list of prisoners is at the end of report.

¹³ "China's legal wrangle of Tibetan popular uprising: A Critique", TCHRD Press Release, 3 May 2008, available at <http://tchrd.org/press/2008/pr20080503.html>

¹⁴ "Tibetan 'living Buddha' Phurbu Tsering jailed by China", BBC, 1 January 2009, available at <http://news.bbc.co.uk/2/hi/asia-pacific/8436865.stm>

¹⁵ After initially allowing two Chinese civil rights lawyers to represent Rinpoche, they were stopped from attending further legal proceedings. Statement by lawyer Li Fangping from the Beijing Municipality Ruifeng Law Office and lawyer Jiang Tianyong from the Beijing Municipality Gaobo Longhua Law Office on the case of Phurbu Rinpoche is available on the website of International Campaign for Tibet published on 27 April 2009 at <http://savetibet.org/media-center/ict-news-reports/verdict-tibetan-lama-deferred-chinese-lawyers-statement-charges-against-phurbu-rinpoche>

¹⁶ "China sentenced two Tibetans to death", TCHRD Press Release, 5 December 2002, available at the url <http://tchrd.org/press/2002/pr20021205.html>

¹⁷ A detail account of the incident with an English translation of the appeal letter originally written in Tibetan language is available on the website of International Campaign for Tibet published under the title "Tibetans defy security crackdown to demonstrate in support of imprisoned Tibetan lama" on 17 December 2009 available at the url <http://savetibet.org/media-center/ict-news-reports/tibetans-defy-security-crackdown-demonstrate-support-imprisoned-tibetan-lama> Kunga's essay "Who are the real separatists?" is posted on the Tibet Writes website at the url <http://tibetwrites.org/?Who-are-the-real-separatists>

¹⁹ "A website proprietor arrested in Gansu Province," TCHRD Press release, 7 March 2009, available at the url <http://tchrd.org/press/2009/pr20090307b.html>

²⁰ "Four Tibetan writers jailed for criticising Chinese government", Reporters Without Borders, 4 August 2009, available at the url http://www.rsf.org/spip.php?page=article&cid_article=34071

²¹ "Bad News"- Tibetan bloggers report the arrest of Tibetan writer Therang," 3 August 2008 as reported by high peaks

pure earth website; <http://www.highpeakspureearth.com/2009/08/bad-news-tibetan-bloggers-report-arrest.html>

²² "Tibetan Singer Tashi Dondrup arrested over subversive CD," Jane Macartney, Times Online News dated 4 December 2009 available at <http://www.timesonline.co.uk/tol/news/world/asia/article6943997.ece>

²³ "China arrests eleven Tibetans in Golog over subversive VCD", TCHRD Press Release, 8 December 2009, available at <http://tchrd.org/press/2009/pr20091208.html>

²⁴ "China re-arrests monk who exposed Chinese crackdown to foreign media", TCHRD Press Release, 4 November 2009, available at <http://www.tchrd.org/press/2008/pr20081103b.html> Video is available at the website of Voice of America News, "A Voice from Tibet", 3 September 2008,

<http://www.voanews.com/tibetan/archive/2008-09/2008-09-03-voa1.cfm?CFID=60281078&CFTOKEN=98883722>

²⁵ The video documentary and related materials are available at their official website <http://leavingfearbehind.com/>

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³² The Committee Against Torture, CAT/C/CHN/CO/4, available at the url <http://www2.ohchr.org/english/bodies/cat/cats41.htm>

³³ Special Rapporteur on Torture's report, A/HRC/10/44/Add.4, pg.64, Tenth session of the UNHRC dated 17 February 2009 and Special Rapporteur on Extrajudicial Killings' report, A/HRC/11/2/Add.1, pg.49, Eleventh session of the HRC dated 29 May 2009

³⁴ The Committee Against Torture (CAT) during its Forty-first session in its concluding observations (CAT/C/CHN/CO/4, dated 12 December 2008) called for PRC "to conduct a thorough and independent inquiry into the reported excessive use of force, including against peaceful demonstrators and notably monks, in Kardze county, Ngaba county and Lhasa."

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- ³⁹ "Tibetans refuse State Dance Troupes," Radio Free Asia broadcasted on 5 March 2009 "Three more Tibetans arrested in connection with Farming Boycott Movement", TCHRD Press Release, 23 March 2009, available at <http://tchrd.org/press/2009/pr20090323.html> "Drango farmers arrested and beaten by the Chinese security police", 1 April 2009, TCHRD Press Release, available at <http://tchrd.org/press/2009/pr20090401.html>
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- ⁴² "Chinese Police Open fire in eastern Tibet, 9 Arrested and several injured," Tibet.Net, Press Release, 22 April 2009.
- ⁴³ "A Tibetan monk beaten to death by Chinese Security Police", TCHRD Press Release, 30 March 2009, available at the url <http://www.tchrd.org/press/2009/pr20090330.html>
- ⁴⁴ "Testimony of Tongkhor Dorjee Rinchen", TCHRD, 27 November 2009, available at <http://www.tchrd.org/press/2009/pr20091127a.html>
- ⁴⁵ "Monk suicides on the rise in Buddhist Tibet", TCHRD, 7 June 2009, available at <http://tchrd.org/press/2009/pr20090607.html>
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- ⁴⁸ "Human Development Report: China 2007/08", United Nations Development Programme, 17 November 2008, available for download at <http://www.un.org.cn/cms/p/resources/30/877/content.html>
- ⁴⁹ Education Index for Tibet at 0.554 (page 139), Illiterate in the population aged 15 and above at 45.65% (page 142) is lowest among all the provinces in China according to the "Human Development Report: China 2007/08", United Nations Development Programme, 17 November 2008, available for download at <http://www.un.org.cn/cms/p/resources/30/877/content.html>
- ⁵⁰ "No One Has the Liberty to Refuse" Tibetan Herders Forcibly Relocated in Gansu, Qinghai, Sichuan, and the Tibet Autonomous Region, Human Rights Watch, June 2007, available for download at <http://www.hrw.org/reports/2007/tibet0607/>
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- ⁵² Article 9, Education Law of the Peoples Republic of China, available at http://www.moe.edu.cn/english/laws_e.htm
- ⁵³ "An Appeal to the Chinese People", Office of His Holiness the Dalai Lama, 28 March 2008, available at <http://dalailama.com/messages/tibet/appeal-to-the-chinese-people> "An Appeal To All Chinese Spiritual Brothers And Sisters", Office of His Holiness the Dalai Lama, 24 April 2008, available at <http://dalailama.com/messages/tibet/appeal-to-all-chinese>
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- ⁵⁵ A translation of the report is available at the website of International Campaign for Tibet published under the title "Bold report by Beijing scholars reveals breakdown of China's Tibet policy", 1 June 2009, available at <http://savetibet.org/media-center/ict-news-reports/bold-report-beijing-scholars-reveals-breakdown-china%E2%80%99s-tibet-policy>
- ⁵⁶ Statement by the UN High Commissioner for Human Rights Navi Pillay on Human Rights Day 10 December 2009, available at <http://www.ohchr.org/EN/AboutUs/Pages/StatementHCHRDay2009.aspx>
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the recent disturbances in the Xinjiang Autonomous Region and those previously in the Tibetan Autonomous Region and surrounding areas. While condemning such violence and urging the Chinese authorities to respect human rights in upholding the law, I also encourage them to reflect on the underlying causes of such incidents, which include discrimination and the failure to protect minority rights.”

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CIVIL AND POLITICAL LIBERTIES

Introduction:

For Tibetans inside Tibet it's been yet another year of heightened security, repression, isolation and suppression. The year encapsulated with numbers of highly sensitive anniversaries in Chinese calendar was dealt with an iron fist. The government and the Communist Party (from hereon referred to as Party) crackdown on Tibetans following the series of Tibetan protests that began on 10 March 2008 in the "Tibet Autonomous Region" (thereafter referred to as 'TAR') and Tibetan-populated areas in neighboring provinces, continued during the year 2009 and led to arbitrary arrests and other human rights violations including prolonged detention and imprisonment, death, torture and other ill-treatment. Security measures were intensified with sharp early warning in many Tibetan areas during a month long before and during a series of sensitive anniversaries and observances in February of Tibetan New Year and March anniversary in 2009. The number of political protests in the year were smaller and of briefer duration than a series of protests that took place last year.

On the cusp of the first anniversary of a mass revolt on the Tibetan Plateau that marked the worst ethnic unrest in China in nearly two decades, many Tibetans still seethe at living under China's thumb. Reports of Tibetan protests are matched by those of tightened security measures and calls to "crush" any demonstrations of support for the Dalai Lama, especially during the run up to major anniversaries in Tibet. Despite this, popular Tibetan protests have

continued across the region. Some engage in small-scale civil disobedience movements. Others, including monks, brazenly display photographs of the Dalai Lama, the exiled leader they revere as a God-king but whom China maligns as a "wolf in monk's robe"¹ Nearly all protestors gripe about a lack of religious and political freedom.

China on 11 February made an utter mockery of the United Nations' Human Rights Council and its Universal Periodic Review (UPR) process, dismissing all allegations of violations offhandedly and rejecting all specific recommendations, namely that it abolish capital punishment, adopt international norms against torture, abolish illegal detention and respect religious and minority rights, for substantive reform and improvement.²

China accepted some recommendations on the 'promotion of human rights in general, but rejected most of the recommendations made by UN member states to implement specific measures and reforms to advance genuine human rights in China. It specifically rejected recommendations for ensuring respect for the Rule of Law, right to counsel and due process in criminal trials, judicial independence, reform of state secrets system and definitions of crimes such as incitement to subversion of state power which are abused when used against human rights defenders, and other human rights issues raised by different countries. China played down recommendations and ensured that 70 of 119 recommendations made were excluded from the final draft. She rejected the recommendation to take immedi-

ate measures to implement the November 2008 recommendations of the Committee Against Torture, particularly on the inadmissibility in court of statements made under torture.³ The explanation given in the UPR report was that these recommendations “did not enjoy the support of China.” China made it clear that it considered issues such as unrest and repression in Tibet “political”⁴ and so unfit for discussion at the Geneva meeting. The Chinese government tried to whitewash its human rights record in the hope that the UN will just look the other way.

At 11 June Human Rights Council during an “Outcome Report on China” meeting, a required process for all member states whose human rights situation was reviewed, the Chinese government rejected without exception 70 recommendations on the human rights abuses in China.⁵ This includes many of the fundamental human rights.⁶

China as a member of the UN Human Rights Council has an obligation to “uphold the highest standards in the promotion and protection of human rights”⁷ and to “fully cooperate with the Council.” If the present working methods of the rich and powerful nations continue, the new UN reform would remain redundant.

While rejecting many pressing human rights issues, China on 13 April 2009, published “the First Working Action Plan on Human Rights Protection 2009-2010.”⁸ Although it has brought theoretical improvement and added to the age-old rhetoric on remarkable achievements made in the field of human rights protection and enjoyment of human rights and freedom in accordance with law at opportune time but the ground reality of the situation speaks completely different stories. The recent information filtering out of Tibet through various channels has confirmed that all is not well in Tibet and Tibetans still continue to reel under constant fear and trepidation of authorities while exercising their

fundamental human rights. Freedom of religion, expression and association continue to be severely restricted and arbitrary arrests and detention continue. Many still continue to remain behind the bars where they are at risk of torture and ill-treatment. There is a deep seated and widespread zero-tolerance level on activities or viewpoints that are deemed or suspected as challenge to the Communist Party’s control over aspects of society.

Finally a terse message was delivered by the UN High Commissioner for Human Rights, MS. Pillay, during the 12th Session of the UN Human Rights Council, on the human rights violations of the minorities and called to address the root causes of the problem rather than suppressing rights and freedoms of the people. *She condemned violence and called on the Chinese authorities “to respect human rights in upholding the law” and “... also encourage them to reflect on the underlying causes of such incidents, which include discrimination and the failure to protect minority rights”*

Anniversaries and Clampdown in Tibet:

Judging from last year’s massive protests across the Tibetan plateau, the Chinese authorities were quick to step up more security measures during periods that bracketed a series of sensitive anniversaries and observances in February, March and October 2009. The Chinese government and security officials sought either to pressure Tibetans to participate in a publicly visible event such as the Tibetan New Year when Tibetans preferred not to celebrate or to prevent Tibetans from participating in a publicly visible event such as a political protest coinciding with anniversary when some Tibetans may have wished to rise up.

The Chinese state mouthpiece “Xinhua” on 4 February 2009 released a report concerning the stepping up of security restrictions in “TAR” and non-“TAR” regions of Tibet.¹⁰ According to Xinhua re-

port, the Security Department of the Central Government of China released an official paper titled “The Key Task To Improve the Overall Security Situation in 2009.”¹¹ The paper spelled out 33 Points to combat security threats. Out of the 33 Points, 15 points dealt with security concerns in the “TAR” and “Non-TAR” regions. Under such measures the state security forces transgress on many of the fundamental human rights of the Tibetan people.

The paper listed “Three Categories of People” as the most potent threat to overall social stability and security inside Tibet. They are as under:

- 1) Those individuals who took part in the last year’s protests and who were later released
- 2) Those individuals who illegally left and re-entered Tibet
- 3) Those monks and nuns who were expelled from monasteries and nunneries

According to Xinhua report, close surveillance, restriction and inspection were to be maintained on those Tibetans who fell under the “Three Categories of People” in all parts of Tibet. The paper endorsed the continuation of “Strike Hard” (*Ch. Yanda*) campaign in Lhasa city for an indefinite period of time. On the most significant note, “TAR” and non -”TAR” regions of Tibet were singled out as the principle target of the “Key Task” in the drive to maintain a high level of security presence and social stability in China.

Similarly on 4 February 2009, the Security Department of the Central government in Beijing issued terse orders to the regional government of “TAR” to step up unprecedented security restrictions and clampdown on any kind of untoward protest or demonstration should they take place. The order issued by the Central government was significant as the first anniversary of the last year’s pan Tibet protests and demonstrations drew near. Numerous check posts were installed on major roads, highways,

streets and alleyways. There was intense restriction on the movement of Tibetan people. According to many sources, temporary police and military bases mushroomed up at important and strategic locations inside Tibet where protests and demonstrations previously took place.

Tibetan New Year & Civil Disobedience Movement

The year 2009 coincides with numerous anniversaries and observances beginning with Tibetan New Year (Losar) which was on 25 February (Tibetans follow the lunar calendar) and 10 March 2009, which marks the 50th anniversary of the National



“No Losar” Poster: Courtesy Lhuboom “RFA”

Uprising and the first anniversary of an unprecedented wave of overwhelmingly peaceful protests that swept across the Tibetan plateau. These were to be met by a brutal crackdown. In the weeks prior to the anniversary and the Tibetan New Year, the Chinese government stepped up levels of intimidation and adopted an increasingly harsh and systematic approach in silencing Tibetans and suppressing dissent, with the authorities calling upon officials, security forces and the general public to ‘crush’ any signs of support for the Dalai Lama.

Prior to the Tibetan New Year which was on 25 February this year, when some Tibetans chose to forego traditional celebration of the Tibetan New

Year¹² to express their grief and dissatisfaction with the Chinese handling of the peaceful protests since March 2008, especially the death and imprisonment of Tibetan protesters and to show solidarity with the Tibetans who are suffering inside Tibet,¹³ the Chinese government officials pressed Tibetans to celebrate the New Year in the usual manner.¹⁴ As Losar approached the movement to boycott the celebration of Losar gained momentum and reached various parts of Tibetan areas and was matched by significant increase in the number of security forces sent to the Tibetan areas.¹⁵ For instance, on 2 March 2009, the central government in Beijing issued 63 combat vehicles to Lhasa Public Security Bureau (PSB) Department with a directive that the 63 combat vehicles were to be distributed amongst the most sensitive and protests prone areas inside “TAR”.¹⁶ Earlier the Chinese government issued special combat equipments to Lhasa Security personnel such as special gloves with sharp nails, tear gas, batons and laser torch to deal with protesters and demonstrators on the streets. In addition, a stipulated 42-day “winter Strike Hard” campaign was declared from 18 January 2009 in Lhasa city.¹⁷

Similarly, the non-“TAR” regions of ethnographic Tibetan areas such as Gansu, Sichuan, Yunnan and Qinghai reeled under an intense clout of security restrictions and repression. Unprecedented numbers of security and military check posts had been set up on major cross roads, highways and important streets.¹⁸ The call for a boycott of Losar Celebration began several months before the New Year and gained footing among the younger Tibetans, intellectuals and dissidents as well as Tibetans living overseas.

In order to match the grassroots movement gripping the Tibetan areas, the Chinese government officials pressured Tibetans to celebrate the Losar in the usual manner. Nyima Tsering, Vice Chairman of the “TAR” People’s Standing Committee, at a February 10 press conference in Lhasa responded to “an underground campaign by some secessionists to

boycott the festival to ‘mourn the dead of 2008’” by advising that Tibetans proceed with Losar celebrations.¹⁹ He further said that, “Tibetans are enjoying a good life now, there is no reason for them to forgo celebrating their traditional holiday this year.”²⁰ The authorities’ linkage of Losar boycott movement to a “campaign by some secessionists” put Tibetans in a difficult situation whereby they had to choose between celebrating Losar or face the possibility of punishment for what officials characterized as “splittism”, a serious crime under the Chinese Criminal Law.

Following are a few known incidences from where Losar Boycott was reported:

About 20 days prior to the Tibetan New Year, Tibetans in Kardze County held meritorious religious prayers such as reciting Mani and Tara mantras as a gesture of sincere grief and mourning for those Tibetans who gave up their lives for human rights, freedom and justice in Tibet.²¹ In most parts of Tibet, the Tibetan New Year was not celebrated in the customary fashion. The meritorious prayers and rituals were intended to help and guide the deceased Tibetans for their safe and happy passage into their future re-births in accordance with the Tibetan Buddhist beliefs.

However, just a few days before the Tibetan New Year, the Chinese government officials visited villages, townships, monasteries and nunneries to extort the local Tibetans to celebrate the Tibetan New Year in grand style. The Chinese officials even lured monks and nuns to celebrate “usual Losar” with monetary rewards.²² However, none of the monks and nuns celebrated the Tibetan New Year.

According to the traditional Tibetan custom, on the third day of the Tibetan New Year, the local Tibetans in all parts of Kardze Prefecture used to celebrate the Tibetan New Year with various festivities, amusements and sports such as Horse racing competitions, dances, revelries, incense burning rituals and hoisting flags on mountain tops to please the local dei-

ties. However, during this New Year, none of such traditional festivities and celebrations was observed by the Tibetans, something unheard of and unprecedented in Kardze region.²³

In a sheer mockery, the Chinese government directed the retired government officials and cadres to perform “songs and dances” during the Tibetan New Year day. However, not a single Tibetan spectator turned to watch the “songs and dance” at Kardze County Headquarter staged by the higher Chinese authorities. In embarrassment, the County officials later brought the “singers and dancers” to Townships for performance and entertainment. Once again not a single spectator came out to watch the performance at Kardze Township Headquarter.²⁴ On the other hand, for the first time in their cultural history, the local Tibetans went on with normal routines and works on the first day of the Tibetan New Year. Such display of non-co-operation was unprecedented.

As a mark of a strong defiance and resistance against the Chinese government, on 28 February 2009, (fourth day of the Tibetan New Year) a huge banned Tibetan National flag was seen being hung on the wall of a police station in Lhoba Township, Kardze County, Kardze Prefecture, Sichuan Province. In addition, a huge graffiti in red paint carrying a slogan, “Independence for Tibet” was written just below the Tibetan National flag.²⁵

Despite intense repression, Tibetans still managed to hold protests in Kardze County in what has been seen as a continuous case of dissidence and pro-independence movement inside Tibet. On 1 March 2009, Kardze County witnessed three protest demonstrations in a single day. The protest demonstrations called for “Independence for Tibet”. The first protest took place at 10 am in the morning at Sungo Township Headquarter, Kardze County, Sichuan Province.²⁶ It was led by two nuns, Pema Yangtso and another nun whose identity still remains

yet to be ascertained. The two nuns were from Shi-lus Hermitage Nunnery, which was located three kilometers away from Kardze County Headquarter.

The first protest, was followed by another protest at 1 pm at Kardze County Headquarter. This time it was led by two students and a monk. They were identified as Rinchen Phuntsok, age 15, Tsering Drakpa, age 17 and a monk named Achoe, age 22. The two teenage students were Chinese language students at the Chinese Middle School in Kardze County. According to the Chinese Constitution, juvenile below the age of 18 are not liable to be arrested and placed under custodial detention. However, when it comes to the actual implementation, these laws are often violated and ignored by the Chinese authorities.

Sources told TCHRD that the third protest of the day was carried out by a girl whose identity still remains unknown. There was also an unconfirmed report of a man who staged a solo protest in Kardze County on 6 March 2009.²⁷

Local monasteries in Kardze “TAP” refused government offers of money to pay for Losar celebrations.²⁸ Radio Free Asia reported that when government-sponsored dance troupes visited Kardze villages for Losar performances, protest posters urging local residents not to attend appeared, and few Tibetans turned up for the performances.²⁹

Whereas in Lhasa City, a resident told an oversea radio station that just prior to Losar, “[The traditional pilgrimage route and market area of] Barkhor was packed with soldiers as Losar and March approached.”³⁰ One of the callers told that, “Ramoche temple area is packed with soldiers. Usually the Jokhang [temple] is packed with pilgrims prostrating in front, now there [is] barely anyone doing prostrations at the Jokhang.”³¹

In Sangchu (*Ch: Xiahe*) County, Gansu Province, “TAP,” it was reported that in early February “Riot police marched through Xiahe’s tense main street at regular intervals.” A monk in Xiahe, the location of Labrang Monastery, told Reuters, “Last year, because of the Olympics, people were confident China could not be too harsh with us. But this year, nothing much will happen because people are much more afraid.”³² Because of last year’s persistent protests in Xiahe County, government “significantly increased security forces across Tibet in the face of a grassroots movement to boycott festivities during the coming Tibetan New Year....”³³

In Rebkong (*Ch: Tongren*) County, Malho “TAP” Qinghai Province, locals told a reporter that they would quietly show their unhappiness by marking their traditional New Year, or Losar, bereft of celebration.³⁴ One local told the New York Times reporter that “there is nothing to celebrate after what happened last year.”³⁵

In Lithang County, Sichuan Province: Lobsang Lhundup, a monk of Nekhor Monastery staged a solo protest on 15 February³⁶ which set off a substantial political unrest in Kardze in the following days,³⁷ where protesters were shouting slogans calling for “Tibetan independence, the Dalai Lama’s long life and return to Tibet, and for Tibetans to skip celebration of Losar.”³⁸ Police detained and beat Lobsang Lhundup after he had protested for 15-20 minutes.³⁹ Many Tibetans joined Lobsang Lhundup’s protest and later many were arrested while others sustained serious injuries after PSB officials beat and manhandled the protesters. The total number of Tibetans known to have been detained, since 15 February solo protest by Lobsang Lhundup of Nekhor Monastery and subsequent peaceful protests on 16 February, reached 21.⁴⁰ There is no information on their current condition and status.

In Mangra County in Tsolho (*Ch: Hainan*) Qinghai Province. More than 100 monks from Lutsang Monastery marched towards government offices in

the early morning and staged a peaceful candlelight vigil protest.⁴¹ Monks called for officials to ‘understand the aspirations and views of the younger Tibetan generation and allow the Dalai Lama’s return to Tibet.’⁴² The monks returned to the monastery after Tibetan community leaders urged them to do so.⁴³ Later security officials began detaining the monks on 27 February and eventually detained, interrogated, beat or tortured about 120 monks.⁴⁴ Later in April, a local court sentenced four of the monks to two years’ imprisonment.⁴⁵

In many ways, Tibetan people were not able to celebrate a normal New Year, in what appears to be an anticipatory clampdown on all kinds of protest demonstrations on the anniversary of the last year’s protest demonstration inside Tibet. The State repression and the hardening of its position on the Dalai Lama have created deepening tensions in Tibet, contrary to the ‘genuine stability’ and ‘harmonious societies’ that President Hu Jintao claims to be seeking.

China admitted that it had deployed security forces in the “TAR” but maintained that this accorded with the region’s current needs. Xinhua quoted Kang Jinzhong, political commissar of the “TAR” Armed Police Division, as saying the deployment of armed police in Tibet is “*no exceptional practice*”, as they are deployed in all other Chinese provinces, autonomous regions, and municipalities.⁴⁶ AFP cited the Chairman of the “TAR” Government Qiangba Puncog as saying the troop deployment was a “*usual and necessary*” security measures for the upcoming 50th anniversary of the Tibetan uprising. Although Puncog disputed a link with the unrest of 2008, circumstantial evidence indicates that most security troops who came then to Tibet are still stationed there. There appears to be no clear evidence that additional troops were brought up more recently to the plateau.

March 10th Uprising Anniversary & Heightened Security Measures:

This anniversary was of a key event as the day marked the 50th anniversary of the popular Tibetan people's uprising of 1959⁴⁷ and signaled the potential for renewed Tibetan protests - a possibility the Chinese security officials were determined to prevent.⁴⁸ The day also marks the first anniversary of the start of Tibetan protests last year. Official acknowledgment of possible Tibetan protests was evident but officials sought to portray the situation as "stable" in most Tibetan areas.⁴⁹ The Chairman of the "TAR" government "TAR," Jampa Phuntsog (*Ch: Qiangba Puncog*), referred on March 6 to 'special days'⁵⁰ referring to the month of March and acknowledged that some individuals might make "reckless moves."⁵¹ He further said, "No extraordinary measures like the martial law will be enforced in Lhasa but the city will take usual, necessary security measures during the anniversaries of the riots last year and the democratic reform that emancipated millions of serfs and slaves 50 years ago."⁵² The government officials blamed security risks and the possibility of disturbance from the Dalai Lama's group and western groups of "Tibet Independence."⁵³

Days prior to the 10 March anniversary, Chinese government officials publicly called for putting security measures in place to maintain stability in the "TAR". Chinese President Hu Jintao while joining a panel discussion with the "TAR" deputies to the National People's Congress called for the building of a 'Great Wall of stability' in Tibet prior to the 50th anniversary. He said that Central and local government must "reinforce the solid Great Wall for combating separatism and safeguarding national unity."⁵⁴ This call for "a Great Wall of Stability" came days prior to 'several sensitive dates in Tibet.'⁵⁵ Leqog, Chairman of the Standing Committee of the "TAR" People's Congress confirmed the increase in the strength of the People's Armed Police (PAP) in some parts of Tibet because of the 'intensified

secessionist activities by the 'Dalai clique.'⁵⁶ The "TAR" PAP political commissar, Major General Kang Jinzhong said on 9 March that his troops were 'ready to handle any infiltration and sabotage activities by the Dalai Lama clique and other hostile forces.'⁵⁷

Ahead of the anniversary the Chinese security forces across Tibet conducted extensive searches for "*suspicious characters*".⁵⁸ Mobile phone networks and internet servers were shut down so that activists could not organize any protest. According to the South China Morning Post, police have not spared "a single hotel, guesthouse or local home" in the city.⁵⁹ Westerners, residents from Hong Kong, Macao and Taiwan had been banned, and even Tibetans from other parts of the region outside Lhasa. It was reported that anyone whose identification had not issued by the local government was interrogated and even detained, according to local hotel and restaurant owners.⁶⁰ Major monasteries had been sealed and armed police were on patrol night and day. Roadblocks and checkpoints had also been set up across the city. Locals reportedly told that a protest involving dozens of monks broke out on 09 March 2009 around the Sera monastery. At least half the monastery was cordoned off and two military vehicles with up to 100 armed police deployed outside.⁶¹ Fearful of a spasm of new unrest, the Chinese government shut off many ethnic Tibetan areas to foreign journalists and made scattered arrests of organizers of resistance campaigns.

For instance Ragya Monastery, the most important Gelugpa monastery in the Golog region in Qinghai Province had been locked down and sealed by security forces since 10 March, after political leaflets were circulated and a huge Tibetan national flag was hoisted atop the main prayer hall of the monastery.⁶² Several monks of the monastery were detained and the monastery had since been completely locked down. On 21 March security forces claimed to have found a Tibetan national flag and political leaflets

in the room of a 28 year old monk, Tashi Sangpo,⁶³ who was among the monks who had earlier raised the banned Tibetan flag. The young monk escaped arrest by throwing himself into the Machu River, one of Tibet's largest rivers which flow past the monastery, in an apparent suicide.⁶⁴ Security forces arrested 95 people, nearly all of them monks including the monastery prefect (*Tib: Gekoe*), Palden Gyatso. It was reported that seven military troop trucks arrived in Ragya, with more having been called in from Xining.⁶⁵

And on 27 January, Chinese police reportedly opened fire on a group of protesting monks at Derge Gonchen Monastery (western Kardze Prefecture) after Chinese government staff partied on the monastery campus (with women dancing around in monks' robes) over the Chinese New Year. The incident occurred at a facility normally used for performance of the ritual "Cham" dances, which are a usual part of Monlam Chenmo.⁶⁶

Earlier in March, more small protests were reported in Kardze, Lithang and Nyarong Counties.⁶⁷ Three teenaged girls protested with leaflets and freedom slogans on March 11 and were arrested by around 50 security police. On March 12, two boys identified as Sonam and Dawa Tsering mounted similar protests in Kardze town. In Nyarong County, three men in their twenties, identified as Sonam Gonpo, Thok Thok and Pema Yeshe, were arrested after publicly setting fire to a pile of documents belonging to local authorities.

Following the solo protest of nun Pema Yangzom in Kardze on 3 March, three more people staged a similar protest the same afternoon. Rinchen Phuntsok, 15, Tsering Dakpa, 16, and a monk named Choenyi Gyatso, 18, all were arrested.⁶⁸ In Nyima town in Nagchu County, Tibetan freedom slogans were written in bold blue letters across the wall of a government building.⁶⁹ PSB officials suspected monks of Drong Ngu and Tana monaster-

ies, subsequently rounding up monks from these institutions to compare their handwriting. A manhunt was being conducted to find more suspects.

On 12 March, a group of Tibetans in Nyarong County raised freedom slogans, distributed leaflets, pasted protest letters at the front of the government office, and raised the banned Tibetan national flag at a school. Three men were reportedly arrested, along with the inevitable severe beatings — with the PSB officers breaking one man's leg. The three were later paraded through the local market by the police, who issued a cash prize offer for information leading to the other protesters.⁷⁰

Ngangrong Tashi Choephel Monastery in Chentsa County, Malho "TAP" Qinghai province marked March 10 with a *Sangsol* incense-burning ceremony. Six young monks were reported to be detained by Public Security Bureau police.⁷¹ On the same day, youths from two nearby villages performed *Sangsol* in recognition of the fiftieth National Uprising Day. A number of them are known to have been arrested, but further information is not yet available. In a similar incident, youths from the nearby Nyenmo Village and Lu Gyal Village performed *Sangsol* to mark the uprising day. Reports of the arrest of some youths were made. However, identities of the detainees could not be provided due to restriction.⁷²

Serfs Emancipation Day:

March 28 was officially announced as a public holiday in "TAR"⁷³ which the exile Tibetan government termed as 'offensive' and 'provocative.'⁷⁴ China's state media heralded "Serf emancipation day" as the commemoration of one of the 20th century's greatest human rights and anti-slavery milestones. The Chairman of the Standing Committee of the 'TAR' People's Congress, Legqog described the setting of 'Serfs Emancipation Day' as "an important move to wage a 'tit-for-tat' struggle against the Dalai clique."⁷⁵ Many Tibetans sought to avoid partici-

pating in an official holiday that celebrated China's dissolution by proclamation of the former Tibetan government in Lhasa in 1959, but the Chinese officials staged closely-managed ceremonies anyway.

The Chinese government and Party officials without judging the sentiment of Tibetans acted in a provocative manner at the time when Tibetans were yet to recover from the wound of last year's crackdown by pressuring Tibetans to celebrate 'Serfs Emancipation Day' and the end of the Dalai Lama's government whereas most of the slogans used by Tibetan protesters were a call for the return of the Dalai Lama to his rightful place. Contrary to the wishes of many Tibetans inside Tibet, Legqog said that Serfs Emancipation Day would "strengthen Tibetans' patriotism."⁷⁶ The "TAR" government announced "grand celebrations" of the day in Lhasa and Beijing.⁷⁷

According to a media report, heads of all counties met prior to the formal announcement of the holiday and were forced to observe the day and to "ensure that all people mark the occasion with festivities,"⁷⁸ but Tibetans were unwilling to celebrate the anniversary.⁷⁹ There were a few reports on Tibetans protesting against the celebration of "Serfs Emancipation day."

Around 300 Tibetans, including monks of Den Choekorling Monastery in Jomda (*Ch: Jianga*) County, Chamdo Prefecture, "TAR," led a protest demonstration at the government administrative office on 10 January in Jomda County, in an attempt to stop the local authorities from taking a Tibetan dance troupe to Lhasa to participate in the celebration of the "Serf Emancipation Day" on 28 March 2009. It was reported that two explosions had occurred near the government administrative building in Choekhor Township on 05 January 2009 causing damage to property but no casualties were reported. The authorities investigating were not able to arrest anyone in connection with the explosions.

however, on 24 January Chinese authorities forcibly arrested and detained at least 7 monks⁸⁰ from Den Choekhor Monastery on suspicion of their involvement in the explosion and held them at Jomda county detention centre.⁸¹ The abbot of the monastery, Tenzin Gyaltzen, also went missing and his whereabouts still remain unknown.⁸²

It was described by the source of the report that government pressure to celebrate the day was "a deliberate attempt to humiliate the Tibetans who are not completely recovered from last year's military crackdown."⁸³ Later six out of the seven monks arrested were sentenced to varying prison terms by Jomda County Intermediate People's court on 22 May 2009.⁸⁴

Farming Boycott Movement in Kardze:

*"Let it be, if we died of hunger and starvation, but for those of our brothers and sisters who were tortured, injured, detained and killed in the last year's peaceful demonstration, we must forgo planting crops in fields as a gesture of respect, mourning and to express out solidarity with them. Those who had already planted crops in the fields must not tend and reap the harvest. This is a request for all of you. If anyone who still goes on to plant crops in fields and harvest them, I will come with a black scarf to greet them."*⁸⁵

Above is a part of the message written by Phuntsok in a leaflet pasted around Drango County, Kardze "TAP" on 25 March 2009 calling for people to boycott farming. Phuntsok, a 27 years old monk of Drango Monastery, was beaten to death by the Chinese security forces.

Beginning March this year, Tibetan farmers in Kardze region led a civil disobedience movement of "farming boycott"⁸⁶ thereby refraining from tilling

their land and planting crops at the usual cropping time in defiance of the prevalent repressive policies being initiated and implemented by the Chinese authorities against the Tibetans and as a solemn gesture of mourning for Tibetans who were tortured, detained and imprisoned by the Chinese authorities. The farming boycott gained momentum in Kardze prefecture⁸⁷ as a form of civil disobedience and non-cooperation movement with Tibetans as they adopted the same passive strategy for the Losar boycott movement attempting to address the grievances that the “No Losar” did: the death and imprisonment of Tibetan protesters and ongoing crackdown since the protests in 2008.

This non-violent movement of boycotting farming was active especially in Kardze region of the Sichuan Province. Officials in Kardze, Drango, and Nyarong Counties in Kardze “TAP” issued notices warning farmers to resume normal farming activities⁸⁸ or face serious consequences like the confiscation of lands of those who refused to till their farms,⁸⁹ in some areas the Chinese authorities issued an ultimatum to the farmers to till their farmlands.⁹⁰ Meanwhile, the exile Tibetan government’s prime minister, appealed to the people of Kardze to cooperate with the authorities and resume farming activities⁹¹ and many Tibetans complied with the request, went back to their field to till their land though it had been late by one month of entire cultivation season.⁹² Due to the late start, some cash crops failed to yield properly and incurred loss on the farmers.

For defying the calls by the Chinese government to till their land, Tibetan farmers were arrested, in some cases beaten so severely that they required hospitalization, some even paid the ultimate price for boycotting farming in their areas.⁹³ A Tibetan monk, Phuntsok, died from beating on 25 March after officials arrested him while pasting leaflets urging Tibetans to forego farming their farmlands to support the farming boycott movement.⁹⁴ On 15 April

2009, armed Chinese security forces of Nyarong County opened fire on Tibetans protesting peacefully against a court verdict, and against the crackdown that followed the farming boycott which resulted in the arrest of 9 Tibetans, including a woman and 8 men and injuries to several from police firing.⁹⁵

Similarly, Chinese authorities arrested a 27-year-old monk Jampa Dhondup⁹⁶ of the Tse-Tsang Monastery on 19 March, alleging his involvement in the boycott. The civil disobedience movement was intended to oppose the oppressive Chinese policies against Tibetans, according to posters which proliferated in the streets of Kardze towns. Counter threats were issued, including land confiscation.⁹⁷

Dhunka Dorjee, 40, Tsering Wangrak, 40, and Pachen, 30, all from Lhoe-pa Township in Kardze County, were taken away by PSB forces for having allegedly participated in the farming boycott.⁹⁸ Another unidentified Tibetan fled towards the mountains and escaped when PSB forces came to arrest him. Many of the young people in Kardze region had already been detained for protesting last year, leaving few capable hands to do farm work in any case.

On 27 March 2009, the PAP arrested 11 Tibetans from Da-do Village for defying the Chinese authorities order to till their farm lands. Following their arrest arrestees were paraded in the village to intimidate others from following suit. In what has been seen as desperate move by the authorities to reign in the protesting farmers, on 26 and 27 March 2009, a contingent of Chinese security forces came to Drango Township, carrying sacks full of fertilizers to extort the locals to plant and till their farmlands. On 1 April, several numbers of farmers were arrested and severely beaten by the Chinese security forces who defied the authorities’ order to till their farmlands. As recorded earlier, a large contingent of PAP forces was deployed in Drango County to crush any kind of dissidence and protest. A total of fourteen

Tibetans sustained injuries, some seriously and relatives of the injured Tibetans were not allowed to visit them in the hospital. Khethar, a lady from Kyalam Village in Drango County became mentally unstable after receiving severe beatings at the hands of the security forces. The victims of the police abuses were identified as Pema Lhamo, Yali, Palchen and Choekyi- all from Drango County.⁹⁹

‘Strike Hard’ Campaigns and Mass Detention

In a move to tighten its grip on the Tibetan people in Tibet and intensify its hard-line policies prior to any major events, the Chinese authorities’ in Lhasa city had rounded up and interrogated 5,766 Tibetans in the first three days of its stipulated 42-day winter “Strike Hard” Campaign beginning 18 January 2009.¹⁰⁰ Although the primary objective of the campaign was cited as to ensure public security and stability in the Lhasa city, however, the Centre believes the sole objective was the authorities’ attempt to detain those Tibetans suspected to be involved in the March 2008 protests and target former political prisoners and Tibetans from outside the city without a permit.¹⁰¹

According to the information given in the official newspaper, Lhasa Evening News (*Ch: Lasa Wen Bao*) dated 23 January 2009, “Within three days of the launch of Winter ‘Strike Hard’ Campaign beginning 18 January 2009, Lhasa City Public Security Bureau (PSB) office had deployed 600 officers, around 160 police vehicles and conducted raids on 7 housing blocks, 2,922 rented houses, 14 guest houses and hotels, 18 bars and 3 internet cafés in Lhasa. After conducting the raid on these locations, the PSB were able to round up 5,766 suspects and questioned them. This figure highlights the result of the launch of the “Strike Hard” campaign in Lhasa since it was launched three days ago.”¹⁰² At least 81 suspects were detained and 5,766 Tibetans were rounded up, including two for having “reactionary songs and opinions” on their mobile phones.¹⁰³

The report given in the official newspaper further stated that the city police had recently issued a notice, requiring all Tibetans from outside the Tibetan capital wishing to stay there for more than three days, and up to a month, to obtain a temporary permit from the office of city police. This new development had severe repercussions on Tibetans settled from outside the capital especially from Kham and Amdo regions and who were mostly engaged in business or were on a long term pilgrimage to the holy city of Lhasa. The fate of those rounded up remains unknown.

The Chinese authorities in “TAR” decided to relaunch the “Strike Hard” campaign ahead of the 60th Anniversary of the National Day Celebration according to the official report posted on Xizang Ren bao (*Tibet Daily*) dated 8 September 2009.¹⁰⁴

The official report stated that the “TAR” Communist Party headed by “TAR” Party Secretary, Zhang Qingli held a videoconference with other Party members, government officials and security forces of the region. The primary goal of the video conference was cited to be “proper delegation of roles of the concerned officials at all levels to strengthen cooperation, work closely together to maintain stability in the region and to ensure the smooth operation of the National Day celebration.”¹⁰⁵

Mr. Zhang lauded the Party members and security forces on the success in suppressing ‘riots’ and securing stability post March 14, 2008 and to take heed from last year’s success in putting more efforts in ‘checking and defeating the ‘Dalai clique’ and ‘separatists’ forces outside’.

The “Strike Hard” campaign was first launched in China in 1983 to fight corruption and other crimes. However, in Tibet, under the guise of fighting crimes, securing stability and security, State law enforcement agencies abuse the fundamental human rights of the Tibetan people by enforcing arbitrary arrest, detention, interrogation, the targeting and forced expul-

sion of former political prisoners from the capital prior to the anniversary, targeting Tibetans from outside Lhasa city who do not have official temporary stay permits (*Ch: Zan Zhu Zheng*) and activities that oppose or criticize the Chinese government or its policies. State law agencies also keep close surveillance on the monastic populations and impose restrictions on the movement of monks and nuns. The campaign timing and motive raised more questions than answers given the sensitivities of major anniversaries that follow the campaign.

A Year of Sustained Protests Followed by Arbitrary Arrests and Detentions:

Over the past twelve months many cases of arbitrary arrests or detentions of Tibetans that the Centre has documented stemmed mostly from their peaceful protests in groups or as a sole protester calling for or shouting slogans in support of the Dalai Lama, freedom or independence for Tibet or for the release of those arrested.. This process of arbitrary arrests and detentions was accelerated by the launch of campaigns such as “strike hard” and “Patriotic Education.” A stipulated 42-day winter “Strike Hard” Campaign¹⁰⁶ was launched at the beginning of this year to secure public security and stability. Nearly 6,000 Tibetans were rounded up for questioning and detained at least 81 during the campaign.¹⁰⁷ Tibetans faced the presence of well entrenched security forces ensuring “social stability.”¹⁰⁸

With China stepping up its rhetoric against the Dalai Lama saying it is a “life and death struggle”¹⁰⁹ and “a political battle between separatists and anti separatists, it is linked to the political foundation of the Communist Party, the unity of the motherland (and) the maintenance of social stability.”¹¹⁰ Equipped with the approval stamp from the government, PSB officials and PAP forces carried all out operations to thwart Tibetan political protests, and took swift

action to contain and detain the protesters. There were many instances where security forces used excessive forces on peaceful protesters.¹¹¹

The People’s Republic of China on 5 October 1998 signed the ICCPR, which binds them in principle to the provisions therein, including the protection of citizens from arbitrary arrest and detention. Arbitrary arrests and detentions are commonplace in Tibet of those suspected of being involved in political activities that China terms ‘endangering state security’.

The existence of a right to freedom of speech and expression is rendered redundant by the harsh crackdown on people exercising these rights peacefully. The expression of any view that contradict Chinese government policies are deemed anti-national and the consequences include arbitrary arrests and detention.

All forms of expression contrary to the policies of the Chinese Communist Party are grounds for detention in Tibet. The arbitrary nature of these arrests is reflected both by the reason for the arrests as well as the disregard of procedural safeguards. Once detained, their rights in the areas of pre-trial detention, fair trial guidelines and appellate procedure are violated.

The surge in the political detention of Tibetans since March 2008 far outweigh the number of information available about the detainees. There had been no information at all from the Chinese government about Tibetans who were detained for peaceful protest or for a peaceful expression of their views through means other than staging peaceful political protests. The human rights watchdogs are confronted with huge obstacles in finding accurate account of the number of people detained, sentenced, released, imprisoned or died. However, the Centre over the past couple of years had compiled a list of known Tibetans, who were detained, released, sen-

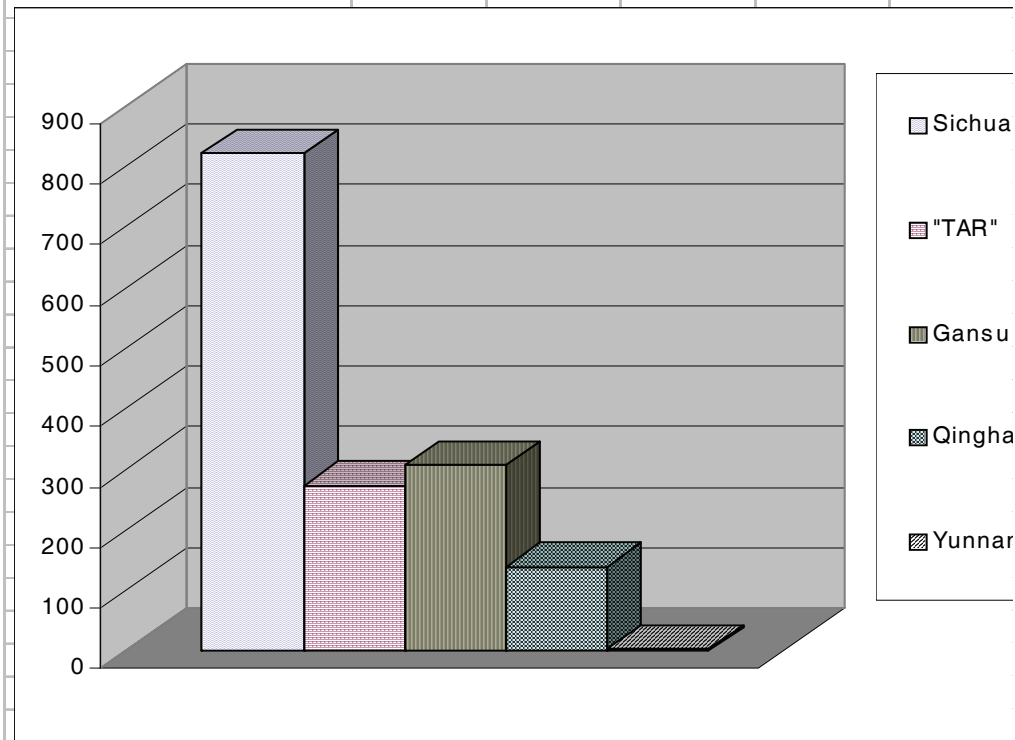
tenced and died since March 2008 protests across the Tibetan areas, from various sources. A total of 1,542 Tibetans still continue to remain in detention or serving prison sentences since 2008. The Centre believes the figure certain to be far short of the true figure registered during two years. For the sake of clarity we have not included here 43 Tibetan political prisoners who continue to remain in detention prior to 2008 March protests that would make the grand total of 1,585 political prisoners.

tests in 2008 and in the following year. Whereas 307 or 19.90% of people were from Gansu Province and 139 or 9.01% of the detention and sentenced were registered from Qinghai Province. Likewise Tibetans from “TAR” constitute 273 or 17.70% and 3 Tibetans or 0.19% was from Yunnan Province who were detained or sentenced.

The Centre this year recorded a high number of Tibetans having been arbitrarily arrested and detained

Graph showing Tibetans arrested or sentenced from various regions between 2008-20

REGIONS	NO	PERCENTAGE
Sichuan	820	53.17%
"TAR"	273	17.70%
Gansu	307	19.90%
Qinghai	139	9.01%
Yunnan	3	0.90%
TOTAL	1542	100



The total number of 1,542 does not include Tibetans having been released after their detention or died since 2008. Out of this figure, 820 people or 53.17% were from Sichuan Province which witnessed one of the most sustained and persistent pro-

for their peaceful protests or non-compliance with the authorities' orders or for peaceful protest during farm boycott movement in Kardze Prefecture and ahead of major anniversaries etc. The figure does not include reports of a large number of Tibetans having arrested or detained in group without their

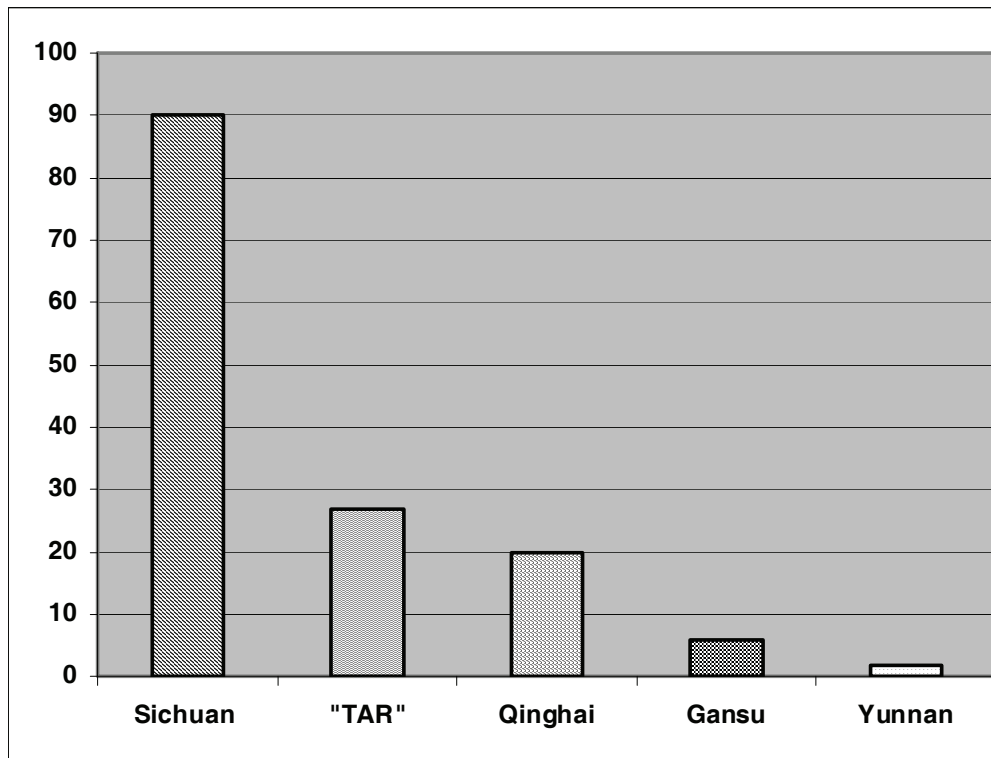
identification¹¹² or arrested and later released after detention. There are still 145 known Tibetans who were arrested this year and continue to remain in detention or serving prison sentences. Of the total known cases of detention and sentenced this year, 90 or 62.06% were from Sichuan, 6 or 4.13% from Gansu and 20 or 13.79% from Qinghai Province, 2 Tibetans or 1.37% from Yunnan Province and 27

Monastery was arrested after staging a solo protest at the main market square of Lihang town. He is known to have been detained at the Lihang PSB Detention Centre.¹¹³

21 Tibetans¹¹⁴ from Lihang, all known to be from nomadic families shifted from different villages to Lihang town,¹¹⁵ were arbitrarily detained for staging a peaceful protest on 15¹¹⁶ and 16 February

Graph depicting Tibetans arrested or sentenced in 2009

Sichuan	90
"TAR"	27
Qinghai	20
Gansu	6
Yunnan	2
TOTAL	145



or 18.62% of Tibetans were from "TAR." Following are a few known cases of Tibetans having been detained arbitrarily in the last 12 months or known this year for their peaceful exercise of the freedom of expression guaranteed in the Chinese constitution and international covenants.

Lobsang Lhundup, a 38-year-old monk of Nekhor

2009. The arrested include the head of Dekyi village, Lihang County, and two Tibetan nomad women from Sako village in Lihang County.¹¹⁷

Detainees were severely beaten by the security forces at the time of their arrest and two of them, Sonam Tenpa, 29, and Lobsang Tenzin, 23, in particular suffered serious injuries. The whereabouts of Gelek Kunga still remains unknown.¹¹⁸

Tibetan Civil Servant Arrested: Tashi Dhondup, 27 year old Tibetan civil servant was arrested by the security forces at his home on suspicious grounds on 12 March 2009. His personal computer and mobile phone were seized and he was forcibly taken away by the security personnel for further investigation. Tashi Dhondup is a Chinese government civil servant in Mangra County, Tsolho “TAP” Qinghai Province.¹¹⁹ His younger brother Jinpa Gyatso, aged 25, from Sum-dho Township, Mangra County had disappeared a few days before Tashi’s arrest on 12 March 2009. Jinpa was a student at a higher college in Xining city, the provincial capital city of Qinghai Province.¹²⁰

Jigme Gyatso a.k.a Golog Jigme, 40, a monk of Amdo Labrang Monastery was re-arrested by Sangchu County Public Security Bureau (PSB) somewhere around 10 March 2009 from his residence in Sangchu County, Kanlho (*Ch: Gannan*) “TAP”, Gansu Province. He was released on 3 May 2009.¹²¹ Jigme was previously arrested on 23 March 2008 and then later released on 15 October 2008 for assisting Dhondup Wangchen, a Tibetan from Bayen, Tsoshar “TAP” in making the film ‘Leaving Fear Behind’ (*Tib: Jigdrel*). Dhondup Wangchen was arrested on 26 March 2008 by the Chinese authorities in Tong De in Qinghai Province. Dhondup was first detained at Ershilipu Detention Centre, in Xining city for three months and later taken to Gongshang Hotel in the middle of July 2008.¹²²

Lobsang Khandro, aged 21, from Gema Dra-wok Nunnery in Thingka Township, Kardze County was arrested on 6 March 2009 after a few minutes of solo protest in Kardze. She was subjected to severe beatings at the site of the protest before being taken away to a detention center.¹²³

On 11 April 2009, Nagchu PSB arbitrarily arrested Khensur Thupten Thapkhay, 47, a former abbot of Shapten Monastery and 34-year-old scripture master, Geshe Tsultrim Gyaltzen, for unknown reasons. Similarly, another monk, Tsundue, 30, a head of

the Shapten Monastery’s Democratic Management Committee (DMC) was misled by Chinese authorities that he had to attend a meeting but was escorted to the Nagchu PSB Detention Centre.¹²⁴

Around sixty local Tibetans from Nyagchuka County (*Ch: Yajiang Xian*), Kardze “TAP,” Sichuan Province were arrested by local PSB while appealing for an immediate release of a well known local spiritual figure, Tulku Tenzin Delek Rinpoche on 5 December 2009.¹²⁵

Tenpa, 30-year-old and his younger brother, Jamdo, 25, both farmers from Rapa Village, Zakhog Township, Kardze County, Kardze “TAP” who were actively involved in last year’s 18 March protest in Kardze County and were on the run for months were finally arrested by the security forces at the beginning of May 2009 in Jyekundo, Qinghai Province. There is no information as to where the duo was held and how their current condition is.¹²⁶

Two monks of Labrang Monastery; Tsundue Gyatso, 35 years old and 38-year-old Sonam Gyatso were earlier arrested and released thrice by the Chinese security forces for their participations in a series of protests that took place in Labrang last year. They were arbitrarily arrested during a raid on Labrang Monastery monks’ residences by Chinese security forces on 14 May 2009. There is no information on their current whereabouts and conditions. No family members and close associates were told of their whereabouts despite their approaching the local Public security office.¹²⁷

Two Tibetan women - a nun named Pema Yangzom, and a girl whose name and age were unavailable - staged separate protests in front of Kardze’s Public Security Bureau (PSB), and quickly taken away by Chinese police, Radio Free Asia reported.¹²⁸

Two monks and three laymen were arrested on 06 and 07 March for staging protests in Kardze (*Ch: Ganzhi*) county, in Sichuan province, reported Oslo-

based Voice of Tibet (VoT) radio service. The report did not name the two monks nor gave details about their protest action, which it said took place on 06 March. It named the three teenagers who staged a protest on 07 March as Tsering Dakpa 16; Chonyi Gyaltzen, 18, and Rinchen Phuntsok, 15. It said they were severely beaten after their arrest.¹²⁹ A 36-year old monk, Kelsang Gyatso, of the Labrang Tashikyil Monastery was arrested by the police on 13 April 2009. Kelsang was part of a group of monks who defiantly briefed a state managed media tour to the area on 9 April 2008. He was lifted by a group of police officers waiting in a vehicle while he was traveling from Labrang to Tsoed City on the morning of 13 April 2009. Two monks, Thabkhey and Tsundue of Labrang Monastery who were also part of the monks briefing the media tour last year and who disappeared soon after the daring act are still reported to be missing.¹³⁰

On March 14, four young Tibetans¹³¹ shouted freedom slogans in Kardze County. Namsel Dorjee, 28, Karma Norbu, 17, Rinchen Wangsel, 16, and Sangye Tsering, 17, were immediately arrested and are currently locked up in the new detention centre near the Kardze People's Hospital. Relatives who attempted to offer them food and clothing were denied access by PSB authorities. Jamyang, the father of Karma Norbu, was arrested last year for participating in peaceful protests. He remains in prison and is known to be in poor health. Two other sons of Jamyang are currently serving three year prison sentences for protesting Chinese policies.

Two nuns; Yulshey and Tseten Lhamo were arrested in Kardze for what was described as shouting slogans calling for the return of the Dalai Lama and human rights for Tibetans and carrying a bag containing political pamphlets. The nuns belong to Lama Ladrakrak Monastery in Kardze. Both were severely beaten before being arrested by the security forces. The nuns are reportedly being held at a new detention centre in Kardze.¹³²

On March 6 at around 10 am, nun Lobsang

Khandro, 21, of the Gema Dra-wok Nunnery in Kardze County, staged a solo protest march from the Takchu Bridge to Kardze government headquarters.¹³³ She carried pamphlets and other political literature on Tibet, some prayer flags and shouted slogans. Five police vans with security forces rushed to the scene and severely beat her before taking to detention center.

Chinese Police in Nyarong (*Ch: Xinlong*) County, Kardze "TAP", Sichuan Province, opened fire on a crowd of Tibetans, leaving several injured and arresting nine of them, including a woman.¹³⁴ The Tibetan radio news service VOT reported that the protesters were calling for the release of three Tibetans who had been arrested for earlier protests.

On 28 June Chinese police in Chamdo arrested an 18 year-old Tibetan schoolboy for opposing Chinese rule and expressing loyalty to the Dalai Lama.¹³⁵ Lobsang Nyandak, a student of Guru Gewa School, draped himself in a white cloth on which was written "*Tibetan independence, Long Live Dalai Lama, China out of Tibet*". He also carried a cloth painted with the colours of the Tibetan flag. He then stood in the local market and shouted the slogans: "*Tibet is independent; tsampa eating Tibetans, wake up*", before walking to the local police station where he was detained.

The above cases seem to indicate that the authorities have termed nonviolent expression of political opinion as shouting 'reactionary slogans that aim to split the nation' and violent protests under the label of criminal separatist activities. On several occasions, the "TAR" Communist Party and Government officials have called for a swift and quick judicial process to strike back at the "separatists" and the "Dalai clique".¹³⁶ Failure on the part of the authorities to differentiate between the two raises serious doubts about the validity of characterizing as "criminals" an unknown proportion of protesters who are detained, tortured and sentenced. These are clear-cut human rights violations if nothing else.

Judicial System and Political Interference:

*“China seeks to guarantee judicial independence and fair administration of justice through continued reform and improvement of its judicial system.”*¹³⁷

–Ambassador Li Baodong, Palais Des Nations, Geneva, 9 February 2009

In the prevailing atmosphere where the State muffle the freedom of expression, opinion and restrict peaceful assembly, the temples of justice are virtually handicapped in delivering justice- with a series of political instructions given to the courts that practically nullify the possibility of a court adjudicating fairly and impartially in cases of Tibetans involved in protests. Zhang Qingli, the “TAR” Party Secretary on 17 March 2008, urged that there be “quick arrests, quick hearing and quick sentencing”¹³⁸ of the people involved in last year’s protests that shook the entire Tibetan plateau. Under such circumstances where political directives to the court take precedence become inherent circumvention of guarantees for a fair and impartial trial.

The criminal justice system remained highly vulnerable to political interference. The courts, (procuratorate) the prosecuting organ, and the police remained under the supervision of the Chinese Communist Party. The authorities continued to use broad and vaguely defined provisions of criminal law relating to state security and “state secrets” to silence dissent and punish human rights defenders. The government of the PRC should reform its procedures as recommended by the Universal Periodic Review (UPR) Working Group in February this year that calls for numerous reforms including reform in the state secret law and definitions of crimes such as “incitement to subversion of state power” or “leaking state secret.”¹³⁹ Under the prevalence of such broadly ambiguous law provisions, the state law enforcement agencies abuse the law by harassing, detaining and arresting of human rights defenders who exercise their fundamental rights in a peaceful

manner. Many Tibetans charged under “subversion to state power or espionage,” leaking “state secrets” etc. received unfair trial and were not given the protections afforded to other criminal suspects as stipulated in criminal procedure law provisions such as access to legal counsel, family and open trials.

The government failure to distinguish between peaceful protesters and those committing acts of violence is highly regrettable. Article 103 of the Criminal Law sets forth the crime of “inciting separatism and harming national unity,” which is overtly interpreted by the authorities as precluding any written or oral advocacy of self-determination, including, in the case of Tibet, calls for the return of the Dalai Lama, and display of the Tibetan flag.

The centre has recorded cases which indicate that the authorities have clubbed non-violent expression of political opinion and violent protests under the label of criminal separatist activities. Such failure to differentiate between the two raises serious doubts about the validity of the characterization of “criminals” of an unknown proportion of protestors detained and sentenced and suggests clear-cut human rights violations in a number of cases.

In the past there was sufficient evidence that proved that the right of the defendants to be represented by the lawyers of their choice was ignored by the judicial authorities. For instance, a group of prominent Chinese civil rights lawyers issued an open letter offering to provide legal assistance to the Tibetan detainees.¹⁴⁰ “As professional lawyers, we hope that the relevant authorities will handle Tibetan detainees strictly in accordance with the constitution, the laws and due process for criminal defendants,” the letter said. “We hope that they will prevent coerced confessions, respect judicial independence and show respect for the law.” It was shocking what happened after lawyers volunteered to provide legal assistance. The judicial authorities in Beijing threatened to discipline these lawyers and suspend their professional licenses unless they withdrew their offers of assis-

tance. The Chinese authorities claimed that the Tibetan protesters were “not ordinary cases, but sensitive cases” and asked law firms to dissociate themselves from the individual signatories or to terminate their employment. With such high politicized background, Tibetan defendants accused of having participated in the protests stand little chance of benefiting from meaningful legal representation and the due process of law to which they are entitled under Chinese Criminal Law.

Similarly a Chinese organization consisting of lawyers and academics called “*Gongmeng*” referred to in English as the “Open Constitution Initiative” that advocates the rule of law and greater constitutional protections published a report in 2009. The report criticised the Chinese government’s policy towards Tibet, alleging that propaganda is being used to mask failings in its Tibet policy, such as ethnic inequality and creating “an aristocracy of corrupt and abusive government officials”¹⁴¹ It has been regarded as a more balanced view of the situation in Tibet and has had approval circulating through discussion websites in China, though the Chinese government has yet to comment.¹⁴²

On 14 July 2009, the organization was fined at a stunning 1.46 million RMB. On 17 July 2009, officials from Beijing’s Civil Affairs Bureau declared the organization “illegal” and shut it down.¹⁴³ The week before, the Beijing Justice Bureau had posted on its website a notice revoking the licenses of 53 lawyers associated with the group. On 29 July 2009 Xu Zhiyong was arrested on charges of ‘tax evasion’¹⁴⁴ and subsequently released on bail on 23 August 2009.¹⁴⁵ His administrative assistant, Zhuang Lu is reported to have disappeared, possibly held in a detention house in Beijing.¹⁴⁶ Regarding China’s claim of guaranteeing legal rights and representations for Tibetan detainees, China fails to provide full information, including of those Tibetans outside the “TAR” who have been sentenced. The direct threats imposed on Chinese lawyers who

volunteered to defend Tibetan detainees show the very discriminatory nature of the legal system of Communist China. It should be understood that this legal system is politically motivated against Tibetans who engage in political activities, because the system is maintained to safeguard the interests of the Communist Party of China.

In fact in all cases, there was absence of due process as required under international laws in a state with a rule of law such as filing of documents, engaging independent lawyers, case verification, consultation from both parties, non-extraction of confession through torture, etc. The purpose and nature of courts in Tibet obviously is only to provide a legal rubber stamp on pre-concluded convictions without the basic concept of ‘innocent until proven guilty.’

For example, in July 2009, in two independent cases the Chinese authorities have blocked Beijing based lawyers from representing a Tibetan filmmaker¹⁴⁷ and two Tibetan monks.¹⁴⁸ In Qinghai province, court officials told lawyer Li Dunyong that he would not be allowed to defend Tibetan documentary producer Dhondup Wangchen who is currently awaiting trial in Xining. Wangchen had interviewed Tibetans on their political views for the film “*Leaving Fear Behind*” and was arrested in March 2008. In a separate case, lawyer Li Fangping was prevented from representing two Tibetan monks from Labrang Monastery in Gansu province who were arrested after taking part in a political protest. Tsultrim Gyatso¹⁴⁹ and Thabkey Gyatso,¹⁵⁰ were recently sentenced to prison terms of life and 15 years respectively for “splitting the country.” The lawyer Li said that, “*The authorities not only refused my request to meet those two men, they also refused my involvement in the case by saying they already had lawyers. They effectively denied the families’ rights to independently hire attorneys.*”¹⁵¹

Targeting Influential Personalities to Subdue Disciples:

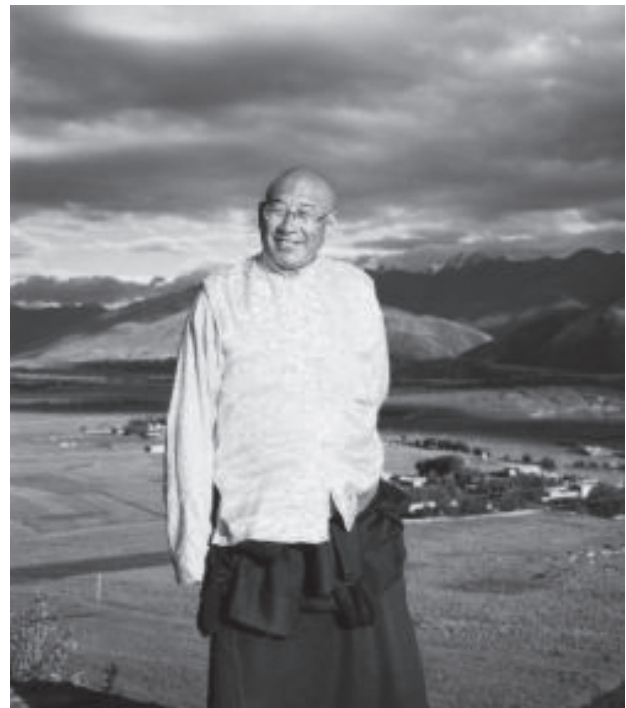
Over the past years the Chinese government has employed every possible tactic to target and subdue prominent and revered religious figures who have a large number of followers. It is appalling and condemnable that many highly revered religious personalities who have contributed so much in uplifting the masses were arbitrarily detained, imprisoned and framed on untenable charges. This was not a new thing rather it serves as a dark reminder of China's persistent vilification and demonizing campaign against the prominent religious figure inside Tibet who have been viewed as a direct challenge to their authority. In addition, Chinese authorities in order to give a different dimension to the mostly peaceful protests last year are distorting facts with fabricated evidence extracted through torture so as to label the prominent religious leader as someone instigating violence. It is something the authorities have been working so hard over the past years. Such acts are disparagingly worrisome as numerous human rights are violated in the process.

In the past, many of prominent Tibetan religious figures such as Khenpo Jigme Phuntsok of famed Sertha Buddhist Institute, Geshe Sonam Phuntsok¹⁵² of Dargay Monastery in Kardze, Trulku Tenzin Delek Rinpoche,¹⁵³ the founder of Kham Nalanda Monastery, who championed the welfare of Tibetan people and Bangri Rinpoche,¹⁵⁴ the founder of Gyatso orphanage in Lhasa were all arrested under false and fabricated charges. Many of them are serving lengthy prison sentences whereas few have passed away after their releases.¹⁵⁵

A recent case is that of Tulku Phurbu Tsering Rinpoche (Buronglang). It is appalling and highly condemnable that Tulku Phurbu Tsering Rinpoche was framed on weapon charges related to the last year's peaceful protests in Kardze. His case is the first known case of a senior Buddhist leader being

tried in court with a serious charge linked to last year's protests and accused of illegally possessing ammunitions and embezzlement,¹⁵⁶ his Beijing based lawyer Li Fangping said.¹⁵⁷

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



Tulku Phurbu Tsering Rinpoche

The arrest of Phurbu Tsering is more likely connected to an incident that had occurred on 14 May 2008,¹⁵⁸ four days before his arrest, when around 80 nuns from the abovementioned nunneries took to the streets to carry out a peaceful protest against the Chinese government's 'patriotic education' campaign, which pressured Tibetans to denounce the Dalai Lama, Tibet's spiritual leader¹⁵⁹ and their teacher, Phurbu Tsering Rinpoche.¹⁶⁰ There was no information on Tulku Phurbu Tsering since his arrest last year until the case of his trial emerged on 21

April 2009 when one of his Beijing based Chinese lawyers, Li Fangping said in an interview with the Associated Press that the Ganzi Intermediate People's Court in Dartsedo (*Ch: Kangding*) had put Tulku on trial on the charge of illegally possessing weapons. Prosecutors say a pistol and more than 100 bullets and cartridges were found under a bed in Phurbu Tsering Rinpoche's living room during a police raid. However, the defense lawyer described the charge as "untenable" as the "police didn't ask him about the source of the weapons or check for fingerprints."¹⁶¹

Security arrangements were stepped up in the area during the trial to prevent local Tibetan monks and lay people from protesting outside the courtroom. Seven members of his family, including his wife and son, were allowed inside the court, some crying throughout the trial. Speaking in Chinese, Tulku denied the alleged crimes, arguing in particular that the weapons and ammunition found at his home had been planted there to frame him. Tulku was reportedly tortured for four days and nights upon detention and forced into making a confession after police interrogation. Police even threatened his wife and son of detention if Tulku did not comply, according to his lawyer as cited by the AP report.¹⁶²

On 25 April, Jiang Tianyong,¹⁶³ the other lawyer defending Tulku said in a telephonic interview that the court would pronounce a verdict on 28 April, and that Tulku faced a second criminal charge of illegal occupation of the state land 'embezzlement'¹⁶⁴ involving a home for the elderly he had set up. On 27 April, one of the judges contacted Jiang Tianyong to inform him that the court would not announce the verdict the following day, and that the court had postponed the verdict setting a new date.¹⁶⁵ The latest information coming out of Tibet indicates that Tulku was sentenced to 8 years and six months in jail by Kardze Intermediate People's Court on 23 December 2009.¹⁶⁶ There is no information on what charges Tulku was sentenced. But to other reports

his lawyer told that Phurbu Tsering Rinpoche "was charged with illegal possession of ammunition and embezzlement, but he denied all charges."¹⁶⁷ He is currently known to be detained at Dartsedo PSB Detention Centre.

There are some flaws in the government's case against Tulku as the Tulku had been coerced to confess with torture while in detention at Drango (*Ch: Luhuo*) County Detention Centre: "He was handcuffed by an alternating hand each day to an iron pillar in the interrogation room and with arms outstretched and unable to sit down he was interrogated continuously for four days and four nights by a team of six people in three units of two people; at the same time the defendant was told that if he did not confess that the weapons and explosive[s] were his, then his wife and son would be detained."¹⁶⁸ Such confession extracted through torture is not admissible in the court against the suspect as it violates the fundamental international norm and violates article 43 of the revised Criminal Procedure Law that states, "the use of torture to coerce statements and the gathering of evidence by threats, enticement, deceit or other unlawful methods are strictly prohibited."

On the second allegation of "illegally occupying state property", the defense lawyer held that Tulku had legally acquired the right to use state-owned land, that the old age people's home was registered as a "civic private non-enterprise" and was neither a collective work unit nor state-owned. The defense lawyer produced a series of factors including financial transactions and registrations in order to bring about the operation of an old aged people's home. According to the defense lawyers statement to the Court, "the facts are unclear and there is insufficient evidence in this case to charge Living Buddha Buronglang with the crime of illegal occupation of state property. At the same time, to define Living Buddha Buronglang's management of the Buronglang old people's home as the crime of occupying state property is a failure of common sense also inhuman and irrational!"¹⁶⁹

The defence lawyer considered the allegations of illegal possession of weapons and explosive and occupying state property as lack of factual clarity and insufficient evidence and a serious violation of law. On the allegation of “illegally possessing weapons and explosive” the defense lawyer’s statement pointed out the failure on the part of the law enforcement agency to conduct test investigation pertaining to the origin of the gun, checking finger prints that would conclusively show the gun and explosives police found in Tulku’s residence were his or not and that he was not framed by someone who put gun in his home. Such lapses in investigation process and the evidence did not meet the standard required under the Chinese Criminal Procedure Law¹⁷⁰ and the witness and the expert failed to appear in court for cross examination, and it was impossible to ascertain the reason why. According to the Criminal Procedure Law and relevant legal opinions, witnesses and expert witnesses, aside from those with legal reasons to be excluded, should appear in court for cross-examination, otherwise their testimony and expert opinion could not be accepted.

The trial of Tulku Phurbu Tsering Rinpoche was reported widely in the international media. These reports show just how important such attention and pressure can be for the convict. Judgment and sentencing had been postponed indefinitely.¹⁷¹ TCHRD learnt about the court sentence on 23 December.

While analyzing the case of Tulku, detrimental as well as potential positive aspects of the legal system’s function in China come clear. The usual trend shows the government as adamant and in its questionable application of criminal charges to achieve an apparent political mileage. However; the new trend indicates a new avenue being explored by Tibetan defendants to access a competent and vigorous legal defence. In addition, Tibetans inside Tibet began to call for the court to conduct fair judicial proceedings in accordance with the law. For instance, six Tibetans monks staged a peaceful sit-in protest on

2 April 2009 in front of the Xining City High People’s Court,¹⁷² Qinghai, holding a large banner appealing for fair trial in accordance with the law. The monks were reportedly led away by the local PSB officers and their whereabouts remain unknown.

Given the various lapses highlighted by Tulku’s defense lawyers, China should seriously and strictly respect its constitution and other laws to the fullest and all related bodies and individuals must act within the confines of the Constitution and the laws. Rights of all individuals must be respected; thorough and effective protections must be guaranteed to all citizens including those of minorities.

Execution of Tibetans:

Judging from the State media reports over the series of protests last year in Tibet that portrayed the entire events in a bad light and the death sentences passed on Tibetans in April¹⁷³ this year and their execution in October¹⁷⁴ it was shocking to hear the statement made by the court officials that the call for the execution of two Tibetans for committing “extremely serious crime and have to be executed to assuage the people’s anger.”¹⁷⁵ Despite repeated calls by the international human rights groups¹⁷⁶ and exiled government and parliament¹⁷⁷ to commute these death sentences, China went ahead with the execution of Tibetans on 20 October this year.¹⁷⁸ The victims were: Lobsang Gyaltzen, 27, from Lhasa, Loyak, 25, of Tashi Khang, Shol Township, Lhasa, Penkyi and an unidentified Tibetan were executed in Lhasa on Oct 20. The Chinese state media confirmed the execution of only two Tibetans¹⁷⁹ whereas the Centre had earlier received information on the execution of four Tibetans.

A report indicates that Lobsang Gyaltzen was allowed a visit by his mother before he was executed. “I have nothing to say, except please take good care of my child and send him to school,” he was quoted as

telling her mother.¹⁸⁰

According to sources, the dead body of Lobsang Gyaltzen, from Lubug on the outskirts of Lhasa city, was handed over to his family and it was later known to have been immersed in Kyichu River.¹⁸¹



Loyak produced before in Lhasa Intermediate People's Court

In mid April of the year, the National Human Rights Action Plan (2009-2010) of China released by the Information office of China's State Council stated that death penalty shall be strictly controlled and prudently applied.¹⁸² In December last year, China's Supreme People's Court issued a new regulation with 7 articles clarifying the conditions and procedure used to halt execution of death penalty.¹⁸³ However, the death sentences passed on Tibetan convicted in last year's protest were denied even the basic due process although the Plan boasts of following stringent judicial procedures for death sentences and review procedure.

According to the Chinese official mouthpiece dated 8 April 2009, Lhasa Municipal Intermediate People's Court sentenced two people to death (Lobsang Gyaltzen and Loyak), two to suspended death penalties (Tenzin Phuntsok and Kangtsuk) and another (Dawa Sangpo) to life imprisonment on charges of arson causing death.¹⁸⁴ The five were convicted of torching five shops in Lhasa, killing seven people, during the March 14 riot.

On 21 April 2009 the same court, according to the

State media, sentenced three Tibetans (Penkyi of Nyemo County and Penkyi of Sakya County and Chime of Namling County) to suspended death, life and 10 years' imprisonment respectively for setting fires that allegedly killed six people in Lhasa last year.¹⁸⁵ The Centre is highly concerned about the fate of Tibetans who were on suspended death sentences.

There is no official information on whether they were adequately represented by a defense of their choice, whether they had an opportunity to challenge the evidence produced against them, or whether the defense could produce their own witnesses during the procedures. The Centre is aware that death sentence passed on Tibetans have been carried out without adequate legal oversight that the convicts were denied access to family and legal counsel and held incommunicado for a long period of time violating many basic human rights. Such violations of basic due process rights are chronic in Tibet. There is no information on whether the defendants appealed their sentences to the Supreme People's Court after Lhasa Municipal Intermediate People's Court sentenced Lobsang Gyaltzen and Loyak to death on 8 April 2009.¹⁸⁶

The secretive nature of the trial is particularly hard to justify for a number of reasons, not least that under Chinese law all trials are supposed to be open. One would have expected the presence of domestic and international observers, not to mention relatives. Yet, absolutely no information has been made public on the proceedings, leaving many fundamental questions about these important cases unanswered.

Despite official restrictions on information, judging from the events from various sources it was clear that protests in some pockets did turn violent resulting in deaths, injury, damages to properties and lives. The Centre condemns such attacks and acknowledges the authorities' right and duty to protect all individuals against violence; however, the

more concerning issue here is that while restoring order the Chinese authorities resorted to measures, which violate international human rights law and standards. These include unnecessary and excessive use of force, intimidation, arbitrary detentions and enforced disappearance. While such measures may help to quell a protest in the short-run but such violations will only stoke up further hostility, compromising any future effort to address legitimate grievances held by many Tibetans over the Chinese government's policy.

The PRC government currently sentences more people to death each year than any other nation in the world. TCHRD condemns the executions of four Tibetans and urges PRC government to show restraint and to grant its citizens fair trials and to abide by the basic human rights of all of its peoples, regardless of their ethnicity.

The Centre expresses its unconditional opposition to the use of the death penalty as it is a violation of the fundamental right to life and the right not to be subjected to cruel, inhuman or degrading treatment or punishment. It should also be noted that the death penalty has never shown to have a special deterrent effect nor should state use it to justify the wrong done by the defendant. For instance, in the case of two Tibetans (Lobsang Gyaltzen and Loyak) the state media earlier reported that both "have to be executed to assuage the people's anger."¹⁸⁷ Such eyeball for eyeball approach is in no way a justification of giving death sentence. The execution of Tibetans is a further proof of China's unwillingness to abide by the United Nations Global Moratorium on the Death Penalty, adopted in 2007,¹⁸⁸ which establishes a suspension on executions with a view to abolish the death penalty. On 18 December 2007, the UN General Assembly adopted a ground breaking resolution calling for a moratorium on the use of the death penalty. The resolution was adopted by an overwhelming majority; however, China voted against the resolution calling for a worldwide mora-

torium on executions.¹⁸⁹ Snubbing of such an important resolution, although nonbinding, raises serious concern over the fate of other Tibetans with suspended death sentences.¹⁹⁰

The Year of Court Sentencing:

Despite much restriction on the flow of information from Tibet to the outside world, quite an information regarding Tibetan people having been sentenced by courts at various levels has emerged or reached the outside world. The official statistics on the number of Tibetans having sentenced so far are sketchy and few. The Vice-Chairman of the regional government of the "TAR", Pema Tsewang, in a remark during a meeting with visiting members of the Australian House of Representatives on 4 November 2008, said that 55 Tibetans had been handed down with sentences ranging between three years to life imprisonment for their involvement in the 'March 14 riot' in the Tibetan Capital.¹⁹¹ However, it was not known whether this figure included the total of 42 Tibetans sentenced earlier on 29 April and 20-21 June.¹⁹² The bald comment was devoid of any details about names, charges, jail terms, dates of court trials and other details. But late in November last year, the figure was raised to 69¹⁹³ by the Permanent Representative of China to the UN at Geneva during response to CAT experts.

The harshest of the prison sentences having been passed on the Tibetans arrested since last year came on 8 April 2009 and 21 April this year with Lhasa Municipality Intermediate People's Court sentencing two Tibetans to death, three to death with two-year reprieve, two others to life imprisonment and one to 10 years imprisonment.¹⁹⁴

On 21 April 2009, Lhasa Municipal Intermediate People's Court sentenced one man to death with a two-year reprieve and two others to long jail terms for setting fire that allegedly killed six people in Lhasa last year. Penkyi, of Sakya County, Shigatse Prefec-

ture (*Ch.Xigaze*) “TAR” was sentenced to death with a two-year reprieve, whereas Penkyi, from Nyemo County, Lhasa Municipality, “TAR” was sentenced to life imprisonment and Chime, from Namling County, Shigatse Prefecture “TAR” was sentenced to 10 years imprisonment on charges of arson, setting fire to clothing stores last year during the Lhasa unrest.

While the official mouthpiece, Xinhua, report states that trials had been open and strictly abided by the Criminal Procedure Law of the People’s Republic of China and provided with Tibetan interpreters for the defendants during the trial,¹⁹⁵ the right of defendants to be represented by the lawyer of their choice had been ignored by the judicial authorities in other earlier cases, due to the politicized nature of the process.

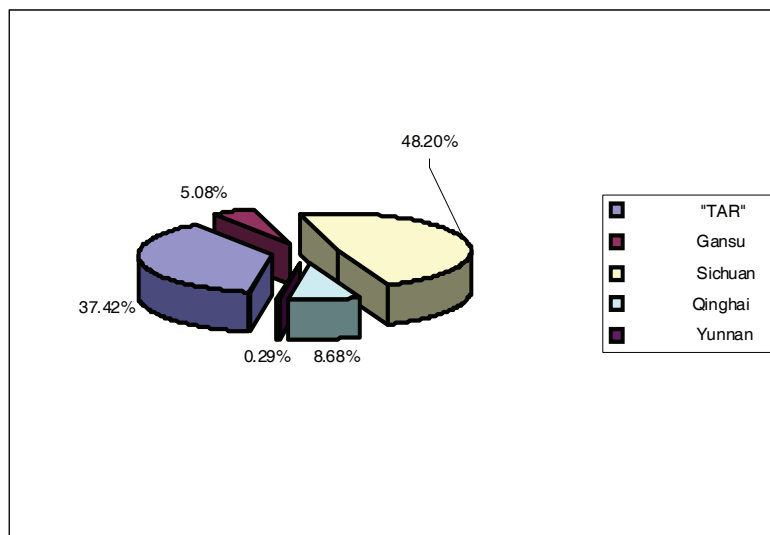
Political patronage in judicial trial is evident from past experiences. Pema Trinley, Executive Vice Governor of “TAR,” who was also a Deputy Secretary, Standing Committee of the “TAR” Communist Party’s Political and Legal Affairs, called on judiciary bodies to act fast and strike hard on ‘Dalai clique’ during a meeting on 2 April 2008 in Lhasa. He further said that stringent legal action should be taken in tune with the Party policy so that the final verdict would gain political, legal and social dividends, referring to achieving social and political stability in the region.

The recent Chinese official report stated that 76 people¹⁹⁶ had been sentenced in connection with the 2008 unrest only in the so called “Tibet Autonomous Region,” ignoring reports on Ngaba, Sangchu,

Kardze region in the eastern parts of Tibet in particular which witnessed one of the most sustained and innovative protests and the highest number of arrests. However, the official Chinese newspaper, *GANZE DAILY*, dated 15 May 2009 acknowledged only 28 Tibetans having been sentenced so far in Kardze¹⁹⁷ by the Kardze Intermediate People’s Court. In ad-

Pie Chart showing Tibetans sentenced in 2008-2009

"TAR"	125
Gansu	17
Sichuan	161
Qinghai	29
Yunnan	1
TOTAL	334



dition the *GANZE DAILY* on 12 April reported the arrest of 73 Tibetans on alleged charges of ‘leaking state secret, gathering, procuring or illegally providing state secret or intelligence outside of the country.’¹⁹⁸ The reported started that cases of 34 Tibetans had been sent to the respective county courts for hearing. There has been no information on the detail of the court trials ever since. The last two official reports citing sentencing of Tibetans were on 8 April¹⁹⁹ when 5 Tibetans were sentenced and 3 more sentenced on 21 April 2009²⁰⁰ making up a total 81 Tibetans officially sentenced.

According to our database, out of 334 known cases of Tibetans having been sentenced since 2008,²⁰¹ 161 Tibetans (or 48.20%) were from Ngaba and Kardze “TAP” under Sichuan Province. whereas Tibetans from “TAR” constituted 125 of the total or 37.42% and a total of 29 or 8.68% were Tibetans from Qinghai, and 17 Tibetans or 5.08% were from Gansu Province, one Tibetan from Yunnan²⁰² the origin of one Tibetan sentenced remains unknown. Those convicted have received sentences ranging from fixed jail terms to life, as well as to death or death with a two-year reprieve. Most of the Tibetans from “TAR” were sentenced for crimes such as “arson, looting, picking quarrels and provoking troubles, assembling a crowd to storm state organs, disrupting public service, and theft.” But the official report rarely elaborates on what the sentences were, what charges they faced, or what happened to those detained.

Over the past couple of years, the Centre has documented the known cases of 334 Tibetans sentenced but to its astonishment the cumulative year of sentences (excluding death sentence, suspended death sentence and life imprisonment) of all the known cases of prison sentences between 2008-09 are 1717.5 years and the average mean year of prison term is 5.3 years for each prisoner. There are 11 known Tibetans serving life sentences²⁰³ and their prison sentence is not calculated in finding the mean average prison sentence.

Following are a few cases of Tibetans having been sentenced this year:

The Lhoka Intermediate People’s Court sentenced nine monks to varying terms between 2 -15 years’ in jail for their participation in the 15 March 2008 protest which took place at Samye government administrative headquarters in Dranang County (*Ch: Zhanang*), Lhoka (*Ch: Shannan*) Prefecture, “TAR”. Although the court trial happened in May-June 2008, the information of their sentences reached only this year.²⁰⁴

Out of 55 nuns of Pangri-Na Nunnery in Kardze, six nuns; Soe Lhamo (35) and Bhumo (36) were sentenced to 10 years and 9 years in jail²⁰⁵ whereas Tashi Lhamo, Serka and Youghal Khando to 2 years’ each in prison and Rinzin Choetso was sentenced to 3 years²⁰⁶ in prison respectively for their participation in last year protest in Kardze on 14 May 2008. Similarly, two men from Kardze; Ngawang Tashi (18) and Dorjee Tashi (18) were both sentenced to 3 years in prison for their participation in the 18 March protest last year in Kardze.²⁰⁷

Two nuns Tashi Tso (26) and Dhungtso (20) from Draggo Nunnery were sentenced by Kardze Intermediate People’s Court to 2½ and 2 years jail term respectively for their involvement in 18 June 2008 protest in Kardze County.²⁰⁸ Similarly, Jampa Dickyi from Kardze County was sentenced to 2 years in jail.²⁰⁹

Two Tibetan monks from Labrang Monastery in Gansu province were arrested after their taking part in a political protest on 15 March 2008. Tsultrim Gyatso²¹⁰ and Thabkey Gyatso,²¹¹ were recently sentenced to prison terms of life and 15 years respectively for the crime of “splitting the country.”

On 22 May 2009, Jomda County People’s Court sentenced six monks to varying prison terms ranging between 12 to 15 years²¹² The prime reason for the monks’ arrest was their suspicious role in the bomb blast which occurred on 5 January in Choekor Township, Jomda County, Chamdo Prefecture, “TAR”. The court trial commenced in Jomda County People’s Court on 22 May 2009, the court convicted monks with various offenses of the bomb blast, taking part in protests, committing political crimes and the refusal to sign documents denouncing the Dalai Lama as a “separatist and anti-China force”.²¹³

In June, Gonpo Tserang, a well-respected expedition guide was sentenced to three years in prison for “inciting splittism” after the March 14 riots in

Lhasa.²¹⁴ He was involved in a series of emails and text messages sent over three days to acquaintances outside of China. These messages, which prosecutors claim “distorted the facts and true situation regarding social stability in the Tibetan area following the ‘March 14 incident’” were considered by the court to be deserving of severe punishment.²¹⁵ However, the charge of ‘inciting separatism’ was not at all applicable as the content of the messages was never specified. According to Dui Hua Foundation, it appears that Gonpo Tserang was not represented by a counsel—very likely a result of the reluctance of most lawyers to take on criminal defense work in political cases and the threat of consequences for lawyers who volunteered to defend Tibetans.

Jamyang Tenzin, a 35-year-old monk of Yonru Geyden Rabgayling Monastery was sentenced to three years in jail by the Kardze Intermediate People’s Court around 3 July 2009.²¹⁶ He was arrested for his involvement in a protest against the “Patriotic Education” campaign launched in Lithang in 2007.

The People’s Court of Machen County, Golog “TAP”, Qinghai Province on 13 August 2009 sentenced six monks and two lay Tibetans²¹⁷ to varying prison terms for taking part in a peaceful protest on 21 March 2009. The court found them guilty of inciting protests and demonstrations against the Chinese government following the suicide of Tashi Sangpo, who took his own life by drowning into the Yellow River [Tib: Machu River] on 21 March 2009. Monks after hearing the news of Tashi Sangpo’s suicide,²¹⁸ stormed the local PSB office to demand answer for Tashi Sangpo’s death.

Three monks from Sera Monastery, who in a group with eleven other monks staged a protest in Lhasa on 10 March 2008,²¹⁹ were sentenced to jail terms of up to ten years by a Lhasa court.²²⁰ Another monk, Sonam Dakpa, arrested while returning to Tibet from India around the time of the March protests, was jailed for ten years. Lodoe, a monk is serving a

ten-year sentence at the Chushul Prison near Lhasa. Two of his Sera colleagues, Lobsang Ngodup and Mangay Soepa, were each sentenced to five-years.²²¹

In June, a Chinese court in Jomda County, Chamdo Prefecture, “TAR,” sentenced three Tibetans to two-year prison terms each for their role in a disturbance at Kyabje Monastery, Jomda County in which initially over 30 Tibetans were detained.²²² “*The reason for the sentences was not made public... Even their relatives had little information about their charges,*” a source reported. The three men - identified as Gyaltsentsang Jampa, Buluk and Mutsatsang Tseten - had been moved to Chamdo detention centre from Jomda County prior to their sentencing.

Around 3 August 2009, a Chinese court in Kardze sentenced Sangay Tashi, 38, from Kardze to five years imprisonment and ‘deprivation of political rights.’²²³ He was charged with the crime of “*inciting separatism*” for staging a protest in Kardze County on 21 June 2008 when the Beijing Olympic torch was being paraded in Lhasa. He was among the fifteen Tibetans prisoners, who were paraded on 5 April 2009 in Kardze town by the Chinese authorities to intimidate other Tibetans. According to a report the Tibetan prisoners had their heads shaven, and their hands and legs chained. The authorities announced through a loudspeaker that anybody who protested against the Chinese government would face similar treatment.

Four Tibetan men who took part in demonstrations in Lhasa in 2008 were sentenced to imprisonment with terms ranging from two-and-a-half to fifteen years by a Lhasa court in the beginning of 2009.²²⁴ The four were identified as Wangchuk or Lobsang Wangchuk who received 15 years’ jail term while Tsultrim and Choephel who received two and a half years jail term and Lhakpa Tsering who was sentenced to five years in jail. Three of them joined a peaceful protest in Takste (*Ch: Dazi*) County, Lhasa Municipality, while one protested in Lhasa in March

2008. They are believed to be serving their jail terms in Chushul prison near Lhasa.²²⁵

Prisoner Release:

International attention to specific cases can have a positive effect on the treatment of political prisoners as in the case of the recently released monk / filmmaker Golog Jigme Gyatso,²²⁶ who first became aware of the international pressure on his Chinese interrogators by the relatively better treatment he received as compared with other prisoners.

Of the thousands of Tibetans who were detained last year²²⁷ the Chinese authorities stated that they had released “*more than 1,200 Tibetans who were detained in connection with the Protests*”²²⁸ throughout Tibet in 2008. The United Nations Committee on the Elimination of Racial Discrimination published a review of the human rights situation in China on 7 August 2009. Beijing’s response was a statement saying, “*1,231 people (Tibetans) have been released by the administration of justice with conducting of punishments, presenting repentance and acceptance of units of re-education campaigns in Tibet.*” But this number doesn’t elaborate on the detainees like whether they were only from the “TAR” or include Tibetans from non-TAR which registered one of the highest numbers of arrest, detention and sentenced post March unrest in Tibet. The Centre over the past couple of years had recorded the release of only 483 known cases of Tibetans having been released since March 2008.²²⁹ Following are few cases of Tibetans who were known to have released after detention:

Jigme a.k.a Jigme Guri of Labrang Monastery who exposed Chinese brutality to the outside world was released on 3 May 2009. Jigme, a 42-year-old monk was first arrested on 22 March 2008 by four armed personnel while returning to his monastery from a market. He was later detained and tortured for two months in the detention Centre for his suspected

role in one of the biggest protests that took place in Labrang on 14 March 2008. He was released on medical grounds after months of detention. He gave his testimony on air through recorded video to the outside world. Following this act he went into hiding for almost two months. Finally, on 4 November 2008, scores of PAP and PSB officials in several military trucks came to Labrang and arrested Jigme from a Tibetan home and took him away to an undisclosed location where he was detained until his release on 3 May 2009. He looked very frail upon reaching his home after the release.²³⁰

Most of the Lutsang Monastery monks who were arrested in February this year and taken away for “severe” patriotism re-education have been released.²³¹ The monks had held a candlelight procession and vigil at Mangra County headquarters on February 25, the first day of the Tibetan New Year. Of the 109 monks taken away for re-grooving, only six — Jamyang Sherab, Jamyang Ngodup, Jamyang Khenrab, Lungtok, Lobsang Thabkhey and Kunsang — are still being held.²³² The six are senior monks involved in monastic education, and are not part of the monastery’s administration. Chinese authorities have ordered all monks who originate from outside Mangra County to leave the monastery and return to their home areas, and these reportedly comprise nearly half of the Lutsang monks. Most of the monks suffered severe beatings as part of ‘re-education’ process, with one reported to have gone deaf in one ear as a result of the instructors’ patriotic fervor.

Seven Tibetans arrested earlier on 5 December for holding protest demonstration to petition the release of a jailed Tibetan religious figure in Tibet’s Nyagchuka County had been released on 15 December.²³³ These seven Tibetans were beaten up severely in detention, and the condition of one of them was described as “extremely serious” with a head injury and he was receiving treatment in a hospital at a place called Gara. The seven are Tsering Sangpo, Jinpa, Lhamo Choedup, Tsagey Atha, Jamdrel and two others.

Tightening Chokehold on the Freedom of Expression:

Freedom of Expression is a fundamental human right, which is a prerequisite to the enjoyment of all human rights. Article 35 of the Constitution of the PRC guarantees “freedom of expression, of the press, of assembly, of association, of procession and of demonstration.”²³⁴ Article 19 of the Universal Declaration of Human Rights establishes freedom of opinion and expression as fundamental human rights. It states, ‘Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers’. Article 20 establishes the right to freedom of peaceful assembly. Article 35 of China’s Constitution also guarantees freedom of expression, publication, demonstration and assembly. These rights, among others in the Universal Declaration, have become binding as customary international law. Article 19 of the International Covenant on Civil and Political Rights (ICCPR), which China has signed and committed to ratify, provides: “*everyone shall have the right to hold opinions without interference. 2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.*”²³⁵

Although the 1982 constitution guarantees freedom of speech,²³⁶ the Chinese government often uses the *subversion of state power* and sharing of information as ‘leaking state secret’ clause to imprison those who are critical of the government.²³⁷ There is also very heavy government involvement in the media with the largest media organizations being run directly under the aegis of government such as Xinhua or People’s Daily or be it CCTV.

The Chinese authorities continued to suppress the Tibetan people’s basic rights to freedom of speech, expression and opinion. Internet users, bloggers and journalists were at risk of harassment and imprisonment for addressing politically sensitive issues. TCHRD has recorded scores of new confirmed cases of Tibetans who were arrested for their political beliefs, openly expressing their opinions and thoughts, initiating civil disobedience movement such as ‘farming boycott’ and ‘No New Year-Losar celebration,’ possession of items deemed “reactionary” by Chinese authorities such as the Dalai Lama’s photo, banned Tibetan national flag and literature from exile, speaking or demonstrating in support of the Dalai Lama, printing or distributing leaflets or posters. Almost all Tibetan political prisoners languishing in various prisons in Tibet were arrested solely for peacefully expressing their political views. They may have called for the “swift return of the Dalai Lama to Tibet,” “freedom for Tibetans” or they may have made a sign reading “Free Tibet.” Such acts can result in lengthy detentions and possible torture. All prisoners of conscience who hold a distinct political and religious belief imprisoned for peaceful activities or dissent should be released immediately and unconditionally and further arrests on such grounds should cease.

The authorities continued to prevent information from leaving the Tibetan areas on the abuse, detention, and punishment of peaceful Tibetan protestors; detention of Tibetans for non-political activities.²³⁸ In the past one-year, the authorities have added new legal, technological and political measures of monitoring, controlling, and restricting the free flow of information and expression in various media.

The recent wave of detentions and sentencing of Tibetans based on ambiguously worded charges including ‘illegally leaking state secrets’, ‘disturbing public order’, ‘subversion’ among others for the peaceful exercise of their fundamental right of free

expression sends an unmistakable message to Tibetans inside Tibet of the risks they run in exercising their rights. There was not let-up in the relaxation over the press, investigative reporting, personal blog, the internet, radio and other forms of broadcasting in Tibet.

China justified its repression of free speech under a broad interpretation of “national security”. Over the year Chinese judicial officials have sentenced many Tibetans to lengthy prison terms for sharing information about Tibetan protests with individuals or groups outside of China.²³⁹

In the aftermath of the series of protests in Tibet, international media organizations reported that Chinese authorities took measures to close Tibetan areas to foreign travelers including foreign journalists in advance of the sensitive dates this year. There were several reports of foreign reporters having been kicked out of Tibet from unspecified Tibetan areas during the first week of February.²⁴⁰ Similar stringent security measures of closing Tibetan areas to foreign tourists were taken by the Chinese authorities prior to the 60th Anniversary of the People’s Republic of China (PRC)²⁴¹ The Tibetan capital which witnessed a large number of protests remained under tight security with huge military presence of soldiers and armored vehicles patrolling the streets and alleyways of Lhasa City. Tibetan residents were reportedly afraid more of the invisible secret police than the police patrolling the streets.²⁴² “They’ve been doing a lot of cleaning up, which means people have gone missing,”²⁴³ one Tibetan shopkeeper told the reporter. Both soldiers and police officers were reported to operate checkpoints along roads throughout the “TAR.”

Targeting Tibetan intellectuals, Photographers and artistes

The Chinese authorities over the years have targeted, detained and sentenced Tibetan writers, bloggers and

publishers who did not engage in overt protest activity, but who sought to explore and express Tibetan views on issues that affect Tibetan people’s rights,²⁴⁴ culture, religion and Tibet’s fragile environment.²⁴⁵ Following are the few known cases of individuals arrested for their exercise of the freedom of expression and opinion. The Chinese authorities have adopted a harsh and systematic approach of silencing Tibetans and suppressing dissent, and many artists and writers have been detained, ‘disappeared’ and sentenced.

A Website proprietor arrested and sentenced: on 26 February 2009: the Chinese security officials in Machu County arrested²⁴⁶ Kunchok Tsephel Gopeytsang, a resident of Nyul-ra Township, Machu County, Gannan “TAP” Gansu Province who ran a Tibetan language and culture website-Chomei (*Eng: Lamp*) (<http://www.tibetcm.com/index.html>). His house was ransacked, his computer confiscated, and rooms searched for other incriminating materials. In collaboration with a young Tibetan poet Kyabchen De-drol, Tsephel had started a website on Tibetan arts and literature in 2005 called Chomei. The website was self funded with a mission to protect and promote the Tibetan arts and literature inside Tibet. Their website was under official supervision for many years, and was shut down many times between 2007 - 2008, but they remained undaunted. On 12 November 2009, Kanlho Intermediate People’s court sentenced Kunchok Tsephel to 15 years in jail on charges of distributing ‘state secret’.²⁴⁷ He is known to be in poor health after nine months of detention and interrogation and his family members fear for his welfare. Until his detention, he provided the main source of income for his family; his wife, who is also a government worker, is currently caring for their sick daughter.²⁴⁸

Kunga Tsayang, a monk from Amdo Labrang Tashikyil Monastery was arrested by the Public Security Bureau personnel on 17 March 2009 from his living room during a midnight raid on Labrang

Monastery, in Sangchu County, Gannan “TAP” Gansu Province. He was arrested on alleged charges of posting political essays on Tibet to a website known as “Jotting” (*Tib: Zin-dris*). He was a passionate writer, essayist, chronicler and an amateur photographer who wrote under a pen name “Sun of Snowland” (*Tib: Gang Nyi*). His travelogues dealt with the special characteristic features of Tibetan topographical landscapes, culture, customs, habits and religious heritage.²⁴⁹ In a closed door trial on 12 November 2009, Kunga Tsayang was sentenced to 5 years in prison by the Kanlho Intermediate People’s Court in Gannan “TAP” Gansu Province on charges of disclosing ‘state secret.’²⁵⁰

Kunga had traveled widely in Tibet and documented the environmental degradation on the Tibetan plateau with his camera. He also worked for *Nyenpo Yutsae Kyekham* environmental protection group. He has authored several brave and compelling essays on Tibet including, “Who Is the Real Splittist?,” “Who Is the Real Disturber of Stability?” and “Who Is The Real Instigator of Protests?”

Fate of Tibetan Filmmaker Dhondup Wangchen grim: Dhondup, 35, has been in detention since March 26, 2008, for filming interviews with ordinary Tibetans on their views on the Olympic Games, the Dalai Lama and Chinese government policies in Tibet. His film was first shown to journalists in Beijing two days before the start of the Olympics in August 2008. In the past more than a year since his detention, he was known to be in very poor health suffering from Hepatitis-B and has not received any medical treatment,²⁵¹ was denied the right to be represented by the Beijing based lawyer hired by his family in June this year.²⁵² Dhondup Wangchen was formally arrested in July 2008 under suspicion of “inciting separatism and stealing, secretly gathering, purchasing, and illegally providing intelligence for an organisation, institution, or personnel outside the country.”²⁵³

Li Dunyong, from the Beijing Gongxin law firm, was blocked from taking on the case by the Xining judicial authorities, who informed Dhondup Wangchen’s family that the court would designate a government-appointed lawyer for the trial,²⁵⁴ a clear violation of China’s Criminal Procedure Law and its obligations under international human rights law, which guarantee criminal defendants the right to choose their own defense counsel and to meet their counsel while in detention. The calls by rights groups and the exile parliament²⁵⁵ for fair trial and his unconditional release remain unheeded. According to the latest information, Dhondup Wangchen was sentenced to six years in jail²⁵⁶ but there is no clear information on which court and on what charges he was sentenced or whether he was adequately represented by counsel of his choice.

Disappearance of young Tibetan writer: A Tibetan writer and university student, missing since 26 July 2009, was known to have been detained by the authorities in Sichuan province.²⁵⁷ Tashi Rabten who writes under the pen name of Therang (the’u rang) was editor of the banned literary magazine that focused on issues of democracy and on the last year’s protest in Tibet, and author of a new collection called “Written in Blood”. He has not been seen by friends since 26 July, the beginning of the summer holiday at the Northwest Nationalities University in Lanzhou where he is a student. Rabten, is a native of Dzoge (*Ch: Ru’ergai*) County in Ngaba (*Ch: Aba*) prefecture.

Another Tibetan writer, Dokru Tsultrim (*Ch: Zhuori Cicheng*) thought to be from Mangra County in Tsolho “TAP” Qinghai Province was jailed on 2 April 2009 for writing articles that allegedly “*incited separatism*”.²⁵⁸ He was the founder and editor of the literary magazine “*Life of Snow*” (*Tib: Khawei Tsesok*) which has been banned. He studied in Loktsang Monastery in Chabcha County in Tsolho “TAP,” and at Ditsa Monastery in Bayan (*Ch: Hualong*) County in Haidong Prefecture, Qinghai.

He was arrested on 2 April from Gemo Monastery in Ngaba County in Sichuan Province where he was studying.

Kang Kunchok (Ch: Kang Gongque), the editor of the newspaper “*Gangsai Meiduo*” was arrested on 20 March 2008²⁵⁹ when protesting against the killing of Tibetans by security forces, and was sentenced to 2 years in prison. He is from Drotsang village in Ngaba County, and studied at Barkham Nationalities Teachers’ college. Kang Kunchok had edited “*Gangsai Meiduo*”, the Kirti Monastery magazine.

An earlier unreported case of suicide by a young Tibetan student from a nomadic family studying at the Number One Middle School in Chentsa (*Ch: Jianza*) County in Malho “TAP” Qinghai Province surfaced only this year as he committed suicide by jumping from the third floor of the school’s teaching block on 18 October 2008.²⁶⁰ Woesser, a Tibetan writer and blogger wrote in Chinese, “It’s said that in his final testimony left behind, he said his death would bring awareness to the plight of Tibetans and prove to the world the Tibetan people’s situation of having no rights. He hoped that Tibetans would unite and strive for the cause of the people’s freedoms until they had those freedoms; he hoped that Tibetan students and teachers would actively use the Tibetan language and strive for the protection and continuation of the people’s culture.”²⁶¹

Tashi Dondrup, a 30 year old popular Tibetan singer was arrested on 3 December 2009 while hiding in the western city of Xining, the provincial capital of Qinghai, where he had taken refuge.²⁶² The Chinese authorities banned his music and the officials in Central Henan province, where the singer is a member of the Henan Mongolian Autonomous Region Arts Troupe issued a warrant for his arrest. He was accused of composing subversive songs after the release of his album titled ‘*Torture without trace*’ in November 2009 which became very popular in the region. The banned album consisted of 13

songs expressing nostalgia for the exiled Tibetan leader His Holiness the Dalai Lama and it also reminded of the crackdown that followed an anti-Chinese unrest across Tibet in March Last year.

Dolma Tashi a.k.a. Dolta (21) and Dolma Bum a.k.a. Dolbum,(22) hailed from Sangkhok Township, Sangchu County, Kanlho “TAP” Gansu Province and were students of Kanlho Tibetan Middle School. They were expelled from their school on 19 June 2009 for their involvement in a peaceful protest on 24 April 2009.²⁶³ The students protested over alleged malpractices in allocating reserved seats of Tibetan students to Chinese students in higher education by the school authorities and the smear campaign carried out against the Dalai Lama in a local newspaper. Another 13 students from Sangchu Tibetan Nationality Elementary School were arrested for their peaceful demonstration on 30 April 2009 but subsequently released after brief detention for protesting against the smear campaign against the Dalai Lama.²⁶⁴

Gyaltzen, 25, and Nyima Wangdu, 24, were among the four Tibetans arrested on Chinese National Day on 1 October 2009, for posting the exile Tibetan leader Dalai Lama’s pictures and speeches on their profiles on the famous Chinese chat site qq.com.²⁶⁵ The abovementioned Tibetans were sentenced to 3 years’ imprisonment. They were from Sog County, Nagchu Prefecture “TAR”. The other three Tibetans: Yeshe Namkha; 25, Anne (a pseudonym) and Thupten who were arrested for similar reasons are not yet sentenced. It is not known where they are being held.²⁶⁶

According to Reporters San Frontiers, several bloggers and other Internet users have been arrested in Tibet for viewing online photos of the Tibetan flag and the Dalai Lama. Pasang Norbu²⁶⁷ was arrested from a cyber café called Zhijian Wang, on the Tsangral Road in Lhasa for “surfing ‘reactionary’ websites” on 12 August.

On 4 December 2009, eleven Tibetans mostly monks from the monasteries of Tsakho and Khakhor in Matoe County, Golog “TAP” Qinghai Province, were arrested by the county PSB officials over the production and distribution of subversive songs on video compact disc (VCD) titled Chakdrum Marpo” (*Translation: Bloody Omen*).²⁶⁸ Although six of the distributors of VCD were released on a bail amount and fine of 20,000 Yuan, five monk producers continued to remain in detention.

Despite stipulations and guarantees for the right to freedom of expression in the constitution and various international covenants that China has signed, regrettably the Chinese authorities have in practice restricted the ability of the Tibetan people to fully enjoy freedom of expression and opinion. The gulf between the laws and their application remains significant as authorities continue to place a higher priority on so-called ‘stability’ than on adhering to national and international laws and norms.

In addition, the above few cases illustrate both the extent to which the Chinese security forces were engaged in monitoring communications between Tibetans and outsiders during the past year and the risk involved in sending anything remotely as incriminating materials through arrest, detention, torture and jail term. Such persecution of individuals for the peaceful expression of political views is inconsistent with internationally recognized norms of human rights.

Moreover, intense monitoring and the potential consequences of being caught saying wrong things to outsiders help to elucidate the wariness of many Tibetans to report what they witnessed. To a large extent, this wariness has allowed the official Chinese narrative of events to become dominant. But TCHRD has recorded numerous cases of Tibetans seeking newer and innovative ways of communicating to the outside world what they witnessed and experienced.

The relevant Chinese authorities in almost all the known cases said that the charges brought against alleged convicts were ‘in accordance with the law,’²⁶⁹ but, by definition, those laws restrict free speech, and until the government of PRC brings its law in conformity with international human rights norms, Tibet will continue to witness more cases of its people incarcerated for the alleged crime of ‘separatism, espionage, endangering national security or ‘treason’ while exercising the fundamental human rights.

China’s directives, Nepal compliance and Tibetan suffering at transit point:

Every year, hundreds of Tibetans transit through Nepal hoping to seek asylum in a third country or in Nepal. Many having to undergo tremendous physical as well as psychological hardships undertake this arduous journey across the Himalayas to seek a better life, education facilities in exile and many come here to seek an audience with the Dalai Lama. Arrest, brief detention, imprisonment, rape, harassment, threat of deportation, monetary fines etc are a few of the common hardships faced by the Tibetans setting off from Tibet into exile.

The clampdown last year in Tibet had a direct effect on the flow of the number of Tibetans escaping into exile and made a dramatic impact on the situation for Tibetans across the border in Nepal; partly it could be due to the new restrictions being imposed on the movement of people, posting more border security forces at prominent escaping routes²⁷⁰ and sometimes on stern measures undertaken after Maoist government took the helm of power in Nepal which leaned more towards China. While the ‘gentlemen’s agreement’ to guarantee safe transit of Tibetans escaping from Tibet through Nepal is still largely implemented, the Nepalese government over the years has adopted a harder line against expression of Tibetan identity by Tibetan refugees living in Nepal.

The Nepalese government aligning more towards China on Tibetan issues is characterized by many new developments such as continuing harassment of and extortions from Tibetans staying in Nepal, arbitrary arrest and detention, unlawful threats to deport Tibetans to China to deter them from any future demonstrations, restriction on freedom of movement in the Katmandu valley thereby contributing to a widespread sense of fear, insecurity and vulnerability. There is harassment of Tibetan and foreign journalists and other human rights defenders; crackdown on peaceful expression of Tibetan identity such as the cancellation of a peaceful celebration of the Dalai Lama's birthday and commemoration of Tibetan uprising day; pre-emptive arrests and detention of community leaders; ID checks; the house searches and large deployment of security forces in the Tibetan communities etc.

Since last year, Tibetan refugees living in Nepal have staged some of the most sustained and regular anti-China protests after unrest against Chinese rule in Tibet faced brutal Chinese military crackdown. The Nepalese authorities adopted a "zero tolerance" approach towards Tibetan protesters, and the Nepalese police on many occasion used excessive force against the protesters.²⁷¹

Following last year's events, border control has been tightened in Tibet for what China termed as 'possible sabotage activities by the Dalai Lama clique.'²⁷² Fu Hongyu, Political Commissar of the Ministry of Public Security Border Control Department told that, "we have made due deployment and tightened controls at border posts, and key areas and passages along the border in Tibet."²⁷³

On average every year, the Tibetan Reception Centre in Katmandu usually receives 2,500 to 3,000 Tibetans who are registered by the UNHCR as "person of concern" and provided assistance at the Tibetan Reception Centre but that number dropped to 627 last year.²⁷⁴ At the end of this year only 691

Tibetan refugees had arrived.²⁷⁵ This dwindling number in the outflow of refugees over the past couple of years can be directly attributed to the Nepalese government's complying fully to its giant Asian neighbor's call for the "Great Wall of Stability in Tibet" to combat 'separatism'²⁷⁶ by checking the flight of illegal Tibetans across the border and anti-Chinese activities by Tibetan dissidents. According to Article 322 of the Chinese Criminal Law, such Tibetans are subjected to imprisonment for "secretly crossing the national border"²⁷⁷ and could face detention for months.

In February, Chinese Deputy Foreign Minister Hu Zhengyue met the then Nepali Prime Minister Pushpa Kamal Dahal, Defence Minister Ram Bahadur Thapa and other Nepali security officials in Katmandu and stressed that 2009 was "a sensitive year" for his country and urged increased surveillance to curb anti-China activities on Nepali soil.²⁷⁸ Following the talks, Nepali Prime Minister's Press Advisor Om Sharma reiterated his government's intention to control "anti-China" activities.²⁷⁹ Nepal's defence minister said that Nepal would tighten controls on the border to prevent Dalai Lama supporters from entering the country²⁸⁰ while its Home Ministry intended to deploy for the first time full-fledged new armed security forces at some key border entry points along the Tibet-Nepal border²⁸¹ in a bid to prevent anti-China activities.

Chinese forces on the other hand have tightened border controls between the "TAR" and neighboring countries ahead of expected "secessionist and sabotage activities" by supporters of the Dalai Lama.²⁸² Kang Jinzhong, the political commissar of the region's paramilitary forces, said his troops were "ready to handle any infiltration and sabotage activities by the Dalai Lama clique and other hostile forces".²⁸³ Similarly, Fu Hongyu, the political commissar of the public security ministry's Border Control Department said, "We have made due deployment and tightened controls at border ports, and key areas

*and passages along the border in Tibet.*²⁸⁴ The tightening of Tibet's long Himalayan border with India, Nepal, Bhutan and Myanmar was to ensure stability during the National People's Congress session in Beijing, and to guard against "expected sabotage activities by the Dalai Lama clique".

In the interview on 03 October, Nepal's Home Minister Rawal specified that the plan to deploy Armed Police Forces (APF) along the Tibet border was "to make our border secure and free from infiltration from any criminal activities". "We do not want to allow any elements to carry out activities in Nepali soil against any of our friendly countries", he added. Given the political situation in Nepal, he said, "We have to put our utmost efforts to make our border secure and efficient [sic] to control any type of violent activities."²⁸⁵

Nepal's Minister of Foreign Affairs, Koirala while on a visit to China in September has "pledged that the Nepali government would tighten security measures on checkpoints along the borders to prevent illegal entries".²⁸⁶ The "illegal entries" mentioned refer to the Tibetans who come to visit relatives in Nepal or India, or to see the Dalai Lama, or to go on pilgrimage to India. Many of these cross the border illegally because the Chinese authorities effectively refuse to issue them with valid papers.

Tibetans caught en route to Nepal were mostly held at Shigatse's new detention centre euphemistically called by "Tibet's New Reception Centre". This centre holds Tibetans caught attempting to flee into exile as well as Tibetans who are returning to Tibet after completing school or visiting family members in Nepal or India. Most Tibetan detainees serve from three months to five months or longer, and face severe beatings and hard labour. In almost all cases they must sign a document stating they will never again attempt to leave the People's Republic of China to go to India

Two Tibetan youths, Dagah and Tsultrim originally from Dechen (*Ch: Deqin*) "TAP" in Yunnan province while returning to Tibet from exile were reportedly tortured by the Chinese police after their arrest at the border near Nepal in April this year. They were arrested and taken to a detention centre in Shigatse where the police interrogated them for many days. The two were subjected to torture during the interrogation sessions. The report added that the two Tibetans were beaten with electric batons causing severe damage to their abdomen and genitals. The families of the two located them at the Shigatse detention centre and were reportedly shocked to see the condition they were in.²⁸⁷

Members of the Young Communist League (YCL), the youth wing of Communist Party of Nepal (Maoist) which last year headed Nepal's government detained five Tibetans and handed them over to local police accusing them of crossing into Nepal illegally in a bid to take part in campaigns against the Chinese government. The group, including two Tibetan women, was detained in Sindhupalchowk district in north Nepal, near the Tibetan border. This was the first time that the youth cadres were known to have handed Tibetans, often traveling through Nepal to India, over to the authorities.²⁸⁸

It has been a very tough year for nearly 20,000 Tibetan refugees living in Nepal as well as for those crossing Himalayas to seek freedom, better education and opportunities.

Torture unabated in Tibet

Torture, inhuman and ill-treatment of prisoners are common and widespread in Tibet and China. Numerous torture methods like kicking, beating, hanging prisoners by the wrists, ankles, and thumbs for hours, or even days, and attacks by trained guard dogs, depriving food, exposing to extreme temperature, hard labour, electric shocks, cuffing and solitary confinement etc. are among the forms of tor-

ture employed by the Chinese officials at various stages of detention and imprisonment. Such abuses are most prevalent at the initial stage of detention when the intention is to extract confessions from detainees or suspects.²⁸⁹ Those held in detention are particularly vulnerable as they are questioned without the presence of lawyers, are denied the right of an accused to remain silent during the investigation phase and at trial and suspects are frequently held incommunicado for long periods of time.

The existence of this cruel practice is in many ways the result of a tyrannical system that persecutes those who exercise their fundamental human rights in a peaceful manner. Although the PRC has signed and ratified the Convention Against Torture, yet the Chinese government has made use of the provision under article 28 of the Convention to declare that they *'do not recognize the competence of the Committee Against Torture to investigate allegations of widespread torture within their boundaries.'* And the PRC government does not consider itself bound by paragraph 1 of article 30 of the Convention. Also in the article 43 of the revised Criminal Procedure Law states that, "the use of torture to coerce statements and the gathering of evidence by threats, enticement, deceit or other unlawful methods are strictly prohibited." Yet the recent testimonies²⁹⁰ have exposed a stark contrast to the prevailing laws. Torture is still used for the purpose of extracting confessions, defeating Tibetan prisoners' nationalist spirit, intimidating prisoners and causing humiliation and mental trauma to affect the prisoners for the rest of their lives.

Despite recommendations by the UN Committee Against Torture, which made a damning assessment of China's record on torture last November,²⁹¹ China has made no clear and discernable improvement in prohibiting the use of torture, cruel, inhuman and degrading treatment as is evident from the number of testimonies that the TCHRD has received over the past twelve months. The UN Committee rec-

ommendation regarding China ensuring that all persons detained or arrested in the aftermath of the Spring 2008 events to have "prompt access to an independent lawyer, independent medical care and the right to lodge complaints free from official reprisal or harassment"²⁹² remains unheeded.

Over the past year, since the protest broke out on 10 March 2008, the Chinese government has engaged in a comprehensive cover-up of all information on the torture, disappearances and killings that have taken place across Tibet, to the outside world. On the international stage, China has subverted and politicized international forums where its human rights record has been challenged and refused to answer legitimate questions from governments and civil societies about the use of lethal force against unarmed protestors, or about the welfare of individual detainees.

There is also rampant misuse of administrative detention, lack of fair trials, torture and mistreatment of prisoners, and coerced confessions. Of the numerous reports of torture of Tibetans, a few prominent cases of death as a result of being subjected to excessive brutality in custody have reached the outside world. These are not isolated incidents; many other deaths following torture have occurred, but full details are often not known.

A Monk committed suicide after torture: Tashi Sangpo, 28, hailed from Gyulgho Township, Machen County, Golog "TAP", Qinghai province committed suicide on 21 March 2009 by plunging into Machu River and drowned himself out of sheer desperation and frustration.²⁹³ He had been severely subjected to harsh beatings inhuman torture and long interrogation in a local detention centre since his arrest on 10 March 2009. Prolonged torture and interrogation finally took its toll on Tashi Sangpo's mental state, which eventually forced him to take his own life by drowning in the Machu River. Following his death, Some 95 Tibetan monks were ar-

rested or surrendered after hundreds of Tibetan protesters attacked the local police station in Gyala Township, Golog “TAP.”²⁹⁴ Angry Tibetan protesters clashed with the police after Tashi Sangpo tried to escape police custody by jumping into the Machu (Yellow) river and was drowned.²⁹⁵ Contingents of PSB and PAP security forces completely sealed off and encircled the monastery with telephone, mobile and postal service cut off. Tashi Sangpo’s family was offered monetary compensation of 200,000 Yuan.²⁹⁶ Following the incident, a disciplinarian of Ragya Monastery, Palden Gyatso and four other monks were arrested by the Chinese authorities.²⁹⁷

Tabey, a monk from Kirti Jopa Monastery in Ngaba County, Sichuan Province attempted self immolation. He was seen by eyewitnesses falling down “after hearing three gun shots”. He sustained severe gun injuries on both of his legs, apart from severe burnt injuries. While nursing his injuries, the Chinese officials explained to his mother about the need to amputate his legs, which was strenuously resisted by Tabey himself. This move was considered as authorities’ attempt to hide and cover up the irreversible injuries inflicted on his legs by bullets. The official Chinese news agency, Xinhua, confirmed that a protest took place²⁹⁸ and that a monk was taken to a hospital to be treated for burn injuries. The Chinese authorities later denied the shooting.²⁹⁹ There has been no further information available on the condition of Tabey and his whereabouts.³⁰⁰

It is extremely rare getting video footage on Chinese brutality caught on tape from Tibet. However, the recent videotapes smuggled out of Tibet show violent scenes from the March 2008 unrest in Lhasa, Tibet. These footages are the clearest evidence of how Tibetans were subjected to police brutality. In the seven-minute video it shows extremely rare and shocking footages that confirm the worst fear about the horrific pain and suffering of Tibetans inside Tibet. Chinese police kick, drag and throw the defenseless Tibetan protesters and monks with hands

tied behind their backs and they can only curl in an attempt to resist beatings and growl in pain as police beat them.

The treatment of the captives violates international norms and amounts to torture. Such visible evidence amply proves the use of brutal and excessive force against Tibetan protesters and it flies in the face of the Chinese government statement that disproportionate force was not used on unarmed protesters.³⁰¹ China has repeatedly denied any brutality in Tibet or that any disproportionate force was used on unarmed protesters and it has angrily rejected a call from the United Nations last November³⁰² to clarify the measures it took in the wake of the riots in March. It accused the UN of “prejudice against China”³⁰³ and of fabricating evidence to “deliberately politicize the issue”.³⁰⁴

Another segment of the video shows gruesome images of a young Tibetan by the name of Tendar, a staff of China Mobile Company who was brutally beaten and later suffered inhuman treatment at the hands of Chinese authorities on 14 March 2008. . He was reportedly fired at, beaten with an electric baton, burned with cigarettes, and his right foot was pierced by a nail. The wounds and the bruise marks visible on his body are a testimony of the brutality he was subjected to by the Chinese authorities. He died due to injuries sustained from torture on 19 June 2008. The video shows him after being brought to the TAR People’s Hospital. His body is covered with rotting wounds from lack of proper treatment. The hospital removed 2.5 kg of decaying flesh. When his corpse was offered to the vultures (sky burial) according to tradition, a nail was found in his right foot.

Following the release, the video footages were uploaded on popular video-sharing website “YouTube”. Three days after the official release of the video footage,³⁰⁵ YouTube was blocked in China, apparently to block the footages appearing on the site showing

brutal beating of Tibetan protesters by Chinese police officers in Tibet. Google confirmed that its YouTube video-sharing website had been blocked in China.³⁰⁶ This blockage was not for the first time. China routinely filters Internet content and blocks material that is critical of its policies.

Two nuns from Lamdrag Nunnery who staged a peaceful protest on 24 March 2009 at the Kardze County main market by distributing handwritten pamphlets were beaten indiscriminately with rods and electric batons before being thrown into and driven away in a security vehicle.³⁰⁷ One of the nuns, Yangkyi Dolma later died under mysterious circumstances on 6 December 2009 at Chengdu hospital months after their detention.³⁰⁸

Phuntsok, a 27-year old monk of Drango Monastery, hailed from Zongpa Village, Drango County, Kardze “TAP” was beaten to death by the Chinese PSB personnel in a ghastly manner for pasting leaflets on the office of Drango PSB headquarters and other places in Drango County.³⁰⁹ Phuntsok’s defiant protest was not a coincidence but deliberately timed to remember, mourn, and express solidarity with those Drango monks who were tortured, ill-treated and imprisoned during last year protest. While pasting leaflets on the walls of an automobile service center in Drango County, he was detected by Drango PSB personnel who came straight to arrest him. He fled on a motorbike and PSB forces pursued him until his bike couldn’t climb any further. He was arrested and severely beaten on the spot with batons. He died shortly after receiving inhuman beatings at the hand of PSB personnel. In an attempt to conceal the circumstance of his death, the PSB personnel dropped his corpse at the base of a hill to conjure up a suicide scene. The Chinese authorities maintained that Phuntsok died after committing suicide while the local Tibetans were not convinced.

Pema Tsepa died on 23 January from injuries he suffered at the police detention centre when he was arrested on 20 January 2009.³¹⁰ He was detained with two other men. He was so severely beaten that his kidneys and intestines were badly damaged. He was initially taken to Dzogang County hospital, but they could not treat him, and they took him to Chamdo hospital instead where he succumbed to his injuries sustained from beatings by Chinese authorities.

A monk of Drepung Monastery, Kalden (32), who participated in 10 March 2008 protest led by monks of the monastery died in mid August 2009 allegedly from torture.³¹¹ His whereabouts remained unknown to his family members as well as to close associates for more than a year until his death in August. He died in a detention centre in mid-August 2009, due to a prolonged period of confinement, torture and maltreatment. His corpse was handed over to his distant relatives in Lhasa City in mid-Aug 2009.

33-year-old Choephel from Meruma Township in Ngaba County was detained by the Chinese security forces during a raid on his home following a massive protest in the county on 17 March 2008. He was beaten black and blue with rifle butts resulting in serious injuries to his left eye and head. He was sentenced to 4 years in jail for his participation in the protest last year. His family members during a meeting in January this year came to know that his left eye had gone blind from the injuries he sustained during the police beating.³¹²

Around fifteen Tibetans protesters³¹³ “were brutally beaten, manhandled and forcibly loaded into military trucks by the Chinese PSB and PAP forces. Many were badly bruised and injured with blood dripping from their nose, head and arms.” All were detained by Lithang County security forces after they staged a peaceful protest in Lithang County on 16 February 2009.

Police in Nangchen (*Ch: Nangqian*) County, Jyekundo (*Ch: Yushu*) “TAP,” Qinghai province, severely beat up four school children for allegedly filming a demonstration that took place during a musical event. The report said that the protesters, all Tibetans, were apparently not locals. They suddenly appeared when the musical event was going on, shouting anti-China slogans, with one of them climbing a tree and tying a Tibetan national flag there before taking off on a waiting motorbike. The other protester ran off into the crowd to avoid arrest. There is no information as to whether the four children were arrested or not and their whereabouts remain unknown.³¹⁴

Suicides resulting from unbearable mental torture have also been recorded in the past. As a direct consequence of relentless oppression by the Chinese security forces, many anguished Tibetans attempted to and others took the drastic step of committing suicide to rid themselves of persistent physical and mental torture.³¹⁵ In the last couple of years the Centre recorded a disturbing trend of suicide even by monks who were known for their patience and resilience in the face of adversity. Such cases are a clear indication of Tibetan monks being pushed to the extreme limits of endurance and helplessness in the face of oppression and repression by the Chinese authorities in Tibet. One such instance was on 19 March 2008, when a visiting scholar from Dorjee Drak Monastery to the Samye Monastery called Namdrol Khakyab from Nyemo County, Lhasa Municipality, “TAR,” committed suicide leaving a note that spoke of unbearable suppression by the Chinese regime.³¹⁶

Fearing arrest by the Chinese security forces, a Tibetan monk identified as Shedup, committed suicide at a monastery in Rebkong (*Ch: Tongren*) in Malho “TAP” around 2 April this year.³¹⁷ He was known to have been arrested earlier for his alleged role in a protest in Rebkong in March last year and

he was released after undergoing torture in custody. His name appeared on the wanted list to be arrested sometime before the Tibetan uprising anniversary in March. It was reported that he killed himself to escape arrest and torture by Chinese security forces.

Officials from the Chinese Communist Party have repeatedly denied that torture was used in Tibet. In November 2008 when the U.N. panel released a report on the use of torture on Tibetans by Chinese police, the Chinese Foreign Ministry called the reports “untrue and slanderous” and accused the committee members of being “prejudiced” against China.

Detainee released after severe torture:

A Tibetan arrested for taking part in a protest in Kardze (*Ch: Ganzhi*) County, Kardze “TAP,” Sichuan Province, on 13 March last year was released on medical parole on 2 January 2009.³¹⁸ Guru Dorjee, aged 49 and father of four children was arrested on 28 March 2008 from his home by officials of the Public Security Bureau and armed personnel on charges of involvement in peaceful protests in Kardze. His wife, Sherab Yangtso, turned mentally unstable as a result of enormous grief following the arrest and later died.

Although the Intermediate People’s Court in Kardze had sentenced Guru Dorjee to 3-year imprisonment, severe torture during the detention left him physically debilitated and officials shifted him to a hospital in Dartsedo. As there was no one except his two children, he was handed over to some local Tibetans after they were compelled to sign an agreement which barred Guru to take part in any demonstrations. He is currently undergoing treatment at his home and could not visit a hospital on his own due to very poor health.

Nyima Tenzin, arrested in March last year’s protest in Phenpo Lhundup County, Lhasa Municipality was critically injured after he was tortured in deten-

tion. Although he was paroled in 2008 after paying a fine of 5,000Yuan, he was known to be in critical condition because of authorities allegedly not allowing him to seek medical treatment at a hospital in Lhasa. He became bed-ridden and vomited blood in early June 2009.³¹⁹

Enforced Disappearance:

Apart from court sentences, arbitrary arrest and death of Tibetans, the Centre had documented numerous cases of enforced disappearance of Tibetans following mass protests across the Tibetan plateau since 10 March last year. In many cases, people were picked up from their residences in the middle of the night to avoid public glare, in other cases people were detained from the site of the demonstration and never has been heard about their whereabouts and conditions by their immediate family members or close associates. The cases of enforced and involuntary disappearance are surfacing from Tibet despite enormous restrictions put on the flow of information.

According to the UN Declaration on the Protection of All Persons from Enforced Disappearance,³²⁰ an enforced disappearance occurs when “persons are arrested, detained or abducted against their will or otherwise deprived of their liberty by officials of different branches or levels of Government, or by organized groups, or private individuals acting on behalf of, or with the support, direct or indirect, consent or acquiescence of the Government, followed by a refusal to disclose the fate or whereabouts of the persons concerned or a refusal to acknowledge the deprivation of their liberty, which places such persons outside the protection of the law.”³²¹

This heinous act³²² of enforced disappearance of persons infringes upon an entire range of human rights embodied in the Universal Declaration of Human Rights and set out in both International Covenants on Human Rights as well as in other

major international human rights instruments. This can involve serious violations of the Standard Minimum Rules for the Treatment of Prisoners, approved by the United Nations Economics and Social Council in 1957, as well as the Code of Conduct for Law for the Protection of All Persons under Any Persons under Any Form of Detention or Imprisonment, adopted by the General Assembly in 1979 and 1988 respectively. Disappearance violates the right to a family life as well as various socio-economic and cultural rights.

The government of the PRC should affirm and respect the right of every person to life, liberty and dignity and the right not to be subjected to enforced disappearance. The essential value of one’s existence is to live freely without discrimination, prejudices and harm. Enforced disappearance does not only violate these basic human rights by physically removing a person from the protection of the law but it also denies the families of the disappeared persons the right to know the truth and to seek justice.

In Tibet there are people who are made to disappear for exercising their rights and for protesting against human rights violations. This act of enforced disappearance was done mostly in the context of a widespread and systematic way under a climate of impunity. The Centre has over the years recorded numerous cases of enforced disappearance of persons whose whereabouts and status remain completely unknown to their family members and close associates. In many cases the family members and close associates were only informed of their loved one during the final court sentencing which occurred months after their disappearance.

Following are a few of the known cases of Tibetans having disappeared and having been never seen or heard.

Two monks of Labrang Monastery; Tsundue Gyatso, 35 years old, from Gyengya Village, Labrang County (*Ch: Sangchu/Xiahe xian*), and Sonam Gyatso, 38, from Sangkok Village, Labrang County, Kanlho 'TAP', Gansu Province were earlier arrested and released thrice by the Chinese security forces for their participation in a series of protests that took place in Labrang last year. Their arrest came at a time when a sudden raid was carried out inside Labrang Monastery's residential quarter by PSB and PAP officials on 14 May 2009. The duo continues to face detention without any knowledge of their status to the family members.³²³

Yigha, a 27-year-old, originally from Rongtsa, Kardze County in Sichuan Province and a resident of Karma Kusang area of Lhasa city had disappeared since 14 March 2008 unrest in the capital. There has been no information on his whereabouts and condition.³²⁴

Gelek Kunga from Lithang County who along with 14 other Tibetans staged a peaceful protest on 16 February 2009 went missing following their detention from the site of the demonstration.

Samdup from Drepung Monastery arrested by Lhasa PSB officials on 10 March 2008 remains incommunicado since and his whereabouts are unknown to his associates.³²⁵ His brother Kalden was also arrested on the same day but he succumbed to torture suffered while in detention in August this year.³²⁶

A monk of Sertha Larung Ngarig Buddhist School in Serthar County, Kardze "TAP" was arrested on 8 July last year on charges of leaking information about the situation in Tibet to the outside world. His current whereabouts and wellbeing is not known to his family members.³²⁷

The head of Onpo Monastery in Kardze County, Ari Rinpoche, was taken into police custody after many monks from his monastery took to the streets

in Lhasa on 10 March to protest against the Chinese rule. The security forces took him into police custody under suspicion of his involvement in the monks' protest. His whereabouts remain unknown till date.³²⁸

Conclusion:

The human rights situation in Tibet for the year 2009 can be described as serious, appalling and dismal given hoards of violations of basic human rights recorded despite Chinese authorities enormous restrictions to check the flow of information to the outside world. China no matter how hard it tries to cover up and reject its dismal record on human rights in various international fora remains one of the worst and leading violators of rights and such acts will continue to remain a dark blot on the rosy image that China is projecting to the outside world.

The upsurge in the protests in its occupied territories of Tibet since March 2008 and Xinjiang in July this year have triggered an international community call to address the policy provocations underlying them. However, China is bang with vengeance, issuing a white paper on the ethnic issue on 27 September.³²⁹ The unrest clearly shows that China's policy in these regions has been an utter failure, upheld only by the harshness of the brute force used to man the communist Chinese rule there. The White paper is blunt in asserting the sanctity and correctness of China's policy there. The paper is also directed especially at the international community whose media China routinely accuses of being biased and anti-China whenever they cover news about large-scale disturbances in the country. Also, China is particularly annoyed with the UN High Commissioner for Human Rights, Ms N Pillay who on 15 September urged it, while addressing the UN Human Rights Council in Geneva,³³⁰ to reflect on the underlying causes of the recent disturbances in Tibet and Xinjiang, including in particular, "discrimination and the failure to protect minority rights."

Neither is China happy about the concluding observations of the UN Committee on the Elimination of Racial Discrimination (CERD) which ended its 75th session from 3 – 28 August in Geneva by urging China to “carefully consider the root causes of such events (namely recent disturbances in Tibet and Xinjiang), including inter-ethnic violence, and the reasons why the situation had escalated.”³³¹ China therefore, should take into account the root causes of recent unrests in various ethnic regions while formulating its ethnic policies and, in addition, should first put her house in order by respecting and upholding basic rights if she wanted to play an important global role.

Over the past year, Tibet witnessed restrictions in every sphere of Tibetan lives. The Centre called on the Chinese authorities to account for all those who have been killed, injured or gone missing, and for all those arbitrarily detained in Tibet, including their names, whereabouts, and the charges against them. The Centre also called for a prompt and impartial investigation into the allegations of torture and other ill-treatment of Tibetan detainees, with a view to bringing those responsible to justice; a prompt and impartial investigation into the deaths of individuals detained in official custody over the past two years and the immediate and unconditional release of all those detained solely for peacefully exercising their rights to freedom of expression, opinion, association and assembly.

As a matter of urgency, China as a state party to the UN convention against torture, should take immediate steps to prevent any acts of torture and ill-treatment under any circumstances. The Centre remains deeply concerned about the continued allegations, corroborated by Chinese legal sources, of routine and widespread use of torture and ill-treatment of suspects in police custody, especially to extract confessions or information to be used in criminal proceedings and further the Centre notes with concern on the lack of legal safeguards for detainees such as failure to bring detainees promptly before a

competent judge, thus keeping them in prolonged police detention without charges and making them vulnerable to further ill-treatment. And there is lack of an effective independent monitoring mechanism on the situation of detainees, including restriction on access to lawyers and failure to notify detainees about their rights at the time of detention, including their rights to contact family members. China should take the measures necessary to ensure that, both in legislation and in practice, statements that have been made under torture are not invoked as evidence in any proceedings, except against a person accused of torture, in accordance with the provisions of the Convention.

After the execution of Tibetans for their alleged role in last year’s unrest in Tibet, China should immediately abolish the death penalty and commute all death sentences to terms of imprisonment and should not use this despicable act to justify or use as way of revenge³³² for the crimes committed like what it did in the case of Tibetans and other ethnic minorities.

In May this year, China got re-elected for another three-year term to the 47-members UN Human Rights Council with the promise of promoting and protecting human rights. In addition, the Information Office of China’s State Council on 13 April 2009 published “the First Working Action Plan on Human Rights Protection 2009-2010”, promising citizens more legal protection, better livelihoods and greater civil and political rights that include rights of detainees and the right to a fair trial. The Centre finds it encouraging that the government of the PRC made an effort to put the document out but China’s failure to implement the protection enshrined in its law routinely is matter of great concern. Therefore, it is high time China make sincere effort to respect, follow and implement all the pledges made in the Action Plan which includes action plan on death penalty and improvement in judicial procedures for review.

As the country review of China's human rights record through the Universal Periodic Review (UPR) is over with Beijing making mockery of the system, TCHRD calls for the rules and practices to be amended. China's human rights policy will not be examined again until 2013 under this framework. Several other mechanisms are still available at the UN to promote fundamental human rights; the treaty bodies and the special procedures. Such opportunities should not be missed and revised strategies should be crafted in the light of UPR experience.

On the future of Tibet, the international communities should urge the Chinese authorities to open dialogue leading to negotiations with the representatives of the Dalai Lama that can lead to a mutually agreeable solution to the Tibetan issue, on the basis of Memorandum on Genuine Autonomy³³³ previously presented to the Chinese Government. After carrying out nine rounds of talks since 2002, China put a resounding brake to it all late last year by saying there never was anything to discuss between the two sides. It then launched a flurry of tirades and vilification campaigns against the Dalai Lama, the exile government headed by him, accusing them of seeking nothing but independence all along. China also initiated provocative celebrations such as 'serf emancipation' day when people were yet to recover from earlier wounds. Such constant vilification campaigns and provocative act have backfired with Tibetan people openly rejecting them thereby resulting in protests, arrests, expulsions, sentences and even death. This vicious cycle can be broken if China scrap those campaign and adhere to the laws and respect the rights of the people.

It's sad reality that we have entered a period of time when China wields significant influence over the economies and internal policies of many nations around the world and even powerful nations are no exception. As a consequence human rights of Tibet-

ans have taken a real beating with overriding economic imperatives pushing core human rights issues to the fringes, especially in the post Olympics era and the times of world economic recession.

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was sentenced to two years’ in jail; 5)Rigden, of Dranang County, Lhoka Prefecture, was sentenced to 2 years’ in jail. The visiting Buddhist scripture masters were identified as: 1) Tenzin Bhuchung of Phenpo Lhundup County, Lhasa Municipality and monk of Langthang Monastery was sentenced to 15 years’ imprisonment term; 2)Tenzin Zoepa, of Tsome County, Lhoka Prefecture and monk of Jowo Monastery, was sentenced to 13 years’ imprisonment term; 3)Gelek of Lhodrag County (Ch: Luozha xian), Lhoka Prefecture and monk of Sang Ngag Choekor Monastery was sentenced to 2 years’ jail term; 4) Ngawang Tenzin of Nagartse County (Ch: Lianggarze xian), Lhoka Prefecture and monk of Khathok Monastery was sentenced to 2 years’ in jail.

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²¹¹ “China denies family access to two Labrang Monks serving lengthy prison sentence,” TCHRD Press Release dated 27 May 2009 available at <http://www.tchrd.org/press/2009/pr20090527a.html>

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- ²³² Voice of Tibet Radio News Service report dated 20 March 2009
- ²³³ “Seven released in Nyagchuka, situation “tense,”” Phayul.com cited Voice of Tibet Radio Service News on 18 December 2009
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- ³²¹ Declaration on the Protection of all Persons from Enforced Disappearance, UN General Assembly resolution 47/133 of 18 December 1992; Details of the resolution can be found at [http://www.unhchr.ch/huridocda/huridoca.nsf/\(Symbol\)/A.RES.47.133.En?OpenDocument](http://www.unhchr.ch/huridocda/huridoca.nsf/(Symbol)/A.RES.47.133.En?OpenDocument)
- ³²² United Nations Working Group on Enforced and Involuntary Disappearances, Fact Sheet No 6 (Rev 2), Enforced or Involuntary Disappearances (2006)
- ³²³ Two monks disappeared after raid in Labrang Monastery; TCHRD Press Release dated 3 June 2009
- ³²⁴ “Four Tibetans sentenced, another missing,” TCHRD Press Release dated 20 January 2009, (Online) available at <http://tchrd.org/press/2009/pr20090120.html>
- ³²⁵ “A Tibetan monk died from torture whilst in Chinese detention,” TCHRD Press Release dated 10 September 2009 (Online) available at <http://tchrd.org/press/2009/pr20090910.html>
- ³²⁶ Ibid
- ³²⁷ “Updates on repression in Tibet,” www.tibet.net , Central Tibetan Administration dated 8 July 2009
- ³²⁸ “Monks jailed for up to ten years for March 2008 Protests,” Voice of Tibet Radio service (online), dated 20 August 2009
- ³²⁹ “China issues white paper on ethnic issues,” Xinhua News dated 27 September 2009 made available in Global Times online at <http://china.globaltimes.cn/chinanews/2009-09/472441.html>
- ³³⁰ “Statement of Ms. Navanethem Pillay United Nations High Commissioner for Human Rights at the 12th session of the Human Rights Council,” United Nations Office of the High

Commissioner for Human Rights (OHCHR), 15 September 2009

³³¹ Consideration of reports submitted by States parties under article 9 of the Convention : concluding observations of the Committee on the Elimination of Racial Discrimination : China (including Hong Kong and Macau Special Administrative Regions) as given in the United Nations High Commissioner for Refugees website : http://www.unhcr.org/refworld/publisher/CERD/CONC/OBSERVATIONS/CHN/4adc35852_0.html

³³² “Chinese court sentences two to death starting fatal fires in Lhasa riot,” Xinhua News dated 8 April 2009; statement made by the court officials that call for execution of two Tibetans for committing “extremely serious crime and have to be executed to assuage the people’s anger.”

³³³ “Memorandum on Genuine Autonomy for Tibetan People,” Central Tibetan Administration, (Online) available at <http://www.tibet.net/en/index.php?id=109&articletype=press&rmenuid=morepress&tab=2>

EDUCATION

Everyone has the right to education . . . Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

-The Universal Declaration of Human Rights, Article 26¹

Introduction

Every year, hundreds of school-aged children leave Tibet to make the treacherous journey over the Himalayas in pursuit of furthering their education.² Under Chinese rule, education in Tibet has been allowed to deteriorate and is oftentimes treated as a propaganda vehicle aimed at strengthening the ruling party of the People's Republic of China (PRC). The poor condition of the schools, the inferior quality of instruction, and a curriculum designed to prevent Tibetan children from speaking their own language and learning their own history prompts the painful decision to flee into exile where the hope of receiving an adequate education awaits them. Many of these children leave behind their entire families, knowing that this sacrifice is the best chance for their future. The trek from Tibet to asylum in India or Nepal is long, difficult, and dangerous, with most groups setting out in the winter months to avoid being intercepted by Chinese border guards. As explained by an employee at the Tibetan Children's Village Suja School:

Tibetans mainly try to cross [into India or Nepal] in the winter, because there are less Chinese border guards then. The Tibetans try to take advantage of this opportunity, but this is when the weather is very harsh. Most students cross in a group, but out of a group of ten children usually only five will make it. Some children are caught, and are either sent back or put in prison, but others simply die.³

International and Domestic Legal Obligations

Education is a vital component of human development and is a cornerstone to achieving and maintaining an acceptable quality of life. Acquiring an education is fundamental to the realization of other basic human rights, such as the freedom of thought and religion,⁴ the freedom of opinion and information,⁵ the right to participate in the governmental process,⁶ and the right to work.⁷ For a society to advance and make progress against social challenges, the state bears the responsibility of ensuring that an adequate educational system is established. In recognition of education's vital importance, the Universal Declaration of Human Rights proclaimed the right to an education in 1948.⁸ This right was later codified by the International Covenant on Economic, Social, and Cultural Rights,⁹ and is also recognized in the Convention on the Rights of the Child.

The Convention on the Rights of the Child states that primary education should be “compulsory and free for all students,”¹⁰ and goes on to say

*In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.*¹¹ (emphasis added)

This clause holds particular importance for Tibetans, as this year marks the 50th Anniversary of the Dalai Lama’s flight into exile in 1959 following the Chinese invasion and subsequent religious and cultural persecution of those remaining in Tibet.¹²

The PRC voted in favor of adopting the Universal Declaration of Human Rights in 1948,¹³ ratified the Convention on the Rights of the Child in 1992,¹⁴ and ratified the International Covenant on Economic, Social and Cultural Rights in 2001.¹⁵ As a member state to these UN Declarations and Conventions, the PRC is obligated to ensure the rights contained within those international instruments are respected and upheld. Additionally, the PRC has enshrined “the duty as well as the right to receive [an] education” in its Constitution,¹⁶ and has reiterated in its Education Law of the People’s Republic of China that citizens’ right to be educated exists “regardless of their nationality, race, sex . . . or religious belief.”¹⁷ Despite mandates from these various sources of law, the PRC persists in maintaining policies and programs that functionally deny Tibetan students access to adequate education. This denial violates international norms and the PRC’s domestic laws, and has serious consequences for the Tibetan population and the preservation of Tibetan culture.

Compulsory Education:

The Education Law of the People’s Republic of China was first adopted in 1986,¹⁸ and its purpose was to eventually establish nine years of compulsory education nationwide.¹⁹ The Education Law indicated the PRC would also implement a progressive series of programs with the ultimate aim of providing full tuition for all students. In 2006, the Education Law was revised and amended to add the requirement that rural schools be brought to the same educational standard as urban schools.²⁰

The PRC takes great pride in publicizing the amount of education funding it claims to invest in education for Tibetans, and claims that the funding has meant “[t]he rate of population receiving six-year compulsory education was 100 percent and that for nine-year compulsory education, 96 percent [sic].”

²¹ The United Nation Development Programme does indicate in its *2007/2008 Human Development Report* that the PRC’s education spending in Tibet is among the highest in the entire country, reporting that the PRC provides between 300 to 400 Yuan per student.²² In terms of substantive results for Tibetans, however, this spending appears to have had little effect on the quality and accessibility of education, particularly for rural students. Despite the PRC’s spending, interviews with recent refugees from Tibet conducted by the Tibetan Centre for Human Rights and Democracy (TCHRD) uncovered near-universal reports of an educational system that persistently fails to deliver adequate education to Tibetan students. School education continues to be both prohibitively expensive and sub-par in instruction, which either results in many students dropping out or prevents children from attending school at all. While the PRC claims that compulsory education has led to an astronomical school enrollment of 98.5% of all school age children in Tibet,²³ the United Nations Development Programme provides a more sobering estimate. According to the

UNDP report, Tibet's combined school enrollment ratio is a mere 57.41%, the lowest enrollment rate in the entire country.²⁴ This lowest of enrollment rates indicates the PRC has failed to live up to its obligation of compulsory education for all, a failure with serious consequences for Tibetans.

The harm resulting from this lack of access to education is reflected most strikingly in Tibet's overall literacy rate. In the recently released White Paper, *Fifty Years of Democratic Reform in Tibet*, the PRC claims that it now provides free six-year compulsory education throughout Tibet, and that this achievement has "basically wiped out illiteracy."²⁵ If true, this would truly be an impressive feat; sadly, numerous sources and statistics (including news outlets based in the PRC)²⁶ maintain that fully half of the Tibetan population in fact remains illiterate. Given the amount of money the PRC says it provides for Tibetan education, it might be possible that the educational system could be moving towards a compulsory model in the urban centers, and that this might be having some effect on literacy rates in the larger cities. For Tibet's rural majority, however, there is no consistency in the availability of education, resulting in Tibet's persistently alarming rate of illiteracy. In stark contradiction to the PRC's claim, both the United Nation Development Programme's *2007/2008 Human Development Report* for the PRC and the U.S. Department of State *2008 Human Rights Report: China* show unacceptable literacy rates in Tibet. The U.S. State Department estimates illiteracy levels in Tibet are "more than five times higher . . . than the national average"²⁷ and the United Nations Development Programme report clearly shows the adult literacy rate in Tibet remains at 54.35% of the population (as compared to 90.69% nationally).²⁸

International observers have noted the incongruity of Tibet's low school enrollment and high illiteracy rates in the face of the PRC's claims of massive capital investment in education.²⁹ These statistics sug-

gest Tibetan students are not receiving the quality instruction they need to acquire invaluable literacy skills or to make the financial burden a worthwhile investment for the students. At the very least, such significant government spending would be expected to translate into the free and universal education the PRC boasts of providing to all students in Tibet. It is unclear what all of the PRC's education spending is actually paying for, as it certainly does not seem to be helping Tibetan students to acquire an adequate education. The lack of literacy and overall education is resulting in the further marginalization of Tibetans who enter the job market unable to compete with Chinese migrants who have had access to a more substantial education.

Cost of Attendance

The Convention on the Rights of the Child requires that primary education be made "compulsory and available free to all."³⁰ In accordance with this mandate, the PRC claims that the "'Tibet Autonomous Region'" was the first province in China to enjoy free compulsory education for both rural and urban students.³¹ The PRC has also recently stated that free education is now offered in neighboring Tibetan provinces,³² yet these claims were completely unsubstantiated in interviews conducted by the TCHRD. Contrary to Chinese reports that "[t]uition and accommodation for Tibetan students up to high schools [sic] are fully paid for by the government" and that "families do not have to pay a penny until their children graduate from high school,"³³ not one person interviewed for this report indicated that he or she had experienced free education.³⁴

Tsering Dolma, a 17-year-old Tibetan female from Lhasa, spoke with the TCHRD on 20 June 2009 at the Reception Centre in McLeod Ganj, India. She says she left Tibet to pursue a better education in India, and further reports:

I had to pay 500 Yuan per semester, 1,000 Yuan per year. This tuition fee did not cover any costs for room and board, as I lived at home while attending school. In some cases, the cost of this tuition prevented families with many daughters from sending them all to school. I have heard that the government did issue "ration" cards for poor people, and that students with these ration cards did not have to pay tuition fee, but I did not have this ration card so I had to pay the full tuition.³⁵

The ration card reported by Ms. Dolma would be consistent with the Education Law of the People's Republic of China's stipulation that "education receivers" have the right to "[obtain] scholarship, loan for education and stipend [sic],"³⁶ yet further testimony casts doubt upon the accessibility or even the existence of the "ration" card program. Tenzin Sangmo, a 23-year-old female from Lhoka Prefecture, "'TAR'", spoke with the TCHRD at the Tibetan Transit School in Dharamsala, India on 22 June 2009. She reports:

The Chinese claims of financial assistance for education are all fake – the Chinese offer a "ration" card, but the procedure for obtaining this card is so difficult that the ration card is never implemented. The Chinese say this program existed, but it was never a reality.³⁷

A financial aid program that in actuality operates to prevent intended beneficiaries from accessing needed assistance does not constitute a meaningful effort on the part of the administrative government, and should not be claimed as such. Furthermore, even if the program did exist, a ration card that eliminates tuition for only a select number of students cannot be celebrated as universal and free education for both rural and urban students. Additional interviewees voiced their doubts surrounding the PRC's claims of financial assistance for students. Palden, a 17-year-old male from Ngocha Village,

Chentsa County, Malho "TAP" Qinghai Province was interviewed at the Tibetan Childrens Village School in Suja, India on 23 June 2009. He told TCHRD that to the best of his knowledge, "[u]nder the Chinese government, there was no special assistance for poor families and poor students. There were some Western NGOs that assist Tibetans, but that was all."³⁸

Condition of Facilities, Rural/Urban Disparity

It is difficult to find current reports from international observers and outside sources on the condition of school facilities in Tibet, which suggests this is an area the international community should return its attention to in the future.³⁹ According to those who have recently arrived from Tibet, however, there continues to be a significant development gap between urban and rural schools despite the PRC's claims to the contrary. As described previously, the PRC has invested enormous sums of money in Tibet's educational system, and boasts that much of this money has been used to improve educational facilities in both the urban centers and rural areas. An article in China Tibet News recently made the following claim:

Since 1985, free food, clothing and accommodation have been provided for rural Tibetan students in Tibetan primary and middle schools, and the standard is keeping increasing. Conditions of primary and middle schools also represent a great improvement from experimental equipment, library capacity to desks and chairs.⁴⁰

More personal testimony from recent arrivals from Tibet absolutely refutes the claims made in that article. Tenzin Sangmo, a 23-year-old female from Lhoka Prefecture, "TAR", spoke with TCHRD at the Tibetan Transit School in Dharamsala, India on 22 June 2009. She reports: "The main difference is

the rural schools are cheaper, but the facilities are much worse. They are much smaller, with worse furniture.”⁴¹ Sonam Tenzin, a 27 year-old male from Kardze, Sichuan Province, spoke with the TCHRD at the Tibetan Reception Center on 20 June 2009, and echoed this description: “My primary school was in a rural setting, and it was very underdeveloped. There was also not enough space for the students.”⁴² Tsering Dolma, a 17-year-old female who attended school in Lhasa spoke with TCHRD at the Tibetan Reception Center in McLeod Ganj on 22 June 2009. She suggested a possible explanation for this urban/rural development disparity when she told TCHRD: “I am from an urban area, therefore my school facilities were nice. Tourists and outsiders often visited my school, so China had a reason to make sure the school was nice.”⁴³

These first-hand accounts expose the lingering disparity between urban and rural education in Tibet and reveal the PRC’s lack of commitment and follow-through on the promise offered by the 2006 Amendment to the Education Law. The stated purpose of the Amendment was to “offer equal education to children no matter whether they live in the city or in the countryside.”⁴⁴ This promise was particularly significant for Tibet since most of its population is still considered nomadic or rural,⁴⁵ and as a result the majority of Tibetans suffer the widespread consequences of this unfulfilled promise.

Chinese/Tibetan Disparity

Tibetans continue to report that Tibetan and Chinese students remain largely segregated, either in separate classrooms or in different schools altogether.⁴⁶ Sonam Tenzin told TCHRD that “[t]here were no Chinese students in my school, only Tibetan,”⁴⁷ and Tenzin Sangmo reported “My school had a bad reputation, so the Chinese didn’t send their children there.”⁴⁸ Gonpo Tsephel described a similar situation when he told TCHRD: “In my high school

there were many more Tibetans than Chinese students. This is because special schools have been built to separate Chinese and Tibetan students.”⁴⁹ These statements suggest that in Tibet, Chinese immigrants refuse to send their children to Tibetan schools due to the poor quality of education provided there. Instead, the Chinese choose to build separate schools where their children can receive superior education, Palden explained, significant consequence of segregated education is that it perpetuates the divide between Tibetans and the Chinese, maintaining both a physical and linguistic difference between the two groups. As explained by Palden: “My middle school was 99% Tibetan. There were Chinese Muslims in my area, but they go to their own school. My school had a Tibetan language class, but the Chinese never attended this class so they never learn Tibetan.”⁵⁰

Even when Tibetan students attend the same schools as Chinese students, they are segregated and subjected to different treatment and curricula. Tsering Dolma experienced this at her school in Lhasa. She relayed the following to TCHRD:

*Classes in my school were kept in different categories: Chinese and Tibetan. Chinese and Tibetan students are kept separate, and are taught in separate languages. Starting in middle school, Tibetan students take a special Tibetan language class; all other classes are taught in Chinese.*⁵¹

When permitted to attend integrated schools, Tibetans are placed at an additional disadvantage due to the controlling influence of the Chinese “guanxi” system. The term “guanxi” describes the Chinese system of interpersonal relationships, often predicated on favors and bribes, that an individual must cultivate in order to advance herself or himself within the social order.⁵² A person’s accumulation of “guanxi” can provide a tremendous advantage when sitting for school entrance exams or when submit-

ting applications to Universities. Tibetans, however, often lack the connections within Chinese society as well as the Chinese language proficiency necessary to compete in this nepotistic system.

Instruction/Administration

There is further evidence that the quality of instruction in Tibetan schools is inferior and damaging to the Tibetans. The main complaints voiced by recent refugees are that the Chinese educational administrators tightly control and restrict both the language used and the subject matter taught in the schools. TCHRD has received reports that contrary to the PRC's claims,⁵³ the Tibetan language is not mainstreamed into the general curriculum, and subjects concerning Tibetan history and culture are strictly prohibited and supplanted by the PRC's revisionist version of the region's history.

i. Language

Protecting and maintaining the Tibetan language is vital to the perpetuation of Tibetan culture, and the use and instruction of the Tibetan language in schools is a key component to its preservation. The importance of protecting traditions and cultures through preservation of native languages is a concept well recognized by the international community. The Convention on the Rights of the Child contains protections ensuring that children belonging to a minority population or speaking a minority language "shall not be denied the right . . . to enjoy his or her own culture . . . or to use his or her own language."⁵⁴ The PRC's Constitution contains similar provisions protecting minority languages,⁵⁵ and the Education Law expressly states that "schools or other educational institutions which mainly consist of students from minority nationalities may use in education the language of the respective nationality or the native language commonly adopted in the region."⁵⁶ Cognizance of its legal obligations regarding bilin-

gual education has prompted the PRC to release recent articles and reports claiming its educational policies in Tibet honor and employ extensive Tibetan language instruction. In a recent article, China Tibet News claimed

Tibetan language is a major component of primary school education . . . Tibetan language education is widespread in primary and secondary school throughout the autonomous region . . . Lobsang Tumei, Deputy Director of Office of Tibetan Language Committee [sic], said, "Tibetan language education is thriving. Tibetan education was never so widespread in old Tibet." ⁵⁷

Similar assertions are presented in the report released by the China Tibetology Research Center located in Beijing. Citing deceptive statistics, they claim that

By the end of 2006, a total of 880 primary schools and 1,351 teaching institutions offered bilingual courses in Chinese and Tibetan, with 310,000 students, accounting for 95.60% of the total number of students in Tibet's primary schools. Moreover, 117 secondary schools offered bilingual courses, with over 110,000 junior high school and 28,000 senior high school students, accounting for 94.62% and 85.96% of the total number of junior and senior high school students, respectively. In the local teaching force, 15,523 teachers are bilingual.⁵⁸

Closer examination reveals the misleading nature of this report. The description implies an equal number of Tibetan and Chinese students are taught together in the classroom, and that both Tibetan and Chinese are used equally in educational instruction. First-hand testimony, however, paints a very different picture of the "bilingual" nature of education in Tibet. Contrary to the PRC's assertion that it pro-

vides textbooks written in the Tibetan language,⁵⁹ Gonpo Tsephel, a 20-year-old male from Ngaba County, Ngaba “TAP” Sichuan Province, told TCHRD:

*Back home, I was not free to learn the Tibetan language. There were many restrictions on its use. I wanted to be able to learn freely, so I left Tibet. I speak Chinese, because that is what I'm used to now. All of my textbooks were in Chinese. The teachers and staff ignored the Tibetan language and only spoke Chinese.*⁶⁰

Sonam Lhamo, a 17-year-old female from Lhasa, confirmed this description of the exclusive use of Chinese language textbooks in Tibet when she told TCHRD that “[i]n my primary school, teachers spoke Chinese except for our special class in Tibetan. Also, all of our textbooks were in Chinese.”⁶¹ Tashi, a 19-year-old male from Shigatse Prefecture explained

*Only one class was taught in Tibetan language at my school. All other classes were taught in Chinese. The teachers only taught about Chinese subjects, Chinese history. They are trying to brainwash Tibetans.*⁶²

The PRC has attempted to present a very different image of the language instruction in Tibetan schools, boasting that “[t]he Tibetan language is a major component of . . . education,”⁶³ with “school teaching . . . mainly conducted in the Tibetan language and [that] the majority of teachers at schools and colleges in Tibet are ethnically Tibetan.”⁶⁴ Sonam Tenzin revealed the disingenuous nature of the PRC’s claim when she reported: “[It is true that] I had only Tibetan teachers, but they taught only in Chinese.”⁶⁵

There are systemic and long-term consequences of the near-exclusive use of the Chinese language in

Tibetan school. The exclusionary practice marginalizes native Tibetan speakers and undermines the legitimacy of the Tibetan language and culture. The practice also has serious repercussions for the educational goals of Tibetan students. The China Tibetology Research Center maintains that “[i]n the college entrance exam, the two languages [Chinese and Tibetan] are also subjects of examination, whose scores are taken 50% respectively into the final score,”⁶⁶ yet numerous interviews with recent refugees contradict that claim. Tenzin Sangmo, a 23-year-old female from Lhokha Prefecture, “TAR”, reports “[t]he Chinese administer tests in the Chinese language. If you don’t do well on these exams you automatically fail the class. If you don’t do well, then you don’t go on to further study.”⁶⁷ Compounding the difficulty for Tibetan students in achieving their full academic potential is the fact that many Chinese teachers in Tibet indiscriminately employ regional forms of Chinese. Continuing her testimony, Tenzin Sangmo went on to report that

*Different teachers speak different dialects. When teachers would speak in standard Chinese I had no problem understanding them, but some teachers didn’t care if their students could understand them or not; so they just spoke in their own dialect. Teachers who did not perform well in their home province are sent to Tibet. Tibet is like a “dustbin” for these low-quality teachers.*⁶⁸

There is also a social stigma attached to the use of the Tibetan language. Palden, a 17-year-old male from Ngocha village, Chentsa County, Malho “TAP” Qinghai Province, recounted the following story:

One of my best friends used to study in Tsongul. In that school, there are about 1,000 students, but only 40 Tibetans. The 40 are not allowed to speak in Tibetan. If Chinese students catch them speaking in Tibetan, they

*scold them – “Why are you here if you want to speak Tibetan?” The Tibetan students feel humiliated.*⁶⁹

The preference for and near exclusive use of the Chinese language in schools has serious consequences for the advancement of human development in Tibet. Otherwise qualified students are being kept from advancing their studies, which has life-long ramifications for the nature of work available to Tibetans already underserved by the educational system. Dawa Sangmo, a 21-year-old female from Meldrogonkar County, told TCHRD about her personal experience of being disadvantaged by the current educational system in Tibet:

*I studied until the 6th grade, and then I took the big exam. Students who do well on the exam are sent for further study in China, but I failed because I don't speak Chinese. Instead, I had to work in a restaurant for many years washing dishes, and I also worked cleaning laundry. I wanted a chance to continue my education, so I left Tibet and came here.*⁷⁰

ii. Subjects Taught

In addition to prohibiting native language instruction, Chinese educational authorities also tightly control the subject matter disseminated in the schools. Such restrictive policies operate in contravention of both international norms and the PRC's domestic law. The Universal Declaration of Human Rights expressly protects the rights of parents and families “to choose the kind of education that shall be given to their children,”⁷¹ and the Convention on the Rights of the Child provides “the education of the child shall be directed to . . . the development of respect for the child's parents, his or her own cultural identity, [and] language and values.”⁷² Of particular significance to the “Tibet Autonomous Region”, the PRC's Constitution plainly states “The

organs of self-government of the national autonomous areas independently administer educational [and] cultural . . . affairs . . . and protect the cultural legacy of the nationalities and work for the development and prosperity of their cultures [sic].”⁷³ It is clear that the PRC has the legal responsibility to promote educational policies and curriculum that support the Tibetan language and culture. Numerous accounts, however, indicate that Tibetan students are being taught a fabricated version of their history, a version that undermines their cultural heritage and autonomy by celebrating the PRC as the “great liberator” of a feudal Tibet.⁷⁴

The PRC is aware of its international and domestic obligations to provide culturally sensitive education in Tibet, and has expressly addressed criticisms and accusations that it is attempting to “brainwash” Tibetans by releasing reports emphasizing Tibetan cultural instruction in the schools.⁷⁵ Yet, in some schools the teaching of Tibetan history and culture is reportedly banned outright, while at other schools a revisionist version of Tibetan history is disseminated instead. Palden reports that in his experience, “[i]n Tibet, people don't have an opportunity to learn Tibetan history and culture.”⁷⁶ Tashi gave consistent testimony, explaining that in his school, “Teachers are not allowed to teach Tibetan history, only Chinese. In Chinese history, they teach their own version of “Tibetan” history. They change the history of Tibet.”⁷⁷ Gonpo Tsephel described the version of Tibetan history he was provided with at his school:

In my school, the Chinese would lecture about early Tibetans, how we had a serfdom, a feudal system, and they would show videos of the Dalai Lama that said he treated people badly.

Rather than attend schools that profane their history and religion, many students choose instead to drop out of school. Tsultrim Gyaltso shared his family's story with TCHRD:

In my township, the Chinese have forced families to send students to Chinese schools. If families refuse, the Chinese punish and fine them. In these schools, students are just taught Communist ideology, songs praising Mao. My brother dropped out of this school, and my parents told the authorities that he went to Lhasa, but instead he was hiding at home. My parents heard of school opportunities in India provided by the grace of His Holiness the Dalai Lama, so they sent me here.⁷⁸

Patriotic Education

There are clear indications that Chinese authorities in Tibet are now implementing patriotic education programs in the primary and secondary schools. The programs were previously concentrated in the monasteries and nunneries,⁷⁹ but even prior to the protests of March 2008 the U.S. State Department had noted that “[a]uthorities in Tibetan areas required professors and students at institutions of higher education to attend political education sessions in an effort to prevent separatist political and religious activities on campus.”⁸⁰ In response to the March 2008 protests, the PRC has “re-launched” its patriotic education campaign and appears to have expanded the reach of the program into the lower grade levels.⁸¹

Patriotic education programs had long been used by the PRC to promote “stability” within Tibet,⁸² with a particular emphasis on undermining the influence of His Holiness the Dalai Lama.⁸³ The program often includes instruction on “opposing splittism,” propaganda films that misrepresent Tibet’s history, and frequently requires that Tibetan attendees denounce the Dalai Lama.⁸⁴

The International Covenant on Civil and Political Rights demands that “State Parties to the present Covenant undertake to have respect for the liberty of parents . . . to ensure the religious and moral

education of their children in conformity with their own convictions.”⁸⁵ While the PRC has signed but not ratified this Covenant, it is a significant indicator of the importance of the rights enshrined therein that the majority of UN member states *have* ratified it.⁸⁶ Political education programs such as the PRC’s do not allow Tibetan students or parents to fully exercise their right to a “religious and moral education . . . in conformity with their own convictions,”⁸⁷ constituting what is internationally recognized as a violation of Tibetan’s civil and political rights.

Many of those interviewed by TCHRD shared their personal experiences of patriotic education, and when combined with the variety of regions these reports originated from there appears to be a widespread infringement of Tibetan student’s civil and political rights. Recent arrivals from Tibet provided the following accounts of their experiences with political education policies and programs. Sonam Tenzin, originally from Kardze, described his experience with a facet of patriotic education “TAR” getting the unifying power of traditional Tibetan dress:

In my school, every Friday we would wear the Tibetan dress, the chupa, instead of our school uniform. The Chinese authorities implemented a political re-education program and we had to stop wearing our traditional dress. Any teachers that expressed patriotic or nationalistic views for Tibet were sent away. They were sent away to other schools.⁸⁸

Sonam Lhamo, originally from Lhasa, described the program implemented at her school that required students to denounce the Dalai Lama. It is important to note that when asked why she made the difficult decision to leave Tibet, her first response was “to audience the Dalai Lama.” Her deep respect for His Holiness indicates the level of coercive tactics employed at her school in the course of administering its patriotic education program. She relayed the following:

In my school, the Chinese authorities try to divide Buddhists into two groups: those that follow the Dalai Lama, and those that follow Chinese Buddhism. The school authorities ask students which Buddhism they believe in, and students are required to sign a paper saying which one. Tibetan students don't have the guts to say they follow the Dalai Lama, most of them say they follow Chinese Buddhism. If students say they follow the Dalai Lama, I think these students might be in danger of dismissal, or their families might be in trouble. I was afraid, so I signed the paper saying I follow Chinese Buddhism even though I follow the Dalai Lama.⁸⁹

Gonpo Tsephel from Amdo, described the effort by Chinese authorities to censor and restrict students' freedom of expression when interacting with the media:

People from the media would visit my school, and the teachers would warn students about how they should answer questions about the Dalai Lama. This happens a lot – before the media arrives the people are prepared on how to answer. In my school, we were not allowed to hang rosaries or portraits of His Holiness.⁹⁰

Jamyang Nyima from Lithang told TCHRD about the PRC's increased restrictions following the March 2008 protests, as well as the fear tactics employed by Chinese authorities to ensure compliance and conformity to Chinese rule:

After the uprising on 14 March 2008 the Chinese regularly held meetings in my school. They threatened the students: Any students trying to work with politics would be arrested, and their families would be in danger.⁹¹

In addition to the gross infringement of civil and political rights, the PRC's obsessive need to maintain "stability" in Tibet through these patriotic education programs comes at a serious educational cost to Tibetan students. There are reports that students accused of participating in political activities have been forced to drop out of school, and that schools with a reputation for breeding political activism have been forced to close. Lhektso Dolma, a 16-year-old girl from Sichuan province provided this account of Chinese retribution resulting in the denial of education to hundreds of students. During an interview with TCHRD on 23 June 2009, she reported:

In Kardze, there are separate Tibetan and Chinese schools. One day local authorities accused Tibetan students of breaking government rules. They dismissed the student, and as a result there was a clash between Tibetan and Chinese teachers. The Tibetan teachers were all transferred. Before this incident, there were 500 students in the school, and the Chinese offered financial assistance to poor students. They stopped this [financial assistance] after the incident, and the poor students had to stop going to school. There were other schools they could attend, but they were very expensive; so many of the poor students didn't go to school at all. They also stopped allowing new students to enroll. Now there are only 200 students at the school. I think the authorities were trying to close the school. I think this was because of the politics – the Chinese authorities believe students are too involved in politics, and they are afraid of that.⁹²

Children with Disabilities

Tibetan children that experience mental or physical disabilities are not receiving the full educational support they are entitled to from the Chinese authori-

ties. The Convention on the Rights of the Child requires that signatories “recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child’s active participation in the community.”⁹³ This right to a full and decent life necessarily includes “effective access to . . . education, training . . . [and] preparation for employment.”⁹⁴ The Convention on the Rights of Persons with Disabilities, ratified by China in 2008,⁹⁵ articulates the requirement that “Persons with disabilities [must not be] excluded from the general education system on the basis of disability, and that children with disabilities [must not be] excluded from free and compulsory primary education, or from secondary education, on the basis of disability.”⁹⁶ Domestically, the PRC in its Constitution provides “[t]he state and society [must] help make arrangements for the work, livelihood and education of the blind, deaf-mute and other handicapped citizens.”⁹⁷ The Education Law states the government “shall support the development of educational undertakings for disabled people,”⁹⁸ and that in doing so the government “shall organize education in consideration of the physical and mental characteristics and requirements of the disabled people and offer them with assistance and convenience.”⁹⁹ Furthermore, the amendment to the Education Law passed in 2006 supposedly secured additional educational rights for children with disabilities.¹⁰⁰ The PRC’s responsibility to provide a full array of educational opportunities and accommodations is inescapable in the light of so many sources of law protecting the educational rights of people with disabilities.

Unfortunately, there are numerous reports that the PRC is not living up to its obligation to provide education and employment training for children that experience disabilities. Tashi lived in Shigatse Prefecture and also reported that “No, there were no special education or training programs for children

with disabilities. They were just kept at home with their families.”¹⁰¹ Sonam Tenzin, a 27-year-old male from Kardze, Sichuan Province, told the TCHRD that

*There were no special education programs for children with disabilities. The Chinese authorities recently started giving a little money to families with disabled children every month, but there were no training or educational opportunities for such people.*¹⁰²

Tsering Dolma attended Lhasa Municipality Public School of Tsanri, and provided singularly unique testimony that at her school, there actually was a program for students that experience disabilities and that these students were integrated into regular classes. She stated, “In my class, there was a girl with only one leg and she could not write. Those students that cannot write, or who were blind, were offered special training.”¹⁰³ The discrepancy in educational opportunities for children experiencing disabilities appears to be due in part to the rural/urban disparity discussed previously, and many Tibetans believe the PRC has only provided disability-support programs in the cities to appease and impress foreign visitors. Tenzin Sangmo expressed this suspicion, stating:

*I heard there was a program implemented to assist people with disabilities, but this program only existed near large cities. In my village, there were no [education, training, or public assistance] programs for people with disabilities. There are many people with disabilities, with no programs. People with disabilities simply stay home.*¹⁰⁴

Gender Disparity

It is important to examine the difference in literacy levels between men and women in Tibet, as the disparity is both shocking and unacceptable. Women

comprise more than 50% of the population,¹⁰⁵ yet the Asian Development Bank reports that “in Tibet, the illiteracy rate is 60.47% for females and 34.38% for males.”¹⁰⁶ Recalling Tsering Dolma’s statement that financial constraints persist in preventing some females from poor families from obtaining an education¹⁰⁷ provides a troubling explanation for this disparity, and reveals China’s failure to comply with both an international treaty and its own domestic law. The Convention on the Elimination of All Forms of Discrimination against Women, ratified by China in 1980,¹⁰⁸ requires that state parties to the Convention “ensure to [women] equal rights with men in the field of education,” including providing “[t]he same opportunities to benefit from scholarships.”¹⁰⁹ Furthermore, the Convention prescribes “[t]he reduction of female student drop-out rates”¹¹⁰ and contains specific protections for the education of rural women.¹¹¹ Dual provisions of the Education Law state that “[s]chools and relevant administrative departments shall guarantee that the female enjoy equal rights with male in going to school [sic],”¹¹² and that the government “shall provide with different forms of financial aids to children, juveniles and youths who are eligible for schooling but in poor families [sic].”¹¹³

TCHRD received reports that due to the significant tuition burden placed on families in Tibet, many female students are either precluded from attending school¹¹⁴ or are forced to drop out before they have finished their studies. Tenzin Sangmo stated that “Girls from poor backgrounds don’t finish school, they drop out,”¹¹⁵ an occurrence echoed in interviews with other refugees. An educational system that forces females to drop out due to the financial burden of tuition cannot be permitted to persist, and the PRC is perpetrating a serious injustice against Tibetan women by avoiding its legal obligation of ensuring educational equality.

A lack of education has life-long consequences for women as individuals, but also has serious ramifica-

tions for the entire Tibetan community. An obvious consequence of a gender imbalance in education is that “women with low levels of education . . . are the lowest paid” of all members of the workforce. Tibetans already face a significant disadvantage in employment opportunities,¹¹⁶ and women who have been forced to leave school due to the financial burden of tuition placed on their families are in an even worse position economically. Women who are provided with educational opportunities, however, can play a vital role in improving the overall condition of the Tibetan community since they “are more likely to send their own children – boys and girls – to school.”¹¹⁷

Conclusion

Disparities in education caused by the conditions of school facilities, the quality of instruction, and cultural discrimination have created an ever-widening gulf between Chinese and Tibetan students. This ongoing inequality has resulted in further economic marginalization of Tibetans with every successive generation, as Tibetans are precluded from employment opportunities on account of the inferior education forced upon them.¹¹⁸ Many Tibetans find they are unable to compete against Chinese migrants who are hired over Tibetans because of their advanced educational opportunities and Chinese language abilities. Unless and until the PRC fulfills its obligation of providing Tibetan children with their fundamental right to an education, more and more children from Tibet will continue to risk their lives attempting the journey into exile for education.

Endnotes

- ¹ Article 26, The Universal Declaration of Human Rights, available at <http://www.un.org/en/documents/udhr/> (Last accessed 18 June 2009)
- ² In 2009, 691 Tibetans arrived at the Tibetan Refugee Reception Centre in Dharamsala. In the wake of uprising in

- Tibet in spring 2008, this figure is consecutively the lowest in several years.
- ³ Interview with Tashi Topgyal, Headmaster at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁴ Article 18, Universal Declaration of Human Rights
- ⁵ Article 19, Universal Declaration of Human Rights
- ⁶ Article 21, Universal Declaration of Human Rights
- ⁷ Article 23, Universal Declaration of Human Rights
- ⁸ The Universal Declaration of Human Rights was proclaimed by the General Assembly of the United Nations on 10 December 1948. The rights to education are addressed expressly in Article 26. More information available at <http://www.un.org/en/documents/udhr/> (Last accessed 18 June 2009)
- ⁹ Article 13(1), International Covenant on Economic, Social and Cultural Rights: "The States Parties to the present Covenant recognize the right of everyone to an education." Available at http://www.unhchr.ch/html/menu3/b/a_cescr.htm (Last accessed 18 June 2009)
- ¹⁰ Article 28, Convention on the Rights of the Child, available at <http://www.unhchr.ch/html/menu3/b/k2crc.htm> (Last accessed 18 June 2009)
- ¹¹ Article 30, Convention on the Rights of the Child
- ¹² For a history of China's illegal invasion and occupation of Tibet, please see The Tibetan Government in Exiles piece, *Invasion and illegal annexation of Tibet: 1949–1951*, available at <http://www.tibet.net/en/index.php?id=146&rmenuid=11> (Last accessed 24 December 2009)
- ¹³ Please see the United Nations Yearbook Summary for 1948, available at <http://www.udhr.org/history/yearbook.htm> (Last accessed 18 June 2009)
- ¹⁴ Please see "status of ratifications" provided by the UN Office of the High Commissioner on Human Rights, http://www.unhchr.ch/html/menu3/b/a_cescr.htm (Last accessed 18 June 2009)
- ¹⁵ Please see the United Nation's Treaty Collection, available at http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-3&chapter=4&lang=en (Last accessed 09 July 2009)
- ¹⁶ Article 46, Constitution of the People's Republic of China For a translation in English, please see <http://english.peopledaily.com.cn/constitution/constitution.html> (Last accessed 16 June 2009)
- ¹⁷ Article 9, Education Law of the Peoples Republic of China, available at http://www.moe.edu.cn/english/laws_e.htm (Last accessed 16 June 2009)
- ¹⁸ Xinhua News Agency, China Adopts Amendment to Compulsory Education Law, released 30 June 2006, <http://china.org.cn/english/MATERIAL/173281.htm>, (Last accessed 17 June 2009)
- ¹⁹ Article 18, Education Law of the People's Republic of China
- ²⁰ Xinhua News Agency, *China Adopts Amendment to Compulsory Education Law*, released 30 June 2006, <http://china.org.cn/english/MATERIAL/173281.htm>, (Last accessed 17 June 2009)
- ²¹ Xinhua, *Tibet to spend 3.4 billion yuan on education in 2009*, released 13 April 2009, available at http://news.xinhuanet.com/english/2009-04/13/content_11179113.htm (Last accessed 14 June 2009)
- ²² The statistics provided include both primary and junior middle school funding. The report by the United Nations Development Programme uses data from 2005 and 2006 in its analysis; it is assumed to be the most current data available at this time. United Nations Development Programme, *Human Development Report: China 2007/08*, page 85, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009)
- ²³ China Tibet Online, *Tibet reports 98.5% enrollment rate of school-age children*, released 1 June 2009, available at <http://chinatibet.people.com.cn/6668805.html> (Last accessed 14 June 2009)
- ²⁴ United Nations Development Programme, *Human Development Report: China 2007/08*, page 140, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009)
- ²⁵ White Paper, *Fifty Years of Democratic Reform in Tibet*, released 2 March 2009, available in English at http://www.china.org.cn/government/news/2009-03/02/content_17359029.htm (Last accessed 19 June 2009)
- ²⁶ As recently as 3 November 2008, China Tibet News reported that 44 percent of the Tibetan population remains illiterate. China Tibet News, *Education changes Tibet*, released 3 November 2008, available at http://english.chinatibetnews.com/Culture/2008-11/03/content_169089.htm (Last accessed 30 June 2009)
- ²⁷ The illiteracy rate for Tibetans is calculated at 47.6%, compared to only 9.1% nationally. These literacy statistics provided in the report are derived from data contained in the 2000 census, but it is the most current measurement available at this time. Quote taken from the U.S. Department of State, *2008 Human Rights Report: China (includes Tibet, Hong Kong, and Macau)*, released 25 February 2009, available at <http://www.state.gov/g/drl/rls/hrrpt/2008/eap/119037.htm> (Last accessed 16 June 2009)
- ²⁸ United Nations Development Programme, *Human Development Report: China 2007/08*, page 140
- ²⁹ As noted by the International Campaign for Tibet: "Despite years of investment under the Western Development Strategy, the vast majority of Tibetans in Tibet are severely disadvantaged both socially and economically by the inadequate provision of education." *Tracking the Steel Dragon*, page 62, released 20 February 2008, available at <http://www.savetibet.org/documents/reports/tracking-steel-dragon> (Last accessed 8 July 2009)
- ³⁰ Article 28(a), Convention on the Rights of the Child
- ³¹ People's Daily Online, *Tibet is China's first place to enjoy free compulsory education*, released 13 March 2009, available at <http://english.people.com.cn/90001/90776/90785/6613314.html> (Last accessed 16 June 2009)
- ³² People's Daily Online, *Free compulsory education universal in Tibetan areas in Qinghai*, released 31 March 2009, available at

- <http://english.peopledaily.com.cn/90001/90782/90872/6626154.html>(Last accessed 24 June 2009)
- ³³ Beijing Review, *A Tibetan Education*, released 30 August 2007, available at http://www.bjreview.com.cn/special/txt/2007-08/27/content_73973.htm(Last accessed 2 July 2009)
- ³⁴ Reports of the amount required for tuition varied amongst respondents, but everyone interviewed stated they had had to pay at least some tuition. For example, in interviews conducted at the Tibetan Children's Village in Suja/Bir India on 23 June 2009, Tenzin Woeden reported his primary school tuition in Lhasa was 460 Y per semester, Palden stated his middle school tuition in Morcha/Ngocha village (Amdo) was 450 Y per semester, and Sonam Lhamo stated her high school in Lhasa required an initial enrollment fee of 2,000 Y, in addition to regular tuition of 1,200 Y per semester. Each student reported these tuition fees did not cover room and board.
- ³⁵ Interview with Tsering Dolma at the Tibetan Reception Center, McLeod Ganj, 20 June 2009
- ³⁶ Article 42(2), Education Law of the People's Republic of China, available in English at http://www.moe.edu.cn/english/laws_e.htm(Last accessed 18 June 2009)
- ³⁷ Interview with Tenzin Sangno at the Tibetan Transit School, Dharamsala, India, 22 June 2009
- ³⁸ Interview with Palden at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ³⁹ For an excellent yet out-dated report providing a comparison of the rural/urban disparity of school facilities in Tibet, please see the Tibet Justice Center's 1997 report, *A Generation in Peril: The Lives of Tibetan Children Under Chinese Rule*. The Education section of the report can be found at <http://www.tibetjustice.org/reports/children/education/d.html>(Last accessed 25 June 2009)
- ⁴⁰ China Tibet News, *Tibet's education investment reaches 22 billion since China's reform*, released 29 December 2008, available at http://english.chinatibetnews.com/news/Education/2008-12/29/content_188322.htm (Last accessed 29 June 2009)
- ⁴¹ Interview with Tenzin Sangmo at the Tibetan Transit School in Dharamsala, India, 22 June 2009
- ⁴² Interview with Sonam Tenzin at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁴³ Interview with Tsering Dolma at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁴⁴ Xinhua News Agency, *China Adopts Amendment to Compulsory Education Law*, released 30 June 2006, available at <http://china.org.cn/english/MATERIAL/173281.htm>(Last accessed 25 June 2009)
- ⁴⁵ Phayul, *Overview of the Tibetan population in the PRC from the 2000 census*, released 4 October 2003, available at <http://www.phayul.com/news/article.aspx?id=5158&t=1> (Last accessed 1 July 2009)
- ⁴⁶ The Tibet Justice Center's report, *A Generation in Peril: The Lives of Tibetan Children Under Chinese Rule*, stated that "[w]ith respect to school facilities, a number of Tibetan children in mixed schools reported that school administrators segregated Tibetan from Chinese students. In a few cases, accounts suggest that the classrooms were, in effect, 'separate but equal.'" This report was released in 1997, but over 10 years later Tibetan students are reporting no improvement in this kind of treatment. The Education section of the report can be found at <http://www.tibetjustice.org/reports/children/education/d.html> (Last accessed 25 June 2009)
- ⁴⁷ Interview with Sonam Tenzin at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁴⁸ Interview with Tenzin Sangmo at the Tibetan Transit School in Dharamsala, India, 22 June 2009
- ⁴⁹ Interview with Gonpo Tsephel at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁵⁰ Interview with Palden at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁵¹ Interview with Tsering Dolma at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁵² For a rudimentary explanation of how "guanxi" (or the lack thereof) can affect a person's educational and career opportunities in Chinese-dominated cultures, please see GCiS China Services, *China Characteristics – Regarding Guanxi*, available in English at <http://www.gcis.com.cn/China/CharacterGuanxi.htm> (Last accessed 9 July 2009)
- ⁵³ This article claims that the Tibetan language is widely used in the schools in Tibet, and that there is a particular focus on "Tibetan folk songs, and playing traditional Tibetan musical instruments." China Tibet New, *Tibetan education thriving in Tibet*, released 17 April 2008, available at http://english.chinatibetnews.com/news/Education/2008-04/17/content_105838.htm(last accessed 29 June 2009)
- ⁵⁴ Article 30, Convention on the Rights of the Child
- ⁵⁵ Article 121, Constitution of the People's Republic of China, states: In performing their functions, the organs of self-government of the national autonomous areas, in accordance with the autonomy regulations of the respective areas, *employ the spoken and written language or languages in common use in the locality*. (Emphasis added)
- ⁵⁶ Article 12, Education Law of the People's Republic of China
- ⁵⁷ China Tibet News, *Tibetan education thriving in Tibet*, released 17 April 2008, available at http://english.chinatibetnews.com/news/Education/2008-04/17/content_105838.htm(last accessed 29 June 2009)
- ⁵⁸ China Tibetology Research Center, *Report on the Economic and Social Development of Tibet*, released 30 March 2009, full text available from People's Daily Online at <http://english.people.com.cn/90001/90776/90785/6625577.html> (Last accessed 25 June 2009)
- ⁵⁹ China Tibet News, *Tibetan education thriving in Tibet*, released 17 April 2008, available at http://english.chinatibetnews.com/news/Education/2008-04/17/content_105838.htm(last accessed 29 June 2009)
- ⁶⁰ Interview with Gonpo Tsephel at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009.
- ⁶¹ Interview with Sonam Lhamo at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁶² Interview with Tashi at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009

- ⁶³ China Tibet News, *Tibetan education thriving in Tibet*, released 17 April 2008, available at http://english.chinatibetnews.com/news/Education/2008-04/17/content_105838.htm (last accessed 29 June 2009)
- ⁶⁴ Beijing Review, *A Tibetan Education*, released 30 August 2007, available at http://www.bjreview.com.cn/special/txt/2007-08/27/content_73973.htm (Last accessed 2 July 2009)
- ⁶⁵ Interview with Sonam Tenzin at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁶⁶ China Tibetology Research Center, *Report on the Economic and Social Development of Tibet*, released 30 March 2009, full text available from People's Daily Online at <http://english.people.com.cn/90001/90776/90785/6625577.html> (Last accessed 25 June 2009)
- ⁶⁷ Interview with Tenzin Sangmo, at the Tibetan Transit School in Dharamsala, India, 22 June 2009
- ⁶⁸ Interview with Tenzin Sangmo, at the Tibetan Transit School in Dharamsala, India, 22 June 2009
- ⁶⁹ Interview with Palden at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁷⁰ Interview with Dawa Sangmo at the Tibetan Transit School, Dharamsala, India, 22 June 2009
- ⁷¹ Article 23(3), Universal Declaration of Human Rights
- ⁷² Article 29, Convention on the Rights of the Child
- ⁷³ Article 119, Constitution of the People's Republic of China
- ⁷⁴ In addition to propagating this version of a pre invasion Tibet in school curricula, the PRC systematically promotes this portrayal the invasion of Tibet through media and state-sponsored events. It recently established "Serfs Emancipation Day" in response to the March 2008 protests. The commemorative day was intended to promote stability in the region, and date chosen to mark the day was set to coincide with the 50th Anniversary of the Dalai Lama's flight into exile. China maintains that prior to its invasion, Tibet operated under a repressive feudal society. The Tibetan exile community has roundly criticized this political move by the PRC. For diametrically opposed reports of the response to "Serfs Emancipation Day" in Tibet, please see Xinhua, *Tibetans hail "Serfs Emancipation Day"* released on 21 January 2009, available at http://news.xinhuanet.com/english/2009-01/21/content_10692785.htm (Last accessed 9 July 2009) and Thaindian News, *Tibetan exiles criticize China for 'Serf Liberation Day'*, released 27 March 2009 and available at http://www.thaindian.com/newsportal/politics/tibetan-exiles-criticise-china-for-serf-liberation-day_100172179.html (Last accessed 9 July 2009)
- ⁷⁵ As reported by China Tibet News: Student of Number One Primary School, Lhasa, said, "I like Tibetan classes because there are a lot of poems and stories in our Tibetan textbooks." . . . They also learn [sic] Tibetan folk songs, and playing traditional Tibetan musical instruments. China Tibet News, *Tibetan education thriving in Tibet*, released 17 April 2008, available at http://english.chinatibetnews.com/news/Education/2008-04/17/content_105838.htm (last accessed 29 June 2009)
- ⁷⁶ Interview with Palden at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁷⁷ Interview with Tashi at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁷⁸ Interview with Tsultrim Gyaltso at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁷⁹ Phayul, *China launches renewed "Patriotic Education" Campaign across all sections in Tibet*, released 24 April 2008, available at <http://www.phayul.com/news/> (Last accessed 29 June 2009)
- ⁸⁰ U.S. Department of State, *2008 Human Rights Report: China (includes Tibet, Hong Kong, and Macau)*, released 25 February 2009, available at <http://www.state.gov/g/drl/rls/hrrpt/2008/eap/119037.htm> (Last accessed 16 June 2009)
- ⁸¹ Phayul, *China launches renewed "Patriotic Education" Campaign across all sections in Tibet*, released 24 April 2008, available at <http://www.phayul.com/news/> (Last accessed 29 June 2009)
- ⁸² There are, however, indications that these coercive programs have had the opposite effect of increasing resistance to Chinese rule, and have instead led to a rise in Tibetan nationalism. Phayul, *China's "patriotic education" campaign strengthening Tibetan Nationalism*, released 15 April 2008, available at <http://www.phayul.com/news/article.aspx?id=20666> (last accessed 8 July 2009)
- ⁸³ The oft-quoted remarks of Party Secretary Chen Kuiyuan during the Fifth Tibetan Conference on Education 1994 are indicative of China's attitude towards education in Tibet: The success of our education does not lie in the number of diplomas issued. It lies, in the final analysis, in whether our graduating students are opposed to or turn their hearts to the Dalai clique and in whether they are loyal to or do not care about our great motherland and the great socialist cause. This is the most salient and most important criterion for assessing right and wrong and the contribution and mistakes of our educational work in Tibet. To successfully solve the problem, we must improve political and ideological work at schools and have political and ideological work run through all the teaching, study and work at schools. - Party Secretary Chen Kuiyuan Please see the Department of Information and International Relations' 2007 report, *Tibet: A Human Development and Environment Report*, page 52, for an extensive explanation of the history of patriotic education programs in Tibet.
- ⁸⁴ Id.
- ⁸⁵ Article 18(4), International Covenant on Civil and Political Rights, available at <http://www2.ohchr.org/English/law/ccpr.htm> (Last accessed 21 June 2009)
- ⁸⁶ Please see the "status of ratifications" provided by the UN Office of the High Commissioner on Human Rights http://www.unhcr.ch/html/menu3/b/a_ccpr.htm (last accessed 29 June 2009)
- ⁸⁷ Article 18(4), International Covenant on Civil and Political Rights
- ⁸⁸ Interview with Sonam Tenzin at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁸⁹ Interview with Sonam Lhamo at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁹⁰ Interview with Gonpo Tsephel at the Tibetan Children's Village

School, Suja/Bir, India, 23 June 2009

⁹¹ Interview with Jamyang Nyima at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009

⁹² Interview with Lhektso Dolma at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009

⁹³ Article 23(1), Convention on the Rights of the Child

⁹⁴ Article 23(2), Convention on the Rights of the Child

⁹⁵ China ratified this Convention on 1 August 2008, according to the UN Treaty Collection, available at http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-3&chapter=4&lang=en (Last accessed 9 July 2009)

⁹⁶ Article 24, Convention on the Rights of Persons with Disabilities, available at <http://www.un.org/disabilities/convention/conventionfull.shtml> (Last accessed 09 July 2009). China ratified this Convention on 1 August 2008, according to the UN Treaty Collection, available at http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-3&chapter=4&lang=en (Last accessed 09 July 2009)

⁹⁷ Article 45, Constitution of the People's Republic of China

⁹⁸ Article 10, Education Law of the People's Republic of China

⁹⁹ Article 38, Education Law of the People's Republic of China

¹⁰⁰ Xinhua, *China Adopts Amendment to Compulsory Education Law*, released 30 June 2006, available at <http://china.org.cn/english/MATERIAL/173281.htm> (Last accessed 2 July 2009)

¹⁰¹ Interview with Tashi at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009

¹⁰² Interview with Sonam Tenzin, at the Tibetan Reception Center in McLeod Ganj, 20 June 2009

¹⁰³ Interview with Tsering Dolma, at the Tibetan Reception Center in McLeod Ganj, 20 June 2009

¹⁰⁴ Interview with Tenzin Sangmo, at the Tibetan Transit School in Dharamsala, India, 22 June 2009

¹⁰⁵ According to the United Nations Development Programme, for every 100 female Tibetan births there are only 95.76 male births. This gender distribution is uncommon in most of China where the gender ratio overwhelmingly favors male births. United Nations Development Programme, *Human Development Report: China 2007/08*, page 143, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009)

¹⁰⁶ Asian Development Bank, *Country Gender Assessment: People's Republic of China*, page 26, released December 2006, available at <http://www.adb.org/Documents/Reports/Country-Gender-Assessments/prc.asp> (last accessed 9 July 2009)

¹⁰⁷ Id. at note 33

¹⁰⁸ China ratified the Convention on the Elimination of All Forms of Discrimination against Women on 4 November 1980. Please see the United Nations Treaty Collection, available at http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-8&chapter=4&lang=en (Last accessed 9 July 2009)

¹⁰⁹ Article 10, Convention on the Elimination of All Forms of Discrimination against Women, available

at <http://www2.ohchr.org/English/law/cedaw.htm> (Last accessed 9 July 2009)

¹¹⁰ Article 10(f), Convention on the Elimination of All Forms of Discrimination against Women

¹¹¹ Article 14(d), Convention on the Elimination of All Forms of Discrimination against Women: (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency.

¹¹² Article 36, The Education Law of the People's Republic of China

¹¹³ Article 37, The Education Law of the People's Republic of China

¹¹⁴ Tsering Dolma provided the following statement in her interview with TCHRD: "In some cases, the cost of this tuition prevented families with many daughters from sending them all to school." Id. at 33

¹¹⁵ Interview with Tenzin Sangmo, at the Tibetan Transit School in Dharamsala, India,

¹¹⁶ For a more extensive explanation of this situation, please see the "Labor and Employment" section of the Development chapter contained in this report.

¹¹⁷ Asian Development Bank, *Country Gender Assessment: People's Republic of China*, page 15, released December 2006, available at <http://www.adb.org/Documents/Reports/Country-Gender-Assessments/prc.asp> (last accessed 9 July 2009)

¹¹⁸ The relationship between inferior education and the cycle of poverty is succinctly explained by the United Nation's Development Program: Poor education limits capacities and pushes offspring into the vicious circle of low income leading to low investment in education, leading to the poor capacity to make a livelihood, and leading back to low income.

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DEVELOPMENT

The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.

The human right to development also implies the full realization of the right of peoples to self-determination, which includes, subject to the relevant provisions of both International Covenants on Human Rights, the exercise of their inalienable right to full sovereignty over all their natural wealth and resources.

- UN Declaration on the Right to Development, Article 1¹

Introduction:

As proclaimed by the United Nations in 1986, “development” is a basic human right. It encompasses the development of a country’s personnel and infrastructure, and requires steady progress in both areas to maintain an acceptable standard of living for a country’s inhabitants. The international community has long recognized the importance of promoting development, as evidenced by the protections contained in various U.N. treaties and declarations,² and the PRC has likewise indicated recognition of the importance of development in its Constitution.³³

When it comes to the development and administration of Tibet, however, the PRC unfortunately falls far short of its international and domestic obligations. Numerous expert studies, international

reports, and first-hand accounts describe living conditions in Tibet as being well below acceptable levels. This disparity, ever growing between Tibet and the PRC’s other provinces, occurs despite the large sums of development money the PRC allocates to the region year after year. This anomaly has resulted in hardship and devastation for hundreds of thousands of Tibetans, and has led many to wonder about the true motives behind the PRC’s development plans for Tibet.

Emphasis on Human Development and the Human Development Index

The broad concept of “development” includes the vital areas encompassed by both economic and human development, such as education, labor and employment, healthcare, housing, and infrastructure projects. The Declaration on the Right to Development clearly provides “the human person” must be of central importance in any development plan,⁴ which should facilitate “the creation of an environment in which all members of society can fully take advantage of their potentials, live lives they wish to live and have more choices.”⁵ To achieve this, governments must take measures to ensure that programs operating in areas central to human development are adequately funded and supported. These areas include, but are certainly not limited to, “[b]asic public services, [such as] compulsory education, public health and basic medical care, basic social security and public employment services.”⁶

To track international development levels, the Human Development Index (HDI) was created as a means of comprehensively measuring individual countries' achievements in these areas of "health, knowledge and income."⁷ Through the use of the index, a country's progress in key development areas can be monitored over time, making it is possible to analyze whether or not development efforts are succeeding. The index is determined by combining measures of life expectancy, adult literacy and gross school enrolment ratios, and the country's per capita GDP.⁸⁸

Regarding Tibet, the United Nations Development Programme indicated in its *Human Development Report: China 2007/08* that Tibet's HDI continues to rank at the bottom of all of the PRC's provinces. According to the calculations contained in that report, Tibet's life expectancy index is 0.656, its education index is 0.554, and its GDP index is 0.652. These low statistics combine to factor into Tibet's overall HDI of 0.621, far below any other province in China.⁹

Paradox of Development

Tibet's low level of development persists despite the enormous amount of development money the PRC reportedly spends in the region.¹⁰ Compared to Tibet's per capita GDP of 13,861 Yuan in 2008,¹¹ the PRC's alleged investment of over 60 billion Yuan per year in Tibet is rightfully regarded as "astronomical."¹² The China Tibetology Research Center released a recent report suggesting that 90 percent of Tibet's yearly spending comes from the Chinese central government,¹³ which claims this spending is being used for hundreds of development projects within Tibet.¹⁴ Unfortunately, along with statistics of how much money is being spent in the region there are substantial indicators that these development projects are not conferring any benefit on the Tibetan people.

Development money is ordinarily beneficial for the human and economic well being of any region, but it is the manner in which this money is being administered that works a detriment to the Tibetan people. Rather than conferring benefits on the Tibetans, this development money mostly aids ethnic Chinese migrants and laborers through a calculated and deliberate allocation of resources. Dubbed "ethnically exclusionary growth,"¹⁵ the Chinese administrators in Tibet award most contracts to "out-of-province state-owned enterprises" rather than locally owned and operated businesses.¹⁶ Instead of re-investing their profits in the local Tibetan economy, these outside contractors frequently "repatriate" this money by applying it to further development projects back in Mainland China.¹⁷ There are also reports that Chinese contractors on these projects are more likely to employ Han Chinese migrants over local Tibetan laborers. In the rare cases where Tibetans are granted employment, it is often for menial tasks or for positions fetching a lower wage than that paid to Chinese employees for identical work.¹⁸

Not only are Tibetans precluded from the benefits of the PRC's development spending, there are numerous indications that the influx of this money may actually be harming them. In providing large sums of development money, the PRC has enacted policies and projects that work against the best interests of the local Tibetan population. The PRC has focused the majority of its attention on urban centers, and has prioritized programs inconsistent with Tibet's primarily agrarian society. The extent of the PRC's attention to the rural areas appears to be limited to the development of the exploitive mining operations and the construction of environmentally tenuous hydroelectric dams. These large-scale projects in rural areas of Tibet have led to the rampant displacement of nomads and farmers due to poorly conceived and executed "resettlement programs."

The PRC asserts the “urbanization” of Tibet is being promoted to facilitate delivery of social services and raise income levels, but this is inconsistent with the actual needs of the Tibetan people. It is true that some Tibetans have benefited from improved infrastructure and increased revenue stemming from the numerous on-going development projects in the region, but these minority benefactors exist in stark contrast to “the majority of Tibetans, who [due in part to an inadequate educational system] are poorly equipped to access new economic opportunities [and as a result] have been marginalized.”¹⁹

One of the many instances of this marginalization is seen in the recent development efforts to “revitalize” Lhasa. The PRC has directed large sums towards a “modern redesign” of the city with the alleged aim that it will become an “economically prosperous, socially harmonious, and eco-friendly modern city with vivid cultural characteristics and deep ethnic traditions.”²⁰ Reports indicate, however, that this revitalization effort has further marginalized and disadvantaged Tibetan residents. Gonpo Tsephel, a 20-year-old-male from Amdo, reported the following observations from his numerous visits to Lhasa:

*Lhasa is divided into two parts: Chinese and Tibetan. The Chinese area has big supermarkets, shops, showrooms and hotels, but not the Tibetan part. There is a big gap in development between the Chinese part and the Tibetan part.*²¹

Development efforts with such disparate effects are widespread throughout Tibet as the PRC launches more and more projects, and the motives behind the PRC’s aggressive approach to development are not difficult to discern. Tibet is a land rich in natural resources, resources that the central government is eager to acquire for the benefit of Mainland China. The investment percentages indicating these goals are telling, with most of the PRC’s development dollars paying for roadways and infrastructure

projects aimed at facilitating extraction of resources from Tibet. As reported by Tibet Watch,

*[T]he largest sector of investment in the TAR was, logically, that of ‘transport, storage and post’, which received 35% of total investment in 2005 . . . More worrisome is the fact that agriculture only accounted for less than 7% of total investment [and] most worrisome of all is the same issue over and over again; public management (i.e. government and party administration) accounted for 13% of total investment in the TAR in 2005 (second after transport), versus only 6% in education and 1% in ‘health, social security and social welfare’. Again, this was the exact inverse of every other province in China; for instance, in Sichuan investment in education was double investment in government administration.*²²

Through excessive state funding of key development projects (such as roadwork, the Qinghai-Tibet Railway, and various mining and hydroelectric dam projects), the PRC has made it easy to exploit Tibet’s resources while maintaining tight control of the region. The PRC has taken pains to insulate itself from external criticisms under the guise of undertaking a humanitarian campaign to improve the standard of living in Tibet, yet cracks in this façade are readily apparent. President Hu forthrightly stated that promoting stability in the region is the central government’s main goal; yet he made clear this “stability” was to be distinctly premised on the PRC’s hegemony in the region. In a statement released to coincide with the 50th Anniversary of the Dalai Lama’s flight into exile, President Hu stated “Tibet must stick to the development road with Chinese characteristics and Tibetan features,”²³ plainly revealing the PRC’s underlying efforts towards increased “sinicization”²⁴ of the region and the steady erosion of Tibetan autonomy.

The PRC plainly values development projects that extract resources from Tibet, rather than projects that support the development of human capacity. These priorities run counter to the importance of human-centered development and capacity building, and have wide-ranging consequences for the future of Tibet.

Elements of Human Development

Education:

Education, or the lack thereof, has had a profound effect on the level of human development in Tibet. The opportunity to acquire an adequate education confers enormous benefits, as it “expands the choices available to [an] individual by creating necessary skills to function productively in social and economic settings, [and also increases] one’s awareness and capacities to take advantage of choices.”²⁵ Conversely, insufficient educational preparation can result in a lower lifetime earning capacity, making it more difficult for people to invest in education for their children. In this way, an inadequate educational system often carries long-term consequences by perpetuating a society’s cycle of poverty.

Illiteracy rates in Tibet are the highest of all provinces in the PRC, with the United Nations Development Programme reporting a 45% illiteracy rate for adult males and a 62% illiteracy rate for adult females.²⁶ This lack of literacy has profound economic consequences, as “Tibetan producers, farmers and pastoralists currently have neither the literacy, real-time market information nor the capital to be fully informed . . . placing Tibetans at a significant disadvantage [in economic matters].”²⁷ The PRC claims to have invested billions of Yuan in Tibetan education every year,²⁸ yet this investment, if true, has not resulted in the kind of successful educational system Tibetans need to thrive as a people and to compete in a modern economy dominated by Chinese migrants.

For a more thorough analysis of the current state of education in Tibet, including the numerous and varied root causes of the inadequate condition of Tibet’s educational system, please see the Education chapter of this report.

Labor and Employment

The labor and employment situation in Tibet continues to lack a fundamental fairness that results in a significant economic advantage for ethnic Chinese migrants and laborers over Tibetans. This inequity operates in defiance of both international and domestic provisions safeguarding against such injustice. The Universal Declaration of Human Rights expressly provides that “[e]veryone has the right to work [in] just and favourable conditions . . . [with] protection against unemployment,” and mandates that all laborers receive “equal pay for equal work.”²⁹ Both the Declaration on the Right to Development and the International Covenant on Economic, Social and Cultural Rights reaffirm the importance of equality in employment and compensation, and the Constitution of the People’s Republic of China likewise contains provisions claiming great respect for the equal rights of all workers.³¹ Despite these protections, however, there are numerous reports of unfair labor practices and employment discrimination occurring against the local Tibetan workforce, suggesting a widespread failure by the PRC’s administrators to uphold these legal obligations.

There are numerous factors contributing to these employment problems, such as the previously described educational disparities and basic ethnic tensions between the predominantly Chinese managers and the Tibetan labor force. Tibetans are systematically excluded from the local economy by the nepotistic hiring practices of Chinese business owners as well as by discriminatory compensation policies that provide higher wages for ethnic Chinese laborers over similarly situated Tibetans. The recent massive influx of ethnic Han Chinese migrant work-

ers into the region has facilitated and aggravated this already serious discrimination against the local Tibetan work force.

The Effects of Chinese Immigration

It is difficult to obtain reliable information from inside Tibet, making it impossible to accurately gauge the ethnic ratio between the Tibetans and Chinese. Many Tibetans living in exile report Tibetans are now outnumbered in their own land. The PRC, meanwhile, continues to vigorously insist Tibetans continue to make up 90 percent of the region's population.³² The PRC's 2000 Census indicated Tibetans made up the majority of the population, but outside analysts have exposed the flawed methodology used to derive conclusion. The U.S. State Department revealed the under-inclusive nature of the census in its 2008 Annual Report:

Although TAR census figures show that Tibetans made up 92 percent of the TAR's permanently registered population, official figures did not include a large number of long-, medium-, and short-term Han residents, such as cadres, skilled workers, unskilled laborers, military and paramilitary troops, and their dependents. Chinese social scientists estimated the number of this floating population, including tourists and visitors on short-term business trips, for Lhasa alone was more than 200,000 (nearly half the population of Lhasa and more than 10 percent of the TAR's population) during the May to November high season for tourism and migrant workers.¹ (Emphasis added)

Even if the numbers reported in the 2000 census were accurate, the bare statistics do not reflect the “circular” nature of the Chinese migrants' presence in the Tibetan economy.³⁴ These migrant workers may be temporary, but they are arriving in Tibet in steady and consistent numbers, thereby “[assuring]

a continual replacement” for those migrants that may be returning to Mainland China.³⁵ Furthermore, the migrants present in Tibet at any given time can be assumed to be employed,³⁶ and likely in positions that might otherwise have been filled by Tibetan employees.

The U.S. State Department has further noted that “ethnic Han continued to hold the top CCP positions in nearly all counties and prefectures,”³⁷ making it difficult for ethnic Tibetans to voice grievances and participate in policy decisions affecting their rights as workers. The grievances facing Tibetan workers are substantial, and largely without recourse. Refugees recently arriving from Tibet testify that the predominantly Chinese employers frequently discriminate against Tibetans through unfair hiring practices and through compensation schemes that favor ethnic Chinese migrant workers. A 50-year-old woman from Lhasa currently residing at the Tibetan Reception Center in McLeod Ganj, India, spoke with TCHRD about this situation on condition of anonymity. She stated frankly: “When Tibetans apply for positions, they are offered less money than the Chinese.”³⁸ The TCHRD documented this practice several years ago,³⁹ and this recent testimony suggests this unfair and illegal labor practice persists in Tibet. Ngawang, a 30-year-old male from Phenpo Lhundup County, spoke with TCHRD about his experience during an interview at the Tibetan Transit School in Dharamsala, India. He reports:

I have a lot of experience with discrimination because of Chinese immigration. The head officials of all construction projects in Tibet are Chinese – no Tibetans. The Chinese authorities assist Chinese businessmen, but not Tibetans. If there is a dispute between a Tibetan and a Chinese person, the Chinese authorities favor the Chinese. They can tell by the way people speak. If you speak Chinese with an accent, you are not treated well. If

*you're discriminated against, you can't hire a lawyer to fight for your rights.*⁴⁰

Compounding the effects of this racial discrimination is the detrimental effect the substandard educational system has had on Tibetans. Inadequate education generally leads to decreased employment opportunities, as it is difficult for many Tibetans to acquire the skills necessary to compete in a job market predisposed to favoring the Han Chinese. Tibetans who have only had access to an inadequate education are less likely to be fluent in Chinese, and are most certainly without the knowledge and understanding of the ever important “Chinese work cultures and connections to government or business networks in China.”⁴¹ In an economic environment dominated by the Chinese, Tibetans lacking an understanding or accumulation of “guanxi” (the Chinese system of interpersonal relationships)⁴² are frequently precluded from full engagement in economic endeavors.

Regarding unemployment, the PRC boasts that its efforts have achieved a remarkably low unemployment rate, with claims that the Chinese administration in Tibet has “taken actions to help unemployed [sic] find jobs in different areas, providing financial support, encouraging the self-employed, independent entrepreneurs, to avoid zero-employment [sic].”⁴³ The testimony of a fifty-year-old woman, who requested to remain anonymous, cast serious doubts on the widespread existence of these employment services in her statement to TCHRD at the Tibetan Reception Center on 20 June 2009: There are unemployment programs that provide jobs in cleaning roads, also, the government does provide a little bit of money to poor people who are out of work, but it's mainly propaganda.⁴⁴

Tourism

A surge in tourism in recent years has further contributed to the numbers of ethnic Chinese in Tibet.

The PRC announced its “15-Year Tibet Tourism Master Plan” in 2005⁴⁵ and claims that the resultant rise in tourists has “play[ed] an increasingly significant role in increasing employment and tax revenues, and raising the living standards of both urban and rural residents.”⁴⁶ There is evidence that these claims are simply not true, however, as Tibetans rarely enjoy any tangible benefits of the tourist dollars being spent there.

The employment discrimination Tibetans face when applying for jobs in other sectors of the economy also occurs within the tourist industry, and as a result Tibetans are often precluded from any benefits of increased tourist revenue. In its 2008 report, the U.S. State Department revealed the “TAR tourism bureau continued its policy of refusing to hire Tibetan tour guides,” a policy the government administrators employ in the hope that it will “ensure that all tour guides provide visitors with the government’s position opposing Tibetan independence and the activities of the Dalai Lama.”⁴⁷ Even if Tibetans are not discriminated against outright, an overriding problem with the Tibetan tourism industry is that “much of [it] is controlled by out-of-province businesses,” meaning “[a] large share of tourism revenue therefore simply leaves the region after a short circulation.”⁴⁸

To combat inequity stemming from tourism, outside visitors are urged to make reasonable efforts to ensure their tourist dollars are spent at Tibetan-owned businesses and operations. The anonymous 50-year-old woman from Lhasa discussed her views regarding the tourism situation with TCHRD. She explained how tourist dollars can be of benefit to Tibetans, and how outsiders can ensure their money is spent responsibly:

I think the increase in tourists could be really good, really helpful for Tibet, but I request that tourists that go to Tibet seek out hotels owned by Tibetans, and use Tibetan guides.

When Tibetans earn money from tourism, they donate a lot to the poor people. Otherwise all the money goes straight to the Chinese. I request that the tourists buy goods from Tibetan shops. It's difficult to tell which are the right shops, because some Chinese owners hire Tibetans to work in their shops for them. Tourists need to ask local people where to go. Most Western tourists arrive on government tours, and the government requires them to stay in government-owned hotels. It is best to ask the local people which businesses they think are best.⁴⁹

In addition to spending their money responsibly, visitors can further serve the Tibetan cause by bearing witness to the human rights situation in Tibet. The PRC is eager for the international community to perceive its occupation of Tibet as something that has benefited the Tibetan people, yet travel outside the urban centers can provide a vital opportunity to expose this fallacy. Tsewang Dhondup, a 39 year-old male from Adu Ganru, Drango County, Kardze Prefecture, addressed this possibility, and he made the following request to foreign visitors:

I want to request outsiders to go to the rural areas [of Tibet] to see how rural people really live. The Chinese have mainly developed the cities to show to the tourists, to show them that the buildings are well built and designed. The Chinese want to show to the world that they have developed Tibet well. Tibetans in urban areas need to say good things about China or they will be punished. In tourist centers the Chinese have built nice buildings for the Tibetans, but it's all propaganda. [Urban] Tibetans cannot let their tongues slip or they will be punished.⁵⁰

It is important to note, however, that visitors should not interact with locals in ways that could put Tibetans in danger of reprisal from Chinese authori-

ties. There are still many reports of Chinese spies in the region, and outsiders must be aware that their actions could potentially carry serious consequences for locals once the visitors have gone. For more detailed information, and for recommendations on how to visit Tibet responsibly, please see the Tibetan Centre for Human Rights and Democracy's publication, *Briefing Paper for Travelers to Tibet*.⁵¹

Military Purposes

Adding to the numbers of Han Chinese is the burgeoning presence of the Chinese military in Tibet. The PRC responded to the protests of March 2008 by further increasing military personnel and road-blocks in the area,⁵² but the PRC's efforts toward a military buildup in the region began long before the recent protests extends far beyond matters of internal security. Sharing borders with India, Nepal, Myanmar, and Bhutan, Tibet is seen by the PRC as a vital component of its national security campaign, and there are reports of military training camps and armaments being surreptitiously manufactured throughout Tibet. The recent opening of the Qinghai-Tibet Railway has facilitated the latest increase in military personnel. Gonpo Tsephel described what he saw when he stumbled upon a military base in Labrang:

I visited Labrang in Amdo, and came across a place where the Chinese had set up a military training ground. I saw tanks and heavy artillery weapons. I saw the Chinese were practicing military exercises.⁵³

Ngawang reiterated these allegations in his interview with TCHRD on 22 June 2009, when he reported:

The Chinese have sent a lot of people, taking our resources. They've set up military camps. They're trying to set Tibet up as a military base to defend China against military/foreign aggression.⁵⁴

Regardless of the government's justification for this military presence in Tibet, a build-up of security forces in the region is a great cause for concern. The violent suppression of the 2008 uprising demonstrated the PRC's willingness to use lethal force against the Tibetans. The Chinese army may officially be in Tibet to secure the PRC from outside aggression, but this military presence certainly increases the danger that the PRC's military forces may be turned on the Tibetans in the event of any future unrest.

Resettlement And Displacement

The influx of ethnic Chinese laborers, tourists, and military personnel has added to the numbers of Tibetans currently being displaced. Resettlement programs are programs that amount to little more than deliberately crafted policies aimed at uprooting and disrupting traditional Tibetan ways of life under the guise of securing "stability" in the region. The PRC is notorious for inflicting serious injury on its populace by displacing large numbers of people in the name of "progress,"⁵⁵ and the resettlement programs launched in Tibet have had equally disastrous consequences for Tibetans.

In violation of international norms, this displacement occurs *without compensation* and *without the consent* of those affected. The right to housing is protected by both the Universal Declaration of Human Rights⁵⁶ and the Declaration on the Right to Development,⁵⁷ and the International Covenant on Economic, Social and Cultural Rights expressly protects the right of people to self-determination.⁵⁸ Forced relocation is an obvious violation of these fundamental human rights. Frequently, those forced out of their homes by relocation programs must bear the expense themselves,⁵⁹ despite the PRC's contrary claims of providing a stipend to those displaced. Ngawang explained the effects of displacement in the urban centers of Tibet:

The Chinese have built a lot of buildings and factories, and displaced villagers to build these things. Chinese workers came to build, and then they stayed. The Chinese say they gave big compensation [to the displaced people], but in reality they were only given small, temporary houses. The displaced villagers are in debt, they have had to take many loans.⁶⁰

Tibet's problems with involuntary relocation were made worse in 2006 when the PRC launched a massive 5-year resettlement campaign⁶¹ designed to maintain tight control over Tibet's population in the run-up to the 2008 Summer Olympic Games. Disingenuously dubbed the "Comfortable Housing Program,"⁶² nearly one million Tibetans have been up-rooted and relocated without being compensated in the past couple of years. Those affected by the programs have very little recourse to dispute their fate, and face accusations that they pose a threat to national security if they resist. As stated by Ngawang:

The village people have no right to say they don't want to move, or say they want compensation. If they resist, they are accused of working against national safety and security. They are accused of being "splittists." Once the authorities order you to move, you have absolutely no rights. You have to do it.⁶³

The consequences of these policies in human terms are very real. Tibetans subject to relocation face a disrupted ability to earn a livelihood,⁶⁴ as formerly nomadic herding families are forced to give up their livestock and settle into permanent homes. During a recent interview with TCHRD, Tsultrim Gyaltso, a 17 year-old male from Gonjo County, Chamdo Prefecture "TAR" described the impact of and official justification for these programs:

The Chinese have announced resettlement plans, also the authorities say the number of

*animals [belonging to the nomads] should be reduced. The authorities want to fence in the nomads. The explanation [from the Chinese authorities] is that in early times there were wars amongst nomads, because of limited space, but there's no war between nomads these days. There is no need at all for these resettlement programs.*⁶⁵

Palden, a 17 year-old male from Ngocha village, Chentsa County, Malho “TAP” Qinghai Province, offered his perspective, shared by many in the international arena and the community-in-exile, regarding the purpose of these resettlement programs:

*The Chinese have implemented resettlement in my area in Tibet (Qinghai Province, Chentsa County). The nomads are the ones that really continue to practice Tibetan traditions. The nomads really practice our religion, prayers, festivals, clothing, marriage, and lifestyle; they are very indigenous. Through their forced resettlement, the Chinese are trying to eliminate pure Tibetan traditions.*⁶⁶

Ngawang went on to voice concerns about what many believe to be a deliberate campaign of “cultural genocide”⁶⁷ intended to further marginalize Tibetans in their native land. He reports:

*The more Chinese are coming, the more Tibetans are becoming a minority. The Chinese are not coming to help the Tibetan people, they are only coming to help themselves. They're just coming to eradicate Tibetan people. They're trying to dilute Tibetan culture, they're trying to eradicate our cultural differences, language differences, and make us all Chinese.*⁶⁸

Resettlement programs aimed at eradicating Tibetan culture pose a clear violation of human rights. Yet

even if the ultimate aim of these relocation programs is not the eradication of Tibetan culture, the fact remains that these programs are being conducted without consent or compensation. As such, the PRC's resettlement programs constitute a serious and on-going violation of Tibetans' basic human right to housing⁶⁹ and self-determination.

Health Care

Tibetans, particularly rural residents and those living in poverty, are not receiving the medical they are entitled to under both international conventions and domestic law. The International Covenant on Economic, Social and Cultural Rights recognizes “the right of everyone to the enjoyment of the highest attainable standard of physical health,” a right requiring “[t]he creation of conditions which would assure to all medical service and medical attention in the event of sickness.”⁷⁰ Implicit in achieving such conditions is the requirement that “State Parties . . . recognize the right of everyone to social security, including social insurance.”⁷¹ Within its Constitution, the PRC asserts that “[t]he state develops medical and health services,”⁷² made available through “material assistance from the state and society when they [the citizens of the PRC] are old, ill or disabled.”⁷³

Despite these mandates, the reality for most Tibetans is that affordable medical care simply does not exist. The PRC boasts of subsidized medical care in the cities and free medical care for rural residents,⁷⁴ but numerous testimonials refute these claims absolutely. Sonam Tenzin, a 27-year-old male from Kardze described the ineffectiveness of the existing medical system in delivering services to impoverished Tibetans:

There is a public hospital, a government hospital, but no special services for poor people. People need a special card to go to the hospital and it costs 10 Yuan per year. The card is

used for in-patient services, and people can pay 60% less if they have this card. The card only applies to local services. There is no free healthcare for anyone, even if they have this card, and the card does not apply towards discounts on medication.⁷⁵

This lack of affordable health care is particularly problematic outside of Tibet's main cities. Prohibitively high costs discourage many rural people from seeking medical care in existing hospitals and clinics, and most people turn first to traditional Tibetan doctors before resorting to the financial burden associated with established hospitals.⁷⁶ Rural residents are further disadvantaged by the lack of adequate medical services outside of the urban centers.

Tenzin Choetso a 16-year-old female from Sog County in Nagchu Prefecture described this problem during her interview with TCHRD on 22 June 2009:

There is a hospital in my area (Sog County), but if the patient is very sick and needs an operation, such facilities are not available. Patients need to go to Lhasa. Most counties don't have facilities for these problems.⁷⁷

Tsewang Dhondup described both the fallacy of "free" health care as well as deliberate actions by the PRC to deny Tibetans their basic right to medical treatment:

There were no health facilities in my village. The Chinese have never set up health facilities for poor people in my village; the sun will rise in the south before this will happen. Health facilities are mainly developed in urban areas, not in rural areas. There was no facility for injections in my village. If my family got sick, we had to travel to a hospital and pay. When we could not afford to go to the hospital, we would go to the monastery instead, to pray. The Chinese medical factories produce a lot of medicine, but they bring out-dated

medicine to Tibet. Then they hold a press conference to say that they are providing free medicine to the Tibetan people.

Disability Services

Notwithstanding numerous international and domestic protections, people that experience disabilities continue to live in unacceptable conditions in Tibet. The Convention on the Rights of People with Disabilities promotes empowerment, dignity, and independence for people that experience disabilities through provisions addressing matters of accessibility,⁷⁸ community life,⁷⁹ education,⁸⁰ health,⁸¹ and employment.⁸² The PRC recently ratified this Convention,⁸³ and had previously addressed its responsibility to provide assistance to people with disabilities in its Constitution,⁸⁴ yet it has thus far failed to adequately meet its domestic responsibilities or treaty obligations. Many first-hand accounts testify to the lack of adequate government services and programs for people experiencing disabilities in Tibet.

The PRC ostensibly claims that it does in fact provide disability assistance, such as "rehabilitation services . . . prosthetic limbs and sign language training,"⁸⁵ and further brags of providing this assistance with "astonishing speed."⁸⁶ It claims that upwards of 60,000 people receive services presently, often for free or very little cost, and that plans are in place "to help all the disabled [people] in the region with access to rehabilitation services by 2015."⁸⁷ As described by recent refugees, however, the true picture of life for people with disabilities in Tibet is bleak. Many people that experience disabilities are left to fend for themselves, without any kind of government assistance. Tenzin Choetso, a 16-year-old female from Sog Country in Nagchu Prefecture told TCHRD that in her area, "[t]here are no special programs to assist people with disabilities. Those that can afford it try to go to school; otherwise they just stay home."⁸⁸ Additional testimony suggests that in

areas where some assistance programs do exist they are only selectively and inconsistently administered. Tenzin Sangmo shared this story with TCHRD:

*I'm aware of one girl with disabilities that received rice rations from the government once a year, but only on special occasions like the New Year. She had no parents, so the government gave her this small subsidy. People with disabilities who did have parents received nothing from the government.*⁸⁹

As with all other matters of human development, the situation for people with disabilities outside of the urban centers is far worse than for those who live in the cities. The PRC, ever mindful of presenting a positive image of its occupation of Tibet to outside visitors, focuses its resources and attention on the cities that attract the most tourists. Tibet's predominantly rural population is therefore excluded from the majority of the PRC's social service efforts. Sonam Lhamo, a 17 year-old girl from Lhasa, reported:

*In Lhasa, there is a special school for people with disabilities. Many western tourists come to see it, but it is just propaganda. Otherwise they [people with disabilities] have no assistance, receive no money. Outside of Lhasa, there is nothing, no government assistance. The people with disabilities are taken care of by their families.*⁹⁰

INFRASTRUCTURE DEVELOPMENT PROJECTS

Clean Water

Clean water is of vital importance to any society, and the PRC consistently emphasizes the amount of development money it has allegedly spent on clean water systems throughout Tibet. Reports originating from within Mainland China claim the PRC

has spent 953 million Yuan on safe water projects in the region,⁹¹ allegedly benefiting hundreds of thousands of Tibetans.⁹²

Conflicting reports from those recently in Tibet throw suspicion on the necessity or even the existence of such projects. Sonam Tenzin told TCHRD that “[t]here was no problem with the water in my area. There was no need for these ‘clean water stations’ in Kardze.”⁹³ Tsewang Dhondup provided the following explanation for the PRC's claims of providing clean water facilities in Tibet:

*In main markets in the center of town, there is a charge for water. I am unaware of any clean water facilities. I have traveled all over Tibet; I have never seen any such facilities. The Chinese authorities [claiming there are thousands of clean water stations] are exaggerating, it's just exaggerated propaganda.*⁹⁴

Qinghai Railway

Much has been written by international observers regarding the new Qinghai-Tibet Railway's largely negative environmental, economic, and cultural impact. The PRC claims the railway was built to promote economic growth in Tibet, and that the project was undertaken with strict ecological oversight ensuring “plateau vegetation . . . protection of wild animals, and three wastes (waste gas, waste water and industrial residue) control fully into consideration [sic].”⁹⁵ These claims, however, have been called into question by numerous outside groups. As pointed out by the Central Tibetan Administration, the environmental consequences of the railway can be seen in areas such as grassland degradation, endangerment of wildlife, and in the negative effects visible on the Tibetan plateau's permafrost.⁹⁶

There are also accusations that the railway was built solely to facilitate resource extraction from Tibet.

Previously, Tibet was sufficiently isolated to avoid such exploitation, but the railway's "long-haul, bulk freight capacity" has "dramatically reduced the costs of [resource] extraction"⁹⁷ from Tibet to Mainland China. Ngawang, a 30 year-old male, and Topjor, a 36 year-old male, both from Phenpo Lhundup County spoke with TCHRD at the Tibetan Transit School on 22 June 2009, and related their experience of witnessing Tibet's resources being loaded on to trains bound for Mainland China:

We used to work as truck drivers, and on the road we would see trucks go from the mines to Lhasa. There the material from the mines would be loaded onto trains. If China was using the resources from Tibet to help the Tibetans, we would all be richer. As the late 10th Panchen Lama said; "China says they're spending billions in Tibet, but where is it? I think they're dumping it in the water, in yellow rivers where it can't be seen."⁹⁸

The advent of the railway has also contributed significantly to social and cultural marginalization of Tibetans. The railway provides a much more efficient and convenient means of reaching Tibet than previous methods of overland travel, and the resultant increased arrival of ethnic Chinese migrants continues to dilute the composition of Tibet's population. The effects of growing numbers of ethnic Chinese in Tibet have been detailed in the "Chinese Immigration" and "Tourism" sections of this chapter, and a manifold increase in these effects is feared due to the railway's facilitation of increased numbers of visitors and migrant workers to Tibet.⁹⁹

The development and construction of the railway line could never have been intended as a benefit to Tibetans, as Tibetans were not consulted in the planning stages of its conception. As pointed out by the International Campaign for Tibet, "Tibetans neither initiated nor directed the planning of the railroad, and generation of wealth as a result of the railroad is

likely to be concentrated in urban areas and resource extraction centers whose main beneficiaries will be Chinese."¹⁰⁰ It is no wonder then that most Tibetans fear the future affects the railway line will have on both the economy and on the natural environment.

Mining

The resources most readily exploited and extracted by the PRC are Tibet's vast mineral and metal deposits. Tibet is a land rich in natural resources, such as copper,¹⁰¹ gold, asbestos, coal, potash, zinc, and oil,¹⁰² yet the PRC's proprietary treatment of these resources has led many to view Tibet's vast endowment as a "resource curse."¹⁰³ The contentious establishment and operation of large mines throughout Tibet has served as the flashpoint for recent protests, as Tibetans struggle to resist displacement and the appropriation of their natural resources.

Tibetans are well aware that the PRC's development of large mining projects does not serve their best interests; as stated by Dawa Sangmo, "the Chinese start mining projects, and they say it is to help the Tibetan people, but really it is only to help their own people."¹⁰⁴ Tibetans fearful of the economic and environmental ramifications of these mines have spoken out against such mines, but their efforts to prevent exploitation and environmental degradation are very often met with persecution and repression. Ngawang described this experience of Tibetans living in Phenpo Lhundup County:

In 2007, the Chinese started a mining project in the near mountains to my village. There was nearly a clash between the Chinese and the local people. There was a crackdown by the Chinese authorities, and every family had to pay a 2000 Yuan fine.

Tibetan people are not allowed to go on the land near the mines. They are not allowed to graze their

animals on their former lands. Also, the rivers are becoming polluted [from the mines] and the animals are dying. The Chinese completely own the area and no one knows how they are conducting the extractions.¹⁰⁵

Tibetans have not simply acquiesced to the PRC's exploitation. People living near the gold mine located at the sacred site of Ser Ngul Lo have courageously resisted religious persecution and the Chinese appropriation of their resources by engaging in active protests against the project. Several hundred Tibetans protested for months against the mine to preserve the sacred site, to prevent attendant environmental pollution, and to demand that local residents receive just compensation from the project.¹⁰⁶ After months of unrest, in May 2009 a settlement agreement between local residents and the controlling business interests resulted in a cease of mining operations, and a pledge by the Chinese business authorities that concrete barriers would be build "to block the poisonous residue of earlier mining in the area so that [the residue] would not filter down into the drinking water."¹⁰⁷

It is impossible to savor victories such as that occurring at Ser Ngul Lo for long. Despite obvious public opposition, the PRC persists in developing further mining projects in Tibetan areas that threaten to deliver the same consequences. Largely untapped deposits of gold, silver, and copper still exist throughout much of Tibet,¹⁰⁸ and numerous mining projects, particularly those with foreign investment capital, are continuously being proposed and implemented.¹⁰⁹

Hydroelectric Dams

The PRC has invested 2.9 billion Yuan in hydroelectric dams in the past decade, and has recently indicated a desire to increase the pace of construction.¹¹⁰ This acceleration has been proposed despite international criticism of the well-acknowledged

human and environmental consequences of large dams, such as human displacement, water pollution, and landslides.¹¹¹ Tibetans are generally afforded no say in the matter of where large dams are located, and likewise rarely receive any economic benefit from the construction of a dam in their area. Jamyang Nyima described the impact of a large dam constructed near his village, detailing the displacement and the discrimination experienced by local Tibetans:

In 2006, the Chinese started construction of tunnels and bridges in the Nagchu area. They were preparing to build a dam. Most villagers were farmers, and the Chinese authorities ordered families to move. The Chinese provided just a little bit of money as compensation. The main problem is that all of the villagers were uneducated. The Chinese authorities came and told the villagers the project would have many benefits for them. Sometimes villagers would protest, but there was no way for them to win. The head of the construction programs were all Chinese. Sometimes there were a few Tibetans hired for 1-2 days, but they only worked in low-level positions doing manual labor.¹¹²

There are reports that the PRC relies mainly on Chinese military personnel for labor and to ensure the steady pace of construction continues uninterrupted by complaints from Tibetan officials or protests by local villagers. Ngawang described the environment in which a dam was constructed in Drekung village:

The Chinese have built a lot of hydropower dams. In Drekung village, they built a dam. I went to visit my friend there, and I saw a lot of Chinese Army laborers. It looked like a military camp. Even if the high official of TAR wanted to interfere and stop the

*construction of the dam, he could not.*¹¹³

Desperate to avoid the forced relocation of thousands of people prior to a proposed dam project in Yajiang, Kardze, Tawu County, Tibetans staged a protest in May 2009. It is reported that the Chinese authorities coerced the residents into signing a relocation agreement, and that Chinese security forces subsequently shot six Tibetan women in the course of suppressing the unrest.¹¹⁴ Information regarding the incident was tightly controlled, with only the names of the women leaking into alternative news sources, and details of the present condition of the injured women have been suppressed.

The situation is not entirely without hope. There have been a number of reports that Chinese officials have suspended the construction of hydropower dams due to environmental concerns and fears that by inundating historical sites the dams are irreparably damaging local cultures. It was reported that in 2004, the PRC “unexpectedly suspended plans for 13 dams” in Mainland China that “[passed] through a UNESCO World Heritage site,”¹¹⁵ and that recently “China’s environment ministry . . . suspended construction of two ambitious hydropower dams in the upper Yangtze River region [of Tibet], saying the projects were illegal because they were started without necessary environmental assessments.”¹¹⁶ While PRC’s willingness to resort to violence during the protests in Tawu County is intensely troubling and deserves international scrutiny, these construction suspensions by PRC officials suggest that peaceful victories might be possible in the future.

Agricultural Policies

Agricultural policies factor significantly into the PRC’s development plans for Tibet, but there is evidence that these policies have been devised with decidedly mixed motives. According to the 2008 U.S. State Department Report, TAR Party Secretary Zhang Qingli frankly admitted that “the restructur-

ing of Tibetan farming and grazing communities was not only to promote economic development but also to counteract the Dalai Lama’s influence.”¹¹⁷ This deliberate restructuring has frequently taken the form of resettlement programs and campaigns to limit and reduce the number of livestock nomadic families are allowed to raise, with the PRC’s official explanation for these policy changes being environmental preservation. Outside experts have exposed the harm these drastic policy changes are inflicting on Tibetans, however, pointing out that the “tough new environmental laws restricting traditional practices such as grazing [and] hunting” have all “[cut] sharply into Tibetan incomes.”¹¹⁸ Tsewang Dhondup, a 39-year-old male from Adu Ganru village, Drango County, Kardze Prefecture in Sichuan province described the impact these policies have had on traditional nomads, and also voiced his opinion regarding the reason for these disruptive policies:

*Resettlement programs have been implemented in many places in Tibet. Nomads are forced to become farmers. The Chinese have put fences around the green pastures and the animals are very limited. The authorities want to eradicate the nomads, want to change their history. The nomads have done nothing wrong to the Chinese, but the Chinese don’t like Tibetan traditions.*¹¹⁹

There are various reports of Chinese officials imposing arbitrary agricultural restrictions on rural Tibetan farmers. Tsewang Dhondup went on to report the following :

I was a farmer, growing various kinds of grains such as wheat, peas, and tsampa. Back in 2007 the Chinese authorities started causing big problems for the farmers, and forced us to change our crops. They forced us to grow something with thorns instead of our usual grains. I don’t know

why they did this. I think China was trying to turn the ground into a desert, so that the rainwater would not absorb in Tibet and instead would flow directly to China. If there's no vegetation, if the soil is not fertile, the water will flow directly to China. This made the farmers in my village angry for many years. In 2009, farmers in my village staged a boycott to show solidarity with the protesters and the people that had been imprisoned following the large protests of 10 March 2008. At that time, there were 60 farming families in my village. The Chinese authorities held a meeting for three days, where they decided they would force the families to farm or they would confiscate our farms. They held a lottery to determine which fifteen families would have to break the boycott first. The fifteen families refused; so the Chinese authorities called in the army and the army took over the farms. At first the army men tried to farm the land themselves but they did not know how so they forced the families to farm the land. The families could not express their disagreement with the authorities; you have no way to justify your rights in China. Now that I have left Tibet I can speak freely about these things. I could never speak this freely back home.¹²⁰

Conclusion

The development projects does not have direct benefit to the Tibetans as the economic growth is ethnically exclusionary. In calculated and deliberate allocation of resources, the Chinese administrators in Tibet award most contracts to out-of-province state-owned enterprises rather than locally owned and operated businesses. The state gives high value to development projects involving resource extractions rather than the development of human capacity. The United Nations Human Development Report list Tibet's human development index at the bottom of all of the PRC's provinces. Illiteracy rate

is very high in Tibet compared to the other provinces of PRC resulting in placing Tibetans at a significant disadvantage. Moreover, ethnic Han continues to hold top CCP positions in nearly all counties and prefectures making it difficult for Tibetans to voice grievances and participate in policy decision makings.

Resettlement programs are taking place at fast pace thus uprooting and disrupting traditional Tibetan ways of life in the name of "progress". The displacements occur without compensation and without the consent of those affected. Affordable medical care simply does not exist. This lack of affordable health care is particularly problematic outside of Tibet's main cities. As with all other matters of human development, the situation for people with disabilities outside of the urban centers is far worse than for those who live in the cities. The PRC, ever mindful of presenting a positive image of its occupation of Tibet to outside visitors, focuses its resources and attention on the cities that attract the most tourists. Tibet's predominantly rural population is therefore excluded from the majority of the PRC's social service efforts.

Endnotes

- ¹ UN Declaration on the Right to Development, adopted by the UN General Assembly on 4 December 1996, text available at <http://www.unhchr.ch/html/menu3/b/74.htm> (Last accessed on June 16, 2009).
- ² The International Covenant on Economic, Social and Cultural Rights was ratified by the PRC in 2001. Amongst the many safeguards contained within the Covenant, there are provisions relating specifically to development. For example, Article 6 protects the right to work, and Article 11 protects "[t]he right of everyone to an adequate standard of living . . . including adequate food, clothing and housing, and to the continuous improvement of living conditions." Text available at http://www.unhchr.ch/html/menu3/b/a_ceschr.htm (Last accessed 18 June 2009) All nationalities in the People's Republic of China are equal. The state protects the lawful rights and

interests of the minority nationalities and upholds and develops the relationship of equality, unity and mutual assistance among all of China's nationalities. Discrimination against and oppression of any nationality are prohibited; any acts that undermine the unity of the nationalities or instigate their secession are prohibited. The state helps the areas inhabited by minority nationalities speed up their economic and cultural development in accordance with the peculiarities and needs of the different minority nationalities. Regional autonomy is practised in areas where people of minority nationalities live in compact communities; in these areas organs of self-government are established for the exercise of the right of autonomy. All the national autonomous areas are inalienable parts of the People's Republic of China. The people of all nationalities have the freedom to use and develop their own spoken and written languages, and to preserve or reform their own ways and customs. (emphasis added) For a translation in English, please see <http://english.peopledaily.com.cnconstitutionconstitution.html> (Last accessed 16 June 2009)

⁴ Article 2(1), UN Declaration on the Right to Development, states: "The human person is the central subject of development and should be the active participant and beneficiary of the right to development." Available at <http://www.unhcr.ch/html/menu3/b/74.htm> (Last accessed on June 16, 2009)

⁵ United Nations Development Programme, Human Development Report: China 2007/08 , page 2, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009).

⁶ Id.

⁷ United Nations Development Programme, Human Development Report: China 2007/08 , page 3, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009) The life expectancy index, education index, and the GDP index are all calculated using separate formulae. Please see the UN Development Project's "Human Development Reports" website for examples and an explanation of the calculations used to determine each component of a country's HDI. Website: <http://hdr.undp.org/en/statistics/data/calculator/> (Last accessed on June 18, 2009)

⁹ United Nations Development Programme, Human Development Report: China 2007/08 , page 139, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009) Note: The analysis in this section is based largely upon this 2007 2008 report. The Human Development Report: China 2009 is scheduled for release later this year, and any change in statistical measures will necessarily affect the analysis and conclusions contained within this report.

¹⁰ There are conflicting reports regarding the exact amount the PRC allocates for development in Tibet, but sources indicate such spending reached a minimum of 60 billion Yuan last year and is estimated to be increasing 12 percent annually. China Tibet News, Central government's investment in Tibet grows

year after year, released 24 March 2009, available at http://english.chinatibetnews.com/news/Achievements/2009-03/24/content_219312.htm (Last accessed 24 June 2009) ¹¹ China Daily, China publishes report on Tibet Development , released 30 March 2009, available at http://www.chinadaily.com.cn/china/2009-03/30/content_7629540.htm (Last accessed 29 June 2009)

¹² Ben Hillman, Rethinking China's Tibet Policy, featured in The Asia-Pacific Journal: Japan Focus, released following the protests of March 2008, available at <http://www.japanfocus.org/-Ben-Hillman/2773> (Last accessed 15 June 2009)

¹³ China Tibetology Research Center, Report on the Economic and Social Development of Tibet, released 30 March 2009, full text available from People's Daily Online at <http://english.people.com.cn/90001/90776/90785/6625577.html> (Last accessed 25 June 2009)

¹⁴ The China National People's Congress recently released a statement specifying that as of 2007, "[t]he region planned 180 projects with a total investment of 77 billion Yuan." The National People's Congress of the People's Republic of China, Facts and Figures of Tibetan Development, released 18 March 2009, available at http://www.npc.gov.cnenglishnpcSpecial_NPC_Delegation2009-03/18/content_1493953_2.htm (Last accessed 12 July 2009)

¹⁵ Andrew Martin Fischer, Perversities of Extreme Dependence and Unequal Growth in the TAR, page 3, released 25 August 2007 as Tibet Watch Special Report August 2007, available at http://www.tibet.ca/en/newsroom/wtn/archiveold?y=2007&m=8&p=25_2 or in Portable Document Format at ir.iss.nl/eserv.php?pid=iss:90&dsID=TibetWatch.pdf (Last accessed 15 June 2009)

¹⁶ Id.

¹⁷ Andrew Martin Fischer, Urban Fault Lines in Shangri-La: Population and Economic Foundations of Inter-Ethnic Conflict in the Tibetan Areas of Western China, released in June 2004 by Crisis States Programme, available at <http://www.crisisstates.comPublicationspublications.htm> or in Portable Document Format at ir.iss.nl/view.php?pid=iss:93 (Last accessed 15 June 2009)

¹⁸ Please see the photographic evidence contained in the Tibetan Centre for Human Rights' Briefing Paper for Travelers to Tibet – 2009, available at http://www.tchrd.org/publications/topical_reports/ (Last accessed 8 July 2009).

¹⁹ Ben Hillman, *Rethinking China's Tibet Policy*, featured in The Asia-Pacific Journal: Japan Focus, released following the protests of March 2008, available at <http://www.japanfocus.org/-Ben-Hillman/2773> (Last accessed 15 June 2009)

²⁰ Tibet News Digest, *China approves "modern redesign" of Lhasa*, released 17 March 2009, available at <http://www.tibetinfonet.net/content/news/10973> (Last accessed 30 June 2009)

²¹ Interview with Gonpo Tsephel at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009

- ²² Andrew Martin Fischer, *Perversities of Extreme Dependence and Unequal Growth in the TAR*, page 10, released 25 August 2007 as *Tibet Watch Special Report August 2007*, available at <http://www.tibet.caennewsroomwtnarchiveold?DocumentFormatatir.iss.nl/eserv.php?pid=iss:90&dsID=TibetWatch.pdf> (Last accessed 15 June 2009). While this report is from 2005, further research revealed no indication that the allocation of development dollars has shifted substantially.
- ²³ Chinese Government's Official Web Portal, *President Hu stresses stability in Tibet*, released 9 March 2009, available at http://english.gov.cn/2009-03/09/content_1255162.htm, (Last accessed 18 June 2009)
- ²⁴ The Free Dictionary provides the following on-line definition of "sinicize": "To make Chinese in character or to change or modify by Chinese influence." Available at <http://www.thefreedictionary.com/Sinicization> (Last accessed 15 July 2009)
- ²⁵ United Nations Development Programme, Human Development Report: China 2007/08, page 30, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009)
- ²⁶ United Nations Development Programme, Human Development Report: China 2007/08, page 140, released 17 November 2008, available at <http://www.un.org.cn/cms/p/resources/30/877/content.html> (Last accessed 10 June 2009)
- ²⁷ International Campaign for Tibet, *Tracking the Steel Dragon*, page 28, released 20 February 2008, available at <http://www.savetibet.org/documents/reports/tracking-steel-dragon> (Last accessed 8 July 2009)
- ²⁸ China Tibet News, *Tibet's education investment reaches 22 billion since China's reform*, released 29 December 2008, available at http://english.chinatibetnews.com/news/Education/2008-12/29/content_188322.htm (last accessed 30 June 2009)
- ²⁹ Article 23, Universal Declaration of Human Rights The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favourable conditions of work which ensure, in particular: (a) Remuneration which provides all workers, as a minimum, with: (i) Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work; Available at http://www.unhchr.ch/html/menu3/b/a_ceschr.htm (Last accessed 10 June 2009)
- ³⁰ As a nation founded on the principles of socialism, the Constitution of the People's Republic of China is infused with language celebrating the importance of the working class.
- ³¹ Xinhua, *Report: Tibetan population grows fast, language education stressed*, released 1 April 2009, available at http://news.xinhuanet.com/english/2009-04/01/content_11112488.htm (Last accessed 12 June 2009)
- ³² U.S. Department of State, *2008 Human Rights Report: China (includes Tibet, Hong Kong, and Macau)*, released 25 February 2009, available at <http://www.state.gov/g/drl/rls/hrrpt/2008/eap/119037.htm> (Last accessed 16 June 2009)
- ³³ Andrew Martin Fischer, *Urban Fault Lines in Shangri-La: Population and Economic Foundations of Inter-Ethnic Conflict in the Tibetan Areas of Western China*, page 21, released in June 2004 by Crisis States Programme, available at <http://www.crisisstates.com/Publications/publications.htm> or in Portable Document Format at ir.iss.nl/view.php?pid=iss:93 (Last accessed 15 June 2009)
- ³⁴ Andrew Martin Fischer, *Urban Fault Lines in Shangri-La: Population and Economic Foundations of Inter-Ethnic Conflict in the Tibetan Areas of Western China*, page 22, released in June 2004 by Crisis States Programme, available at <http://www.crisisstates.com/Publications/publications.htm> or in Portable Document Format at ir.iss.nl/view.php?pid=iss:93 (Last accessed 15 June 2009)
- ³⁵ As pointed out by Andrew Martin Fisher, logically, Chinese migrant workers would return home were they in gainful employment in Tibet. *Urban Fault Lines in Shangri-La: Population and Economic Foundations of Inter-Ethnic Conflict in the Tibetan Areas of Western China*, page 22, released in June 2004 by Crisis States Programme, available at <http://www.crisisstates.com/Publications/publications.htm> or in Portable Document Format at ir.iss.nl/view.php?pid=iss:93 (Last accessed 15 June 2009)
- ³⁶ U.S. Department of State, *2008 Human Rights Report: China (includes Tibet, Hong Kong, and Macau)*, released 25 February 2009, available at <http://www.state.gov/g/drl/rls/hrrpt/2008/eap/119037.htm> (Last accessed 16 June 2009)
- ³⁷ Interview with "Anonymous" at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ³⁸ Please see the photographic evidence contained in the Tibetan Centre for Human Rights' *Briefing Paper for Travelers to Tibet – 2009*, available at http://www.tchrd.org/publications/topical_reports/ (Last accessed 8 July 2009).
- ³⁹ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009
- ⁴⁰ International Campaign for Tibet, *Tracking the Steel Dragon*, page 60, released 20 February 2008, available at <http://www.savetibet.org/documents/reports/tracking-steel-dragon> (Last accessed 8 July 2009)
- ⁴¹ The following explanation of "guanxi" is provided by "Academic dictionaries and encyclopedias," available on-line at <http://dic.academic.ru/dic.nsf/enwiki/31370> (Last accessed 1 July 2009) Definition of "Guanxi": "Guânxi" describes the basic dynamic in the complex nature of personalized networks of influence and social relationships, and is a central concept in Chinese society . . . At its most basic, "guânxi" describes a personal connection between two people in which one is able to prevail upon another to perform a favor or service, or be prevailed upon. The two people need not to be of equal social status. "Guânxi" can also be used to describe a network of contacts, which an individual can call upon when something needs to be done, and through which he or she can exert influence on behalf of another. In addition, "guânxi" can describe a state of general understanding between two people: "he/she is aware of my wants/needs and will take them into account when deciding her/his course of future actions which concern or could concern me without any specific discussion

- or request”.
- ⁴³ China Tibet Information Center, *Tibet registers 4.3% for unemployment rate in past five years*, released 9 April 2008, available at http://eng.tibet.cnnews20080t20080409_375704.htm (Last accessed 22 July 2009)
- ⁴⁴ Interview with Anonymous at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁴⁵ United Nations Development Programme, *Tibet Development and Poverty Alleviation Programme*, page 5, released 2006, Project Document available at <http://www.undp.org.cn/map.php?province=Tibet> (Last accessed 12 June 2009)
- ⁴⁶ The China Tibetology Research Center, Report on the Economic and Social Development of Tibet, page 6, released 30 March 2009, full text available from Xinhua Net at http://news.xinhuanet.com/english/2009-03/30/content_11098770.htm (Last accessed 25 June 2009)
- ⁴⁷ U.S. Department of State, *2008 Human Rights Report: China (includes Tibet, Hong Kong, and Macau)*, released 25 February 2009, available at <http://www.state.gov/g/drl/rls/hrrpt/2008/eap/119037.htm> (Last accessed 16 June 2009)
- ⁴⁸ Andrew Martin Fischer, Perversities of Extreme Dependence and Unequal Growth in the TAR, page 13, released 25 August 2007 as *Tibet Watch Special Report August 2007*, available at http://www.tibet.caenewsroomwtnarchiveold?y=2007&m=8&p=25_2 or in Portable Document Format at ir.iss.nl/eserv.php?pid=iss:90&dsID=TibetWatch.pdf (Last accessed 15 June 2009)
- ⁴⁹ Interview with “Anonymous” at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009
- ⁵⁰ Interview with Tsewang Dhondup at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009.
- ⁵¹ Tibetan Centre for Human Rights and Democracy’s publication, *Briefing Paper for Travelers to Tibet – 2009*, available at http://www.tchrd.org/publications/topical_reports/ (Last accessed 8 July 2009).
- ⁵² Freedom House, *The Worst of the Worst 2009 - Tibet [China]*, released 3 June 2009, available at <http://www.unhcr.org/refworld/docid/4a38a665c.html> (Last accessed 13 July 2009)
- ⁵³ Interview with Gonpo Tsephel at the Tibetan Children’s Village School, Suja/Bir, India, 23 June 2009
- ⁵⁴ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009
- ⁵⁵ For a particularly compelling story describing the “Nail House” phenomenon and one Han Chinese family’s battle against resettlement, please see the BBC article, *Woman Defies Chinese Developers*, released 23 March 2007, available at <http://news.bbc.co.uk/2/hi/asia-pacific/6483997.stm> (Last accessed 20 July 2009)
- ⁵⁶ Article 25 of the Universal Declaration of Human Rights provides “Everyone has the right to . . . housing.” The PRC voted in favor of adopting the Declaration in 1948. Please see the United Nations Yearbook Summary for 1948, available at <http://www.udhr.org/history/yearbook.htm> (Last accessed 18 June 2009). The full text of the Declaration is available at <http://www.un.org/en/documents/udhr/> (Last accessed 18 June 2009)
- ⁵⁷ Article 8 of the Declaration on the Right to Development provides “States should undertake, at the national level, all necessary measures for the realization of the right to development and shall ensure, inter alia, equality of opportunity for all in their access to basic resources, [such as] housing.”
- ⁵⁸ Article 1 of the International Covenant on Economic, Social and Cultural Rights provides “All peoples have the right of self-determination.”
- ⁵⁹ A report released by Human Rights Watch and cited in
- ⁶⁰ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009
- ⁶¹ Phayul, *China relocates over 300,000 Tibetans in 2008: Report*, released 27 December 2009, available at <http://www.phayul.com/news/> (Last accessed 15 July 2009)
- ⁶² Tim Johnson, McClatchy Newspapers, *China orders resettlement of thousands of Tibetans*, released 3 May 2007, available at <http://www.mcclatchydc.com/117/story/16232.html> (Last accessed 15 July 2009)
- ⁶³ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009. Observers say the massive mass relocation is linked to Beijing’s effort, launched in 1999, to develop China’s poor, restive west and bind it to the bustling east. Since then, human rights groups say, China has also been forcing nomadic Tibetan herders to settle in towns to clear land for development, while leaving many unable to earn living . . . In doing so, these Tibetan nomads have been forced to abandon their traditional lifestyles with many driven to frustration and despair, unable to cope up with the pressures of earning their livelihood through means alien to their traditions and upbringing. Also resettlement often involve the slaughter of animals belonging to the mostly nomadic herders, relocation to poorly built accommodation and inability to find work due to lack of skills, US-based Human Rights Watch (HRW) said in its June 2007 report. Others are forcibly evicted to make room for public works projects, like dams and roads, the group said in the report. Phayul, *China relocates over 300,000 Tibetans in 2008: Report*, released 27 December 2009
- ⁶⁵ Interview with Tsultrim Gyaltso at the Tibetan Children’s Village School, Suja/Bir, India, 23 June 2009
- ⁶⁶ Interview with Palden at the Tibetan Children’s Village School, Suja/Bir, India, 23 June 2009
- ⁶⁷ His Holiness the Dalai Lama described his fear of a “cultural genocide” occurring in Tibet during a press conference addressing the PRC’s violent crackdown following the March 2008 protests: Whether the (Chinese) government there admits or not, there is a problem. There is an ancient cultural heritage that is facing serious danger. Whether intentionally or unintentionally, some kind of cultural genocide is taking place. The Telegraph, *Dalai Lama condemns China’s ‘cultural genocide’ of Tibet*, released 16 March 2008, available at <http://www.telegraph.co.uk/news/worldnews/1581875/Dalai-Lama-condemns-Chinas-cultural-genocide-of-Tibet.html>

- (Last accessed 15 July 2009)
- ⁶⁸ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009
- ⁶⁹ The right to housing is protected in Article 25 of the Universal Declaration of Human Rights, as well as Article 8 of the Declaration on the Right to Development
- ⁷⁰ Article 12, International Covenant on Economic, Social and Cultural Rights
- ⁷¹ Article 9, International Covenant on Economic, Social and Cultural Rights
- ⁷² Article 21, Constitution of the People's Republic of China
- ⁷³ Article 45, Constitution of the People's Republic of China
- ⁷⁴ The China Tibetology Research Center recently published its Report on the Economic and Social Development of Tibet, claiming: In cities and towns residents have personal medical insurance accounts with the individual contributing a certain percentage of his/her monthly salary to the account and his/her employer contributing some more depending on the individual's share. In farming and pastoral areas people enjoy free medical care. Report released 30 March 2009, full text available from Xinhua Net at http://news.xinhuanet.com/english/2009-03/30/content_11098770.htm (Last accessed 25 June 2009)
- ⁷⁵ Interview with Sonam Tenzin at the Tibetan Reception Center in McLeod Ganj, India, 20 June 2009.
- ⁷⁶ Tsultrim Gyaltso made the following statement to TCHRD during his interview at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009: "When the nomads get sick they go to traditional Tibetan doctors. If they don't recover, they have to go to the hospital in larger cities, but it's not free."
- ⁷⁷ Interview with Tenzin Choetso at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009 To enable persons with disabilities to live independently and participate fully in all aspects of life, States Parties shall take appropriate measures to ensure to persons with disabilities access, on an equal basis with others, to the physical environment, to transportation, to information and communications, including information and communications technologies and systems, and to other facilities and services open or provided to the public, both in urban and in rural areas. Full text available at <http://www.un.org/disabilities/convention/conventionfull.shtml> (Last accessed 14 July 2009)
- ⁷⁹ Article 19, Convention on the Rights of People with Disabilities, provides: States Parties to this Convention recognize the equal right of all persons with disabilities to live in the community, with choices equal to others, and shall take effective and appropriate measures to facilitate full enjoyment by persons with disabilities of this right and their full inclusion and participation in the community, including by ensuring that: a. Persons with disabilities have the opportunity to choose their place of residence and where and with whom they live on an equal basis with others and are not obliged to live in a particular living arrangement;
b. Persons with disabilities have access to a range of in-home, residential and other community support services, including personal assistance necessary to support living and inclusion in the community, and to prevent isolation or segregation from the community;
c. Community services and facilities for the general population are available on an equal basis to persons with disabilities and are responsive to their needs. Full text available at <http://www.un.org/disabilities/convention/conventionfull.shtml> (Last accessed 14 July 2009)
- ⁸⁰ Article 24, Convention on the Rights of Persons with Disabilities Please see the Education chapter of this report for further discussion of issues pertaining specifically to the education of children with disabilities in Tibet.
- ⁸¹ Article 25, Convention on the Rights of People with Disabilities
- ⁸² Article 27, Convention on the Rights of People with Disabilities
- ⁸³ China ratified this Convention on 1 August 2008, according to the UN Treaty Collection, available at http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-3&chapter=4&lang=en (Last accessed 9 July 2009)
- ⁸⁴ Article 45, Constitution of the People's Republic of China
- ⁸⁵ Xinhua, *60,000 disabled people in Tibet benefit from rehabilitation services in past five years*, released 9 September 2008, available at http://news.xinhuanet.com/english/2008-09/09/content_9877905.htm (Last accessed 14 July 2009)
- ⁸⁶ China Tibet News, *Blessing Tibet: Disabled also Able*, released 6 July 2009, available at http://english.chinatibetnews.com/news/2009-07/06/content_268049.htm (Last accessed 14 July 2009)
- ⁸⁷ Xinhua, *60,000 disabled people in Tibet benefit from rehabilitation services in past five years*, released 9 September 2008, available at http://news.xinhuanet.com/english/2008-09/09/content_9877905.htm (Last accessed 14 July 2009)
- ⁸⁸ Interview with Tenzin Choetso at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁸⁹ Interview with Tenzin Sango at the Tibetan Transit School in Dharamsala, India, 22 June 2009
- ⁹⁰ Interview with Sonam Lhamo at the Tibetan Children's Village School, Suja/Bir, India, 23 June 2009
- ⁹¹ Xinhua, *China invests 953 min Yuan for safe drinking water*, released 27 January 2009, available at http://news.xinhuanet.com/english/2009-01/27/content_10724605.htm (Last accessed 20 July 2009)
- ⁹² Xinhua, *Tibet's Xigaze Prefecture provides drinking water to 30,000 people*, released 16 April 2009, available at http://news.xinhuanet.com/english/2009-04/16/content_11195226.htm (Last accessed 20 July 2009)
- ⁹³ Interview with Sonam Tenzin at the Tibetan Reception Center in McLeod Ganj, 20 June 2009
- ⁹⁴ Interview with Tsewang Dhondup at the Tibetan Reception Center in McLeod Ganj, 20 June 2009
- ⁹⁵ Xinhua, *Full Text: Report on the Economic and Social Development of Tibet*, page 13, released 30 March 2009, available at http://news.xinhuanet.com/english/2009-03/30/content_11098770.htm (Last accessed 25 June 2009)

- ⁹⁶ For an in-depth analysis of the environmental consequences of the railway, please see *China's Train, Tibet's Tragedy*, published by The Environment and Development Desk of the Department of Information and International Relations, Central Tibetan Authority, released in 2009
- ⁹⁷ Central Tibetan Administration, Environmental and Development Desk, DIIR, *TIBET: A Human Development and Environment Report*, page 159, Dharamsala, India, 2007
- ⁹⁸ Interview with Ngawang and Topjor at the Transit School in Dharamsala, India, 22 June 2009
- ⁹⁹ For an analogous case study detailing the plight of the Uyghur population in East Turkistan following the construction of the Lanzhou-Urumqi railway line, please see *Railways as Imperial Tools of Control*, contained in *China's Train, Tibet's Tragedy*, published by The Environment and Development Desk of the Department of Information and International Relations, Central Tibetan Authority, released in 2009.
- ¹⁰⁰ International Campaign for Tibet, *Tracking the Steel Dragon*, page 26, released 20 February 2008, available at <http://www.savetibet.org/documents/reports/tracking-steel-dragon> (Last accessed 8 July 2009)
- ¹⁰¹ For example, the Yulong Copper Mine, located in Jomda County, Chamdo Prefecture, is said to be largest mines in all of China. Dorothy Kosich, Mineweb, *China's largest copper mine Yulong begins production next month*, released 18 August 2008, available at <http://www.mineweb.com/mineweb/view/mineweb/en/page36?oid=59990&sn=Detail> (Last accessed 8 July 2009). It reportedly went into operation in September 2008, despite deep concerns expressed by the Central Tibetan Administration, regarding "the environmental and social implications of the project on the Tibetan plateau and its people." Tibet Environmental Watch, *Yulong Copper Mine in Tibet to be operational*, released 22 August 2008, available at <http://www.tew.org/archived/yulong.mine.html> (Last accessed 8 July 2009)
- ¹⁰² For a comprehensive list of known mineral deposits in Tibet, please see the Central Tibetan Administration' publication, *TIBET: A Human Development and Environment Report*, Table 6.2, page 158, Environmental and Development Desk, DIIR, Dharamsala, India, 2007
- ¹⁰³ The "resource curse" concept and its application to Tibet has been described thusly: Around the world, "resource curse" has become a concept that identifies the paradox of wealth in resources translating into poverty of the people. The more resources are extracted, the poorer the people get, usually because the national elite is corrupted by all the wealth generated in one concentrated place, and manages to capture the stream of wealth produced by the mines, for their private consumption. The elite, in distant national capitals far from the mines, are no longer accountable to the poor of the mining districts, and instead are beholden only to the mining companies that produce the gold to be split between them, excluding the populace. In Tibet, the resource curse has certain Chinese characteristics. The outcome is familiar: the impoverishment of local communities and the enrichment of a distant elite. In China this is achieved through legal monopolies and centralized ownership of resources and of mining companies, in a planned economy designed to keep raw materials prices low and profitability of smelters and manufacturers far from Tibet high. Gabriel Lafitte, *Special Edition on Mining in Tibet – Part II*, Tibet Environmental Watch, Editorial and Op Ed Articles, available at <http://www.tew.org/editorial-oped/trin-gyi-pho-nya/1007.html#4-2> (Last accessed 24 July 2009)
- ¹⁰⁴ Interview with Dawa Sangmo at the Transit School in Dharamsala, India, 22 June 2009
- ¹⁰⁵ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009
- ¹⁰⁶ Radio Free Asia, *Mine Standoff Said Resolved*, released 27 May 2009, available at <http://www.rfa.org/english/news/tibet/standoffresolved-05272009175822.html> (Last accessed 12 June 2009)
- ¹⁰⁷ Tibet Info Digest, *Mine Standoff Resolved*, released 8 June 2009, available at <http://www.tibetinfonet.net/content/news/11045> (Last accessed 29 June 2009)
- ¹⁰⁸ Central Tibetan Administration, Environmental and Development Desk, DIIR, *TIBET: A Human Development and Environment Report*, page 158, Dharamsala, India, 2007
- ¹⁰⁹ Recently, the Canadian company "Continental Minerals" was reportedly awaiting final approval to open the Shetongmon copper mine in the Shigaste area of Tibet. Tibet News Digest, *Shetongmon copper mine awaiting final go-ahead*, released 12 November 2008, available at <http://www.tibetinfonet.net/content/news/10874> (Last accessed 29 June 2009) The Canada Tibet Committee has expressed severe concern regarding the environmental and human impact of this mine. *Canada Tibet Committee slams Continental Minerals over Tibet mine*, released 23 June 2009, available at http://www.tibet.ca/en/newsroom/news_releases/171 (Last accessed 29 June 2009)
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- ¹¹³ Interview with Ngawang at the Transit School in Dharamsala, India, 22 June 2009
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¹²⁰ Interview with Tsewang Dhondup at the Tibetan Reception Center in McLeod Ganj, 20 June 2009.

RELIGIOUS FREEDOM

INTRODUCTION

The year 2009 has been marked by a visible rise of intense religious repression in Tibet. The year will also go down as one of the worst years of State intervention in the sacred affairs of the Tibetan people, which continue to be legally guaranteed under China's domestic and international laws yet remains grossly violated.

This annual report is to assist human rights defenders, United Nations Human Rights Council (UNHRC) and hosts of vital organs of the UN, civil societies and NGOs in their continuing effort to monitor, press and criticize the Chinese government in restoring the human rights of the Tibetan people, particularly their 'religious freedom'. It gives a brief overview of how the Tibetan Buddhism has permeated the socio-politico-religious fabric of the Tibetan civilization over the last many centuries. It investigates how Tibetan Buddhism is the identity of Tibetan people, which cannot be altered by external forces of law, policies and other artificial human constructions. The report argues how definition, re-definition and interpretation of the sacred philosophy of Buddhist faith is not in the hands of outside forces or governments but left entirely in the hands of practitioners and devotees of the Buddhist Doctrine.

The report highlights and deconstructs the so-called "implementing measures", "rules and regulations" that had been externally created by the Chinese gov-

ernment to legitimize their regulation of religious institutions and their sovereign affairs. In doing so, TCHRD managed to obtain a few confidential documents concerning the Chinese government policies on religion and how they are currently implemented in Tibet, backed up by first hand testimonial accounts of refugee escapees who had been the victims of China's religious persecution inside Tibet.

The report also looks at the genesis of the Communist Party policies towards Tibetan Buddhism since 1950 till now and how these policies are responsible for the deplorable state of religious violations in Tibet.

The report also assesses the impact of regulation of monastic institutions and its consequences on monks and nuns, particularly the quality of religious education and the break down of the oral transmission of religious knowledge from senior monks to junior monks. In that sense, it looks at the denial of religious education or the unavailability of religious education inside Tibet due to decades of stringent control on religious affairs and its spiritual culture by the Communist Party of China.

The report traces China's political campaign against the Dalai Lama and its reprisals on the ordinary Tibetan monks and nuns, who by virtue of their faith are the victims of China's growing imperial expansionism and her quest for global super power status.

Finally, this report is an effort to tell the tale of religious persecution in Tibet from the very words of victims, through their poignant testimonies, their spirit of resilience, and to draw the support of the international community to act and end the deplorable condition of human rights situation in Tibet. Only then the universal rights of the Tibetan people and their human dignity will be restored.

China's Policies on Religion: An Overview

Buddhism, Tibetan Identity and Nationhood

Tibetan Buddhism occupies a unique place in the civilization of the Tibetan plateau, an area almost the size of Western Europe. It is not merely a "faith" or "religion" but a driving force of Tibetan thinking, way of life, identity, philosophy, shaper of its history and identity of its political independence and sovereignty throughout its history. Not only were its preceptors and religious pontiffs of different sects at different points of times in history its supreme leaders and helmsman but it continues to be so to this day. Even the lesser-known religious figures play a highly important role in the traditional structure of Tibetan society. He is the Tibetan people's immediate teacher, guide, confidant and prophet and also their legal council in disputes and so on. Tibetans typically describe their local Tibetan spiritual leader as "tsa-wai lama" (the root teacher and guru) who often looks after the well being of entire village or community. The Tibetan religious figures throughout centuries with their compassion, spiritual prowess, exemplary spiritual penance, practice and exalted spiritual feats have commanded and won the respect, trust and loyalty of Tibetan people, so much so that in many regions of Tibet there are places that derive their names from the monastery built around the charismatic religious figures.

The greatest amongst all are the successive lineages of the Dalai Lamas, who have earned unprecedented faith and loyalty in the religious-political sphere of the Tibetan world, believed by the entire Tibetan people as the emanation of Buddha of Compassion,

Chenrezig, the patron deity of Tibet, so richly defined and narrated in the Tibetan Buddhist hagiographies throughout the last one thousand and five hundred years.

This religious teacher and political head of State to whom Tibetans attribute 'god' like qualities is His Holiness Tenzin Gyatso, the 14th Dalai Lama of Tibet, the thorn in China's dubious imperial expansionist rule over Tibet for the last fifty years ever since the entry of People's Liberation Army (PLA) into Tibet on 7 August 1950.

In the light of this, Tibetan Buddhism is not simply a "religion" of the Tibetan people. For centuries, Tibetan national and cultural identity has merged into their religious identity to the extent that Buddhism continues influence the life of all Tibetans. It is estimated that there were over 6,000 monasteries throughout the country, accommodating around 600,000 monks and nuns before the Chinese invasion of Tibet. After the end of the frenzy "Cultural Revolution" in 1978, only 13 monasteries survived, and most monks and nuns had either died, of natural or unnatural causes, or had been forced to disrobe at some point by the Chinese authorities.

Throughout centuries, Tibet and China had complex historical ties of invasions and long periods of no mutual diplomatic ties. It all began in 7th Century when Tibet's 33rd emperor Songtsen Gampo established a strong Tibetan empire and his successors annexed and invaded a large chunk of territory from the Chinese kingdom. However, by the end of 10th Century, Tibet's military power and conquests waned following the spread of Buddhism from India, which turned the militant Tibetan empire into a pacifist, dharma-loving country. Tibet's complex relationship with China began in 1253 when a Tibetan priest and scholar, Phagspa, visited Kublai Khan. Kublai Khan made Phagspa as his spiritual guide and later appointed him to the rank of priest king of Tibet and made him the ruler of

entire Tibet. However, unlike Tibet, China fell under direct Mongol rule for next several hundred years until it gained its independence from Mongol Khans in 1386.

After the decline of Mongol Khans, China was ruled by the Ming dynasty for the next three hundred years. During this period, both Tibet and China had formal diplomatic ties on equal basis. Both Tibet and China had meaningful “priest-patron” relationship. In 1641, the Manchurian king invaded China, which saw the end of the Ming dynasty. The Manchurian dynasty was later to be known as Qing or Manchu dynasty of China. After gaining total control over China, it continued with the old “priest-patron” relationship with Tibet.

Manchu or Qing dynasty led several military expeditions into Tibet to exert its influence when Tibet saw many infightings and instability during the same period. In 1727, Manchu emperor stationed the first imperial resident in Lhasa, with the task of working as intermediary between the Manchu emperor and Tibetan rulers. The representative was known as Amban, which means “high official” and he commanded 2000 troops. The Manchu emperors used Ambans to influence and interfere in the internal politics of Tibet and were part of a number of political intrigues in Tibet. With the fall of Manchu dynasty in 1912, Ambans and its troops were expelled from Tibet.

In 1912, Tibet declared its independence and embarked on a modernization drive initiated by the charismatic thirteenth Dalai Lama but was not entirely successful. The traditional conservatives and the powerful ecclesiastical community reversed the modernization drive after the death of the thirteenth Dalai Lama. During the period between 1912-1949 Tibet was an independent country with no threats made to its political sovereignty from its powerful neighbors, the British colonial India and China. Under the leadership of the thirteenth Dalai Lama,

diplomatic relations were established with many countries, particularly with Britain and Russia.

During that time, one of the earliest westerners to have a direct and intimate interaction with Tibetans was Sir Charles Bell, the British Political Officer of Sikkim. In his book on the Great Thirteenth Dalai Lama, he has observed about the indivisible and inseparable bond between Buddhism and Tibetan society.

“Incredible though it may seem to modern secularized Westerners, almost one quarter of Tibetan males were celibate monks. In fact, the most significant thing about the Tibetans, that which set them apart from other peoples, was the way the Buddhist religion permeated their entire lives. It is impossible to exaggerate this factor, impossible to understand the Tibetans if its importance is not appreciated, Religion was not something reserved for one particular day of the week or for the ceremonies of birth, marriage and death; it was fundamental of their very existence, as necessary to them as breathing. By some standards it could be said that the people of Tibet had barely emerged from the Middle Ages, for they were superstitious, set great store by fortune-telling and horoscopes, and believed in a bewildering array of spirits and demons. They were unable to make even the smallest decision without consulting omens. As Heinrich Harrier observed:

“The daily life of Tibetans is ordered by religious belief, pious texts are constantly on their lips; prayer-wheels turn without ceasing; prayer-flags wave on the roofs of house and the summits of the mountain passes; the rain, the wind, all the phenomena of nature, the lonely peaks of the snow-clad mountains, bear witness to the universal presence of the gods whose anger is manifested by the hailstorm

and whose benevolence is displayed by the fruitfulness and fertility of the land. The life of the people is regulated by the divine will, whose interpreters the lamas are. Before anything is undertaken, they must test the omens, the gods must be unceasingly entreated, placated or thanked”.

What the Tibetans lacked in sophistication, they more than made up for in religious awareness. Every town or village throughout Tibet had its own religious centre, from remote caves and hermitages to monasteries the size of towns. The average village consisted of a monastery - the focal point of community life - with a few peasants' houses and a market clustering at its foot. Every house, large or small, had its own domestic altar stacked with devotional pictures and sacred objects, Even the nomads erected shrines, sometimes just in one corner of their tent, but often setting aside a complete tent for the purpose. All over the country were countless small monuments (Tibetans: chorten/Sanskrit: stupa) containing sacred relics associated with holy men of the past. And from every rooftop fluttered strings of prayer-flags.

Some monasteries, such as the famous “Big Three” of Lhasa housing several thousand monks. It was these monks who preserved the artistic and literary heritage of the land, who absorbed the vast medical knowledge of their ancestors and were skilled in the understanding and use of herbs. Boys generally entered the monastery at the age of seven, but only these brightest were admitted to the higher learning; and only these would become teachers. The rest became builders, artists, craftsmen, cooks, housekeepers or servants. Though most were sincerely holy, many were there only because

their parents had sent them”¹.

Years after Sir Charles Bell's departure, Tibet remained a deeply spiritual land on earth where it was the clergy who wielded all powers and ran the affairs of the state. The period after Sir Charles Bell's departure saw the death of its charismatic leader, the great Thirteenth Dalai Lama. It was followed by a period of unpopular intra-regent feuds and minor civil war and the discovery of the Fourteenth Dalai Lama. Not long after Mao invaded Tibet in August 7 1950.

Religious Repression in Year 2009

Religion is an institution. And like any institution, it has certain pillars of existence, certain *sine qua non* aspects that are required for its smooth functioning. Beliefs and practices, symbols, ceremonies, teachings, institutes, sites and faiths are such pillars.

Religious freedom encompasses more than just religious belief. Also protected is the right to practice or manifest one's religion², which means, first, the freedom “to worship or assemble in connection with a religion or beliefs³⁴ and to practice “ritual and ceremonial acts giving direct expression to belief.”⁵

The freedom to worship includes the freedom to conduct other religious practices that are integral to such worship, meaning the freedom:

1. To establish, build and maintain places for the purposes of worship and religious assembly⁶;
2. To make, acquire, use and display “religious symbols”⁷ and “materials related to the rites or customs of a religion”⁸; and,
3. To “observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief”.⁹

The Commission on Human Rights urged states “[t]o exert the utmost efforts . . . to ensure that reli-

gious places, sites, shrines and religious expressions are fully respected and protected and to take additional measures in cases where they are vulnerable to desecration or destruction."¹⁰

Also included within the freedom to practice one's religion is the freedom to perform "*acts integral to the conduct by religious groups of their basic affairs*"¹¹

- (1) "*To train, appoint, elect or designate by succession appropriate leaders*"¹²;
- (2) To teach and "*establish seminaries or religious schools*"¹³;
- (3) "*To teach a religion or belief in places suitable for these purposes*"¹⁴; and,
- (4) To "*write, issue and disseminate [religious texts and] relevant publications in these areas*"¹⁵.

Deconstructing Loop Holes in China's so-called "Rules and Regulations" and "Normal Religious Practices"

In recent years, the new trend in the persecution of religious freedom and regulation of Tibet's religious tradition has been the amendment of strange and bizarre "rules and regulations" and phrases such as "according to the rule of law", thereby legitimizing the blatant violation of religious freedom, as if to indicate that the monks and nuns were arrested or detained on charges of "criminal" offense. An important agent in this repressive policy has been the government run courts, which conduct 'kangaroo trials' and force the monks and nuns to make "confessions" under duress or torture.

Outsiders, human rights watchdogs, families and relatives of the victims are often denied any access to "trials" and "prosecution" in the government run courts. It also makes extremely difficult to defend the victim, those relatives or kin who speak to foreign media or seek foreign assistance would be charged with crimes of "leaking of state secrets" and "endangering state security", putting them in a far more dangerous situation. This is the classic pattern

that has been witnessing in Tibet for sometime now.

In 2008 China enforced specific Implementing Measures, first announced on September 19, 2006 by the 11th Standing Committee of the "TAR" People's Government and made effective as of 1 January 2007, as well as the Reincarnation Measures.¹⁶ These "TAR"-specific religious affairs regulations were introduced to implement the Regulations on Religious Affairs ("RRA") earlier promulgated by the State Council in March 2005 for all of China except the autonomous regions.¹⁷

The Implementing Measures allow the Chinese state to have the control over religious practitioners, reincarnated lamas, religious practice and the places of religious worship. Despite Chinese claims of these being "reforms", the measures actually codify and establish an administrative framework for the repressive tools China has used to restrict the practice of Tibetan Buddhism for over a decade.¹⁸ Further, the Implementing Measures include a legal framework for the subsequently issued Reincarnation Measures, and together the two codify a comprehensive approach to control the selection, installation and education of reincarnate lamas.

International Human Rights law clearly affirms the right to freedom of religious belief and the right to manifest one's religion. The United Nations General Assembly first put forth the principle in the Universal Declaration of Human Rights, and subsequently the concept was officially codified in the ICCPR. Further, China's Constitution purports to protect religious belief, and "normal" religious practices.

However, China's real intentions surface through the *Implementing Measures*. The Measures directly contradict every aspect of religious freedom protected under international law and violates China's public promises and statements made in its own Constitution to honor these very freedoms.¹⁹

The predominant theme evidenced by the Implementing Measures is the connection drawn by the Chinese Communist government between *splittism*, or threats to the Chinese state's "national security", "social stability" and "ethnic unity" from Tibetan Buddhists' religious beliefs and activities. Because of the close link between Tibetan Buddhism and Tibetan culture and national identity, China associates the practice of Tibetan Buddhism as a threat to China's state security and thus, nourishes a deep fear of any expression of religion as a cover for revolt or unpatriotic activity. The Chinese Communist state exists in a constant state of paranoia over maintaining its authority and control over the population of the Tibetan territory it has claimed as its own. Lacking legitimate populist support in Tibet due to the autocratic nature of its political authority, the Chinese government requires absolute control over all the activities of the Tibetan population; hence not a single act, which it construes as a threat to its fragile position of power, can be tolerated or sustained and this includes any act of religious freedom. The Chinese Communist Party requires its citizens to "love the country" - to respect the authority of the Party above all other would-be competing loyalties. "TAR" Party Secretary, Zhang Qingli, claimed that the Chinese Communist Party is the "real Buddha" for Tibetans.²⁰

Thus, as seen in the Implementing Measures, China aims to bring a complete halt to all Tibetan nationalism and "unlawful" religious activities (almost all Tibetan Buddhist religious activities being linked to *splittism* and therefore deemed "unlawful"), stamp out the *Dalai Lama* from the hearts and minds of the Tibetan people, curb his authority, and harness the Tibetans' loyalty to the state instead. Unfortunately for China, this type of totalitarian political rule, clamping down on all nature of the Tibetan citizens' protected rights, violates well-established norms of international laws enshrined in international agreements with which China has publicly promised to abide by.

The Implementing Measures embody fears, beliefs and goals of the Chinese Communist state. By stating its concerns in the form of official governmental measures, in both the former RRA as well as the *Implementing Measures*, China hopes to legitimize or normalize the curtailment of religious practice to gain better or total control over religious practice and enforce compliance with already existing governmental regulations and policies on religious organizations, personnel and citizens. China claims that by such normalization, a "paradigm shift" is occurring of limiting state intervention in citizens' religious practice and in this way its religious legislation are "reforms" that will reduce the arbitrariness of China's behavior.²¹ However, in reality, the *Implementing Measures* are an official statement of China's existing, comprehensive practices of religious repression, which blatantly violate all protected aspects of religious freedom under international law. As a consequence of the new *Implementing Measures*, religious repression in Tibet has dramatically escalated since 2007. The passing of the measures empowers the officials with legal backing to intensify restrictions and subject Tibetan religious organizations, personnel and citizens to increased state control and repression. The *Implementing Measures* present a stark contrast with China's membership of UN Human Rights Council that protects and honors religious freedom. It exposes China's double standards in dealing with international norms while ratifying convention on one hand and abusing human rights and religious freedoms on the other hand.

For instance, the Implementing Measures use a number of regulatory laws to accomplish its goals. These include:

1. The use of vague and undefined key terms and conditions for acceptable religious practice. The use of undefined terms leaves the discretion over the exact implementation of such approval processes completely in the hands of the Chinese

government, without any accountability; they can define them however they want. An example can be found in Article 8, which requires that “religious organizations accept supervision and management by the people’s government religious affairs department and civil affairs department in accordance with the law.” Also, Articles 17-18 set forth the specific requirement that religious organizations establish “management organizations” and “accept the supervision, inspection and guidance of the relevant departments of the local people’s government.” The management organizations themselves are to be elected through “democratic consultation”. However, the language used in these Articles is entirely vague; there is absolutely no definition of the type of management or supervision required by the government that will be conducted. Similar to Article 8, in Articles 17-18 there are no definitions at all given for the nature of supervision, inspection and guidance by the government or for the make-up of the management organizations. Thus, although they are to be elected democratically, it is completely left open as to ‘how many government’ versus ‘how many religious personnel’ shall comprise the management organization. This leaves all control in the hands of the people’s government to determine in practical application what the management organizations will look like. Accordingly, for all one knows, they could be required to be comprised of Communist Party members who are “democratically elected” by people in specific area, so the area can only choose from among the Party-line people.

2. The assertion of patriotism or ethnic unity as a way to curtail Buddhist practices due to China’s linkage of Tibetan Buddhism to Tibetan nationalism which (China terms “splittism”). This is specifically played out in the other methods of Chinese repression: the anti-*Dalai Lama* campaign and the patriotic re-education

campaigns; in the former, any support shown for the *Dalai Lama* is deemed unpatriotic even though it is religious support in nature; in the latter, any refusal or inability by Buddhist monks and nuns to show sufficient political patriotism to the Chinese state is interpreted as *splittism*, even though they are in a religious institution. Provisions of the Implementing Measures that exemplify this issue are discussed in detail below in connection with how this aspect of the Implementing Measures violates the international law.

3. The implementation of heightened, or more clearly delineated, multiple layers of bureaucracy. By placing excessive administrative hurdles on religious practice to be feasible, religious freedom is inherently repressed. The Implementing Measures also utilize these types of hurdles in a discriminatory fashion, only against the “TAR”
4. Explicit restrictions or direct involvement and control by the government on religious sites, activities and personnel.
5. Discrimination against the “TAR”. There are several provisions where the repression of Tibetan Buddhism is made quite obvious due to the fact that certain measures were passed only for the “TAR”, but do not exist in the “RRA” for the rest of China.

“Patriotic Education” Campaign And Its Pattern

The so-called “patriotic education” was earlier introduced in 1996 as political and ideological counter attack on the renaissance of Tibetan nationalism and the spirit of self-determination in late 1980s spear-headed by a new generation of Tibetan people since the fall of Tibet in 1959.

Tibetans popularly call the pro-independence movements of 1987, 1988, and 1989 as ‘the birth of Tibetan conscience’. As a result, the direct or indirect

contacts between Dharamsala and Beijing collapsed and the Chinese government went back to its old ways of dealing with Tibetan people characterized by repression and silencing of open opposition to its rule.

The “patriotic education” is the byproduct of the repressive 1990s. Over the years of monitoring and research, TCHRD has observed a pattern to “patriotic education” campaign implemented in Tibet as mentioned below:



Chinese securities forces cordon off the Drepung Monastery

Breaking the silence:

Demanding more freedom from the repressive yoke of China’s rule Tibetan, the monks and nuns, as keepers of the Tibetan conscience, have been the first ones to break silence on China’s prolonged periods of repressive environment in religious institutions, particularly its barrage of negative and venomous criticism of the Dalai Lama. They staged many protests inside and outside their monasteries. The contents of the slogans have been calling for pro-independence resolutions and a demand for more freedom. However they were quickly arrested and silenced by the Chinese government.

Raids and Arrests:

As a response to protests and demonstrations, the Chinese security forces conduct mid night raids on monasteries and nunneries. The Public Security

Bureau (PSB) is sent to deal with the smaller monasteries and People’s Armed Police (PAP) to deal with larger monasteries. The targeted monks and nuns would be arrested and detained. At the same time more searches would be conducted in the monastery / nunnery compound for incriminating materials such as flags, political leaflets and photos of the Dalai Lama.

Instituting Regulation And Control:

The higher Chinese authorities would issue orders to conduct the “patriotic education” campaign in monasteries and nunneries to educate them as to how to be “law abiding”, “good citizens” and “patriotic people” of the “great motherland China”. This would be followed by the formation of enforcement agency of the Communist Party called “Democratic Management Committee (DMC) and its sub wing called “work teams”. These two vital organizations are formed both at government law enforcement level as well as in monasteries and nunneries. Certain senior monks of the monastery and nunnery would be made members of these two organizations, thus maintaining an absolutely ‘fool proof’ regulation enforcement body. The senior monks in the monastery and nunnery would have to collaborate and become the ‘insiders’, while the local authorities and Chinese security forces would become the outside agents in dealing with “rogue” monks and nuns. In the case of monk/nun members of the “DMC” and “work teams”, they have no choice other than to collaborate and comply with the Chinese authority. If they refuse they risk imprisonment and expulsion from the monastery / nunnery.

Rigorous Enforcement of “Patriotic Education” Campaign

Once the process of conducting thorough investigation in a monastery or a nunnery is completed, they would be subjected to rigorous and intense

“patriotic education” campaign with far reaching physical and psychological consequences. In early 2000s the first signs of systematic approach to “patriotic education” campaign emerged with the publication of books and other numerous manuals on “patriotic education” campaign. The four books on “patriotic education” are: (a) Book on the opposition to separatism (b) Book on Tibetan History (c) Book on the conducts of the citizens (d) Book on the policies of the government. The monks and nuns had to study these four books and subsequently the DMC would conduct examination on this curriculum. The monks and nuns must pass the examination; failing to do so would land them in serious trouble. The core areas of the campaign are to oppose two principle targets; (1) the Dalai Lama and (2) Separatism or Tibetan nationalism. Under these two areas, the monks and nuns must write and issue verbal denunciation of the Dalai Lama and stamp their feet on photos of the Dalai Lama. In many cases, this exercise of the campaign left deep scars on the minds of the Tibetan people and the brewing of deep-seated hatred and resentment against the Chinese government. In the past monks and nuns who refused to oblige were kept in detention centers and some of them even committed suicide to escape immense psychological pain and suffering. Some in later life developed a deep mental state of disturbances and illness. This part of the campaign had two major consequences on the traditional monastic education: (1) Breakdown of traditional monastic structure and administration (2) Breakdown of traditional monastic education

(a) Breakdown of traditional monastic structure and administration:

Once the “DMC” and “work teams” achieve regulation over monasteries and nunneries, they control each and every aspect of monastic life. The traditional hierarchy according to the knowledge of scriptures and other spiritual scholarships is broken down.

Every one has to abide by the “patriotic education”. In doing so, the administration of the monastery and the nunnery breaks down, creating confusion, chaos and disorder.

(b) Breakdown of traditional monastic education:

The traditional Buddhist curriculum has to take backstage once political and ideological education assumes the center stage in a monastery or a nunnery. Under these circumstances the continuation of emphasis on traditional Buddhist learning is lost and, as a result very few monks and nuns only manage to study privately in their residences. In this way the two crucial lines of transmission of knowledge and wisdom i.e. scriptural and oral teachings have ceased. As it has been repeatedly seen in the past, knowledgeable teachers and lamas tend to defect or escape to foreign countries and as for the ordinary monks and nuns, they gradually escape into exile, carrying with them harrowing tales of escape journey and its ordeals.

Ban Imposed on the Admission of New Monks and Nuns:

One aspect of the “patriotic education” campaign that adversely undermines the existence of Buddhist learning and practice in Tibet is the ban imposed on the admission of monks and nuns below the age of 18. This clever ploy of the Chinese government will have far reaching consequences, since to become a learned monk or nun in the traditional education, he or she has to start the training right at early age. Buddhism, unlike any other spiritual traditions, has a vast corpus of texts, commentaries and treatises on various aspects of inner science. The monks are required to study arts, literature, medicine, philosophy, metaphysics, precepts and vows, meditation and psychology. To become a full-fledged scholar or have a doctorate in Buddhist philosophy, it takes at least 30 years of rigorous and continuous spiritual training and apprenticeship. This time-honored

tradition has produced thousands of illustrious Buddhist scholars and masters in the past and all of them began their spiritual pursuits right in their early age. The present Dalai Lama began his religious education at age of six and so are other religious figures and pontiffs living in exile. In the light of this, the ban will critically affect the religious education and it would be impossible for a monk or nun to undergo full training and study of Buddhist doctrine. There is a subtle thinking and strategy behind this ban. When a young man or a woman reaches the age of 18, in a laity society he or she would have already chosen a secular education or career or other pursuits. It is also the age at which man and woman take up the filial responsibility of running household affairs as a natural choice. In the light of this, the ban effectively puts a final blow on the continuation of monastic tradition and its civilization in Tibet. This has a far sinister design and a consequence too terrifying to contemplate.

However, the ingenuity of the Tibetan people comes to their rescue, which allows them to still resist China's all out sinister designs on Tibetan cultural and intellectual civilization. Many monasteries and nunneries still defy the ban. Young monks and nuns are still being kept and educated in monasteries and nunneries. When DMC and "work teams" come to conduct "patriotic education" campaign and "raids", the non-registered monks and nuns (monks and nuns without stay permit) run away and hide in the hills or return to their hometowns. They would later return to the monastery when DMC and "work team" vacate. Isn't this a denial of the right to monastic education, of freedom to worship and practice freely? What are these legal rules and regulations that give the mandate to these whimsical laws?

Either Face Repression or Escape:

As it is revealed in many testimonies, the regulation of religious institutions under the "patriotic educa-

tion" campaign effectively sabotages and severs the fountain of religious education and hence it adversely affects the morale of monks and nuns who stay in a monastery or a nunnery. In many instances monks and nuns opt to leave the monastery and nunnery. The trends so far have been fleeing Tibet and coming into exile to join the monastery of their sect and receive religious education.

Those of religious teachers who remain behind are reduced to *shepherds* without *sheep* and the monks and nuns who stay at the monastery and nunnery are reduced to *sheep* without *shepherds*. The monasteries or nunneries lose its original image as a learning center and are reduced to mere religious sites and compounds devoid of religious education. In most cases a few monks and nuns remain behind to look after the monasteries or nunneries and attend devotees coming to offer their prayers and so forth.

Ghost Monasteries And Nunneries:

As a result, monasteries and nunneries are reduced to empty columns of structures and residential quarters with an eerie and desolate silence. All that remains of once flourishing centers of learning is nothing more than ghost monasteries and nunneries.

Museum Pieces:

However, old and ancient monasteries and nunneries that have a long history receive another kind of treatment from the Chinese government. These are branded as a Mecca of tourist destinations with a sub text that the freedom of religious belief and worship is protected and respected in Tibet. Chinese government funds are spent and earmarked for their renovation and maintenance. The local Chinese authorities collect revenues from tourism and so forth. No one knows where the income from revenue goes, but it is very certain from many testimonies that revenues are not spent on monastic education. On the other hand monasteries and nunner-

ies have become exotic museum pieces and relics to the outside world and the Chinese tourists. Often a few ordinary Tibetans would go for circumbulation around the monastery or a nunnery and this becomes the China's version of religious freedom and beliefs. These images are China's propaganda to the outside world that there is "religious freedom", freedom of "worship" and of "normal religious belief and normal religious practices".

End Game for China:

For centuries the religious institutions of Tibet had been the custodian of Tibetan cultural civilization. They were the literati, intellectuals, thinkers and shaper of Tibetan history. In short the religious institutions after the fall of Tibet had been the conscience keeper of Tibetan people. With the future demise of Buddhism and its cultural institutions inside Tibet, it will be the end of the conscience and the flame that lighted Tibet for centuries, the end of an opposition to China. It may signal the end of the Tibetan civilization and its unique identity. This is the end game of China's policy against the Tibetan people, particularly the monastic community of Tibet.

NOTE: The testimonies documented by TCHRD in this annual report on religious repression reflect the aforementioned patterns of the "patriotic education" campaign.

Persecution under "Patriotic Education" Campaign

The anti-Dalai campaign and the growing suicides of monks in Tibet

The Chinese government has imposed various unacceptable restrictions and conditions on Tibetan monasteries and nunneries in the pursuit of their religious beliefs. Freedom of religion is severely

curtailed in Chinese occupied Tibet. The monastic community has been the prime target of the authority's crackdown under the pretext to "reform" monks to achieve the so-called "stability" in the region. The monastic community has come under repeated attacks through the government's various campaigns to bring them under control and to forge "loyalty to the motherland". Hundreds and thousands of Tibetan people especially monks and nuns were tortured in prisons and detention centres for practicing their religion. They were required to denounce their own spiritual guru, to abuse their highly respected lamas and to perform all those acts, which are not permitted under monastic vows and code of conduct, in the name of "patriotic education" initiated by the Chinese authority.

Though suicide is rare among the Tibetan monks and nuns since they consider human life as precious, in order to acquire merits for the next lives and eventually to attain enlightenment. However, under the ongoing persecution of monks and nuns in Tibet's religious institutions, they are subjected to extreme psychological trauma and imposition of irreconcilable demands, which eventually force them to commit suicide. The incidences of suicide have been on the rise in Tibet's monastic community since the Spring 2008 protests in Tibet.

A Tibetan Buddhist believes that suicide is one of the most heinous forms of sins that violate the cardinal precepts of the doctrine. Buddhist monks and nuns are known for their patience and resilience in the face of adversity. The cases of suicides point to an indication of Tibetan monks being pushed to the extreme limits of endurance and helplessness in the face of oppression and repression by the Chinese authorities in Tibet. The monks and nuns are left with no option but to embrace death since the requisites laid down by the Chinese authority are beyond sanity.

Sixteen out of the 17 known cases of suicides and two cases of attempt to commit suicide, documented since March 2008, can be attributed to monks and

nuns. This pattern is alarming and clearly indicating to the level of religious repression in Tibet. Some of the factors that caused the suicide are 1) psychological trauma during “patriotic education” campaign 2) heavy crackdown upon the monastic community in the aftermath of pan-Tibet protests beginning from March 2008 and 3) Anti-Dalai Lama campaign.

The campaign has earned notoriety in the past for its lethality and adverse psychological traumas on monks and nuns. As a direct counter measure to the spring 2008 pan-Tibet protests, the Chinese authorities immediately unleashed a reinvigorated “patriotic reeducation” campaign in the monastic community. The monks were further subjected to humiliation and mental agony during the “patriotic education” sessions. The extreme humiliation and psychological trauma led to the suicides of several monks and nuns.

Often heavily armed security forces used to storm monasteries across Tibet to crush the strong voice of freedom by the monks- a standard practice inside Tibet. Monks and nuns were brutally beaten at gunpoint in front of fellow monks to “filter” out the leaders and initiators of the demonstrations. It has remained the overwhelming trend inside Tibet for the last thirty years that it was the monks and nuns who challenged the draconian rule of the communist government. Hence, it was the Chinese authorities response to launch the “patriotic education” campaigns in religious institutions to quell and suppress the so-called “separatist views”.

Since the days of the Third Tibet Work Forum held in 1994, the Chinese authorities identified the Dalai Lama as a “serpent’s head” and Tibetan nationalism as a snake whose head is the Dalai Lama. The Chinese government has been using a propaganda slogan that, “to kill a serpent (Tibetan Issue), one must cut off its head (the Dalai Lama)”.

Anti-Dalai Lama campaigns were initially implemented in 1996 with monasteries and nunneries as initial targets. Monks and nuns in Tibet are subjected to political indoctrination wherein they have to denounce the Dalai Lama. The campaign later spread into the lay community as well. Of late the Chinese government has been denouncing that the Dalai Lama as a “separatist” and as the sole instigator behind the spring 2008 protests in Tibet.

Names of the monks who committed suicide

1) **Lobsang Jinpa**²² committed suicide on 27 March 2008. He was a monk at the Ngaba Kirti Monastery, Ngaba County, Ngaba “TAP” Sichuan Province. He hailed from Ngasib Village in Amdo Ngaba. In his signed suicide note, Lobsang stated, “the Chinese government has leveled false allegations against the monks of Kirti Monastery for leaking State Secrets to the outside world, leading and organizing the protests and for keeping the dead bodies of Tibetan protesters shot dead by the Chinese security forces. However, all the charges leveled by the Chinese government were not committed by anyone in Kirti Monastery, but carried out solely by me”. The note further stated, “I led the peaceful protest, and I am solely responsible for the protest”. The suicide note carried a poignant end line, it reads, “I do not want to live under the Chinese oppression even for a minute, leave aside living for a day.”

2) **Legtsok**²³, 75 years old, committed suicide on 30 March 2008. He was a monk at the Ngaba Gomang Monastery in Ngaba County, Ngaba “TAP”, Sichuan Province. Legtsok accompanied by two other monks while on their way to perform prayer rituals at a house of a Tibetan family encountered a large contingent of Chinese security forces heading towards their monastery, Ngaba Gomang Monastery, to quell the protesting monks at the monastery. The forces brutally beat Legtsok and detained him for a few days. Later he was released and sent back to the monastery.

3) **Thoesam**²⁴, 29 years old, committed suicide on 16 April 2008. He hailed from Mehu-ru-mah Village and was a monk at the Ngaba Kirti Monastery, Ngaba County, Ngaba “TAP” Sichuan Province. He committed suicide for being unable to bear the pressure and repression that was being imposed by the Chinese govt.

4) **Trangma**²⁵ committed suicide on 18 June 2008. He was a monk at Drapa Yangden Monastery, Minyag Township, Nyagchuka County, Kardze “Tibet Autonomous Prefecture” (“TAP”), Sichuan. During the “patriotic reeducation” at the monastery, the authorities made the monks denounce the Dalai Lama and perform other sacrileges against Buddhist faith. Unable to bear the circumstances, he cut short his life to escape religious blasphemy and denunciation of his spiritual guru, the Dalai Lama. The deceased monk’s aged mother and other monks in the monastery were threatened with consequences if they spoke to the outside world about his suicide. As part of the “patriotic education” campaign the Chinese authorities closed down the school under the monastery with around 30 novice monk students.

5) **Thokmey a.k.a Tsangpa Thokmey**²⁶ (prefix name used of his origin place) committed suicide on 22 March 2008. He was a monk at the Ramoche Temple in Lhasa. He committed suicide following massive crackdown by the Public Security Bureau (PSB) and People’s Armed Police (PAP) forces in Ramoche Temple.

6) **Namdruk Khakyab**²⁷ committed suicide on 19 March 2008. He was a visiting scholar at Samye Monastery from the Dorjee Drak Monastery. He hailed from Nyemo County, Lhasa Municipality, “Tibet Autonomous Region” (“TAR”). He left behind a suicide note that accused of unbearable suppression by the Chinese authorities and cited innocence of other monks of the monastery and took full responsibility for the demonstrations.

(7) **Tashi Sangpo**²⁸ committed suicide on 21 March 2009. He was severely subjected to harsh beatings, inhuman torture and long interrogation in a local detention centre since his arrest on 10 March 2009. Extensive torture and interrogation finally took its toll on Tashi Sangpo’s mental state, which eventually forced him to take his own life by jumping into the Machu River.

(8) **Tusong**²⁹ committed suicide on 16 April 2008. He was a 19-year-old blind monk at Kirti Monastery and originally hailed from a village nearby Ngaba County, Sichuan Province. Reportedly he told his family that just as those with eyes cannot endure what is happening, “even I, a blind person, cannot endure it”.

(9) **An unnamed nun**³⁰ in her thirties from Cholung nunnery committed suicide on 12 April 2008. She was traumatized by the beatings she received from the armed security forces after a demonstration in Tashigang Township, Meldrogungkar, Lhasa.

(10) **Three unnamed monks**³¹ from Dugu Monsatery committed suicide in an act that may have been in protest against the crackdown and subsequent pressure to denounce the Dalai Lama.

11) **Lobsang Tsultrim**³² committed suicide on 3 July 2008. He was around 16 years old and a monk at the Kirti Dhongri Monastery in Mehu-ru-ma Village, Ngaba County, Sichuan Province. His elder brother testified that Lobsang Tsultrim came home from the monastery and said, “the Chinese official work-teams have again arrived at the monastery. They have ordered the monks to assemble for the “education”. Again, they will not let us stay in peace”. With these words, he walked out from the room. After around 15 minutes, when his brother looked for him, he was found strangled with a rope in the nearby storeroom where they kept their firewood.

12) **Shedup**³³ committed suicide on 2 April 2009. He was around 40 years old and was a monk at a monastery in Rebkong (Ch: Tongren) County, Malho “TAP”, Qinghai Province. He was first arrested for his alleged role in the protest in Rebkong in March 2008. He was then severely beaten and tortured in custody before being released. However, his name appeared in the wanted list announced by the Public Security Bureau (PSB) around March 2009. Instead of being rearrested, he killed himself to escape humiliation and torture.

13) **An unnamed nun**³⁴, 21 years old, from Choekhor Nunnery committed suicide 12 April 2008. Earlier in the day many monks from Pangsa Monastery, Tashi Gang township, in Balab sub-district; nuns from Choekhor (colloquially known as Choekhook) Nunnery, Sibook Township, and monks from Dhomo Monastery led a peaceful protest also joined by laypeople in Meldro Gungkar County. Numerous monks and laypeople were arrested during the protest.

14) **Lobsang Tsomo**³⁵, a nun at Chokhor Nunnery, committed suicide on 12 April 2008. She hailed from Meldrogungkar County, Lhasa Municipality.

15) ***Attempt to Suicide***- Two Drepung Monastery monks, **Kelsang and Damchoe**³⁶, both originally from Kirti Monastery in Sichuan Province, in Drepung Monastery stabbed themselves in the chest, hands, and wrists in an attempt to commit suicide out of desperation amid protests on 12 and 13 March 2008 in the monastery.

16) ***Attempt to Suicide***- **Tapey**³⁷, a monk at Kirti Jopa Monastery, Ngaba County, Sichuan Province, attempted suicide by self-immolation on 27 February 2009 as a mark of protest against the ban of *Monlam* religious festival and the Chinese repression and rule in Tibet. Apparently when he was on fire, eyewitnesses said Tapey was fired upon three gunshots by the Chinese police.

“Patriotic Education” Led to Nine Arrests and One Suicide Death³⁸

TCHRD reported that the Lhoka Intermediate People’s Court sentenced nine monks studying at Samye Monastery in Tibet to varying prison terms between 2-15 years’ in jail for their participation in the last Spring Tibet protest in Lhoka Prefecture “Tibet Autonomous Region” (“TAR”) between May-June 2008. One monk committed suicide.

The monks protested against the imposition of restriction on religious freedom at Samye government administrative headquarters in Dranang County (Ch: Zhanang xian), Lhoka (Ch: Shannan) Prefecture, “TAR”. The protest was joined by hundreds of Tibetans of Dranang County calling for the “swift return of the Dalai Lama to Tibet”, “religious freedom” and “human rights for Tibetans.”

Later County PSB officials along with the ‘Work Team’- (Tibetan: las don ru khag, Chinese: gongzuo dui) specially formed units of government personnel sent to conduct “patriotic re-education” in an institution or locality)- arrived at monasteries to question each monk regarding the protest demonstration. During one such intense interrogation on 19 March 2008, a visiting scholar from Dorjee Drak Monastery to the Samye Monastery called Namdrol Khakyab from Nyemo County, Lhasa Municipality, “TAR,” committed suicide leaving a note that spoke of unbearable suppression by the Chinese regime and cited innocence of other monks of the monastery and took full responsibility for the protest demonstration.

Out of the nine Tibetans sentenced, four were visiting Buddhist scripture masters to the Samye Monastery from other monasteries, and other five were monks of the Samye Monastery. The five monks were:

1. Gyaltsen of Tsona (Ch: Cuona) County, Lhoka Prefecture was sentenced to 15 years' in jail;
2. Nyima Tashi, of Gongkar County (Ch: Gongga Xian), Lhoka Prefecture was sentenced to 13 years' in jail;
3. Phuntsok (One name only) born in Kongpo, Nyingtri Prefecture 'TAR' and his parent were known to have shifted their home to Kyiray in Lhasa, was sentenced to 13 years' in jail;
4. Tenzin Dawa, of Tsome County (Ch: Cuomei xian), Lhoka Prefecture, was sentenced to two years' in jail
5. Rigden, of Dranang County, Lhoka Prefecture, was sentenced to 2 years' in jail.

The visiting Buddhist scripture masters were identified as

1. Tenzin Bhuchung of Phenpo Lhundup County, Lhasa Municipality and monk of Langthang Monastery was sentenced to 15 years' imprisonment term;
2. Tenzin Zoepa, of Tsome County, Lhoka Prefecture and monk of Jowo Monastery, was sentenced to 13 years' imprisonment term;
3. Gelek of Lhodrag County (Ch: Luozha xian), Lhoka Prefecture and monk of Sang Ngag Choekor Monastery was sentenced to 2 years' jail term
4. Ngawang Tenzin of Nagartse County (Ch: Lianggarze xian), Lhoka Prefecture and monk of Khathok Monastery was sentenced to 2 years' in jail.

A Monk Arrested for Opposing "Patriotic Education" Campaign

In a stark revelation, on 20 July, 2009, TCHRD³⁹ reported the sentencing of Jamyang Tenzin by the Kardze Intermediate People's Court in Sichuan province to three years in jail for his involvement in a protest against the implementation of "Patriotic Education" campaign in Lihang in 2007.

Jamyang Tenzin, a 35-year-old monk of *Yonru Geyden Rabgayling Monastery* was sentenced to three years in jail by the Kardze Intermediate People's Court around 3 July, 2009. According to source, Jamyang Tenzin was arrested on 3 October 2007 for opposing the "work team" from conducting "Patriotic re-education" campaign in the *Yonru Monastery* in Lihang County. The lengthy detention of Jamyang Tenzin since his detention in October 2007 until his court sentence in July this year is a matter of great concern and was a clear violation of the Chinese constitution and the international laws. Almost nothing is known of the circumstances under which Jamyang Tenzin was tried. Moreover, there is no information on whether he was provided with any due legal process, representative of his choice as his family members were completely kept in limbo for the past more than 21 months since his detention in 2007.⁴⁰

Jamyang Tenzin was arrested in connection with his famous protest against the imposition of "patriotic education" campaign in various religious institutions of Lihang region. A massive "patriotic education" campaign was launched in all monastic institutions in Lihang County following a series of protests in Lihang led by Ronggye A'drak during the annual horse race festival on 1 August 2007.

After the protest incident, the Chinese authorities summoned leaders of townships and monasteries in and around Lihang to commence the launch of 'patriotic education' campaign in the first week of September 2007 that lasted for three months. During one of those "patriotic education" campaigns in Yonru Geyden Rabgayling Monastery in Lihang on 3 October 2007, Jamyang Tenzin confronted the 'work team' for carrying out the campaign, which required monks and nuns to write essays denouncing the Dalai Lama and demonstrate their allegiance to the Chinese government. Jamyang Tenzin even raised the question on the arrest of Ronggye A'drak and other Tibetans and expressed his concern on their

whereabouts. He later concluded by shouting, “May the Dalai Lama live for thousands of years.”

He was arrested right away by the local PSB officials after the conclusion of the ‘Patriotic education’ session at the monastery and his status remained unknown until the court trial in the beginning this month.

Therefore, it’s not only that the eventual punishment for non-compliance with the “Patriotic re-education” is one of extremely harsh nature but more so, the trial process itself is one plagued with a lot of injustice.

Senior Monk of Amdo Jaqung Monastery Expelled

In another case on 24 July 2009, TCHRD⁴¹ reported that the disciplinary head of *Amdo Jaqung Monastery* in Bayen County, Tsoshar Prefecture, Qinghai Province had been expelled for failing to comply with the officials of “patriotic education” campaign.

On 27 June 2009 a team of officials from Religious Affairs Bureau of Bayen (Ch: Hualong) Hui County under Tsoshar (Ch: Haidong) Prefecture, Qinghai Province and the County Public Security Bureau (“PSB”) officials arrived at *Amdo Jaqung Monastery* to carry out “patriotic education” campaign now euphemistically called by the name of “Legal Education” session. According to source, the officials ordered the disciplinary head of *Amdo Jaqung Monastery*, Lobsang Tsultrim, to call for monks to assemble for the “legal education” to be conducted in the monastery. However, even after him making a formal announcement, not a single monk turned up for the “legal education” session. Subsequently, the officials put the blame squarely on the disciplinary head of the monastery for the lack of discipline in the monastery and failure to properly ‘educate’ the monks. Lobsang Tsultrim, a 36-year-old monk was later sacked from his position as disciplinary head, stripped of privileges entitled for reli-

gious heads and expelled from *Amdo Jaqung Monastery* and ordered that he cannot join any other monasteries.⁴²

The Implementing Measures violate both the freedom from coercion and the right to manifest one’s religion or belief protected under international law.⁴³ Religious citizens and personnel have the right to be free from coercion that “*impair[s] the right to have...a religion or belief, including the use of threat of physical force or penal sanctions to compel believers...to recant their religion or belief...*”⁴⁴ The term “coercion” in Article 18(2) is to be broadly interpreted.⁴⁵

The Implementing Measures directly violate the freedom from coercion in the many articles where they define “illegal” or prohibited religious activities of Tibetan Buddhist practitioners by reference to patriotic principles – claiming that such activities, to be legal, must *promote* patriotism, “ethnic unity” and “social stability”. For example, Article 3 of the Implementing Measures, which sets forth the general principles of the measures, states that religious activities have to be *normal* to be protected by law, *legal*, and have to *safeguard the unification of country, ethnic unity and social stability*. Here immediately discernible is how Article 3 is *directly coercive* by defining what the religion must promote - patriotism and loyalty to the Chinese state first - in order to be protected by law. Further, the terms defining what must be promoted; and what is legal - *social stability, ethnic unity, and normal* — are themselves undefined, thus allowing the Chinese government to define the concepts as it chooses. It is clear that the term *normal*, which has existed in China’s Constitution, has not been used to protect the practice of Tibetan Buddhism in Tibet. Thus, the Implementing Measures violate international law by directly stating, in Article 3, that Tibetan Buddhism must promote the belief system that China or Communist Party of China espouses.

Persecution of Prominent Religious Figures

Sentencing of Tulku Phurbu Tsering

On 22 April 2009 TCHRD⁴⁶ condemned in strongest terms the framing of *Tulku* Phurbu Tsering Rinpoche on weapon charges related to last year's peaceful protests in Kardze (Ch: Ganzi).

The real reason for *Tulku* Phurbu Tsering Rinpoche's arrest on 18 May 2009, appeared to be linked to peaceful protest staged by more than 80 nuns of *Pangri Nunnery* voicing their distress at the Chinese authorities' crackdown, killing, torture and arrest of peaceful Tibetan protesters in many parts of Tibet as well as resentment against the forced implementation of the "patriotic re-education" campaign, forcing Tibetans to sign official documents that criticize, denounce and attack the *Dalai Lama*. Following the protest 55 nuns of the *Pangri Nunnery* were arrested. Many were severely beaten by the security forces at the site of the demonstration before being bundled away in military trucks. The current situation in Kardze is known to be very tense following court trial of Tulku yesterday.

Tulku Phurbu Tsering Rinpoche is a highly regarded reincarnated *Tulku* (Living Buddha) of *Tehor Kardze Monastery* in Kardze County, Kardze "Tibetan Autonomous Prefecture" ("TAP"), Sichuan Province. He is the chief spiritual preceptor and the head of *Pangri* and *Ya-tseg* Nunneries in Kardze. A charismatic figure that was a source of inspiration and hope had in the past constructed an old age orphanage and opened two chemist shops for the local Tibetans.

Tulku Phurbu Tsering Rinpoche, 52, who headed *Pangri* and *Ya-tseg* Nunneries in Kardze was accused of 'illegally possessing weapons', his Beijing based lawyer Li Fangping was quoted as saying to the Associated Press (AP) in a telephonic interview earlier stating that Rinpoche could face imprisonment for up

to 15 years if found guilty by the Kardze Prefecture Intermediate People's Court.

The *Tulku* was reportedly tortured for four days and nights upon detention and forced into making a confession after a police interrogation. Police even threatened his wife and son of detention if he did not comply.

The arrest of a prominent religious figure was not a new tactic employed by China rather it serves as a dark reminder of her persistent vilification and demonizing campaign against a prominent religious figure inside Tibet who have been viewed as a direct challenge to their authority. In addition, Chinese authorities in order to give a different dimension to the mostly peaceful protests last year are distorting facts with fabricated evidence extracted through torture so as to label the prominent religious leader as someone instigating violence and that is something the authorities had been working so hard over the past months. Such acts are disparagingly worrisome as numerous human rights are violated in the process.

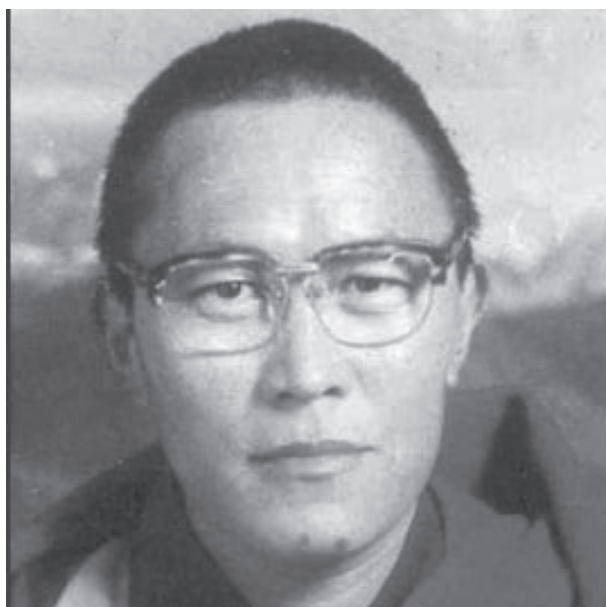
On 23 December 2009 Kardze (Ch: Ganzi) Intermediate People's Court in Dartsedo (Ch: Kangding) sentenced Tulku Phurbu Tsering Rinpoche to 8 years and six months in prison.

According to source, more than five members attended the trial. The two Beijing based defense lawyers who previously represented Tulku were not present at the time of court sentencing. According to AFP a new defense lawyer believed to be a lawyer name Jiang Tianyong represented Tulku during court sentencing.

BBC website⁴⁷ said Tulku Phurbu Tsering was sentenced for "illegal possession of ammunition and embezzlement". However, Tulku Phurbu Tsering denied all the charges.

In the past, many of prominent Tibetan religious figures such as Khenpo Jigme Phuntsok of famed *Sertha Buddhist Institute*, Geshe Sonam Phuntsok of *Dargay Monastery* in Kardze, *Tulku Tenzin Delek Rinpoche*, the founder of *Kham Nalanda Monastery*, who championed the welfare of Tibetan people and Bangri Rinpoche, the founder of *Gyatso orphanage* in Lhasa were all arrested under false and fabricated charges. Many of them are serving lengthy prison sentences whereas a few have passed away after their release.

China has a long and reprehensive history of gross human rights violations abetted by a political culture of impunity towards perpetrators of human



Trukul Tezin Delek Rinpoche rights violations. The torture and ill treatment are endemic in the wide network of prisons and detention centers across the Tibetan plateau. Torture, cruel, inhuman or degrading treatment appears to have become a central element of state agents' treatment of Tibetans perceived as being in opposition to the Communist regime and those attempting to exercise their rights to freedom of association, peaceful assembly and expression and the case of Tulku here clearly highlights such heinous practice being employed by the Chinese authorities despite PRC signing and ratification of UN Convention Against

Torture ("CAT"). TCHRD notes that, Chinese Public Security Bureau ("PSB") and People's Armed Police ("PAP") are repeatedly using torture as a means of intimidating, investigating and extracting information or confessions from real or perceived offenders and detainees.⁴⁸

Political Campaign Against the Dalai Lama

One of the longest standing issues in the violation of religious freedom inside Tibet has been the implementation of the notorious and infamous political campaign against the Dalai Lama known as "anti-Dalai" campaign. The Chinese government had already established Articles 3, 10 and 34, a legal framework to justify the coercive systems already in place by the Chinese government in the anti-*Dalai Lama* and 'patriotic re-education' campaigns, regularly harming Tibetan Buddhist religious citizens and personnel and their right to hold the beliefs of their choice. The patriotic re-education campaign uses the type of ideology of conversion system, because the monk's position in the monastery is conditioned on his acceptance of the political beliefs mandated by the Chinese government in the campaign.

If legitimate threats were to exist to the national security of the government as a result of the practice and belief system of Tibetan Buddhism, then international law would support appropriate restrictions. But no such threat has been established and similarly no such international law has supported the Chinese government's argument on the regulation of religious institutions inside Tibet till date. In fact, the *Dalai Lama*, to whom allegiance is prohibited, supports Tibet's autonomous status within the state of China, not independence or *splittism*, and a non-violent path to resolve the political differences between Tibet and China. China has an uphill battle to establish that Tibetans' loyalty to the Dalai Lama poses a real threat to the national security of China.

Nonetheless, the “patriotic education” campaigns inside Tibet is forcing monks and nuns to study political books dealing with Mao’s thoughts, policies of the Communist Party of China, distorted version of Tibetan history, legal penal codes and the constitution of China, the so-called ‘rules and regulations’ for monks and nuns, the ideals of socialism and the most ridiculous of all ‘learning how to denounce the Dalai Lama’ as “a devil”, “a separatist”, “a wolf in a sheep skin” and so forth. Not only monks and nuns study these books, but also by the end of every term they are required to undergo examination and test on these syllabuses of “political education” to ascertain whether they have learnt the political education properly. In other words it is to measure whether or not the Party political indoctrination has succeeded in winning the hearts and minds of the Tibetan people.

This year one of the survivors of the last year’s Tongkor massacre fled Tibet and reached India safely. Dorjee Rinchen, 18, was a monk survivor from Tongkor Monastery (Ch: Donggu) in Zithang Township, Kardze County, Kardze “Tibetan Autonomous Prefecture” (“TAP”), Sichuan Province, whose monks protested against the enforcement of the “patriotic education” in the monastery when the official “work team” entered the monastery to conduct “patriotic education” campaign. Under the “patriotic education” campaign, it requires monks to denounce the Dalai Lama, to oppose “hostile separatist forces”, signing documents displaying their allegiance to the Communist Party and its policies inside Tibet.

Ordinary Tibetans later joined the protest where a scuffle arose between the Chinese armed security forces and Tibetan protesters, following which Chinese soldiers fired live ammunition into the protesting Tibetans leading to the death of dozens of Tibetan protesters on the spot. One of the protesters during the massacre was Tongkor Dorjee Rinchen. The following is his testimony⁴⁹ given to TCHRD on 27 November 2009.

Testimony of Tongkor Dorjee Rinchen⁵⁰

My name is Dorjee Rinchen. I am 18 years old, born in Tsera Village, to a father Dhondup Palden and mother Jamyang Lhamo, in Tongkor Township, Kardze County, Kardze “TAP”, Sichuan Province. Last year on 2nd April 2008, a protest flared up in Tongkor Monastery (Ch: Donggu) in Zithang Township, Kardze County, Kardze “Tibetan Autonomous Prefecture” (“TAP”), Sichuan Province, with the arrival of official work team to conduct “patriotic education” campaign in the monastery.

On 3rd April 2008, the “work team” along with a huge contingent of People’s Armed Police (“PAP”) and Public Security Buearu (“PSB”) officials arrived in Tongkor Monastery and raided our residences, stamping on and vandalizing the photos of the Dalai Lama, Tongkor Shabdrung Rinpoche and Panchen Lama in our Tongkor Monastery. The actions by Chinese patriotic education “work team” triggered a protest by our monks who refused to undergo “patriotic education” campaign session. Under the “patriotic education” campaign, it required us to denounce the Dalai Lama, to oppose “hostile separatist forces”, signing documents by displaying our allegiance to the Communist Party and its policies inside Tibet. In ensuing moments, the protest broke out when two Tibetans, one a senior monk and another a lay man were detained for their refusal to adhere and undergo “patriotic education” campaign.

Subsequently in the same evening, hundreds of our monks from our community, also joined by local Tibetans marched towards County government headquarters to and demanded the immediate release of Geshe Tsultrim Tenzin and layman Tsultrim Phuntsok. Thereafter we left the scene after being assured by Chinese officials that the two detained Tibetans would soon be released by 8 PM of 3 April 2008. However, when Chinese authorities failed to honour our promise, we returned but on the way we were confronted by a heavy presence of PAP and

PSB officials, which later broke into a scuffle.

We were calling for the release of two monks who were earlier arrested by Chinese security forces for objecting the Chinese government's enforced "patriotic education" campaign in Tongkor Monastery which brought much misery and discomfort for us. We chanted slogans such as "Long Live the Dalai Lama", "Independence for Tibet", "Tibet belongs to Tibetans", "Swift Return of the Dalai Lama to Tibet", and the "Release of all the Tibetan Political Prisoners".

Shortly after in the heat of protest, the PAP forces fired live ammunition rounds on the protesting Tibetans, resulted in the death of about 14 known Tibetans, and at least 83 Tibetan peaceful protesters sustained severe gun injuries. Later, the Chinese security forces arrested around 12 Tibetans branded as ring leaders of the Tongkor protest. We were arbitrarily arrested, detained, tortured for almost a year.

Every household was ordered to provide 100 Gyama, (1 Gyama = 500 grams) of fire wood, however only few households complied the order. Later on 1 and 2nd April 2008, Chinese Democratic Management Committee (DMC) "work team" arrived at Tongkor Monastery to enforce "patriotic education" campaign, which involved the monks to denounce the Dalai Lama, to conform to Chinese government political indoctrination, signing documents containing the denunciation of the Dalai Lama as a splittist leader, and hostile separatist force. However, we refused to sign and comply with the indoctrination session enforced by DMC work teams. Lobsang Jamyang, the chief monk of Tongkor Monastery defied the authorities' writ to undergo "patriotic education" session. The DMC work team members demanded assurance from Tongkor DMC members that no such kinds of demonstrations would ever take place in future and with that DMC returned to their offices. Moreover on that very evening, the Chinese authorities cut down telephone

and mobile lines and all other communication channels in order to ensure that no information leak to the outside world regarding the implementation of "patriotic education" campaign in Tongkor Monastery.

On 3 April 2008, around dawn 4 am in morning, a large contingent of PAP, and PSB of around 4000 Chinese soldiers in around 98 armor vehicles surrounded Tongkor Monastery from all directions. The order to shoot at sight was also announced in and around Tongkor Monastery. At around 8 o'clock in the morning of 3 April 2008, separate groups, consisting of five to six Public Security Bureau "PSB" ransacked and raided residences of the monks searching for the photos of the Dalai Lama, Tongkor Shabdrung Rinpoche, the chief patron of Tongkor Monastery, and other incriminating materials. The security forces stamped on the photos of the Dalai Lama and Shabdrung Rinpoche and some monks were even beaten by Chinese security forces for complaining. An elderly monk, a 75-year-old Geshe Tsultrim Tenzin and lay person Tsultrim Phuntsok were arrested in the raid. Later they ransacked the Prayer Hall of Tongkor Monastery, and seized all the scroll paintings of the lineages of successive Shabdrung Rinpoches, the Dalai Lamas and Panchen Lamas of the past.

During the raid the Chinese authorities burnt confiscated 22 sacks of the copies of scroll paintings of successive lineages of Tongkor Shabdrung Rinpoches, the Dalai Lamas and Panchen Lamas seized from all the residences of Tongkor monks. Some school teachers who lived near by Tongkor Monastery were made to carry the 22 sacks of confiscated scroll paintings to Buthok Ground, located near Tongkor Monastery, where they were burnt. Making mockery of the sacred scroll paintings, Chinese soldiers gathered around burning sacred scroll paintings to draw comfort from the cold weather.

Scenes of the stamping of the photos of Tongkor Shabdrung Rinpoche, the Dalai Lama and Panchen Lamas by the feet of the Chinese forces were captured on video and still camera by Chinese security forces. Helpless local Tibetans were reduced to mere spectators and then around 4 o'clock in the evening, the monastery's gongs were sounded to call monks for a meeting.

During the meeting, the head of the monastery spoke at length about incidents surrounding 1st and 2nd April 2008. He suggested monks to contemplate over the next course of actions. During the meeting, few monks rose up and shouted, "if we were not allowed to remain in our own place, we will not have any regrets if we lose our lives, then suddenly in fits of emotions, the monks forego their daily prayers, and marched towards the Chinese government office at Buthok Ground, where they chanted numerous slogans such as "Long Live the Dalai Lama", "Release all political prisoners including Geshe Tsultrim Tenzin".

The monks halted their protest demonstration at a bridge making slew of slogans and chants which continued till 8 'o' clock in the night. Still then Geshe Tsultrim Tenzin had not been released by the Chinese authorities. Once again the monks pitched up their protest slogans at which numerous PAP and PSB surrounded the protesting monks and fired machine guns at the peaceful protesters.

In horrifying moments, few monks standing in rear fell down after sustaining bullets injuries. I was not able to recognize and identify those fallen monks in the darkness, the peaceful protesters fled in all directions, Chinese security forces continued to pound bullets on fleeing protesters. At that point of time, I was shot by a bullet on the back of my right arm, which slashed a big chunk of flesh from my rear shoulder arm as bullet pierced through. I gathered my energy and then hid myself behind a tree trunk and remained there for a while. I even saw a woman being hit by bullets and her sister wailing on a ground

out of helplessness. Although I wished to help the wounded lady but I couldn't do so because of my severe injuries. A horrifying scene still haunted me when a monk name Lobsang Rinchen out of anger burst and charged into Chinese security forces firing hails of bullets at protesters and shouted, "hit me! Hit me! And then a single shot found it mark on his temple and fell down on the ground with thud." Also in another incident, Tsering Kyi was shot down and his brother tried to carry her on his back and after taking several steps she died on the spot. The situation was fast becoming too terrible to bear and witness. Hence I immediately made my moves to leave the killing field.

Later I learnt that at least 14 Tibetan protesters were shot dead by Chinese security forces. The dead Tibetan protesters were:

1. Tsewang Rinzin from Juruda Village, (Tongkor Monastery)
2. Kunchok Sherab (monk Tongkor), 30, from Khasung Village
3. Lhungo, 35 (earlier spelled as Lhego from Walanda Village)
4. Tsering Kalden from Walanda Village
5. Thupten Sangden, 27, from Tsera Village
6. Lobsang Rinchen, 25, from Nyatri Village
7. Choezin (monk) from Sothok Da Village
8. Bhu Bhu Delek, 30 (lay man) from Sothok Da Village
9. Tsering Dhondup, (monk) from Khasung Village
10. Tsering Dhondup (lay man) Dru-yak Village
11. Druklo Tso, 34 (female) Kugra Village
12. Tseyang Kyi, 23, (female) from Tsang Ngoe Village
13. Sonam Tsultrim, 22, (lay man) from Nyatri Village
14. Kunsang Choedon, 35, from Mokrin Village

Kunsang Choedon's father Tsang-gon later became mentally insane after the death of her dotted daughter. Little afterwards he died in misery and sorrow. I

heard from many people that around 83 protesters sustained serious gun injuries. Out of which I was able to identify 14 protesters. I was denied of access to medical care in the government run hospital, due to which I underwent intolerable suffering and hardships for the past more than a year.

Reasons for My Coming Into Exile

Since massive protests that swept Tibetan plateau, mostly led by monastic community, the Chinese government reinforced the implementation of “patriotic education” campaign, leading to large scale arrests, demonstrations and detentions of Tibetan people. For instance, in Tongkor Monastery Chinese authorities announced numerous rules and regulations, thereby enforcing expulsions of monks who engaged in anti-Chinese government activities. For those who wanted to remain in monastery must fulfill Chinese government demand to oppose “hostile separatist forces” outside Tibet as a prerequisite. The ceiling on the strength of the monks was imposed on monasteries. Such harsh measures forced us to speak our minds. Unlike my friends who were arrested during the protest, it was pure luck that I was not arrested. I felt that I was on a borrowed time waiting for an eventual arrest by Chinese authorities, and hence I immediately made my mind to escape Tibet. On the one hand I have had a strong wish to have an audience with His Holiness the Dalai Lama and on the other hand I wish to pursue my monastic studies on Buddhist canonical texts. With clear conviction, I departed my homeland with heavy heart towards Lhasa where I found a guide who helped me to escape into Nepal. I paid 15,000 Yuan for the guide to take me to Nepal. On 7 November 2009, I reached the Tibetan Reception in Dharamsala.

A Tibetan Nun Gave Her Life for Religious Freedom

The Chinese authorities arrested on 3 April, 2009, two nuns, Yangkyi Dolma and Sonam Yangchen, of *Dragkar Nunnery* in Kardze County, Kardze (Ch: Ganzi) “Tibetan Autonomous Prefecture” (“TAP”), Sichuan Province. They had staged a peaceful protest at the Kardze County main market square on 24 March, 2009. The protest was staged at around 3 PM (Beijing Standard time) at Kardze County shouting slogans calling for “*swift return of the Dalai Lama to Tibet*”, “*human rights for Tibetans in Tibet*” and “*religious freedom in Tibet.*”

Yangkyi Dolma distributed a handful of handwritten pamphlets during the short protest. The Chinese People’s Armed Police (PAP) immediately detained both the Tibetan nuns from the site of protest and beat them indiscriminately with rods and electric batons before being thrown into and driven away in a security vehicle. Following the incident, at around 7 PM in the evening, a group of security forces stormed into Yangkyi’s family home ransacking the portrait of the *Dalai Lama* and rebuked the family members for being the supporter of separatist forces. Early next morning (on 25 March), two Chinese security forces arrived at Yangkyi’s home and told his brother Tsangyang Gyatso to report at the Kardze County government headquarters. There has been no information on what ensued after that incident.⁵¹

She was earlier arrested on 24 March 2009 and later died in the early morning of 6th December at Chengdu hospital⁵². On 24 August 2009, exactly six months after her arrest the Kardze County Security forces handed over Yangkyi Dolma (33-year-old) to Kardze Intermediate People’s Court, however, there is no information on whether she was formally tried by the court or not.

Incidentally, the other nun Sonam Yangchen, arrested along with Yangkyi was also handed over to the same Court but there is no information on her status, physical and mental wellbeing.

Yangkyi Dolma's death body has not been handed over to her family members and there is no information on whether a post mortem was carried out to ascertain the cause of her death or not. On 3rd December, Kardze County Public Security Bureau (PSB) officials informed her family members about her dire health condition at Chengdu Government hospital. The family members on reaching Dartsedo, which is a night long journey to Chengdu-the provincial capital, came to know about her death.

There are many other Yangkyi Dolma's who pay a huge price for speaking their consciences demanding fundamental human rights and religious freedoms.

The following testimonial account given by monk Lobsang Tengay, 36 from Namdrol Kugon Monastery revealing the systematic repression and destruction of Buddhist cultural education in Tibet in the name of "patriotism and love for one's Motherland China".

Testimony

Anti Dalai Campaign in Nagchu County⁵³

Lobsang Tengay (lay name: Buthang), 36, was born in Padong village, Amdo County, Nagchu Prefecture, Tibet Autonomous Region ("TAR").

Lobsang Tengay entered Namdrol Kugon Monastery when he was 14 years old, and spent 22 years studying Buddhist scripture at the monastery. He testified to the Tibetan Centre for Human Rights and Democracy (TCHRD) about the religious repression in his monastery. Lobsang Tengay testified:

"Since the imposition of ceiling by the Chinese gov-

ernment, our Namdrol Kugon Monastery witnessed a steady decline in the number of monks. Not in a single year did the strength of monks surpass that of its preceding year. Moreover, the Chinese government issued a regulation that no one was allowed to enter or join monastery before the age of 18. Since the continuing enforcement of the ban, the number of monks at monastery rapidly dwindled year by year and in a course of time once a bustling monastery, a hub of learning haven was turned into a deserted monastery.

Much to the dismay of local Tibetans, the Chinese government has a plan of converting the monastery into a museum piece that attracts thousands of foreign and Chinese tourists from Mainland China. The aim was to churn out revenue from tourism industry, increasingly becoming the most lucrative business in Tibet. Every month the Religious Affairs Bureau (RAF) of Nagchu County and Township authorities regularly visited our monastery and stayed there at least three to four days on stretch to conduct "patriotic education" under a slogan "*Love Your Religion Love Your Country*".

The entire "patriotic education" campaign dealt on three principle topics. The monks in the monastery were made to undergo three-hour "patriotic education" session in the morning and later three-hour session in the afternoon. In total the monks received six hours of lectures and speeches of how to being a patriotic monk in a day.

The three principle topics of "patriotic education" were:

1. Patriotic education session on fighting and opposing 'separatism'
2. Patriotic education session on studying of Tibetan history
3. Patriotic education session on the Constitution of China

Opposing 'separatism' focused on about writing critical and self analytical essay on rejecting and denouncing 'blind faith Tibetans (monks) have had towards the Dalai Lama-arguing that he does not possess any qualities to regard him as a spiritual guide and a teacher. *Opposing 'separatism'* also included writing a denunciation article on the Tibetan government in Exile headed by the Dalai Lama.

Similarly under the topic of '*patriotic education session on the Constitution of China*' the focus was on individual monk to transform themselves into a patriotic monk, one who love the Motherland China and the Communist Party of China. The monks were also made to write article extolling the virtues and greatness of 'socialist system'.

Regarding *patriotic education on studying the history* of China, the monks were taught with China's version of Tibetan history stating that Tibet has been part of China since the Tang dynasty in 7th Century A.D.

Moreover, the Chinese authorities at their own will distribute books and pamphlets concerning the laws and constitution of China to the monks. Under duress and compulsion, the monks study them without interest and seriousness. The Chinese authorities repeatedly told us not to study the Buddhist scriptures alone, but also must study the rule of law and the constitution of China.

In the end, after the completion of each "patriotic education" session the monks must confess and write about their souls being cleansed, transformed – that they had received a truly patriotic education from the Chinese authorities.

All that the monks of Namdrol Kugon Monastery wanted was a monastic learning center in the monastery, where young monks can study scripture to become a learned monk. The Chinese government did not grant permission to the monks and devout local Tibetans to build a monastic learning center in

Namdrol Kugon Monastery although monks and the local Tibetan had raised enough funds to build it.

The Constitution of China provides the freedom of religious beliefs, but it is not case in Tibet. I give this testimony to prove that the Chinese government has violated the freedom of religious beliefs of the Tibetan people inside Tibet.

Since last year's March 14 2008 uprising inside Tibet, the Chinese government has intensified "patriotic education" campaign inside Tibet to counter the rising tide of nationalistic sentiment in Tibet. As never before, the Chinese government this time conducts the "patriotic education" campaign in all parts of the Tibetan society, apart from monastic institutions whom the campaign has been traditionally being associated.

Those of monastery with a sizeable strength of monks were more seriously targeted by the campaign. In our Amdo County, we have eight monasteries but were of small sizes compare to other monasteries in Tibet. The monks of eight monasteries did participate in March uprising in Tibet but since the strength of monks in eight monasteries were insignificant; the implementation of "patriotic education" campaign was far less intense.

However, in April 2008, the "patriotic education" campaign was launched in the eight monasteries of Amdo County, one by one and the entire campaign lasted about one month and ten days dealing on "*opposing separatism*", "*learning laws and the constitution of China*" and "*learning the correct history of China*".

I attended the first day of the "patriotic education" campaign. On that day we were asked to write a 'criticism essay' denouncing the Dalai Lama as an anti-Chinese people and more than that we were told to put our fingerprint on it. At that point of time, I thought to myself that I was a monk, a Bud-

dhist monk bound by monastic codes and disciplines. How can I do this to my root guru one who was the guide of this and the future rebirths? I was trapped between the devil and the deep sea. Leaving with no other option, I withdrew myself from monastery. If I had refused, I would have landed in serious trouble, even imprisonment and if I comply with their orders, I would commit a serious religious demerit and sin.

The Chinese government sees and treats the Tibetan Buddhist monks in an extremely bad light. More restrictions and vigilances are imposed on monks. During the last year's uprising inside Tibet, monks had to leave monastery so as to save themselves. In a political witch-hunt campaign, the State run media channel broadcasted slews of warning instruction to households and hotels not to host and keep monks, doing so would be met with serious punishments. The Chinese government employed fear tactic to receive collaboration from general public in arresting the monks participated in the last year's protests.

Generally, when monks wanted to take a leave from the monastery, they can take a leave maximum up to seven days from the head of monastery. However after last year's protest, the monks had to obtain a clearance letter from the County Religious Affairs Bureau (RAB) officials, only then monks can leave the monastery.

To put it short, Tibetan monks in religious institutions cannot tolerate denunciation campaign of the Dalai Lama. It causes great deal of sorrow and misery on monks. Sometimes with irreparable psychological pain and damage. Seeing nothing but sorrow and pain ahead of me if I continued to stay in Tibet, I made my escape journey to India. I reached Kathmandu Tibetan reception center on 24 September 2009 and at last breathed my freedom."

The following testimonial is a case of a forced implementation of political education and denial of reli-

gious education took place in Nyemo Monastery, Amdo County, Nagchu Prefecture, "TAR".

Testimony

Be a Good Monk of the Communist China!⁵⁴

This is a tragic story of Nyemo Monastery and its religious devotees as testified to the Tibetan Centre for Human Rights and Democracy (TCHRD) by its former monk Lobsang Choeyang who recently escaped from Tibet on 14 February 2009.

He testified to the deplorable state of violation of religious freedom in Nyemo Monastery and local Tibetans in Amdo County, Nagchu Prefecture of "Tibet Autonomous Region" ("TAR").

Lobsang Choeyang testified:

"My name is Lobsang Choeyang, 37, formerly one of the seven committee members of the Democratic Management Committee (DMC) of Nyemo Monastery, falling under the Religious Affairs Bureau (RAB) of Kya-ngog village.

Our Nyemo Monastery has a ceiling of 84 monks. Out of the 84 monks, only 54 of them were registered monks with permanent residence in the monastery. However, there were around 16 non-registered monks who secretly stayed and studied inside the monastery. All of them were below 18, and hence according to the Chinese government regulation, they were not permitted to stay inside monastery. They had been staying illegally in the monastery for many years.

However, after March 14 2008 when large-scale peaceful protests and riots that engulfed Lhasa city, the religious affairs bureau of Amdo County initiated flurries of activities connected to the implementation of "patriotic education" campaign inside the monastery for a period of one and half month.

We (monks) were divided into three groups and then subjected to “patriotic education” campaign thrice every month.

Anti Dalai Lama campaign:

In the “patriotic education” campaign classes, we received lengthy lecture on three major topics. These three things were discussed and lectured so loudly in the “patriotic education classes”.

- 1. The Dalai Lama is not a spiritual leader but a separatist bent on to plot evil schemes to split and break the Motherland China and therefore we must resolutely oppose and counter his evil designs*
- 2. It is the Communist Party of China who has done more grateful things to the people of Tibet rather than the Dalai Lama Clique and his hostile international forces*
- 3. If monks want to love his dharma, Motherland and to become a good monk of the Communist Party of China, he must not fall trap to evil, cunning tricks of the Dalai Lama and his Clique and also the monks must defend and safeguard the great Motherland China*

The Chinese authorities told us that if we did not participate in the “patriotic education” campaign then the Communist Party would expel us from the monastery. It could even mean that our monastery could be permanently closed down depending upon the seriousness of the offenses. By mounting huge pressure and scare tactics, we were subjected to one month of “patriotic education” campaign led by officials of religious affairs bureau and the DMC.

During the “patriotic education” campaign sessions, we were distributed with four books on “patriotic education” in the class. After the end of “patriotic education” classes, we were instructed to write one page of counter attack on “separatism” and three

different denunciation essays on the Dalai Lama. We were then told to paste one denunciation essay on walls of our residence quarters, one essay on the board of County government office, one essay to be sent to the County Religious Affairs Bureau (RAB) office, which would be kept in their office archive.

However, majority of monks refused to write the denunciation essays on the Dalai Lama. Some of the monk members of the DMC were forced to write denunciation essay on the Dalai Lama out of helplessness and desperation. Failure to do so would land them in serious difficulties and penalties.

The RAB officials of Amdo County conducted exactly 40 days of “patriotic education” campaign in our monastery during which the entire monastic routines such as religious activities; studies and prayers come to a complete stand still. The “patriotic education” classes commenced at every 10 am and lasted till 12 am in morning. After one-hour lunch break, the afternoon session of “patriotic education” resumed at 2 pm and lasted till 6 pm in the evening. In total we had 6 hours of “patriotic education” session in a day.

Restriction And Regulation:

Days after the peaceful protests and riots in Lhasa City since 14 March 2008, Amdo County RAB officials and local authorities intensified the restriction on movements of monks in our monastery. Monks were barred from leaving and re-entering the monastery, doing so would be expelled from the monastery. We were not even allowed to go outside to perform prayers in the houses of lay householders upon their request, which has been a practice in Tibetan culture for more than one thousand and five hundred years.

The Chinese government would boast that they

earmark huge amount of funds for the renovation of temples and monasteries inside Tibet. It may be true for few landmark temples and monasteries in Lhasa city since they attract thousands of tourists every year. However, in the other parts of Tibet, monasteries and nunneries have been completely ignored and left unattended.

Ban Imposed on Prominent Local Religious Leaders:

The Nyemo Monastery is a seat of two reincarnated Buddhist teachers, late Tulku Jamyang Rinpoche died at the age of 87. Since his demise, the Chinese government has imposed ban on the search of his reincarnation. He was the principal preceptor of Nyemo Monastery during his lifetime.

Another important religious leader of Nyemo Monastery is Thokmey Tulku Rinpoche who was recognized by the Dalai Lama in 1996 as the reincarnation of previous Thokmey Tulku Rinpoche. However, due to the Dalai Lama's recognition, the Chinese government barred Thokmey Rinpoche from entering and contacting the monastery. He is currently studying Tibetan medicine in a medical college in Lhasa. He still maintains contacts with Nyemo Monastery through secret channels whenever necessary. He has huge affinity for his Nyemo monastery and in the past raised huge amount of funds to support the renovation work for Nyemo Monastery, all through secret channels without the knowledge of the Chinese authorities.

How Not To Become a Monk:

Currently there were seven different monasteries in Amdo County subjected to rigorous "patriotic education" campaign. Ceiling on the strength of monks in all these monasteries have been fixed and imposed. The Chinese government has imposed arrays of measures to control the growth of monastery and

its monks. It has also introduced variety of tough laws on the entry of new monks to monasteries, in fact the imposition of new laws and regulations have been more of *HOW NOT TO BE A MONK* if any.

Today, it is extremely difficult for Tibetans to become a monk. For a Tibetan to become a monk, it is never easy and simple as it was in the old Tibet. Today, an aspirant monk must pass through various difficult and complicated bureaucratic system created by the Chinese government to become a monk.

Now things have changed. In old Tibet an aspirant monk goes directly to a monastery of his liking to forward his aspiration to a chosen religious teacher to seek his consent so as to enroll him as a disciple. The aspirant monk then adopts cardinal precepts and vows to be observed for the rest of his life. With that he becomes a Buddhist monk to a particular monastery of his choice.

However, now, it is not the case. It is extremely difficult to be a monk. An aspirant monk must first write an application to the Chinese government. The content of the application must state that he wants to be '*a good monk of the Communist Party of China*'. He then has to approach the local village leader to procure a recommendation letter from him stating that he is a loyal and reliable aspirant monk of the Communist Party of China. He then has to submit both his application and recommendation letter to the County Religious Affairs Bureau (RAB). Afterwards County (RAB) will forward his application and recommendation to Prefecture Level Religious Affairs Bureau (RAB) (Nagchu Prefecture in my case). Subsequently the Higher Department of Religious Affairs Bureau (RAB) of the County will forward his documents to the Religious Affairs Bureau (RAB) of "Tibet Autonomous Region" ("TAR"). Later the "TAR" Religious Affairs Bureau will forward his case application paper to the Religious Affairs Bureau of the central government of

China. In that way an aspirant monk has to pass through various layers of bureaucratic channels before the Chinese government approves his application.

In any case it takes at least three years before the various offices of the Chinese government can complete the processes of his application documents. Three years is a long time, anything could happen in between the time period and beside three precious years are wasted for no valid reasons. In that way it is extremely difficult for an aspirant monk to enter a religious order and practice.

The monastery must have to run within the limited ceiling quota issued by the Chinese government. If the Chinese government found that the monastery has violated the ceiling quota, DMC and the local Religious Affairs Bureau officials with a help of Chinese security forces will expel the extra number of monks residing at the monastery.

For instance Drong-pa Nunnery in Tsomar Village, Amdo County in Nagchu Prefecture, “TAR” had fixed a ceiling quota of 30 nuns in the nunnery, however when the Chinese authorities later found out that the nunnery was housing 50 nuns, an excess of 20 nuns. Accordingly the 20 extra nuns were expelled from the nunnery. The expelled nuns were given strict orders against re-entering the nunnery and also issued with strict orders to local DMC in nunnery and local authorities who try to secretly harbour them. They were warned of serious repercussions by the Chinese government if caught red handed. The heads of the DMC and its members too will be expelled from a monastery or a nunnery as a punishment.

In general a strict restriction and regulation was imposed on the movements of monks. For instance monks of seven monasteries in Amdo County, Nagchu Prefecture, “TAR” can move freely to perform religious rites and ceremonies in the house of

lay devotees but they are strictly forbidden to venture beyond Amdo County. If there are urgent matters to attend then the monks must seek special permission from the County Religious Affairs Bureau (RAB) officials. If at all permission is granted it would not be more than one month. In that sense there is so much of curtailment and restriction imposed upon religious activities of monks.

During the last year’s spring uprising in Lhasa on 14 March 2008, the Chinese government imposed total restriction and ban on all religious activities in the monastery. Even minor religious activities like burning juniper incense, hoisting prayer flags on monastery rooftops, performing tantric ritual dance and other prayer recitations were banned and forbade by the Chinese government.”

This year TCHRD managed to obtain a classified document revealing the huge extent to which the “patriotic education” campaign is being currently implemented inside Tibet. It is now a regular practice and a scene in almost all of the religious institutions inside Tibet where monks and nuns are denied of undisturbed and uninterrupted study of their religious scriptures. Instead, they are forced to study political books dealing with Mao’s thoughts, policies of the Communist Party of China, distorted version of Tibetan history, legal penal codes and the constitution of China, the so-called ‘rules and regulations’ for monks and nuns, the ideals of socialism which are completely irrelevant to their spiritual vocation.

The part of their new education is about learning to write essays and critique denouncing the Dalai Lama as “a devil”, “a separatist”, “a wolf in a sheep skin” and so forth. Apart from studying these books, they are also required to pass the examination; if they fail they would be subjected to severe punishments, including the expulsion from the monastery and nunnery. Every other month, the “work teams” and the local DMC would raid a monastery or a nunnery;

conduct test examination on the “political education” given to the monks and nuns. TCHRD obtained one such examination question paper issued in the monasteries and nunneries of Ngaba Prefecture, “TAP” in Sichuan Province. The following is the translation of the written test paper conducted in religious institutions inside Tibet in Ngaba Prefecture, Sichuan Province.

Test Paper for Patriotic Education Campaign in Ngaba Prefecture

Name of Monastery _____
 Ordained Name _____
 Lay Name _____
 Family Name _____

Monastery House Name

Patriotic education campaign and its *‘cleaning and rectification drive’* in the Religious Institutions of Ngaba Tibetan Autonomous Prefecture “TAP” – Written Paper Examination for the First Phase of the campaign.

Part I, Written Examination is (a) selecting the right answer from the following choices, and fill them in the space given like this (____). Each question has a score of 4 marks.

1. The Chinese government protects the normal religious practices and affairs of the citizens. Each and every citizen while conducting his/her religious practice is not allowed to _____

Answer Choice A: **Break down the public law and order**

Answer Choice B: **Inflict harm to public safety and well-being**

Answer Choice C: **Undermine the Patriotic Edu-**

cation campaign conducted by State

2. Colluding with foreign countries with evil plots to undermine sovereignty and territorial integrity of the People’s Republic of China (PRC) and endangering its national security would be served with penal sentence of _____

Answer Choice A: **Three years of prison sentence**

Answer Choice B: **More than ten years of prison sentence**

Answer Choice C: **Life imprisonment or more than ten years of prison sentence**

3. Anyone who carries out reconnaissance missions, steals and sells state secrets from the Chinese government offices and departments, organizations and individuals based outside the Chinese territory, and indulges in other illegal espionage activities would receive prison sentence from five years to _____

_____ and for those who commit heinous crimes would receive more than _____ years of prison sentence or life imprisonment. If the crime is of lesser degree then he /she would receive less than five years of prison sentence and along with that he or she would be subjected to custodial detention- during which he or she would be subjected to labor and other community services or would be deprived of his or her political rights.

Answer Choice A: **Five years**

Answer Choice B: **Eight years**

Answer Choice C: **Nine years**

Answer Choice D: **Ten years**

When people organize meetings, protest marches and demonstrations they must always respect the constitution and rule of law and other than that they are not allowed to _____.

Answer Choice A: **They must not carry out demonstrations on issues that are already stipulated by the Constitution.**

Answer Choice B: **They are not allowed to inflict harm on interests concerning the nation, society and community.**

Answer Choice C: **They are not allowed to harm the Constitutional rights of the citizens.**

Answer Choice D: **They are not allowed to raise and chant slogans.**

5. Public rallies, demonstrations and protest marches must be carry out through _____ means and they are not allowed to _____.

Answer Choice A: **arms and weapons.**

Answer Choice B: **sticks.**

Answer Choice C: **knives and other illegal arms.**

Answer Choice D: **explosives.**

Answer Choice E: **violent riots.**

Answer Choice F: **those who instigates violent riots.**

6. Intentionally and deliberately burn, tear down, paint, spoil, stamp and other actions that inflict insult and be-little the national flag of the People's Republic of China in the presence of a large gathering of people, the culprits will be _____ according to law of the state and pursued and interrogated

them. If they do not commit serious crimes then they should be fined and given lighter punishment and must be kept in the Public Security Bureau's custodial detention for less than _____ days.

Answer Choice A: **non-criminal offense**

Answer Choice B: **criminal offense**

Answer Choice C: **ten**

Answer Choice D: **fifteen**

7. What is the name of the agreement signed during the peaceful liberation of Tibet?

_____.

Part II. True or False Mark (√) for True and (X) for False. Each question has score of three marks.

1. If someone wants to organize a major religious ceremony or function, he or she must have to follow the rule and regulations, whereby he or she must intimate the office of the Religious Affairs Bureau (RAB) of the local government 30 days before the actual commencement of religious ceremony or the religious function in the locality. ()
2. If religious organization by whim and fancy chooses places or venues and conducts major religious ceremony and function, then a specially designated office of the Religious Affairs Bureau (RAB) will issue straight order to the locality where the religious organization belongs and venue in which major religious ceremony or function is conducted to either demote or sack the concerned government appointed officials who directly oversees the religious ceremonies and functions. If serious offenses are committed, the overseeing office of the Religious Affairs Bureau (RAB) will drop the name of religious

organization and the venue from the official list. If religious organization illegally collects money and property, then it will be confiscated. ()

3. The monastery / nunnery owned guest houses, restaurants and shops must without fail or mistake follow and adhere to income tax rules and regulations, and thereby pay income tax to the government accordingly. ()
4. Tibet is an inalienable part of the People's Republic of China (PRC) ()
5. Monk or nun needs to procure permission to ordain and enter monastery ()
6. Dalai Lama is the leader of the separatist forces. ()
7. Can a monk and nun indulging in activities such as beating, smashing; looting and arson be described as a monk and nun of the Tibetan Buddhism or be described as observing the *sangha* vows and the stipulated rules and regulations. ()
8. Religious person cannot interfere in the affairs of politics, law and order and in the education system of the country. ()

Part III, Short Question Answer (total marks 33 marks)

1. What are the main conducts of monks and nuns in their work affairs? (4 marks)

Answer:

2. What are the four "cardinal principles and vows" (6 marks)

Answer:

3. What does it mean by stating, "religious af-

fairs will be regulated according to rule of law"? What is the objective behind the statement? (4 marks)

Answer:

4. What is the reason for the ban imposed on the display of the photo of the 14th Dalai Lama? (6 marks)

Answer:

5. What penal punishments and sentences are amended in criminal procedure law for those ringleaders and chief instigators of people who surrounded the government offices, who smash and stone government office complexes, who disrupt and stop the government offices from its usual works and smooth functioning, who organize gatherings and stage protest rallies and marches? (6 marks)

Answer:

6. Why does it mean by "normal religious practices"? (4 marks)

Answer:

Part IV Long Question Answer (15 marks)

1. Write a short note on your opinions and views regarding the recent "beating, smashing, looting, arson and violence" incidents that took place in Ngaba Prefecture?

Answer:

*** THE END OF THE TEST*****

Deprivation And Denial of Religious Education

For any institution to continue its existence, there needs to be a solid mechanism by way of which the

knowledge of its history, traditions, practices, etiquettes and purposes can be passed down from follower to follower, from generation to generation in perpetuity. Keeping this in mind, the international community holds that “freedom of religion” includes the freedom to teach and establish seminaries or religious schools⁵⁵ and teach a religion or belief in places suitable for these purposes.⁵⁶ The violation of these very fundamental domestic and international laws are the cause of disastrous consequences inside Tibet, when it comes to religious education and the spiritual development of Buddhist devotees.

The years of denial and deprivation of true religious study by the Chinese government has resulted in an appalling and pitiable state of religious education in Kumbum Monastery. Kumbum Monastery is his-



Decline of religious education in Tibet torically very significant since it is near to the birthplace of the fourteenth Dalai Lama and also is the birthplace of the founder of the largest religious sects in Tibet – Gelugpa or Yellow Hat. The monastery was also the seat of one the prominent Tibetan religious figures Arjia Rinpoche who famously refused

to recognize and accept the Chinese government appointed Panchen Lama. After his defection in 1998, the monastery has been subjected to intense political and “patriotic re-education” campaign for

many years. As a result of enforcement, intervention in religious affairs, regulation and the deliberate breakdown of monastic administration, the number of monks has decreased considerably and its monastic education is in shabby state of affairs. These are all the making of the Chinese government and its sinister policies towards the religion. The following is a testimonial account of forced implementation of political education and the denial of religious education in Kumbum Monastery.

Testimony

Kumbum Monastery Under “Patriotic Education” Campaign⁵⁷

In aftermath of March 14 2008 uprising in Lhasa city and in other parts of Tibet, the Chinese government responded the pan-Tibet mass movement with repressive military crackdown and forced ‘ideological campaigns’ in Tibet’s religious institution known as “patriotic education”. One such “patriotic education” was conducted in Kumbum Monastery, whose charismatic spiritual leader, Arjia Rinpoche⁵⁸ had long defected to America, where he has since been living. After his defection, his monastery has been reeling under particular regulation and vigilance by the Chinese authorities.

A senior monk from Kumbum Monastery, Kumbum County, Tsoshar Tibetan Autonomous Prefecture “TAP”, Qinghai Province who withheld his name due to security reasons, testified to Tibetan Centre for Human Rights and Democracy (TCHRD) about the ongoing “patriotic education” campaign inside Kumbum Monastery.

He testified:

“In our Kumbum Monastery there were around 400 registered monks and other 1000 non-registered monks, which were

consisted of Tibetan, Mongolian and Thiu ethnic minorities. In the past, the Chinese government has been conducting “patriotic education” in Kumbum Monastery but this time after the outbreak of massive protests in various parts of Tibet, the Chinese authorities simply intensified the launch of “patriotic education” in our monastery.

Every month five officials of County religious affairs bureau used to come to Kumbum Monastery to conduct “patriotic education” campaign. The main points of lectures and discussions were:

“We must resolutely oppose and fight back against evil schemes of the Dalai Lama and his clique in trying to ‘split’ and ‘de-stabilize’ the great Motherland China. All of you (Kumbum) monks must be “patriotic monks who loves both state and dharma alike”, and all of you must safeguard social harmony and stability, profess and cultivate love and support for “socialist system” and must know that the Communist Party of China is the grand custodian of Chinese Motherland and be able to recognize that hostile western international forces in collaboration with the Dalai splittist group foster and trigger all disturbances and social upheavals inside the country. All of you must know that the Dalai Lama is the single most hardened enemy of the 1.3 billion Chinese people.”

Moreover, on 11 October 2008, for one-month period, prominent heads and lamas of all the big and small monasteries in Qinghai Province as well as teachers from Qinghai South-West Nationality University and Qinghai Teacher Training College and the various religious affairs bureau staffs and officials were called in for a workshop where discussion was held to chalk out ways to conduct “patriotic education” and the Party’s policies on religion. The workshop concluded with unanimous

consensus that the implementation of “patriotic education” is considered the most important task of the country.

But for we Buddhist monks the study of religious scriptures and their practice is what we want not the “patriotic education” enforced upon us by the Chinese authorities. As far as our Kumbum Monastery is concerned, our charismatic religious leader Arjia Rinpoche has been so consistent in his effort to turn our Kumbum Monastery into a flourishing learning centre. It has been his aim to upgrade the quality and standard of religious and knowledge for our monks. In the past our Kumbum Monastery was known for strict discipline and a good quality of monastic education with remarkable strides made in every field.

Unfortunately, in the middle of all these, the Chinese government suddenly intensified the “patriotic education” campaign in our monastery. It has been the single most devastating turn of event for us since our academic atmosphere; learning and spiritual progress in monastery has been completely stalled and thwarted. Not only has the learning stopped but also the discipline in our monastery has been seriously affected and disturbed. Now, our Kumbum Monastery can never be same.

I, on my part strongly felt that there was no future if I remained in Kumbum Monastery as a monk. On one hand the Chinese authorities continues to conduct ceaseless “patriotic education” campaign since the defection of our charismatic Arjia Rinpoche in 1998, the quality of monastic education has been steadily deteriorating, and now almost no learning takes place in our monastery. With a hope of getting a proper monastic education in India, I fled Tibet and reached Kathmandu Tibetan Reception Centre on 12 January 2009.”

In the last many years the Chinese government has been immensely successful in destroying and uproot-

ing the very foundation of a thriving culture of training and tutoring the next generation of Buddhist masters and scholars through studies and oral transmission of knowledge. Under the “patriotic education” campaign, this system of imparting knowledge has been systematically challenged, so much so that learning hardly takes place in monastic institutions and as a result there are very few masters who can teach or are qualified to teach. Many of thriving and bustling centers of learning have been turned into ghost monasteries and nunneries under the “patriotic education” campaign. As a consequence many of the committed monks and nuns flee Tibet to receive Buddhist education and training in exile India and receive their ordination from the Dalai Lama. The following testimonies given by senior monks of Kumbum and Tsang Tashi Lhunpo Monasteries are the proof of a rapid decline of Buddhist education and the break down of ancient monastic administration inside Tibet - which throughout the centuries churned out thousands of Buddhist scholars and masters.

In the case of religious repression in Kumbum Monastery, other monasteries and nunneries inside Tibet, it is the unmindful and blatant violation of Articles 41-44 of the Implementing Measures that gives an interesting example of measures that severely restrict the movement of all Tibetan Buddhist religious personnel and violate the freedom to teach Tibetan Buddhism, and they do so in places “suitable for these purposes”. Article 43 governs “TAR” religious personnel who merely cross-cities to study scripture. They must obtain approval from the people’s government religious affairs department in the destination city and report it for the record to the “TAR”- level people’s government religious affairs department. For “TAR” religious personnel who are going to outside provinces to study scripture, and for religious personnel from other provinces who study scripture at venues in the “TAR”, they must consult with and obtain consent from both provincial-level people’s government religious affairs departments.

The Chinese government ensures, through complex levels of required governmental approval, that the monastic community travels as infrequently as possible, which in turn severely impairs the religious education of the monastic community. The current measures increase restrictions already in place over the “TAR” and very negatively affect the transmission of Tibetan Buddhist teachings.⁵⁹ The traditional, and chosen, mode of education in Tibetan Buddhism is dependent on mobility for its continuation and development. Monks and nuns must travel to certain teachers who possess specialized knowledge to receive teachings in person and which are frequently transmitted orally. Thus, by imposing such strict controls and bans on travel by the monastic community, China impedes the traditional practice of education and religious practice and allows itself the power to bring to a halt the continuation as well as the development of Tibetan Buddhist practitioners, and the continuation of religion. In direct violation of international law, monks are being refused access to their chosen teachers in the traditional custom. For example, the major Gelugpa monasteries are all in Lhasa thus monks from all over Tibet need to be able to travel to Lhasa to study there.

Articles 30-34, and 45 violate the provisions of international law that protects the integral aspects of the freedom to practice one’s religion by teaching and disseminating religious texts and relevant publications. These articles hinder the effectiveness of the transmission of Tibetan Buddhism by limiting the traditional roles of teachers and censoring the teaching materials that can be used. Specifically, Article 33 prohibits any religious personnel from engaging in meaningful religious activities such as “*initiations into monkhood or nunhood, consecrations, expounding Buddhist sutras, proselytizing, or cultivating followers outside of venues for religious activities,*” without prior approval “*from the people’s government religious affairs department at the county level or*

above.” Article 45 outright bans Tibetan religious teachers returning to Tibet from exile from participating in these very same activities. As discussed above, Article 34 restricts the materials that teachers may view and distribute based on whether the materials satisfy patriotic standards. These provisions severely limit the legitimate practice and education of Tibetan Buddhism. Many of the important teachers for young monks and nuns will be those who are being legitimately trained in monasteries established in exile that operate freely, without the severe restrictions that exist on monastic institutions in the “TAR”. By outright prohibiting these trained practitioners from coming to the “TAR” to teach and perform initiations, the Chinese government’s direct violation of international law puts the very survival of Tibetan Buddhism itself at risk.

The following is the testimonial account of the repression of religious freedom in Tsang Tashi Lhunpo Monastery in Shigatse Prefecture, “TAR”. It reveals how political indoctrination penetrated the every day monastic life and spiritual contemplation of monks and nuns. And how they have no one to turn to in receiving religious education but to flee Tibet and seek religious instruction and teaching in exile. In this case Topgyal a monk from Tsang Tashi Lhunpo fled Tibet to receive his Gelong ordination from the Dalai Lama. He mentioned in his testimony that he was hoping to receive other religious initiations and teachings from the Dalai Lama explaining that there were no suitable teachers inside Tibet from whom he could receive the scriptural teachings.

Testimony

Repression of Religious freedom in Tsang Tashi Lhunpo Monastery⁶⁰

Topgyal, a monk from Tsang Tashi Lhunpo Monastery, one of the largest monasteries in central Tibet is under severe control, restriction and regulation of the Chinese authorities. In recent years the religious free-

dom inside the monastery has worsened since the post March 14 2008 clampdown in Tibet.

Upon his safe arrival in Kathmandu, Nepal in November 2009, he testified to the Tibetan Centre for Human Rights and Democracy (TCHRD) about the gross violations of religious freedom and the religious repression in Tsang Tashi Lhunpo Monastery in Shigatse Prefecture, “TAR”.

Topgyal testified,

“My name is Topgyal, 24, from Sakya County, Shigatse Prefecture, “TAR”. Until age of 13, I remained at home, and never attended school. In 1999, when I reached 14, I was ordained as a monk in Tsang Tashi Lhunpo Monastery. I spent more than 10 years studying Buddhist scriptures and texts. Today Tsang Tashi Lhunpo Monastery housed around 800 monks.

As a monk of Tsang Tashi Lhunpo Monastery, I wanted to speak out and inform the world about the greatest challenges faced by my monastery. Since 1959 to 1980, Tibet under China saw so much of destruction to its religious and cultural heritage, particularly during the period of unforgivable ‘Cultural Revolution’. However, due to the vision and guidance of the Dalai Lama in exile and the late Panchen Lama inside Tibet, they had done much to restore the rich religious and cultural heritage of Tibet.

In Tsang Tashi Lhunpo Monastery for instance, we were allowed to pursue religious studies and other religious activities only after we procured permission from the higher authorities. It is stipulated in Chinese Constitution that every citizen is entitled to his or her political and religious rights, however, in reality it is not the case. The religious affairs and activities are always under the control of Chinese government and its communist political system. Hence, they have direct control over all religious affairs and activities inside monastery. Since last year’s 14 March 2008 protests inside Tibet, there has been

more restriction and regulations imposed inside our Tsang Tashi Lhunpo Monastery. It is also the case in other small, big and large monasteries of Tibet where rigorous mechanism of political control, regulation and restriction still exist at large.

For few months, after the outbreak of last year's March 14 protest in Tibet, the DMC and RAB under the direction of the Chinese government conducted "education" on "rules and laws of the Chinese constitution." The part of the "education" entails the monks to cut, clip speeches, lectures and statements made by the Chinese leaders in various national and state run newspapers, and then to study them in the "education" sessions. We also had to study *Thoughts and Sayings* of Deng Xiaoping, *Three Represents* of Jiang Zemin and Hu Jintao's *Theory of Three Harmonies ((a) seeking peace in the world, (b) reconciliation with Taiwan and (c) harmony in Chinese society.* Moreover, every day monks had to study the so-called the *Implementing Measures*, which was nothing more than rules and regulations governing the religious affairs on religious institutions of Tibet. The "education" sessions along with the "patriotic education" lasted for several months on stretch in our monastery.

The most difficult part of the "patriotic education" is to 'target', 'criticize' and 'denounce' the Dalai Lama. How can we criticize and denounce a spiritual teacher whom we believe as the incarnation of the Buddha of compassion, who is perfect one without any stains and flaws. How can he (the Dalai Lama) be denounced since it was the first Dalai Lama Je Gendun Drub who first founded and established our Tsang Tashi Lhunpo Monastery?

We were Buddhist monks, wearing a robe once worn by enlightened teacher lord Buddha who taught us to love all sentient beings and how can we criticized and denounced someone who is the direct holder of the teachings of the Lord Buddha and the emanation of enlightened existence. How can we denounced him? He (Dalai Lama) is a perfected

Buddha, who triumphed over births and deaths, and by denouncing him, not a flea of harm can be inflicted upon him, it is we who indulge in this negative karma will bear the negative consequences of our karmic action, so we couldn't dare to 'denounce' him. Hence from our part we never wish to indulge in any kind of these activities, however, we were forced by Chinese officials to 'denounce' the Dalai Lama. If we fail to 'denounce' and 'criticize' him then we would face serious political consequences.

The condition of livelihood in our monastery is not all that bad but if it be worse, it won't be a problem for us. The worse thing for us and for which we undergo great deal of misery is the lack of religious freedom in Tibet. This is the 'cancer' that plagues us and hence we are not able to perform religious roles and duties once monks performed in the old Tibet. Earlier three monks of Tsang Tashi Lhunpo Monastery i.e. Nyima, 20, Bhuchung, 30 and another Nyima, 30 were arrested for criticizing Chinese authorities' intervention in a religious ritual, following which they were arrested and detained. After few months of detention, they were expelled from our monastery. The monk Nyima from Sakya County, while being taken in a vehicle to his hometown sang this moving song:

*"Don't say that there is no wish fulfilling jewel in Tibet
If His Holiness the Dalai Lama is not the wish fulfilling jewel
Then what else is that wish fulfilling jewel?"*

Under the repressed environment in our monastery, we were not allowed to talk regarding anything concerning Tibet and its political affairs. Particularly we were not allowed to hear and see anything about the activities of the Dalai Lama and his religious teachings. If we do we must ensure complete secrecy. In that way things were extremely difficult. The Chinese government is currently exerting great deal of restriction, repression and regulation on

prominent religious teachers and important religious institutions like Tsang Tashi Lhunpo Monastery inside Tibet.

In my view, in near future the situation of Tibetan Buddhism inside Tibet will face a critical phase in its entire existence where its survival might be wiped out. The religious institutions might soon be turned into institution where monks and other people study laws, constitution and policies of the Communist Party of China.

According to me in few years down the lane, Tibet's Buddhist learning tradition and culture will face a rapid decline. Today there is both direct and indirect attempt to discontinue the monastic institution, particularly its *vinaya* code of conducts and discipline, which as a result is fast breaking down. If left unchecked and unattended, it would further escalate the decline and demoralization of Tibet's monastic tradition and its great learning heritage. For these reasons, I fled Tsang Tashi Lhunpo Monastery to seek a monastic education in India. While being in Tsang Tashi Lhunpo Monastery, I couldn't find anyone worthy of initiating me into higher Gelong ordination, and because of this I came to exile. Now I am going to receive this noble ordination from His Holiness the Dalai Lama. This is my great hope and for which I am excited about it.

Also, one of the reasons of my escape to India is to publicize to the world about the denial of religious freedom and worship, the misery face by monks and nuns inside Tibet's religious institutions. While being in India, I will undertake my religious study seriously and in future, if I ever get another opportunity to return to Tibet (Tsang Tashi Lhunpo Monastery), I hope to propagate Buddhist teachings and improve the quality of their education.

Let me say this to you, our Tsang Tashi Lhunpo Monastery is the seat of the Panchen Lamas of Tibet. China dismissed and kidnapped the true rein-

arnation of the 10th Panchen Lama and kept him in an undisclosed location. Even their own appointed "fake" Panchen Lama is being whisked away in Beijing that he hardly come to Tsang Tashi Lhunpo Monastery. No one in our monastery accept the Beijing appointed Panchen Lama, we accept the only Panchen Lama recognized by His Holiness the Dalai Lama."

The following is a leaked government document on a manual regulatory book depicting how the religious freedom and beliefs of Tibetan people are violated. The document is an evidence of what TCHRD has been describing for many years about the control of religious freedom in Tibet through various legal instruments and mechanisms. The following legal document was obtained and translated by TCHRD.

Briefing Booklet on Law and Order

Published by Lhasa Municipality Law and Order Information Department, Tibet Autonomous Region (TAR).

April 2009



Chinese security forces marching past in front of Tsuglagkhang Temple complex in Lhasa, one of the holiest shrines in Tibet. A massive show of strength and intimidation by Chinese security forces in politically sensitive sites are regular feature in almost every part of Tibet.

The following is the translation of an excerpt of the law and order manual booklet currently implemented in the religious institutions across Tibet. The Tibetan Centre for Human Rights and Democracy (TCHRD) translated the *Chapter Ten* of the book, which exclusively dealt on how 'rules and regulations' govern the religious institutions inside Tibet. The book was published by (Ch: Lhasa Cheng Guanqu) Lhasa Municipality 'Law and Order' Information Department, "Tibet Autonomous Region" ("TAR") on April 2009.

Chapter Ten

Announcement of Discipline Guidelines For Monks and Nuns

Under the leadership of democratic management committee (DMC)

1. Monks and nuns must cultivate a resolute faith and respect for the Communist Party of China (CPC) with clear conviction, must respect and adhere to the Socialist political system and the Regional Autonomy system. They must display loyalty to the Constitution and patriotism to safeguard the interest of people. They must safeguard One Motherland China and protect the harmonious relationship amongst the ethnic nationalities. They must adhere to the disciplinary guideline and oppose separatism.
2. Monks and nuns must vehemently study the policies of Communist Party of China (CPC) and the Chinese government, must implement them and accordingly execute polices of the CPC and the Chinese government in religious institutions.
3. Monks and nuns must voluntarily serve its immediate authority and the government. In order to protect the normal religious activities in the religious institutions, they (monks and nuns) must carry out and discharge duty assign to them by the superior authorities.
4. Monks and nuns must correctly implement the government policy of Religious Freedom from every aspect. They must seriously conduct their religious affairs according to rules and regulations announced by the government. And also the needs and interest of monks and nuns must be protected under rules and regulations.
5. Monks and nuns must foster unity amongst the sub-committees of DMC as well as to protect its reputation. The sub-committees and DMC must mutually respect and support each other. By closely working together as partners, both offices must initiate and exert stronger control and regulation over religious institutions.
6. All monks and nuns must take overall responsibility in discharging responsibilities of the government and must serve sub-committees and DMC in the monastery and nunnery. With moral integrity and honesty and with profound conviction they must serve the religious community.
7. DMC and its sub-committees must maintain and foster amicable relationship with common monks and nuns, and always take care of their welfare and must take timely action in understanding and reading their mind and thought contents.
8. If there is an important matter to be consulted in a monastery or a nunnery, all these important matters must be shared and discussed with the DMC of the monastery and nunnery and its sub-committees. Apart from this, no individual monk or nun is permitted to make his/her decision on important matters.
9. DMC and its sub-committees must exercise efficient regulation on 'leave' submitted by

monks and nuns, particularly during important religious dates and months, DMC and sub-committees must first verify the 'leave' and then grant 'leave' accordingly. Similarly, the monastery DMC and its sub-committees must also alert and inform the 'leave application' to its immediate local authorities and local investigation branch office along with a written report.

10. The Religious Affairs Bureau (RAB) will carry out proper scrutiny on the nature of religious texts and the content of prayers recited by monks and nuns. Based on proper scrutiny, the permission will have to be granted. All out opposition, restriction and censorship must be imposed on those texts and prayer recitations that contain 'false and improper views'. These must be stemmed out completely from religious rituals and ceremonies conducted in religious institutions.
11. The religious institutions must seriously follow statutory rules of income taxes stipulated by national revenue and taxation bureau. Accordingly, the collection of taxes and exceptions of taxes will be made. Revenues and income of all religious institutions will be put under apex office called Religious Revenue Department, and place revenues and incomes of all religious institutions under one common regulatory system. Not only will the matters and affairs concerning religious institution will be announced publicly, monks and nuns themselves have to take their own initiative to implement policies of the Chinese government.
12. The members of DMC, monks and nuns will enjoy equal political, social, cultural and constitutional rights and under these provisions they will oppose and stem out old feudal practices such as 'nepotism', 'hereditary titles' and enjoyment of 'special powers'.
13. The leadership of the monastery DMC and its sub-committees will safeguard and observe the discipline, rules and regulations in religious institutions. With great deal of hard work and zeal, they must involve themselves in task and activities of interest and benefit to society, and be an exemplar and role models for monks and nuns.
14. The members of DMC will observe and adhere public law and order and moreover they must protect the 'state secrets'.
15. The members of DMC must propagate and promote 'democracy' in the best of their capacities, and must listen to opinions and suggestions from all corners of monks and nuns and then discharge their duties seriously.
16. The specific government department at local level and local DMC must always be extremely cautious and careful when they admit new monks and nuns into religious institutions. They must not admit those of the following monks and nuns:
 - (a) Those who are below 18 years of age
 - (b) Those who are former criminals and convicts
 - (c) Those who are expelled from other monasteries and nunneries
 - (d) Those who voluntarily left monastery and nunnery
 - (e) Those who are members of other monastery and nunnery
17. Those of individuals and organizations who are seeking permission to build and renovate stupas, temples and monastic residence from monks and nuns; it is mandatory for them to inform the local government and its concerned authorities. The local government and its concerned authorities must carry out inquiry and investigation on the matter and after which they may grant the approval. It is only then that the permission is granted. If the local government

and concerned authorities withheld the permission, the monks and nuns cannot proceed to build and renovate monastic structures.

18. Regarding donations and funds coming from foreign shores and individuals, they must be received according to the rules and regulations lay down by “TAR” government.

19. The DMC of the monastery and nunnery must set up a standard rating system to assess and review the activities and matters of monastery and nunnery during a particular period of time. In doing so, the review and assessment of monastic activities must be categorized as ‘excellent’, ‘good’ and ‘poor’ by the end of the year, those who excel should be rewarded and those who fail should be fined and punished. This system must be put in place in every monastery and nunnery.

Duties of Monks and Nuns:

1. The monks and nuns are the citizens of the People’s Republic of China (PRC) therefore are entitled to enjoy all rights provided by the Chinese Constitution, but at the same time they must also fulfill duties as a citizen of the country. All the activities of monks and nuns must be carried out within the framework of provisions stipulated in law, and take up serious voluntary personal initiative and endeavor to study the policies of Communist Party of China (CPC), the Constitution of state and its legal system, and with unflinching conviction they must oppose and fight ‘separatism’ and must protect the unity of One Motherland China and safeguard the harmony and unity amongst its various ethnic nationalities. Along with these, monks and nuns must voluntarily regulate themselves according to the laws of the government.

2. All monks and nuns have the right to propagate and indulge in religious activities according to

the rule of law, moreover they have rights to protect law and order, to advance the principle of *‘loving ones religion and loving ones state’* as well as to protect One Motherland China. They also have duties and responsibilities to promote unity and harmony amongst various ethnic nationalities and to oppose and fight ‘separatism’ and ‘separatist forces’.

3. The individual monks and nuns must study both legal system of country and the monastic code of conduct. In addition they must also study political education and strive hard to advance and widen the horizon of their religious knowledge and enhance their moral integrity. They must also protect and preserve historical and sacred philosophical literatures, and to look after the public property. They must voluntarily protect the reputation of their monastery/nunnery and also must safeguard their personal image.

4. Monks and nuns must nurture and establish good bond amongst them, exude mutual love and respect for each other, such as senior monks tending the younger monks. They are strictly forbidden to set up evil factions and secret organizations in the monastery and nunnery.

Vows to be Observed by Monks and Nuns

1. The monks and nuns must wholeheartedly and resolutely respect the leadership of the Communist Party of China (CPC), Socialist System, and the Regional Autonomy. Not only these, they must also respect the Constitution of China and its legal system. They must also zealously study the relevant policies and voluntarily put them into practice, thus giving helping hand to government and its policy makers.

2. All monks and nuns must carry out their religious activities within the purview of the Constitution and its legal system. On individual basis, monks

and nuns must enhance their understanding on Nationalism, Government, Constitution and the spirit of brotherhood amongst citizens.

3. The monks and nuns must follow and give their support to the DMC. They must also give serious observance to the law and order as well as to their monastic code of conduct. They must also take part and participate in monastic polity and its system, cultural studies, and must devote to the study of Buddhist scriptures and also must perform labor work, and likewise should make their presence felt in activities concerning the overall welfare of people and society.
4. Hence, monks and nuns must seriously act upon the aforementioned clauses.
5. The monks and nuns must not listen to and watch evil and anti-social propaganda that endangers the State Security and threatens unity amongst ethnic nationalities. They must not disseminate and circulate subversive journals and literatures, audio visuals as well as secretly keeping them in their residences and homes. They are also forbidden to set up secret organizations and indulge in evil separatist acts and schemes.
6. It is absolutely must for monks and nuns to uphold the ideals of 'respectfulness' and 'equality' amongst the different ethnic nationalities, religious faiths and various sects. They must be religious, pious and faithful and must strive towards fostering mutual spirit of peaceful co-existence amongst different religious faiths and various sects. They must also ensure that nothing untoward takes place in monastery or nunnery that goes contrary to these ideals.
7. Monks and nuns must procure necessary permission from the monastery DMC and higher authorities when they go out of monastery/ nunnery to perform religious rites, to meet relatives, to seek medication, to receive scriptural

instruction and to stay in retreat. In the case of granting leave, we will follow the existing 'granting leave protocol' currently implemented by TAR government in their religious institutions. According to the "TAR" 'Issuance of Leave Protocol':

- (a) Granting of leave primarily rested on the authority of the monastery DMC of the concerned monastery/nunnery. Leave can be granted only for three days period.
- (b) If monk and nun's leave exceeds stipulated 3 days, they must again apply for extension leave from both the monastery and nunnery DMC and the DMC of the local village in which the monastery/ nunnery is located. They will be given further four more days of extended leave.
- (c) After exceeding seven days, if monk and nun want to extend their leave stay, then the DMC of the concerned monastery/nunnery and the local village level DMC will convene a meeting, where they will discuss over the matter, deliberate, exchange opinions and suggestions and after which the monk and nuns must apply for the leave from Township government headquarter.
- (d) After exceeding ten days, the DMC of the concerned monastery/nunnery, local village DMC and Township DMC will convene a meeting where they will discuss over the matter, deliberate, exchange opinions and suggestions and after which the monk and nuns must appear before the officials of the County Municipality People's Religious Affairs Bureau (RAB) to file their leave application, and then only the 'leave' is granted. However, during the times of important religious occasions, functions, dates, months, the monks and nuns are not allowed to seek 'leave' from the concerned authorities. When the 'leave' is granted, wherever they may go, they are required to observe and follow the law and order of the State. They must seriously abide by the authority of the concerned government officials of the region where he/she

may be traveling or staying. They must ensure that they do not commit any offense, which violates the laws and regulations of the locality.

8. After procuring the leave, the monks and nuns in their new designated place must follow guidance and instructions of his/her scripture teacher, local guarantor, particularly they must keenly listen to their advices, and subjected themselves to inspections in monastery/nunnery. The monks and nuns must shoulder responsibility, be friendly and amicable with peer monks and nuns, and must take care of the younger monks in the learning centers.
9. With commendable zeal and enthusiasm, the monks and nuns in their new monastery/nunnery must follow all rules and regulations set up by monastery/nunnery DMC and its sub-committee. They must also take part in all 'political education' under patriotic education sessions. While filing for leave, they must follow the due procedures as stipulated in previous clauses. If monk or nun without any valid reason and permission skip the class session of political education under patriotic education campaign on *one* occasion, they will be fined with 10 Yuan as a fee. In one year if they attend only two classes of political education under patriotic education campaign, then they will be fined with 20 Yuan as a fee, plus they will undergo '*preventive counseling education session*' (to prevent them from repeating the offense again in future). If they attend only three to four classes of political education under patriotic education campaign in a year, then they will be fined 30 to 40 Yuan as a fee, plus he or she will be placed under surveillance for a period of one year. During this one-year surveillance period if he or she is found to have attended only five classes of political education under patriotic education campaign, then he or she will be permanently expelled from the monastery/nunnery.

10. Those monks and nuns who perform odd and miscellaneous administrative tasks must strive hard to advance the ideals of One Motherland China and the unity of all ethnic nationalities. They must respect and adhere the Constitution as well as the law and order. They must protect and preserve sacred monastic treasures and the organizational discipline. They must voluntarily work towards preserving the organizational practices and systems of the monastery/nunnery as well as to fulfill the tasks assign by the DMC.

Serious Enforcement of the Following Rules and Regulations

1. Those of scripture teachers, abbots, chant masters, disciplinarians, local guardian-cum-guarantor-cum-teacher, monastery keepers and attendants if cause financial losses to the monastery because of their dereliction of duties, and endangers 'State Security' and threatens 'Social Stability' and commits other criminal offenses, they will be handed over to law enforcing bodies by the DMC of the concerned monastery. According to the Criminal Procedure Law (CPL), their offenses will be investigated.
2. The members of DMC is to follow this standard protocol where and whenever important matter arises in the monastery/ nunnery, the DMC members must take unanimous decision based on consensus and discussion and after the matter must be forwarded to the higher authorities for deliberation and decision-making.
3. Those of monks and nuns who commit the following offenses, and if the DMC come to a proper conclusive investigation ascertaining their crimes and if there are tangible and concrete evidences about the offenses committed by monks and nuns, then they should be excommunicated and expelled from the monastery / nunnery.

- (a) Those who shouts 'subversive' and 'separatist' slogans, those who pastes pamphlet with 'subversive and anti-state contents', and raise 'subversive and banned flags', those who paint 'subversive images', and who take photographs and protests.
 - (b) Those who gather and assemble illegally and set up organizations illegally, who carry out protest marches, who take part in social unrests and protests, who promotes and propagates 'subversive and anti-state thoughts and ideas' or kept or distribute and circulate incriminating materials that promotes and propagates 'subversive and anti-state' ideas and thoughts.
 - (c) Those monks and nuns who don't follow and adhere to the rules and regulations stipulated by the government. Those who stays quiet and illegally in the monastery / nunnery and those who enters monastery / nunnery through deceptive means, and who separates himself/ herself from the monastery and who destroys and disturbs usual monastic discipline, order, and who leads others in creating losses and damages to monastic wealth and property.
 - (d) Those who incites divisions and enmity between monks and nuns in the name of religion, and destroys the religious harmony in the monastery / nunnery.
 - (e) Those who suppresses and oppresses other's faith and devotion through various means and schemes and creates enormous disturbances and chaos.
 - (f) Those who steals and smuggles treasure relics and properties of the monastery / nunnery, who destroys monastic properties and treasures, those who replaces ancient treasures and relics with fake ones, and smuggles monastic treasures and relics out of the monastery / nunnery.
4. Those of monks and nuns who still refuses or are not 'reformed' despite subjected to numerous patriotic education campaigns, must be either separated from the monastery / nunnery or must be expelled from the monastery / nunnery. The following are the types of monks and nuns that should be expelled from the monastery / nunnery.
- (a) Those monks and nuns who do not have special and specific reasons for 'taking leave' and stay beyond their 'stipulated leave period' up to 15 days at a stretch after granting the leave and do not return to monastery / nunnery on time.
 - (b) Those monks and nuns who leaves monastery / nunnery without the consent and permission of the DMC for 7 days at stretch.
 - (c) The disciplinary and legal actions must be taken on those of monks and nuns in group of two or more who left monastery / nunnery for 7 days at a stretch according to the enforcement currently implemented by the "TAR" government in their 'Issuance of Leave Protocol'.
 - (d) Those monks and nuns who keep monk or nun disciples without the permission of the specific department of the 'Religious Affairs Bureau' (RAB).
 - (e) Those monks and nuns who leaves his / her monastic organization, willingly and voluntarily leaves the monastery / nunnery, or willingly excommunicates himself / herself from the monastic organization in advance knowing well that his or her expulsion decision had been taken up by the DMC and other authorities. The expulsion decisions must be made on those monks and nuns who are indicted of criminal offenses, the DMC must prepare a written document confirming their expulsions from monastery / nunnery and must convene an assembly of monks and nuns during which their expulsion must be publicly declared and announced. Moreover, the registration certificate of those monks and nuns must be confiscated and seized on the day of their expulsion, their names must be dropped from the monastic community and hence forever forbidden to participate and indulge in any kinds of religious

ceremonies and rituals in future, in any part of the country. They must be excommunicated and expelled from the monastery / nunnery, and also voluntarily separated himself / herself from the monastery / nunnery. The concerned monastery DMC and its sub-committees must report and submit to their immediate authorities of the 'Religious Affairs Bureau' (RAB) as well as to the local police stations the names of those monks and nuns who leave monastic organization in advance, and those who are excommunicated and expelled due to their criminal offenses.

Rules and Regulations and the Monastic Code of Conducts

1. Abstain from killing
2. Renounce attachments
3. Abstain from stealing other's properties
4. Telling lies and falsehood

The aforementioned rules are monastic code of conducts.

5. Not allowed to grow long hairs
6. Not allowed to smoke and consume alcohols
7. Not allowed to play Mahjong, dice, play cards, snooker and other gambling activities
8. Not allowed to participate in dance and music
9. Not allowed to shout and speak aloud in the place of worship
10. Not allowed to enter discothèques, video game dens, internet centers and bars
11. Not allowed to wear lay people's clothes except in the case of performing manual tasks, other than that the monks and nuns must wear proper religious ropes and wardrobes in the monastery and nunnery compound.
12. Not allowed to drive motorbike and cars while wearing religious ropes and wardrobes.
13. Not allowed to form 'clubs' such as 'classmates' and 'hometown mates', especially not allowed setting up 'secret organizations' in the monastery / nunnery.

14. Monks and nuns must honor the spiritual sanctity of monks' residence quarters and common rooms in monastery and nunnery. Monks and nuns are not being allowed to keep outsiders in residence quarters and common rooms.

15. Those monks and nuns who violate rules and regulations and monastic code of conducts will be fined and made to do community service. They will be also reprimanded according to monastic code of conducts such as 'making them to do prostrations, to perform 'repentances and purifications prayers and rituals', they will not allowed to enter the Prayer Hall to 'recite sutras and prayers', even if he or she is sometimes allowed, he or she will not have any right to receive 'monetary gifts' offered by patrons and devotees.

16. If monks and nuns violate rules and regulations and the monastic code of conducts, suitable and appropriate actions such as 'ex-communication and expulsion from the monastery and nunnery will be enforced based on the stipulated rule and regulations announced by the government. Similarly the monks and nuns will be handed over to the local Public Security Bureau authority of the place where the jurisdiction of their Household Registration Card falls under.

17. If violations of rules and regulations and monastic code of conducts do take place, suitable and appropriate actions should be taken depending on the seriousness of their offenses. Also their local guardian-cum-teacher-cum-guarantor must also be put under scanner and his responsibility should be investigated.

Post Script

The Democratic Management Committee (DMC) must submit a 'half-yearly report' on religious affairs in their monastery / nunnery to the concerned offices and department of the Chinese government. Moreover the DMC publicly must inform the large

section of monastic community about various religious works, affairs and educational campaigns in religious institutions. It is particularly important to brief monastic community about dealing with disciplinary problems of monks and nuns. If there arises issues and problems in religious institutions, then it is the sole responsibility of the DMC of the concerned monastery / nunnery to take up its initiative and deal with them accordingly.

In order to assess the effectiveness and meaningfulness of the stipulated rules and regulations, by the end of every year the Township level government or office of the local government will review the rules and regulations. Those rules and regulations, which are found not effective, will be set aside under 'review panel' and subjected to further scrutiny.

If there arises lack of clarity and difficulty in understanding and comprehending the aforementioned rules and regulations, it will be the sole responsibility of the People's Religious Affairs Bureau (RAB) of the municipality or village level DMC to explain and clarify them. The rules and regulations shall become effective on the day of the declaration and at the same time the previous rules and regulations, if any, exist in the past shall be repealed simultaneously.

Disruption of Religious Devotion

On 25 February 2009, the traditional custom of going for religious visits to important monasteries was curtailed. Strict ban was imposed on get together celebrations and association during the Tibetan New Year

festivities. One such incident of blockage on religious activities took place in Lhasa city when a religious devotee who was on a pilgrimage by prostration, crossing of hundreds of miles from Nagchu County to Lhasa was stopped by the Chinese authorities and repeatedly sent back to his native village. On one occasion he was detained, questioned and later released. The Tibetan devotee later came to exile in India, upon which he

testified to TCHRD about his ordeal and the general state of gross violation of religious freedom in his monastery.



A Tibetan woman pilgrim seen going for prostration around a temple

TESTIMONY

A pilgrim stopped from undertaking his pilgrimage journey⁶¹

A Tibetan pilgrim monk from Chamdo Prefecture, Tengchen County, "TAR", upon his safe arrival in Kathmandu Reception Centre testified to the Tibetan Centre for Human Rights and Democracy (TCHRD) about the trials and tribulations he faced on his pilgrimage to the holy city of Lhasa in April 2008. However, for the safety and well being of his relative in Tengchen County and his peer monks at monastery, he withheld his name while giving his testimony.

He recounted:

"I (name withheld), 29, was from Khatong village, Sertsa Township, Kyungpo Tengcheng County, Chamdo Prefecture, "Tibet Autonomous Region" ("TAR"). I spent twelve years in Tashi-ling Monastery as a monk. At the time of my leaving, there were around 40 monks, and out of which 22 were juvenile monks under 18, or staying "illegally" in the monastery. In the past the Chinese government issued new regulations, which bound the entire af-

fairs of monastery. Under the regulation the Chinese government issued “ceiling” on the number of monks, a monastery can house. And also the monasteries are not allowed to house monks below the age of 18. If any monastery violates the official regulation, then it would face possible closure and severe fines. However, the monasteries inside Tibet still do take serious risks by housing underage monks. When the Democratic Management Committee (DMC) and Religious Affairs Bureau (RAB) conduct surprise raids in our monastery, then underage monks would flee the monastery and remained in hideouts until DMC and RAB officials left our monastery. In that way the underage monks do face great hardships for acquiring proper monastic education and spiritual development.

Since the outbreak of pan-Tibet protests in 2008, the implementation of “patriotic education” in our monastery had been more frequent. During the “patriotic education” sessions, we were forced to oppose, criticize and denounce the Dalai Lama. This session was most difficult to most of our monks. In another session we were forced to oppose the “separatist forces and hostile international splittist groups”. Whenever the DMC and RAB organized meetings in the monastery to conduct “patriotic education”, the monks would often try to bunk the meetings. They simply detest such “patriotic education sessions”.

During the “patriotic education” sessions, the DMC and RAB officials used to distribute papers called “opinion writing” where we had to write our criticism and scathing immoral attacks on the Dalai Lama. We were also made to levy charges against the Dalai Lama stating that he plotted and instigated the last year’s March protest in Lhasa city. In end we had to sign “opinion paper” with our fingerprint and signature. In that manner the monks were never allowed to settle down for their monastic studies and spiritual contemplation, instead, they were harassed, disturbed all the time in the name of “pa-

triotic education and loving motherland country”. We monks never found peace in our monastery.

The Chinese government run radio would often bombard people with all kinds of lies and propaganda claiming “monks are enthusiastically taking part in great “patriotic education” campaign in great number and with great success”. However, the true situation on the ground was a far cry from actual truth. Not a single monk like the “patriotic education” campaign and also in future not one will either like it.

The situation in our monastery had become extremely oppressive and repressive. There was no freedom, peace and happiness around. Every monk in our monastery was dreaming of leaving the monastery and come to India to pursue monastic education. On my part, I devised a plan to go for a pilgrimage to holy city of Lhasa by prostrating. In doing so, I could at least avoid the unhappy environment at our monastery as well as to devote my life to true spiritual pursuits.

In March 2008, I started my prostration journey from Tashi-ling Monastery to Lhasa city. However, when I reached Nagchu County, Nagchu Prefecture on 20 March 2008, I was told by Nagchu officials not to continue my prostration pilgrimage to Lhasa city, and I was turned back with much pain and disappointment.

Undaunted by difficulties, in July 2008, I once again resumed my pilgrimage to Lhasa city. Once again Chamdo authorities stopped me from undertaking my prostration journey to Lhasa city. Then I boarded a bus and reached Lhasa city. While I was doing my prostration at Bakhor, at around 4 am in the morning, the Lhasa Public Security Bureau (PSB) arrested me. I was taken to a detention center where I was interrogated about the purpose of my coming to Lhasa. They immediately seized my bag pack and searched it. It only contained a cushion I

used for prostration. Because they arrested me on suspicion ground, I was quickly released. However, I couldn't continue my prostration devotion and pilgrimage. I made my mind to escape to India and today I am before you. There is no religious freedom inside Tibet. I come here to undertake religious study and spiritual contemplation in one of the Tibetan monasteries in south India.”

Ban Imposed on Important Religious Occasion

Despite their protected status, religious ceremonies continue to be strongly restricted in Tibet in direct contravention of international laws protecting the freedom to manifest one's religion. Prohibitions continue to be in place for important days like *Saka Dawa*⁶², *Gaden Ngamchoe*⁶³, and the birthdays of the *Dalai Lama* and the 11th Panchen Lama Gedhun Choekyi Nyima. Those failing to abide by these orders risk expulsion from school and fines.

The basic protection of the right to worship or assemble in connection with one's religion as noted previously,⁶⁴ is directly violated by Articles 27, 28 and 14 in the Implementing Measures. Articles 27 and 28 establish the unfettered authority in the relevant governmental department to directly manage, without any accountability, a religious event that exceeds the capacity of an approved religious venue to ensure that it is carried out with “safety and order”. No guidelines are provided for what “safety and order” means, or for what level of supervision would be acceptable by the government. Thus, no guarantees are provided that these intrusions by the government will not infringe or even prohibit the freedom to worship at such a religious event. Further, under Article 14, religious gatherings (just the general collective activity of religious citizens) have been outright prohibited unless held at registered, approved religious venues, or a site appointed by the people's government religious affairs department

at the county level or above. Further, they must be presided over by religious personnel pre-approved by the government. Implicit in this article is the fear and consequent distrust of the Chinese government of the practice and power of religion – of religious people gathering without the control and watchful eye of the state. In essence, this provision reflects the Chinese policy that the practice of religion, or at least Tibetan Buddhism, in China is not valid or legal until expressly sanctioned by the government.

Earlier, a monk named Tapey from *Kirti Jhepa Monastery*, in his mid twenties immolated himself on 27 February 2009 at town's main road. Eyewitnesses reported that he was carrying a picture of the Dalai Lama and was shouting slogans. Reports say he was shot by the Chinese security forces and then collapsed on ground.⁶⁵ In an ICT update released on 1 March 2009, it was further substantiated that he set himself on fire after officials announced a ban on marking the Monlam prayer festival at Kirti. The *Monlam* (Great Prayer) Festival, falls on 4th -11th day of the 1st Tibetan month in Tibetan Buddhism – directly after the Tibetan New Year (*Losar*). As the greatest religious festival in Tibet, thousands of monks (of the three main monasteries of *Drepung, Sera and Ganden*) traditionally gathered for chanting prayers and performing religious rituals at the *Jokhang Temple* in Lhasa.⁶⁶

A day before the self-immolation, a thousand monks gathered at *Kirti Monastery* to demand the Chinese authorities to allow them to hold the great prayer festival. Meanwhile, a report released by Xinhua said that the monk was recovering from the burn inju-

ries. Xinhua's report on 6 March 2009 denies the initial reports by some Tibetans that the monk was shot by the Chinese security police as he immolated himself.

China Banned Important Religious Event in Barkham County⁶⁷

The Emergency Coordination Committee of Kirti Monastery in Dharamsala issued a press statement on 28 December 2009 regarding the imposition of ban on annual congregation of Tibetan Buddhist monks in Barkham County.

According to the tradition, which started three years back, the third annual winter session on *Valid Cognition*, (Sanskrit: pramana Tib: Tsema) was to be held at Gyalrong Kirti Tsodhun Monastery. It was a month long religious event that attracted thousands of monks from over fifty monasteries in Qinghai and Sichuan Provinces.

The first ever religious congregation on *Valid Cognition* was held in 2007 at Tagtsang Lhamo Kirti monastery during which the four major monasteries of Kirti Tsang, Tagtsang Lhamo Kirti, Ngaba Kirti, Tsodhun Kirti and Hortsang Kirti decided to take turns to host the event. Last year's congregation of *Valid Cognition* was held at Ngaba Kirti under severe atmosphere of restriction and vigilance by the Chinese government. The monastery was cordoned off and monks and nuns from other monasteries and nunneries were not allowed to participate in the important religious event.

This year the annual congregation on *Valid Cognition* was to be hosted by Tsodhun Monastery and the preparations for the event was underway. However on 2 December 2009, Barkham County authorities issued the imposition of ban on the religious event, for violating the so-called "rules and regulations" (consisted of 9 articles and 44 clauses) earlier announced on 16 August 2009 by the Chi-

nese government. Since then Tsodhun Monastery has been placed under close vigilance and restriction. The "rules and regulations" provided tough regulation and control over religious institutions in Tibet. It is China's newest attempt to legitimize the repression of religious freedom inside Tibet.

On 16 December 2009, around 20 local authorities, including high ranking Deputy Party Secretary of Ngaba Tibet Autonomous Prefecture (TAP) called up a meeting of monks at Tsodhun Monastery and announced that the year's annual religious congregation on *Valid Cognition* could not be held under the "rules and regulations". He issued a strict warning to monks and nuns of arrest, detention and closure of the monastery if they refused to comply the government order.

The Chinese authorities refused to reverse the ban despite repeated attempts by senior monks of Tsodhun Monastery to allay the Chinese authorities' suspicions. Moreover the Chinese authorities accused Kirti Monastery of spearheading the last year's protest against the Chinese government as well as coming under the influence of Kirti Rinpoche, a prominent Buddhist scholar and teacher based in Dharamsala, India to stage separatist activities.

Conclusion

The year 2009 has been the year of unprecedented repression of the religious freedom in all parts of Tibet. The year also saw the intensification of the infamous "patriotic education" campaign in religious institutions across Tibet, resulting in widespread violation of freedom of religious worship and beliefs. Unlike previous years, the year also witnessed the extension of "patriotic education" campaign in secular society, particular in areas that saw serious protests and demonstrations during the pan-Tibet uprising of 2008. In the past the launch of "patriotic education" campaign appeared to be sporadic but

since the beginning of this year onwards, it has been systematic, protracted and enforced with newfound vigor and zeal by the Chinese authorities. The Dalai Lama continues to be linked with every aspect of religious devotion and spiritual activities of Buddhist monks and nuns in Tibet. The Chinese security continues to intimidate, restrict activities and movements of monks and nuns in religious institutions. Religious institutions across Tibet continue to face steady decline in the quality of religious education. In the backdrop of the stringent enforcement of “patriotic education” campaign, the future of Tibetan Buddhism appears bleak and dark. In every aspect the year 2009 has been one of the worst years of religious repression in Tibet for decades.

Endnotes

- 1 TEARS OF BLOOD - Mary Craig, 1992, A CRY FOR TIBET, Harper Collins Religious, pg. 27
- 2 The relevant provisions protecting the freedom to manifest one's religion are found in: UDHR, Article 18; ICCPR, Articles 18(1), (3); 1981 Declaration of the General Assembly, Article 6; General Comment 22, par. 4; and Commission on Human Rights, Resolution 2005/40, 2005, par. 4, E/CN/4/RES/2005/40 (cited infra as Commission on Human Rights 2005 Resolution).
- 3 United Nations General Assembly, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, 25 November 1981, Article 6(a), A/RES/36/55 (cited infra as 1981 Declaration of the General Assembly).
- 4 Human Rights Committee, General Comment 22, 1993, par. 4, available at [http://www.unhchr.ch/tbs/doc.nsf/\(Symbol\)/9a30112c27d1167cc12563ed004d8f15?Opendocument](http://www.unhchr.ch/tbs/doc.nsf/(Symbol)/9a30112c27d1167cc12563ed004d8f15?Opendocument) (cited infra as General Comment 22). The relevant provisions protecting the freedom of religion from coercion are found in: UDHR, Article 18; ICCPR, Article 18(2); 1981 Declaration of the General Assembly, Article 1(2); and General Comment 22, par. 4.
- 5 1981 Declaration of the General Assembly, Article 6(a); General Comment 22, par. 4.
- 6 1981 Declaration of the General Assembly, Article 6(a); General Comment 22, par. 4.
- 7 1981 Declaration of the General Assembly, Article 6(a); General Comment 22, par. 4.
- 8 1981 Declaration of the General Assembly, Article 6(a); General Comment 22, par. 4.
- 9 1981 Declaration of the General Assembly, Article 6(h); General Comment 22, par. 4.
- 10 1981 Declaration of the General Assembly, Article 6(h); General Comment 22, par. 4.
- 11 General comment par. 4
- 12 1981 Declaration of the General Assembly, Article 6(g); General Comment 22, par. 4.
- 13 General comment, par.4
- 14 1981 Declaration of the General Assembly, Article 6(g);
- 15 General Comment 22, par. 4; 1981 Declaration of the General Assembly, Article 6(d); Commission on Human Rights 2005 Resolution, par. 4.d.
- 16 See Living Buddha, Official Document 1, pp. 89-98 (translation of the “TAR” Measures for Implementation of the ‘Regulations for Religious Affairs’).
- 16 TCHRD Annual Report 2006: Human Rights Situation in Tibet“, TCHRD, January 2007, Executive Summary, available at http://www.tchrd.org/publications/hr_updates/2007/hr200701.html#Executive.
- 17 TCHRD Annual Report 2006: Human Rights Situation in Tibet“, TCHRD, January 2007, Executive Summary, available at http://www.tchrd.org/publications/hr_updates/2007/hr200701.html#Executive.
- 18 CECC Report, General Overview, Executive Summary - Freedom of Religion; USCIRF Report, p. 120 (“legal reforms, which were issued with the promise of increased religious freedom protections, have not halted abuses and are used in some cases to justify arrests and other restrictions); “TCHRD Annual Report 2005, Human Rights Situation in Tibet“, TCHRD, January 2005, Religion Chapter, fn. 52, 53, available at http://www.tchrd.org/publications/annual_reports/2005/ar_2005.pdf; Michael Weisskopf, “Report: China Repression Worsening”, Phayul.com, 15 October 2007, available at <http://www.phayul.com/news/article.aspx?id=18230>.
- 19 States were described as schizophrenic in the context of their incongruent international undertakings in an article by FIDH. “Report, The WTO and human rights, For the primacy of human rights”, FIDH, November 2001, No. 320/2, p. 4 (cited infra as Primacy of Human Rights).
- 20 Living Buddha, p. 4 (citing Xinhuanet, March 2, 2007).
- 21 CECC Report, General Overview and Freedom of Religion.
- 22 Two monks commit suicide in Amdo Ngaba, 4 April 2008, [Http://www.tchrd.org/press/2008/pr20080404a.html](http://www.tchrd.org/press/2008/pr20080404a.html)
- 23 Ibid
- 24 Ngaba (Ch:Aba) County, Ngaba “Tibetan Autonomous Prefecture,” Sichuan province - Repression leads monk to commit suicide, Updates on Tibet, 22 April 2008
- 25 A monk commits suicide due to “patriotic re-education”, Update on Tibet Demonstrations, 21 July 2008, <http://www.tibet.net/en/flash/2008/0708/21C0708.html>
- 26 Five Ramoche monks missing since April raid, September 2008, http://www.tchrd.org/publications/hr_updates/2008/hr200809.html
- 27 Nine monks sentenced, other committed suicide in Tibet, 10 February 2009, <http://www.tchrd.org/press/2009/pr20090210.html>

- ²⁸ Ragya Monastery encircled, reeling under severe restriction, 23 March 2009, <http://www.tchrd.org/press/2009/pr20090323b.html>
- ²⁹ Mass detentions of monks, suicides and despair as enforced condemnation of Dalai Lama provokes dissent, 29 April 2009, <http://www.savetibet.org/media-center/ict-news-reports/mass-detentions-monks-suicides-and-despair-enforced-condemnation-dalai-lama-provokes-disse>
- ³⁰ Ibid
- ³¹ Aggressive anti-Dalai Lama campaign in Kham; imminent food shortages feared as result of security sweep, 17 April 2009, <http://www.savetibet.org/media-center/ict-news-reports/aggressive-anti-dalai-lama-campaign-kham-imminent-food-shortages-feared-result-security-sw>
- ³² Ngaba (Ch: Aba) County, Ngaba “TAP” (incorporated into a Chinese province of Sichuan) - A teenager monk from Kirti Dhongri monastery commits suicide due to “patriotic re-education”, Update on Tibet Demonstrations, 9 July 2008, <http://www.tibet.net/en/index.php?id=285&articletype=flash&rmenuid=morenews>
- ³³ Fear of arrest and torture causes Tibetan monk to Commit suicide in Tibet, 21 April 2008, <http://www.tibet.net/en/index.php?id=846&articletype=flash>
- ³⁴ Meldro Gungkar (Ch: Mozhugongka) County, Lhasa municipality- Protests held again, Update on Tibet, 26 April 2008, <http://www.tibet.net/en/flash/2008/0408/26C0408.html>
- ³⁵ Identified list of Tibetans killed under China’s crackdown since 10 March 2008, http://www.tibet.net/en/pdf/tibetans_killed_2008.pdf
- ³⁶ Tibetan Monks in Critical Condition After Attempted Suicide, as Protests Mount, 13 March 2008, http://www.rfa.org/english/news/politics/tibet_protest-20080313.html
- ³⁷ Self-immolated man asked to amputate his legs, 13 March 2009, <http://tchrd.org/press/2009/pr20090313.html>
- ³⁸ TCHRD Press Release, Dated: 10 February 2010, “Nine monks sentenced, other committed suicide in Tibet”
- ³⁹ TCHRD Press Release, Dated: 20 July 2009, “A Tibetan monk sentenced to 3-years in jail for opposing ‘Patriotic education’ Campaign” <http://tchrd.org/press/2009/pr20090720.html>.
- ⁴⁰ TCHRD Press Release, Dated: 24 July 2009, “China expels disciplinary head of Amdo Jaqung Monastery” <http://tchrd.org/press/2009/pr20090724.html>.
- ⁴¹ Special Rapporteur on Freedom of Religion or Belief, Asma Janhangir, Extracts from the Annual Reports 2006 and 2007 of the Special Rapporteur on Freedom of Religion or Belief, Asma Janhangir, par. 35, Framework for Communications, E/CN.4/2006/5 (cited infra as Special Rapporteur Extracts).
- ⁴² Human Rights Committee, General Comment 22, 1993, par. 4, available at [http://www.unhcr.ch/tbs/doc.nsf/\(Symbol\)/9a30112c27d1167cc12563ed004d8f15?Opendocument](http://www.unhcr.ch/tbs/doc.nsf/(Symbol)/9a30112c27d1167cc12563ed004d8f15?Opendocument) (cited infra as General Comment 22). The relevant provisions protecting the freedom of religion from coercion are found in: UDHR, Article 18; ICCPR, Article 18(2); United Nations General Assembly, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, 25 November 1981, Article 1(2), A/RES/36/55 (cited infra as 1981 Declaration of the General Assembly); and General Comment 22, par. 4.
- ⁴³ Human Rights Committee, General Comment 22, 1993, par. 4, available at [http://www.unhcr.ch/tbs/doc.nsf/\(Symbol\)/9a30112c27d1167cc12563ed004d8f15?Opendocument](http://www.unhcr.ch/tbs/doc.nsf/(Symbol)/9a30112c27d1167cc12563ed004d8f15?Opendocument) (cited infra as General Comment 22). The relevant provisions protecting the freedom of religion from coercion are found in: UDHR, Article 18; ICCPR, Article 18(2); United Nations General Assembly, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, 25 November 1981, Article 1(2), A/RES/36/55 (cited infra as 1981 Declaration of the General Assembly); and General Comment 22, par. 4.
- ⁴⁴ TCHRD Press Release, Dated: 22 April 2009, “A popular Tibetan religious head put on trial in Kardze”
- ⁴⁵ Tibetan ‘living Buddha’ Phurpu Tsering jailed by China, <http://news.bbc.co.uk/2/hi/asia-pacific/8436865.stm>
- ⁴⁶ <http://tchrd.org/press/2009/pr20090422.html>.
- ⁴⁷ TCHRD Press Release: Dated: 22 November 2009, “Tongkor shooting survivor reaches exile with a harrowing tale”
- ⁴⁸ TCHRD Press Release: Dated: 22 November 2009, “Tongkor shooting survivor reaches exile with a harrowing tale” <http://tchrd.org/press/2009/pr20090403b.html>.
- ⁴⁹ TCHRD Press Release, Dated: 7 December 2009, “Kardze nun protestor died under mysterious circumstances in Chengdu Hospital”
- ⁵⁰ Kathmandu Interview No. 12, Dated: 24 September 2009, “Anti Dalai campaign in Nagchu County”
- ⁵¹ Kathmandu Interview No. 14, Dated: 16 February 2009, “Be a good monk of the Communist China” <http://tchrd.org/press/2009/pr20090828.html>.
- ⁵² <http://tchrd.org/press/2009/pr20090828.html>.
- ⁵³ Kathmandu Interview No. 11, Dated: 21 January 2009, “Kumbum Monastery under ‘patriotic education’ campaign”
- ⁵⁴ Arjia Rinpoche (Lobsang Thupten Juimai Gyatso) is the spiritual head of Kumbum Monastery, one of the six largest monasteries of the Gelugpa school of Tibetan Buddhism. It is the birthplace of Lama Tsong Khapa (founder of the school which is now headed by the Dalai Lama). Kumbum Monastery was once the home of 3,600 monks and well revered by the four well known Buddhist Colleges for higher learning: The Institute of Sutra, Institute of Tantra, Institute of Tibetan Medicine, and the Institute of the Kalachakra (Astrology). In the 1980s, after Buddhism began to revive in Tibet and in China, Arjia Rinpoche reestablished monastic life and traditional studies at Kumbum. Since his defection in 1998, he sought exile in America, where he has since been living there.
- ⁵⁵ Living Buddha, p. 24.
- ⁵⁶ Kathmandu Interview No. 4, Dated: 12 September 2009, “repression of religious freedom in Tsang Tashi Lhunpo Monastery”
- ⁵⁷ Kathmandu Interview No. 3, Dated: 4 August 2009, “A pilgrim stopped from undertaking his pilgrimage journey”

- ⁶² Buddha Shakyamuni's Birth, Enlightenment and Parinirvana
- ⁶³ The day on which Je Tsongkapa, founder of Gelugpa Sect of Tibetan Buddhism passed away.
- ⁶⁴ The day on which Je Tsongkapa, founder of Gelugpa Sect of Tibetan Buddhism passed away.
- ⁶⁵ <http://tchr.org/press/2009/pr20090216a.html>.
- ⁶⁶ http://www.savetibet.org/files/documents/new_protest_today_in_Ngaba_030109.pdf.
- ⁶⁷ Press Statement issued by Emergency Coordination of Kirti Monastery, 28 December 2009, China bans the third annual winter session of Tsema congregation

List of Known Tibetans Sentenced

TC/HRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentenced	Prison	Term	Court	Origin
08-166	Aa Dhonyoe		M	Gonsar Monastery				6 Yrs		Derge County, Kardze "TAP" Sichuan Province
08-079	Aati		M		11/4/2008			3 Yrs		Chigdril County, Golog "TAP" Qinghai Province
08-185	Aatrak Phuntsok		M					8 Yrs		Kardze "TAP" Sichuan Province
07-002	Adruk Lopoe	45	M	Lithang Monastery	8/21/2007		Dartsedo PSB DC	10 yrs		Youruma, Lithang Kardze, TAP
08-036	Bagdro		M		00/03/2008			15 Yrs +		Lhasa City, Lhasa Municipality "TAR"
08-046	Bakula		M		23/09/2008			1Y&2M		
08-080	Bamo		F	Dragkar Nunney	24/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
99-046	Bangri Rinpoche	40	M	Kongpo Bangri Monastery	26/08/99		Chushul Prison	18 yrs		
08-197	Basang (Passang)		M	Dingkha Monastery				Life		Toelung Dechen County, Lhasa Municipality "TAR"
08-189	Bhu Tegang		M	Benkar Monastery	00/08/2008			8Yrs		Dirru County, Nagchu Prefecture "TAR"
08-190	Bhuchung Norbu		M	Benkar Monastery	00/08/2008			8Yrs		Dirru County, Nagchu Prefecture "TAR"
09-086	Bhuchung Tsering	34	M	Palden Gyuto Monastery	24/05/2008		Shelkar	2Y&6M	CPIP Court	Dingri County, Shigatse Prefecture "TAR"
08-167	Bhugha		M					6 Yrs		Kardze "TAP" Sichuan Province
09-095	Bhulhuk	56	M	Khabchen Monastery	4/7/2009			2 Yrs	CPIP Court	Jomda County, Chamdo Prefecture "TAR"
09-024	Bhumo	36	F	Pangri Na Nunney	14/05/2008	00/00/08-09	Trimon	9 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-131	Bhurjam Tsang Choephel	33	M		22/03/2008			4 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-168	Bunga	22	M		14/04/2008			6 Yrs		Sertha County, Kardze "TAP" Sichuan Province
94-077	Chemi Dorjee ?	26	M	Serwa Monastery	29/03/94		Chushul Prison	15 yrs		Chamdo Passhoe
09-036	Chime	20	F		00/00/2008	21/04/2009		10 Yrs	L M I P Court	Namling County, Shigatse Prefecture "TAR"
09-077	Chime Gonpo				00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-058	Choden		M					2 Yrs		Rebkong County, Malho "TAP" Qinghai Province
08-176	Choedon		F		25/03/2008			7 Yrs		Chogri, Kardze "TAP" Sichuan Province
08-132	Choephel	33	M					4 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
09-005	Choephel	33	M		4/4/2008	4/11/2008		4 Yrs	NCP Court	Ngaba County, Ngaba "TAP" Sichuan Province
09-111	Choephel Tashi	24	M		00/00/2008	00/00/2009	Chushul	2Y&6M	L M I P Court	Takste County, Lhasa Municipality "TAR"
08-111	Choephel Tashi		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-044	Choetsa Dolma		F	Gaden Choeling Nunney	14/05/2008	00/01/2009	Chengdu	1 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
96-224	Dawa Dorjee	31	M	Bank Employee	00/00/96		Chushul Prison	16 yrs		Nagchu
09-033	Dawa Sangpo	30	M		00/00/2008	8/4/2009		Life Imprisonment	L M I P Court	
98-030	Dawa Tsering	54	M	Farmer	00/09/98		Chushul Prison	15 Yrs		Markham, Chamdo TAR
08-081	Deyang		F	Ngangong Nunney				3 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-151	Dharyal	26	M		24/04/2008			5 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-025	Dhola		M		15/03/2008			15 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
09-002	Dhungtso	20	F	Ghema Draggio Nunney	18/06/2008	00/01/2009	Chengdu	2 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-026	Dolkyab Tsang Lama Kyal	19	M		11/4/2008			15 Yrs		Machu County, Kanlho "TAP" Gansu Province
08-082	Dolma		F	Dragkar Nunney	24/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
06-009	Dolma Kyap	30	M	Teacher, Writer	9/3/2005		Xiling Prison	10 yrs		Tsochang, TAP Qinghai
08-177	Dolma Yangtso		F	Ngangong Nunney	25/03/2008			7 Yrs		Kardze County, Kardze "TAP" Sichuan Province
09-045	Dolma Yangtso	34	F	Sertha Buddhist Institute				2 Yrs		Sertha County, Kardze "TAP" Sichuan Province
08-083	Donyang				25/03/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-133	Dorjee		M		20-21/03/2008			4 Yrs		Machu County, Kanlho "TAP" Gansu Province
09-040	Dorjee		M	Kirti Monastery	14/05/2008	00/00/08-09		2 Yrs	NCCP Court	Ngaba County, Ngaba "TAP" Sichuan Province
08-112	Dorjee Dhargyal		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-160	Dorjee Dolma		F		15/03/2008			5-14 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"

List of Known Tibetans Sentenced

TC/HRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentence	Prison	Term	Court	Origin
08-178	Dorjee Khando		F	Gaden Choeling Nunnery	14/05/2008			7 Yrs		Kardze County, Kardze "TAP" Sichuan Province
09-026	Dorjee Tashi	18	M		18/03/2008	00/00/08-09		3 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-027	Dorjee Wangyal	31	M	Thanggya Monastery	1/4/2008			15 Yrs		Gonjo County, Chamdo Prefecture "TAR"
08-041	Dorjor		M		00/03/2008			15 Yrs+		Lhasa City, Lhasa Municipality "TAR"
08-077	Drakpa Gyaltsen		M	Benkar Monastery	00/03/2008			2Yrs		Diriu County, Nagchu Prefecture "TAR"
08-048	Drukda	42	M	Ngaba Kiri Monastery	28-29/03/2008			1Y&4M		Ngaba County, Ngaba "TAP" Sichuan Province
08-084	Gari Karma Tsephel		M					3 Yrs		Tawu County, Kardze "TAP" Sichuan Province
09-021	Gelek		M	Sang Nag Choekor M	15/03/2008	00/05-06/2008		2 Yrs	LIP Court	Lhodrag County, Lhoka Prefecture "TAR"
09-101	Gendun		M	Ragya Monastery	21/03/2009	13/08/2009		1 Yrs	Ma CP Court	Machen County, Golog "TAP" Qinghai Province
08-085	Goga		M		18/03/2008			3 Yrs		Sertha County, Kardze "TAP" Sichuan Province
09-067	Goga		M		00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
09-079	Gonpo Gyaltsen				00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-022	Gonpo Tsekho	30	M					14 Yrs		Machu County, Kanilho "TAP" Gansu Province
09-060	Gonpo Tsering	32	M		00/00/2008	00/00/2009		3 Yrs	DC P Court	Dzoge County, Ngaba "TAP" Sichuan Province
08-059	Gosoc		M		21/03/2008			2 Yrs		Sertha County, Kardze "TAP" Sichuan Province
04-017	Gyalpo	26	M		00/02/04		Ngapa Prison	11yrs		Kardze County, TAP Sichuan
09-014	Gyaltsen		M	Samye Monastery	15/03/2008	00/05-06/2008		15 Yrs	LIP Court	Tsona County, Lhoka Prefecture "TAR"
06-012	Gyaltsen Namdak	24	M	Sera Monastery	00/05/2006		Chushul Prison	5 Yrs		Shigatse, TAR
09-121	Gyatso Nyima		M		6/6/2008	00/04/2009	Chengdu	1 Yrs		Drango County, Kardze "TAP" Sichuan Province
00-008	Gyumey ?	28	M	Sog Tsedhen Monastery	17/03/00		Chushul Prison	10 yrs		Sog.Sogrongmi
08-198	Gyumey Dhondup	28	M	Thanggya Monastery	1/4/2008			Life		Gonjo County, Chamdo Prefecture "TAR"
08-001	Gyumey Thinley		M					10 Yrs		Kardze "TAP" Sichuan Province
09-103	Hu-Lo		M		21/03/2009	13/08/2009		1 Yrs	Ma CP Court	Machen County, Golog "TAP" Qinghai Province
08-134	Jamdruk	21	M	Khenpa Lung Monastery	12/5/2008			4 Yrs		
09-094	Jampa	46	M	Khabchen Monastery		4/7/2009		2 Yrs	CPIP Court	Jomda County, Chamdo Prefecture "TAR"
09-003	Jampa Dicsyi	20	F		31/05/2008	00/01/2009	Chengdu	2 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
02-038	Jampa Namgyal	40	M	N/A	00/01/02		Ngaba Prison	9yrs		Kardze County
09-051	Jampel	29	M		11/8/2008	7/5/2009		4 Yrs	DCCP Court	Ngaba County, Ngaba "TAP" Sichuan Province
09-074	Jamyang				00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-047	Jamyang Choephel	21	M	Ngaba Kiri Monastery	28-29/03/2008			1Y&3M		Ngaba County, Ngaba "TAP" Sichuan Province
09-100	Jamyang Khedrup		M	Ragya Monastery	21/03/2009	13/08/2009		2 Yrs	Ma CP Court	Machen County, Golog "TAP" Qinghai Province
08-086	Jamyang Lotoe	15	M	Khenpa Lung Monastery	12/5/2008			3 Yrs		Markham County, Chamdo Prefecture "TAR"
08-060	Jamyang Nyima	30	M	Kiri Dongri Monastery	30/03/2008			2 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
09-058	Jamyang Sherab	42	M	Dhen Choekor M	9-10/1/2009	22/05/2009		13 Yrs	JCP Court	Jomda County, Chamdo Prefecture "TAR"
09-090	Jamyang Tenzin	35	M	Yonnu Geyden Rabgyaling	3/10/2007	3/7/2009		3 Yrs	KCCP Court	Lithang County, Kardze "TAP" Sichuan Province
07-005	Jamyang Tenzin	33	M	Yonnu Geydenling M	10/3/2007		Lithang PSB DC	8yrs		Yonnu Sakhor, Lithang, Kardze TAP
08-087	Jangsem Nyima	22	M		6/6/2008			3 Yrs		Dzatoe County, Jyekundo "TAP" Qinghai Province
08-037	Jigme	26	M	Dingkha Monastery	17/03/2008			15 Yrs +		Toelung Dechen County, Lhasa Municipality "TAR"
96-259	Jigme Gyatso	34	M	Amdo Labrang Monastery	30/03/96		Chushul Prison	18 Yrs		Kanlho Sangchu
08-135	Jigrin Tsang Namse	38	M		00/03/2008			4 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-050	Jinpa		M	Rongpo Monastery				1Y&6M		Rebkong County, Malho "TAP" Qinghai Province
08-028	Kalbar	23	M		16/03/2008			15 Yrs		Ngaba County, Kardze "TAP" Sichuan Province
08-199	Kalbha	23	M		17/03/2008			life		Ngaba County, Ngaba "TAP" Sichuan Province
08-161	Kalden Chodak		M		15/03/2008			5-14 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"

List of Known Tibetans Sentenced

TC/HRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentence	Prison	Term	Court	Origin
07-006	Kalyan	26	M	Farmer	10/3/2007		Lithang PSB DC	5yrs		Youru Khashul, Lithang Kardze, TAP
08-038	Kalsang Bakdo	28	M	Dingdha Monastery	17/03/2008			15 Yrs +		Toelung Dechen County, Lhasa Municipality "TAR"
08-113	Kalsang Dhondup	22	M		10/3/2008			3-14 Yrs		Markham County, Chamdo Prefecture, "TAR"
08-088	Kalsang Dorjee	39	M		25/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-114	Kalsang Nyima		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-200	Kalsang Tsering		M	Thanggya Monastery	1/4/2008			Life		Gonjo County, Chamdo Prefecture "TAR"
08-115	Kalsang Tsering		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-032	Kangsuk		M		00/00/2008	8/4/2009		S. Death sentence	LMIP Court	
08-042	Karma Dawa	27	M	Dingdha Monastery	18/03/2008			15 Yrs+		Toelung Dechen County, Lhasa Municipality "TAR"
08-089	Karma Gyaltzen	30	M		20/03/2008			3 Yrs		Riwoche County, Chamdo Prefecture "TAR"
08-061	Kel Tson	23	M	Trosik Monastery	00/03/2008			2 Yrs		Ngaba County, Kardze "TAP" Sichuan Province
08-072	Kelden		M		00/03/2008			20 Yrs		Phepo Lhundup County, Lhasa Municipality "TAR"
09-048	Kelsang Gyatso	21	M	Lutsang Monastery	25/02/2009			2 Yrs	MCP Court	Mangra County, Tsolho "TAP" Qinghai Province
08-179	Khando Lhamo		F	Ngangong Nunery	25/03/2008			7 Yrs		Drango County, Kardze "TAP" Sichuan Province
09-125	Khang Kunchok		M		20/03/2008	00/00/2008		2 Yrs	NCP Court	Ngaba County, Ngaba "TAP" Sichuan Province
08-015	Khechok	36	M		11/4/2008			13 Yrs		Machu County, Kanlho "TAP" Gansu Province
08-002	Khedup Gyatso		M	Tsang Monastery				10 Yrs		Rebkong County, Malho "TAP" Qinghai Province
08-003	Kunchok	16	M	Tsendrak Monastery	11/4/2008			10 Yrs		Machu County, Kanlho "TAP" Gansu Province
09-082	Kunchok Dhondup		M		00/00/2008	00/00/2008	Drapchi	4 Yrs	CPIP Court	Markham County, Chamdo Prefecture "TAR"
09-085	Kunchok Jinpa	33	M	Gaden Choephel Ling M	18/03/2008			12 Yrs	KIP Court	Sangchu County, Kanlho "TAP" Gansu Province
09-123	Kunchok Tsephel	39	M		26/02/2009	12/11/2009		15 Yrs	KIP Court	Machu County, Kanlho "TAP" Gansu Province
08-136	Kunchok Tsultrim		M	Gyupa Monastery	29/03/2008			4 Yrs		Dzoge County, Ngaba "TAP" Sichuan Province
09-039	Kunga		M	Kiri Monastery	14/05/2008	00/00/08-09		2 Yrs	NCP Court	Ngaba County, Ngaba "TAP" Sichuan Province
08-004	Kunga Phuntsok	19	M	Thanggya Monastery	3/4/2008			10 Yrs		Gonjo County, Chamdo Prefecture "TAR"
08-043	Kunga Tenzin	20	M	Thanggya Monastery				15 Yrs		
09-124	Kunga Tseyang		M	Labrang Tashi Kyi M	17/03/2009	12/11/2009		5 Yrs	KIP Court	Chigdal County, Golog "TAP" Qinghai Province
07-003	Kunlhen	32	M	Teacher	8/22/2007		Dartsedo PSB DC	9 yrs		Lithang, Kardze TAP
08-090	Kunsang Dorjee		M		24/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-091	Kunyang		M	Khenpa Lung Monastery				3 Yrs		
09-052	Lama	23	M		11/8/2008	7/5/2009		4 Yrs	DCCP Court	Ngaba County, Ngaba "TAP" Sichuan Province
08-029	Lama Kyab	20	M		11/4/2008			15 Yrs		Kardze, "TAP" Sichuan Province
08-092	Lama Tagyal		M	Gonsar Monastery				3 Yrs		Derge County, Kardze "TAP" Sichuan Province
08-162	Lhakdon		F		15/03/2008			5-14 Yrs		Phepo Lhundup County, Lhasa Municipality "TAR"
08-137	Lhakpa Choetsol (lhatruk)	24	F	Dragkar Nunery	7/4/2008			4 Yrs		Dartsedo County, Kardze "TAP" Sichuan Province
09-073	Lhakpa Tsering		M		00/00/2008			7 Yrs		Kardze County, Kardze "TAP" Sichuan Province
09-112	Lhakpa Tsering	22	M		00/00/2008	00/00/2009		5 Yrs	LMIP Court	Lhasa City, Lhasa Municipality "TAR"
08-116	Lhakpa Tsering (Chewa)		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-117	Lhakpa Tsering (Chungwa)		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-011	Lhamo	29	F	Yareng Nunery	18/06/2008	15/01/2009		2Y&6M	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-138	Lhamo Choetsol	33	F	Dragkar Nunery				4 Yrs		Dartsedo County, Kardze "TAP" Sichuan Province
08-093	Lhudrup Tendar	43	M	Achog Tsenyi Monastery				3 Yrs		Ngaba "TAP" Sichuan Province
08-139	Lhundup	32	M		24/04/2008			4 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
09-084	Lobsang	36	M	Gaden Choephel Ling M	18/03/2008			21 Yrs	KIP Court	Sangchu County, Kanlho "TAP" Gansu Province
09-042	Lobsang Choegyen	18	M	Kardze Monastery	14/05/2008			5 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province

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TCHRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentenced	Prison	Term	Court	Origin
97-053	Lobsang Dorjee	19	M	Drongsar Monastery	7/01/1997		Chamdo DC	14 yrs		Chamdo Pashoe
08-152	Lobsang Gyatso	19	M	Woeser Monastery	14/05/2008			5 Yrs		Markham County, Chamdo Prefecture "TAR"
08-054	Lobsang Jamyang	32	M	Ngaba Kirti Monastery	28-29/03/2008			1Y&9M		Ngaba County, Ngaba "TAP" Sichuan Province
94-076	Lobsang Jinpa ?	23	M	Serwa Monastery	29/03/94		Chushul Prison	15 yrs		Chamdo Joigyabdo
08-163	Lobsang Khechok	22	M		15/03/2008			5-14 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
04-016	Lobsang Khedrup	22	M		00/02/04		Ngapa Prison	11yrs		Kardze County, TAP Sichuan
09-106	Lobsang Ngodup	29	M	Oenpo Monastery	10/3/2008	00/04/2009	Chushul	5 Yrs	L M I P Court	Sersul County, Kardze "TAP" Sichuan Province
08-118	Lobsang Samten		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-119	Lobsang Tashi		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
96-157	Lobsang Tenpa	23	M	Gaden Monastery	5/7/1996		Chushul Prison	15yrs		Drigung Meldro
09-041	Lobsang Tenpa	17	M	Kardze Monastery	14/05/2008			5 Yrs	K C P Court	Kardze County, Kardze "TAP" Sichuan Province
88-052	Lobsang Tenzin	22	M	TAR""University	19/03/88		Chushul Prison	18 yrs		Lhasa
08-062	Lobsang Thupten	25	M	Thangkar Monastery	17/03/2008			2 Yrs		Droge County, Ngaba "TAP" Sichuan Province
94-079	Lobsang Tsegal	28	M	Serewa Monastery	29/03/94		Chushul Prison	15yrs		Chamdo Pashoe
08-030	Lobsang Tsemey		M		15/03/2008			15 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
08-191	Lobsang Tsephel		M	Ratoe Monastery				9 Yrs		Chushul County, Lhasa Municipality "TAR"
95-118	Lobsang Tsering		M	Drongsar Monastery	8/11/1995		Chamdo DC	14yrs		Chamdo Pashoe
09-109	Lobsang Wangchuk	26	M		00/00/2008	00/00/2009	Chushul	15 Yrs	L M I P Court	Takse County, Lhasa Municipality "TAR"
08-094	Lochu Chopa Thar		M					3 Yrs		Rebkong County, Malho "TAP" Qinghai Province
09-105	Lodoe	30	M	Oenpo Monastery	10/3/2008	00/04/2009	Chushul	10 Yrs	L M I P Court	Sersul County, Kardze "TAP" Sichuan Province
08-013	Lodoe	19	M	Tsendrak Monastery	21/03/2008			12 Yrs		Sangchu County, Kamho "TAP", Gansu Province
93-240	Lodroe Gyatso	33	M	Sog Drama Association	17/01/93		Chushul Prison	21yrs		Sog,Sogrongni
08-016	Lodrup Phuntsok	23	M	Achog Tsenyi Monastery	20/03/2008			13 Yrs		Ngaba "TAP" Sichuan Province
08-017	Lodrup Yeshe	33	M	Achog Tsenyi Monastery	20/03/2008			13 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-180	Lodrup Tendhar		M	Achog Tsenyi Monastery				7 Yrs		Ngaba "TAP" Sichuan Province
08-095	Logha		M		18/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
09-076	Logha		M		00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-169	Loren		M					6 Yrs		Derge County, Kardze "TAP" Sichuan Province
07-004	Lothok	36	M	Farmer	8/19/2007		Dartsedo PSB DC	5 yrs		Lithang,Karze TAP
09-078	Loyang		M		00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
09-008	LungLung Sona,		M		17/05/2008	00/01/2009		3 Yrs	K C P Court	Kardze County, Kardze "TAP" Sichuan Province
09-047	Lungrok Gyatso	22	M	Lutsang Monastery	25/02/2009			2 Yrs	M C P Court	Mangra County, Tsolho "TAP" Qinghai Province
08-074	Menkyap		M		16/05/2008			2Y&6M		Sersul County, Kardze "TAP" Sichuan Province
08-039	Migmar		M		00/03/2008			15 Yrs +		Lhasa City, Lhasa Municipality "TAR"
08-120	Migmar		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-023	Migmar Dhondup		M					14 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-114	Migmar Dhondup	37	M		00/00/2008	27/10/2008		14 Yrs	L M I P Court	Dingri County, Shigatse Prefecture "TAR"
08-063	Namkha Tsering		M		24/03/2008			2 Yrs		Rebkong County, Malho "TAP" Qinghai Province
09-053	Namkho	27	M		11/8/2008	7/5/2009		3 Yrs	D C P Court	Ngaba County, Ngaba "TAP" Sichuan Province
09-091	Namtha		M		00/04/2009			2 Yrs		Diru County, Nagchu Prefecture "TAR"
08-140	Namsi	38	M		00/03/2008		Dzoge Detention	4 YRS		Ngaba County, Ngaba "TAP" Sichuan Province
08-012	Nangrin	36	M		24/04/2008			11 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-078	Nemay		M	Benkar Monastery	00/03/2008S			2Yrs		Dirru County, Nagchu Prefecture "TAR"
08-121	Ngawang		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"

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TC/HRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentence	Prison	Term	Court	Origin
08-123	Sonam Tsering		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-202	Sonam Tsering		M					Life		
09-118	Sonam Tseran		M		00/00/2008	7/11/2008		10 Yrs	L MIP Court	Lhasa City, Lhasa Municipality "TAR"
09-007	Sonam Tseren		M		2/4/2008		Thring Chen	10 Yrs	K CCP Court	Lhasa City, Lhasa Municipality "TAR"
09-083	Sonam Yarphel	21	M					12 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-008	Talo	29	M		18/03/2008			10 Yrs		Sangchu County, Kanlho "TAP", Gansu Province
09-057	Tashi Dorje	30	M	Dhen Choekor Monastery	9-10/1/2009	22/05/2009		15 Yrs	J C P Court	Jomda County, Chamdo Prefecture "TAR"
08-067	Tashi Gyal		M					2 Yrs		Rebkong County, Malho "TAP" Qinghai Province
05-001	Tashi Gyatso	37	M		5/5/2001		Xiling	12 yrs		Ardo Golok Machen County
08-124	Tashi Gyatso		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-027	Tashi Lhamo	F		Pangri Na Nunnery	14/05/2008	00/00/08-09		2 Yrs	K C P Court	Kardze County, Kardze "TAP" Sichuan Province
08-164	Tashi Namgyal		M		15/03/2008			5-14 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
08-102	Tashi Palden		M		18/03/2008			3 Yrs		Woesang, Kardze "TAP" Sichuan Province
09-075	Tashi Palden				00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
95-085	Tashi Tsering		M	Damshung	00/00/95		Chushul Prison	15 yrs		Damshung County, Lhasa, "TAR"
09-001	Tashi Tso	26	F	Ghema Draggio Nunnery	18/06/2008		Chengdu	2Y&6M	K C P Court	Kardze County, Kardze "TAP" Sichuan Province
08-165	Tenpa Dhondup		M		15/03/2008			5-14 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
08-187	Tenphel	19	M	Wooser Monastery	14/05/2008			8 Yrs		Markham County, Chamdo Prefecture "TAR"
08-031	Tenzin Gyatsen	44	M	Gaden Chokorling M	23/03/2008			15 Yrs		Chone County, Kanlho "TAP" Gansu Province
09-019	Tenzin Bhuchung		M	Langthang Monastery	15/03/2008	00/05-06/2008		15 Yrs	L I P Court	Phenpo Lhundup County, Lhasa Municipality "TAR"
08-032	Tenzin Chodak(tencho)	20	M		13/04/2008			15 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-081	Tenzin Choedak	25	M		00/00/2008	00/00/2008		20 Yrs	C P I P Court	Markham County, Chamdo Prefecture "TAR"
09-122	Tenzin Choedak	23	M		00/03/2008	00/09-10/2009	Chengdu	15 Yrs	L M I P Court	Lhasa City, Lhasa Municipality "TAR"
09-017	Tenzin Dawa		M	Samye Monastery	15/03/2008	00/05-06/2008		2 Yrs	L I P Court	Tsome County, Lhoka Prefecture "TAR"
09-054	Tenzin Gyatsen	37	M	Dhen Choekor Monastery	9-10/1/2009	22/05/2009		15 Yrs	J C P Court	Jomda County, Chamdo Prefecture "TAR"
08-103	Tenzin Gyatsen		M	Khenpa Lung Monastery				3 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-020	Tenzin Gyatso	24	M	Gaden Chokorling M	23/03/2008			13 Yrs		Chone County, Kanlho "TAP" Gansu Province
96-169	Tenzin Khedup		M	Tsamping Monastery	18/07/01		Chamdo DC	Life		Tengchen County
08-009	Tenzin Lhamo		F		15/03/2008			10 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
08-104	Tenzin Ngodup	20's	M	Tehor Tsiang Monastery	20/05/2008		Kardze PSB DC	3 Yrs		Kardze, "TAP" Sichuan Province
09-065	Tenzin Ngodup	24	M		00/00/2008			3 Yrs		Kardze County, Kardze "TAP" Sichuan Province
09-089	Tenzin Norbu	29	M		00/09/2008			5 Yrs	C P I P Court	Markham County, Chamdo Prefecture "TAR"
09-031	Tenzin Phuntsok		M		00/00/2008	8/4/2009		S Death sentence	L M I P Court	
09-088	Tenzin Rinchen	17	M		00/09/2008			2 Yrs	C P I P Court	Markham County, Chamdo Prefecture "TAR"
08-144	Tenzin Sangpa	19	M	Wooser Monastery	14/05/2008			4 Yrs		Markham County, Chamdo Prefecture "TAR"
08-053	Tenzin Tsepo	20	M	Trosik Monastery				1Y&9 M		Markham County, Chamdo Prefecture "TAR"
08-024	Tenzin Yeshi		M		15/03/2008			14 Yrs		Phenpo Lhundup County, Lhasa Municipality "TAR"
09-020	Tenzin Zoepa		M	Jowo Monastery	15/03/2008	00/05-06/2008		13 Yrs	L I P Court	Tsome County, Lhoka Prefecture "TAR"
08-033	Terzod	25	M		16/03/2008			15 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
09-080	Thapley Gyatso	34	M	Labrang Tashi Kyi M	15/03/2008	21/05/2009		15 Yrs	K I P Court	Sangchu County, Kanlho "TAP" Gansu Province
08-125	Tharchin		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-193	Thinley (Thinse)	30	M	Ngaba Kirti Monastery	22/03/2008			9 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-154	Thinley Wangyal	21	M	Thanggya Monastery				5 Yrs		
08-044	Thupa Kyab	20	M	Trosik Monastery	18/03/2008			1Y&9M		Ngaba County, Kardze "TAP" Sichuan Province

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TC/HRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentence	Prison	Term	Court	Origin
08-145	Thupten Dolma	40	F	Dragkar Nunery	11/5/2008			4 Yrs		Kardze County, Kardze "TAP" Sichuan Province
08-126	Thupten Gyatso		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-146	Thupten Gyatso		M		6/6/2008			4 Yrs		Tawu County, Kardze "TAP" Sichuan Province
09-120	Thupten Gyatso		M		6/6/2008	00/04/2009	Chengdu	3 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-173	Thupten Nyima	30	M	Palyul Monastery	19/03/2008			6 Yrs		Chigndri County, Golog "TAP" Qinghai Province
05-002	Thupten Thabkai		M	Tsamping Monastery	18/07/01		Chamdo DC	Life		Tengchen County
00-032	Trakru Yeshi	48	M	Electrical employee	19/03/00		Chushul Prison	12 yrs		Sog County, Nagchu TAR
92-156	Trinkar	33	M	Farmer	00/00/1992		Chushul Prison	22 yrs		Sog County, Nagchu TAR
09-061	Trulku Gephah	19	M	Sertha Nobsur Monastery	28/06/2008	00/05/2009		3 Yrs	KCP Court	Sertha County, Kardze "TAP" Sichuan Province
04-007	Trulku Tenzin Delek	54	M	Lithang Monastery	4/7/2002		Chuangdong	Life		Lithang, Kardze TAP
08-155	Trungwang Diakpa		M					5 Yrs		Tawu County, Kardze "TAP" Sichuan Province
08-034	Tsechoen		F		16/03/2008			15 Yrs		Ngaba County, Kardze "TAP" Sichuan Province
08-174	Tsedak	31	M		22/03/2008			6 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-021	Tsekho	27	M		17/03/2008			13 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-147	Tsekho		M					4 Yrs		Machu County, Kanlho "TAP" Gansu Province
08-156	Tsenam		M	Ratoc Monastery				5 Yrs		Chushul County, Lhasa Municipality "TAR"
02-018	Tsepal	64	M	Serwa Monastery	00/00/97		Chushul Prison	16 yrs		Chamdo Pashoe
08-045	Tsephal	26	M	Trosik Monastery				1Y & 9M		Ngaba County, Kardze "TAP" Sichuan Province
08-203	Tseping		M					Life		
02-020	Tseping Lhagon	40	M	N/A	19/03/00		Chushul Prison	15 yrs		Sog Yaktashang
08-010	Tsering Nyima	17	M	Thanggya Monastery				10 Yrs		
09-059	Tsering Palden	36	M	Dhen Choekor Monastery	9-10/1/2009	22/05/2009		12 Yrs	J.C.P Court	Jomda County, Chamdo Prefecture "TAR"
08-076	Tsering Phuntsok	24	M	Khangmar Monastery	22/06/2008			2Y&6M		Kardze, "TAP" Sichuan Province
09-070	Tsering Phuntsok		M	Khangmar Monastery	00/00/2008			2Y&6M		Kardze County, Kardze "TAP" Sichuan Province
08-068	Tsering Tsomo	27	F	Samtenling Nunery	8/6/2008		Drango PSB DC	2 Yrs		Drango County, Kardze "TAP" Sichuan Province
09-096	Tsetan	40	M	Khabchen Monastery		4/7/2009		2 Yrs	CPIP Court	Jomda County, Chamdo Prefecture "TAR"
08-127	Tseten	30	M	Thanggya Monastery	00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-148	Tseten Dolma		F	Dragkar Nunery				4 Yrs		Dartsedo County, Kardze "TAP" Sichuan Province
09-119	Tsewang Dakpa		M		6/6/2008	00/04/2009	Chengdu	7 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-188	Tsewang Dorjee		M					8 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-116	Tsewang Dorjee	40	M		00/00/2008	27/10/2008		8 Yrs	L MIP Court	Pasho County, Chamdo Prefecture "TAR"
08-157	Tsewang Drakpa	22	M		6/6/2008			5 Yrs		Drango County, Kardze "TAP" Sichuan Province
09-092	Tsewang Jigdrak		M		00/04/2009		thring Chen	2 Yrs		Dinu County, Nagchu Prefecture "TAR"
08-194	Tsewang Yeshi	20	M	Thanggya Monastery	3/4/2008			9 Yrs		Gonjo County, Chamdo Prefecture "TAR"
00-79	Tsokphel	31	M	Khangmar Monastery	00/01/03		Ngaba DC	12 yrs		Marthang County
08-175	Tsulkho	36	M		19/03/2008			6 Yrs		Chigndri County, Golog "TAP" Qinghai Province
08-056	Tsultrim	26	M	Trosik Monastery	18/03/2008			1Y&9M		Ngaba County, Ngaba "TAP" Sichuan Province
09-110	Tsultrim	23	M		00/00/2008	00/00/2009	Chushul	2Y&6M	L MIP Court	Taktse County, Lhasa Municipality "TAR"
09-098	Tsultrim		M	Ragya Monastery	21/03/2009	13/08/2009		4 Yrs	Ma CP Court	Machen County, Golog "TAP" Qinghai Province
08-195	Tsultrim Gyatso	42	M	Achog Tsenyi Monastery				9 Yrs		Ngaba "TAP" Sichuan Province
09-037	Tsultrim Gyatso	37	M	Labrang Tashi Kyi M	22/05/2008	21/05/2009		Life Imprisonment	KIP Court	Sangchu County, Kanlho "TAP" Gansu Province
08-069	Tsultrim Gyatso	35	M	Sogtsang Monastery	17/03/2008			2 Yrs		Dzoge County, Ngaba "TAP" Sichuan Province
08-011	Tsultrim Gyatso		M	Tsang Monastery				10 Yrs		Rabkong County, Malho "TAP" Qinghai Province
08-070	Tsultrim Juegny	29	M	Sogtsang Monastery	21/03/2008			2 Yrs		Dzoge County, Ngaba "TAP" Sichuan Province

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TCHRD	Name	Age	Sex	Affiliation	Date of Arrest	Date of Sentence	Prison	Term	Court	Origin
08-071	Urgen Lhamo	37	F	Wataak Nunery	8/6/2008		Drango PSB DC	2 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-105	Urgen Tashi	18	M	Tse-Tsang Monastery	22/05/2008			3 Yrs		Kardze, "TAP" Sichuan Province
08-158	Waelsa Norzin Wangmo		F					5 Yrs		Marthang County, Ngaba "TAP" Sichuan Province
08-184	Wamo		F	Ngangong Nunery				7 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-196	Wangdue		M					Life		Lhasa City, Lhasa Municipality "TAR"
09-113	Wangdue	40	M		00/00/2008	27/10/2008		15 Yrs	LMIP Court	Takse County, Lhasa Municipality "TAR"
08-106	Wangmo	29	F		25/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
09-104	Yang-Kyab		M		21/03/2009	13/08/2009		6 M	Ma CP Court	Machen County, Golog "TAP" Qinghai Province
09-013	Yangkyi	28	F	Dagkar Nunery	12/5/2008	2/1/2009		1Y8-9M	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-107	Yangtso		F	Dagkar Nunery	24/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
09-010	Yangzom	31	F	Yareng Nunery	18/06/2008	15/01/2009		2Y&6M	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-128	Yangay		M		00/03/2008			3-14 Yrs		Lhasa City, Lhasa Municipality "TAR"
08-108	Yebuk		F	Ngangong Nunery				3 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-109	Yephung		M		25/03/2008			3 Yrs		Drango County, Kardze "TAP" Sichuan Province
08-014	Yeshe	35	M					12 yrs		Drango County, Kardze "TAP" Sichuan Province
08-129	Yeshi		M		00/03/2008			3-14 Yrs		Pherpo lhundup county, Lhasa Municipality "TAR"
08-035	Yeshi Choedon		F					15 Yrs		Lhasa City, Lhasa Municipality "TAR"
09-117	Yeshi Choedon	50	F		00/00/2008	7/11/2008		15 Yrs	LMIP Court	Lhasa City, Lhasa Municipality "TAR"
08-110	Yeshi Dhangyal	27	M	Khangmar Monastery	22/06/2008			3 Yrs		Kardze, "TAP" Sichuan Province
09-004	Yeshi Dorjee	32	M	Khangmar Monastery	12/6/2008	17/11/2008		4 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
96-136	Yeshi Tenzin	32	M	Sog Tsedhen Monastery	17/03/00		Chushul Prison	15 yrs		Sog-Segrongmi
09-062	Yingchuk	18	M	Sertha Nobsur Monastery	28/06/2008	00/05/2009		3 Yrs	KCCP Court	Sertha County, Kardze "TAP" Sichuan Province
09-030	Youghal Khando		F	Pangri Na Nunery	14/05/2008	00/00/08-09		2 Yrs	KCCP Court	Kardze County, Kardze "TAP" Sichuan Province
08-149	Zamba	34	M		20/04/2008			4 Yrs		Ngaba County, Ngaba "TAP" Sichuan Province
08-150	Zaru Kunchok Drakpa	25	M	Thoesanting Monastery	29/03/2008			4 Yrs		Dzoge County, Ngaba "TAP" Sichuan Province
08-159	Zaru Tenpa Gyatso		M	Takrsang Lhamo Kiri M	29/03/2008			5 Yrs		Dzoge County, Ngaba "TAP" Sichuan Province
03-011	Zoepa aka Soepa	33	M	Khangmar Monastery	00/01/2003		Ngaba DC	12 yrs		Marthang County, TAP

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0003	DET	Aache Tare				20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0005	DET	Aaho	M	33	Ngaba Kirti Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0008	DET	Aakun Kun ?	M	60		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0009	DET	Aakya	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0015	DET	Aatak	M	19		00/04/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0016	DET	Aaren Gyang	M					Sertha County, Kardze "TAP" Sichuan Province
08-0017	DET	Aati	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0020	DET	Aba Bhumo	F	54		18/03/2008		Lithang County, Kardze "TAP" Sichuan Province
08-0021	DET	Achoe	F		Dargay Nyaggy Nunnery	20/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0022	DET	Achok Jamyang Jinpa	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0023	DET	Achok Pasang Gegokar	M		Labrang Monastery			Sangchu County, Kanlho "TAP", Gansu Province
08-0024	DET	Achok Thinley	M		Gyume Monastery	15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0026	DET	Adrel	M			20/05/2008		Sersul County, Kardze "TAP" Sichuan Province
08-0027	DET	Ago Tselo	M			17/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0028	DET	Aka	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0029	DET	Akhu Nyi	M	28	Gyalmo Gedhen Dhargyal Monastery	28/03/2008		Tsoe City, Kanlho "TAP" Gansu Province
08-0030	DET	Akor Jigme	M	38		22/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0031	DET	Aku Ako	M		Mindroling Monastery	3/5/2008		Nyagchuka County, Kardze "TAP" Sichuan Province
08-0032	DET	Aku Sangay	M			2/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0035	DET	Angyok	M	41		31/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-0037	DET ?	Asang Bersatsang	M	21		26/07/2008	Nangchen PSB DC	Nangchen County, Jyekundo "TAP" Qinghai Province
08-0038	DET	Aten	M	20		00/08/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0039	DET	Aya	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0043	DET	Baluk Kyab	M					Sersul County, Kardze "TAP" Sichuan Province
08-0045	DET	Barchung Lopo	M	42		15/03/2008		Lithang County, Kardze "TAP" Sichuan Province
08-0048	DET	Baywang (Pemo)	F	27	Yarteng Monastery	18/06/2008		Kardze, "TAP" Sichuan Province
08-0049	DET	Bende Gyal	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0050	DET	Bende Khar	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0052	DET	Bendersang Yangchen	F	40	Pangrina Nunnery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0059	DET	Bhu Gonpo	M			16/06/2008		Draugo County, Kardze "TAP" Sichuan Province
08-0061	DET	Bhu Khepa	M			16/06/2008		Draugo County, Kardze "TAP" Sichuan Province
08-0062	DET	Bhu Soegha	M			14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0063	DET	Bhu Tashi	M			25/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-0065	DET	Bhu Thapkey	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0066	DET	Bhuchung	M		Ramoche Temple	26/05/2008		Lhasa "TAR"
08-1879	DET	Bhumo Khando	F	25		18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0071	DET	Bhumo Lhaga	F	32	Dragkar Nunnery	23/04/2008		Kardze, "TAP" Sichuan Province
08-0072	DET	Bhumo Palmo	F	17	Beri Monastery	22/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0073	DET	Bhumo Pema	F		Dragkar Nunnery	7/5/2008		Kardze County, Kardze "TAP" Sichuan Province

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08-0075	DET	Bhumo Tengha	F		Nyimo Gaysey Nunery	22/05/2008		Kardze, "TAP" Sichuan Province
08-0078	DET	Bhuten	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0079	DET	Bhuti	F		Dragkar Nunery	12/5/2008		Kardze, "TAP" Sichuan Province
08-0081	DET	Borho	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0082	DET	Botsu	F		Dragkar Nunery	12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0084	DET	Buruk	M	13	Kherpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-0088	DET	Chambu Gudrup	M	52		14/04/2008		Sog County, Nagchu Prefecture "TAR"
08-0091	DET	Cheno Khedup	M	40	Labrang Monastery			Sangchu County, Kanlho "TAP" Gansu Province
08-0092	DET	Chepa Kunchok Dhargya	M		Taksang Lhamo Kirti Monastery	29/03/2008		Droge County, Ngaba "TAP" Sichuan Province
08-0093	DET	Chignyin	M	16	Ngaba Kirti Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0095	DET	Chime Dolma	F	32	Pangrma Nunery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0098	DET	Chimey Lhazom	F	20		20/03/2008		Shigatse County, Shigatse Prefecture, "TAR"
08-0099	DET	Cho Gyatso	M	41	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0102	DET	Choe Gyatso	M	19	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0105	DET	Choedar	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0106	DET	Choeden	M		Gur Monastery	14/04/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0107	DET	Choeden	M	23	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0108	DET	Choeden	F	18		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0110	DET	Choedrub	M	25	Gonsar Monastery	24/05/2008		Markham County, Chamdo Prefecture "TAR"
08-0111	DET	Chogong	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0112	DET	Choeqyal	M	23	Wooser Monastery	13/5/2008		Markham County, Chamdo Prefecture "TAR"
08-0114	DET	Choeley	M			15/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0116	DET	Choeqga	F			17/05/2008		Kardze, "TAP" Sichuan Province
08-0119	DET	Choeqa Kyap	M			17/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0120	DET	Choeqa Tashi	M			30/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0121	DET	Choeqhak	M	24		10/3/2008	Pema County Prison	Pema County, Golog "TAP" Qinghai Province
08-0124	DET	Choeqhel	M	20		17/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0126	DET	Choeqhel	M	26		23/03/2008	4yrs	Ngaba County, Ngaba "TAP" Sichuan Province
08-0127	DET	Choeqhel	M			17/05/2008		Thamey Village, Kardze
08-0133	DET	Choeqhel Gyatso	M	16	Ngaba Kirti Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0136	DET	Choeqhel Wangpo	M		Drepung Monastery	00/04/2008		
08-0139	DET	Choeso	F	25	Gaden Choeling Nunery	14/5/2008		Kardze, "TAP" Sichuan Province
08-0140	DET	Choeqyang Gyatso	M		Rongpo Thosam Monastery	17/04/2008		Rebkong County, Melho "TAP" Qinghai Province
08-0141	DET	Choeqyang Kyab	M	30	Gomang Monastery	30/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0145	DET	Chogri Yeshi	M			19/04/2008		Drango County, Kardze "TAP" Sichuan Province
08-0146	DET	Chokdup	M	21		31/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-0147	DET	Chokey	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0148	DET	Chokey Dolma	F			25/03/2008		Chogri, Kardze "TAP" Sichuan Province
08-0149	DET	Chokpo	M			20/03/2008		Chigdril County, Golog "TAP" Qinghai Province

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08-0153	DET	Choney Khedup	M	40	Labrang Monastery	30/06/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0156	DET	Chosang	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0157	DET	Choyang	M	24		10/3/2008	Pema County Prison	Pema County, Golog "TAP" Qinghai Province
08-0160	DET	Chukpo Tsering	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0165	DET	Dakpa	M			21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0166	DET	Damchoe	M	29	Mishi Thangar Monastery	21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0168	DET	Damchoe	M	22		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0169	DET	Damchoe	M			24/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0170	DET	Damdul	M		Ramoche Temple	26/05/2008		Lhasa "TAR"
08-0171	DET	Damdul	M	42		18/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0172	DET	Dangdrung?	F		Shugseb Nuntery	28/04/2008		Chushul County, Lhasa Municipality "TAR"
08-0174	DET	Darchen	M					Lhasa, "TAR"
08-0176	DET	Dawa	M		Rongwo Monastery	20/04/2008		Rebkong County, Melho "TAP" Qinghai Province
08-0180	DET	Dechen Wangmo	F	38		3/8/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0181	DET	Dekyi	F		Dragkar Nuntery	12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0183	DET	Defeck	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0184	DET	Denden	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0185	DET	Denden	M	40		18/03/2008		Kardze County, Kardze, "TAP" Sichuan Province
08-0186	DET	Depa Tenpa	M			14/04/2008		Tewo County, Kanlho "TAP" Gansu Province
08-0187	DET	Deyang	F	31	Gaden Choeling Nuntery	14/5/2008		Kardze, "TAP" Sichuan Province
08-0189	DET	Deyang Tashi	M		Drepung Monastery	00/04/2008		
08-0195	DET	Dhargyal	M	20	Ngaba Kirti Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0199	DET	Dhargyal	M			4/20/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0201	DET	Dhargyal	F	43		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0204	DET	Dhargyal	M			19/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-0205	DET	Dhargyal Garwatsang	M	19		14/5/2008		Markham County, Chamdo Prefecture "TAR"
08-0206	DET	Dhari	F			16/03/2008	Ngaba Prison	Ngaba County, Ngaba "TAP" Sichuan Province
08-0214	DET	Dhonden	M			18/03/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0216	DET	Dhondup	M			10/3/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0217	DET	Dhondup	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0220	DET	Dhondup Wangchen	M			00/03/2008		Qinghai Province
08-0222	DET	Dhonyoe	M		Mishi Thangar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0225	DET	Dhorga	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0226	DET	Dhorga Chungwa	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0227	DET	Dhorlo	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0229	DET	Dhungtso	F	20	Geyma Drak Nuntery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0231	DET	Dickyi	F		Dragkar Nuntery	12/5/2008		Kardze, "TAP" Sichuan Province
08-0235	DET	Dolkar Kyab	M	15		20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0240	DET	Dolma Kyab	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province

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08-0243	DET	Dolma Tsering	F		North-West Nationalities University			Ngaba "TAP" Sichuan Province
08-0244	DET	Dolma Tsering	M	24		18/03/2008		Mari Township, Kanlho "TAP" Gansu Province
08-0246	DET	Dolma Tsering	F			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0248	DET	Dolma Yangtso	F	34		10/8/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0249	DET	Dondrub	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-0250	DET	Donga	F	21	Pangrina Nunnery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0256	DET	Dorjee	M	30		11/6/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0258	DET	Dorjee Chuk	M	21		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0260	DET	Dorjee Dhondup	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0263	DET	Dorjee Drakpa	M		Sang Lung Monastery	3/5/2008		Dzamtang County, Ngaba "TAP" Sichuan Province
08-0264	DET	Dorjee Gyalsen	M			19/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0267	DET	Dorjee Kundup	M			20/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0268	DET	Dorjee Lorig	M	23		15/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0269	DET	Dorjee Rabren	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0270	DET	Dorjee Rinchen	M	25		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0271	DET	Dorjee Rinchen	M	55+		23/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0273	DET	Dorjee Tashi	M			00/07/2008		Pelbar County, Chamdo Prefecture "TAR"
08-0274	DET	Dorjee Tashi	M	18		15/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0275	DET	Dorjee Tashi	M	18		18/08/2008		So-Ngo Township, Kardze, "TAP" Sichuan Province
08-0276	DET	Dorjee Tashi	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0277	DET	Dorjee Tashi	M			22/06/2008		Kardze, "TAP" Sichuan Province
08-0281	DET	Dorjee Tsering	M	22		18/03/2008		Markham County, Chamdo Prefecture, "TAR"
08-0282	DET	Dorjee Tseten	M			20/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0283	DET	Dorjee Tseten	M			20/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0286	DET	Dr. Yangzom	F		Lhasa People's Hospital	7/5/2008		Lhasa "TAR"
08-0287	DET	Dragu	M			21/6/2008		Kardze, "TAP" Sichuan Province
08-0288	DET	Drakho ?	M	31		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0289	DET	Drakpa	M	26	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0290	DET	Drakpa	M		Gyutse Monastery	00/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0291	DET	Drakpa	M	28	Rong Gonchen Monastery	13/4/2008		Rebkong County, Malho "TAP" Qinghai Province
08-0292	DET	Drakpa	M	27		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0293	DET	Drakpa	M			18/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0294	DET	Drakpa	M			21/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0295	DET	Drakpa	M			23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0297	DET	Drakpa Chakdri	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0298	DET	Drakpa Dorjee ?	M	19		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0302	DET	Drangyae Yen	F	28		9/8/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0303	DET	Drashi Tso	F		Geyma Drak Nunnery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0305	DET	Drokho ?	M	30		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province

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08-0306	DET	Drongpo Rabten	M	18	Jhangkar Monastery	00/03/2008		Bathang County, Kardze "TAP" Sichuan Province
08-0307	DET	Dronkhoma ?	M			20/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0310	DET	Dronsep	F		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0312	DET	Drugthar	M	33		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0314	DET	Drukgyal	M	55+		23/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0315	DET	Drukgyal yak	M	28		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0322	DET	Dukar Tsering	M	26		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0323	DET	Dukhor	M			20/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-0325	DET	Dungkar	M			18/07/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0326	DET	Dungtso	F	20	Gewa Drak Nunery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0327	DET	Dunlag	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0328	DET	Gadha Lhagyal	M		Drepung Monastery	00/04/2008		Phunpo Lhundup County, Lhasa Municipality "TAR"
08-0330	DET	Gadho	M		Unknown	26/07/2008	Nangchen PSB DC	Nangchen County, Jyekundo "TAP" Qinghai Province
08-0331	DET	Gakhu	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0333	DET	Gatrak Dorjee	M	41	Beri Monastery	24/6/2008		Kardze, "TAP" Sichuan Province
08-0334	DET	Gawa	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0335	DET	Gawa	M			24/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0336	DET	Gechung Bhumo	F	36	Pangrma Nunery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
95-005	DET ?	Gedun Choekyi Nyima	M	6	Tashi Lhunpo Monastery	17/05/95	Beijing ?	Nagchu, Lhari
08-0337	DET	Geleg	M		Kathog Monastery	00/07/2008		Kardze, "TAP" Sichuan Province
08-0338	DET	Geleg Drakpa	M	28	Bada Samdupling Monastery			Sersul County, Kardze "TAP" Sichuan Province
08-0340	DET	Geleg Gyurmey	M	30	Labrang Monastery	1/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0341	DET	Geleg Phel	M	32	Sera Monastery	10/3/2008	Lhasa	Golog, "TAP" Qinghai Province
08-0342	DET	Geleg Samdup	M		Rabtsa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0343	DET	Geleg Thapkey	M	27	Bada Samdupling Monastery	00/03/2008		Sersul County, Kardze "TAP" Sichuan Province
08-0346	DET	Gendun Gyatso	M		Taksang Lhamo Kirri Monastery	26/04/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0347	DET	Gendun Gyatso	M		Gur Monastery	14/04/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0348	DET	Gendun Gyatso	M	30	Labrang Monastery	1/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0350	DET	Gendun Gyatso	M		Mishi Thangsar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0352	DET	Gendun Gyatso	M		Thosamling Monastery	15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0354	DET	Gendun Gyatso	M			21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0356	DET	Gengra Tsundue	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0357	DET	Geshe Namgyal Tsering	M	N/A	Chogri Monastery	26/03/2008	Drango PSB DC	Drango County, Kardze "TAP" Sichuan Province
08-0358	DET	Geshe Sonam Gyurmey	M	N/A	Chogri Monastery	26/03/2008	Drango PSB DC	Drango County, Kardze "TAP" Sichuan Province
08-0359	DET	Geshe Tenzin Choephel	M	50	Qinghai University	17/04/2008		Xining City, Qinghai University
08-0360	DET	Geshe Tsultrim Tenzin	M	70's	Tongkor Monastery	3/4/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0361	DET	Ghangde	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0362	DET	Ghayou	M			19/06/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0363	DET	Gheshor	M			23-25/03/2008		Machou County, Kanlho "TAP" Gansu Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0365	DET	Ghiling Lungrok	M			1/5/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0367	DET	Ghoeso	M			16/05/2008		Sersul County, Kardze "TAP" Sichuan Province
08-0369	DET	Ginike Tsulkho	M			4/20/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0372	DET	Golok Jigme	M		Labrang Monastery			Sangchu County, Kanlho "TAP", Gansu Province
08-0373	DET	Gomchukgyal	M	26		22/03/2008		Tsoe City, Kanlho "TAP" Gansu Province
08-0376	DET	Gondon Sangay	M	35		28/05/2008	Tawu Chang Yen	Ngaba County, Ngaba "TAP" Sichuan Province
08-0377	DET	Gondrue	M			30/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0379	DET	Gongkar Thinley	M	17	Kardze Monastery			Kardze County, Kardze "TAP" Sichuan Province
08-0380	DET	Gongpa Yak	M			23/03/2008		Tewo County, Kanlho "TAP" Gansu Province
08-0381	DET	Gonpa	M	40	Dargay Monastery			Kardze, "TAP" Sichuan Province
08-0383	DET	Gonpa Tsering	M	23		00/03/2008	Dzoge Detention C	Ngaba County, Ngaba "TAP" Sichuan Province
08-0385	DET	Gonpo	M	20	Gonsar Monastery	24/05/2008		Marikham County, Chamdo Prefecture "TAR"
08-0388	DET	Gonpo	M			18/03/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0390	DET	Gonpo Gyaltzen	M			18/03/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0393	DET	Gonpo Namgyal	M			20/03/2008		Sangchu County, Kardze "TAP" Sichuan Province
08-0394	DET	Gonpo Namgyal	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0395	DET	Gonpo Tashi	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0397	DET	Gonpo Tsering	M		Sera Monastery	1/5/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0398	DET	Gonpo Tsering	M			17/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0399	DET	Gonpo Tsering	M			17/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0400	DET	Gonpo Tsering	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0401	DET	Gonpo Tsering	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0402	DET	Gonpo Tseren	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0403	DET	Gonpo Wangyal	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0406	DET	Guadrak	M		Larung Ngarik Nangren Lobling	8/7/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0411	DET	Gure	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0413	DET	Gurkyi	M			25/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0415	DET	Guru	M	36		22/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0419	DET	Gyachuk Wangchuk	M		Nubstur Monastery	28/06/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0420	DET	Gyade	M			20/03/2008		Sangchu County, Kardze "TAP" Sichuan Province
08-0423	DET	Gyalbha	M			26/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0425	DET	Gyalpo	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0426	DET	Gyalri Tsang Lama Tserin	M	18		16/04/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0429	DET	Gyatso	M		Ngaba Kirri Monastery	28-29/03/2008		Machou County, Kanlho "TAP" Gansu Province
08-0431	DET	Gayul Seyang	F			11/5/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0433	DET	Gayul Thinley	F			11/5/2008		Kardze "TAP" Sichuan Province
08-0434	DET	Gyobhu Thar	M	26		17/03/2008		Kardze "TAP" Sichuan Province
08-0435	DET	Gyurme	M	40	Labrang Monastery	1/4/2008		Lushoe Township, Kanlho, "TAP" Gansu Province
08-0440	DET	Hega	M	39		23/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
								Ngaba County, Ngaba "TAP" Sichuan Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0443	DET	Janchu	M		Horshul Monastery	18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0447	DET	Janga Phuntsok	M	18	Khangmar Monastery	9/6/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0448	DET	Jangha	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0449	DET	Jangha	M			28/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-0451	DET	Jampa	F		Dargay Hardu Nunnery	23/05/2008		Kardze, "TAP" Sichuan Province
08-0453	DET	Jampa				20/03/2008		Chingdril County, Golog "TAP" Qinghai Province
08-0454	DET	Jampa	M	35		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0456	DET	Jampa Choephel	M	25	Beri Monastery	21/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0457	DET	Jampa Chokey	F			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-0458	DET	Jampa Dekyi	F	20	Tehor Kardze Temple	31/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0459	DET	Jampa Dorjee	M		Kardze Monastery	18/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0460	DET	Jampa Dorjee	M	18	Khangmar Monastery	9/6/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0461	DET	Jampa Gendun	M		Jamney Monastery	25/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0462	DET	Jampa Gyatso	M	36	Namtso Monastery	24/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0463	DET	Jampa Kalsang	M	20	Ramoche Temple	14/03/2008		Lhasa "TAR"
08-0464	DET	Jampa Lhamo	F	30	Dargay Hardu Nunnery	23/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0465	DET	Jampa Lhamo	F		Dragkar Nunnery	12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0466	DET	Jampa Sangpo	M	41		14/03/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0467	DET	Jampa Tashi	M	24		14/06/2008		Machen County, Golog "TAP" Qinghai Province
08-0468	DET	Jampa Tsundue	M	28	Beri Monastery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0469	DET	Jamphel	M	28		11/8/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0472	DET	Jamphel Tenzin	M			20/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0473	DET	Jamphel Wangchuk	M	45	Drepung Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0474	DET	Jamsang	M		Unknown	26/07/2008	Nangchen PSB DC	Nangchen County, Jyekundo "TAP" Qinghai Province
08-0475	DET	Jamyang	M	18	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0476	DET	Jamyang	M			18/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-0477	DET	Jamyang	M			19/04/2008		Machou County, Kanlho "TAP" Gansu Province
08-0478	DET	Jamyang	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0480	DET	Jamyang	M		Mishi Thangsar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0481	DET	Jamyang (Chewa)	M	33	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0485	DET	Jamyang Gyatso	M		Rabsa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0491	DET	Jamyang Gyatso	M	33		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0493	DET	Jamyang Jinpa	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0497	DET	Jamyang Sherab	M		Rabsa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0502	DET	Jamyang Tenzin	M	21		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0503	DET	Jamyang Toetun	M		Achog Tsenyi Monastery	20/03/2008		Marthang County, Ngaba "TAP" Sichuan Province
08-0504	DET	Jamyang Tsering	M	19	Za-Samdup Monastery	18/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0505	DET	Jamyang Tsering Momotsi	M	46		31/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-0506	DET	Jamyang Tsultrim	M	29	Gyalmo Gedhen Dhargyal Monastery	28/03/2008		Tsoe City, Kanlho "TAP" Gansu Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0507	DET	Jamyang Tsultrim	F	37	Mamai Nunnery	21/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0509	DET	Jamyang Tsultrim	M		Rabrsa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0510	DET	Jamyang Tsundul	M		Achog Tsenyi Monastery	20/03/2008		Marthang County, Ngaba "TAP" Sichuan Province
08-0512	DET	Jangdrup	M	21	Khenpa Lung Monastery	12/5/2008		Mar-kham County, Chamdo Prefecture "TAR"
08-0514	DET	Jawoe	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0517	DET	Jigme	M	30	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0519	DET	Jigme	M		Labrang Monastery			Sangchu County, Kanlho "TAP", Gansu Province
08-0520	DET	Jigme	M		Mishi Thangsar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0522	DET	Jigme	M		Wangchen Ponkar Monastery	18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0524	DET	Jigme	M	22		11/8/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0525	DET	Jigme	M	30		20/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-0526	DET	Jigme	M	15		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0527	DET	Jigme	M	16		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0528	DET	Jigme	M			22/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0529	DET	Jigme	M	27		24/03/2008		Shigatse County, Shigatse Prefecture, "TAR"
08-0530	DET	Jigme (Chungwa)	M	23	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0532	DET	Jigme Choephel	M	42		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0533	DET	Jigme Dawa	M	40	Rongwo Monastery	20/06/2008		Rebkong County, Malho "TAP" Qinghai Province
08-0534	DET	Jigme Dhargyal	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0535	DET	Jigme Goril	M		Gyutse Monastery	22/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0536	DET	Jigme Goril	M		Labrang Monastery			Sangchu County, Kanlho "TAP", Gansu Province
08-0537	DET	Jigme Gyatso (Jigme Guri)	M		Labrang Monastery	4/11/2008		
08-0541	DET	Jigme Lotsa	M		Ragrum Monastery	23/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0544	DET	Jigme Tsenphel	M	40	Mishi Thangsar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0547	DET	Jigsoe	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0548	DET	Jimpa	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0550	DET	Jimpa	M	35	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0555	DET	Jimpa	M	22		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0556	DET	Jimpa	M	37		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0557	DET	Jimpa	M	31		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0558	DET	Jimpa Gyatso	M	25	Gaden Chokorling Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0559	DET	Jimpa Gyatso	M	40	Gyalmo Gedhen Dhargyal Monastery	28/03/2008		Tsoe City, Kanlho "TAP" Gansu Province
08-0562	DET	Jungney	M	30	Mishi Thangsar Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0563	DET	Jutse	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0564	DET	Kadam Tsering	M	55+		23/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0565	DET	Kagthar	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0566	DET	Kal Nyima	M		Kardze Monastery	19/06/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0572	DET	Kalsang	M	25	A-Khor Monastery	23/03/2008		Kardze, "TAP" Sichuan Province
08-0577	DET	Kalsang Choedup	M	30		21/03/2008		Chone County, Kanlho "TAP" Gansu Province
								Sangchu County, Kanlho "TAP", Gansu Province

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08-0578	DET	Kalsang Choephel	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0579	DET	Kalsang Dawa	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-0582	DET	Kalsang Dhondup	M	49	Mishi Thangsar Monastery	20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0583	DET	Kalsang Dhondup	M	18		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0588	DET	Kalsang Gyatso	M	36	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0593	DET	Kalsang Gyatso	M			10/3/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0594	DET	Kalsang Gyatso	M	25		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0595	DET	Kalsang Jampa	M		Jamney Monastery	25/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0600	DET	Kalsang Jinpa ?	M	28	Gyalmo Gedhen Dhargyal Monastery	28/03/2008		Tsoe City, Kanlho "TAP" Gansu Province
08-0608	DET	Kalsang Lochok	M	20	Tarmo Monastery	18/06/2008		Driru County, Nagchu Prefecture "TAR"
08-0609	DET	Kalsang Nyima	M	28	Kardze Monastery	9/6/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0615	DET	Kalsang Sherab	M			00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0616	DET	Kalsang Sherab	M			25/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0618	DET	Kalsang Sonam	M	17		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0619	DET	Kalsang Tashi	M	17	Khenpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-0622	DET	Kalsang Tenzin	M	17		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0632	DET	Kalsang Yeshe	M	27	Beri Monastery	24/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0635	DET	Kangtsuk	M	22		20/03/2008		Lhasa "TAR"
08-0637	DET	Karbho	M			23/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0638	DET	Kardru	M	40		22/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0639	DET	Kardu	M		Mishi Thangsar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0643	DET	Karma Choejor	M	27	Jhangkar Monastery	00/03/2008		Bathang County, Kandze "TAP" Sichuan Province
08-0646	DET	Karma Wangchuk	M	29	Beri Monastery	22/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0647	DET	Kathup Thar	M			21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0649	DET	Katum	M			23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-0652	DET	Kelden	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0658	DET	Khagong Tsang Choedron	F	43		24/03/2008		Kardze "TAP" Sichuan Province
08-0659	DET	Khaikbey	M	64		20/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-0662	DET	Khando	F	25		18/06/2008		Kardze, "TAP" Sichuan Province
08-0666	DET	Khando Tsering	F	14		00/04/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0667	DET	Khardo ?	M	15		18/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0670	DET	Khechok	M	23	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0672	DET	Khedup Gyatso	M		Tsang Monastery	13/4/2008	Tsolho PSB DC	Gepa Samdo County, Isolho "TAP" Qinghai Province
08-0675	DET	Khenrab Nyima	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-0676	DET	Khenrab Tashi	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-0677	DET	Khenrab Tharchin	M	32		19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-0680	DET	Khetsun	M		Chokri Monastery	25/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-0684	DET	Konbha	M			23/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0686	DET	Kopa Tseten	M	20		22/03/2008		Chentsa County, Malho "TAP" Qinghai Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0687	DET	Kovo Bhu	M			17/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0688	DET	Kunbo	M	20	Makur Namgyaling Monastery	23/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0689	DET	Kunchok	M	20	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0691	DET	Kunchok	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0692	DET	Kunchok	M		Sang Lung Monastery	9/4/2008		Dzamtang County, Ngaba "TAP" Sichuan Province
08-0695	DET	Kunchok	M			20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0698	DET	Kunchok Dhondup	M	27	Bhumsar Monastery	10/3/2008		Markham County, Chamdo Prefecture, "TAR"
08-0699	DET	Kunchok Dorjee	M			20/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0700	DET	Kunchok Drakpa ?	M	21	Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0702	DET	Kunchok Jamphel	M	33	Aadu Monastery	16/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0704	DET	Kunchok Jinpa	M		Taksang Lhamo Kirti Monastery	26/04/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0706	DET	Kunchok Lhundup	M	21		18/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0707	DET	Kunchok Nagdo	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0708	DET	Kunchok Nyima	M		Drepung Monastery	00/04/2008		
08-0709	DET	Kunchok Nyima ?	M	38	Lo Monastery	00/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0710	DET	Kunchok Pelsang	M	22	Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0711	DET	Kunchok Rabgyal	M		Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0712	DET	Kunchok Rabren	M		Taksang Lhamo Kirti Monastery	17/04/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0713	DET	Kunchok Samten	M		Kumbum Monastery	16/04/2008		Kumbum County, Qinghai Province
08-0717	DET	Kunchok Sangay	M			14/04/2008		Tewo County, Kanlho "TAP" Gansu Province
08-0719	DET	Kunchok Sangpo	M	17	Taksang Lhamo Kirti Monastery			Dzoge County, Ngaba "TAP" Sichuan Province
08-0720	DET	Kunchok Sangpo	M			14/04/2008		Tewo County, Kanlho "TAP" Gansu Province
08-0721	DET	Kunchok Sherab	M		Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0722	DET	Kunchok Soepa	M	17	Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0724	DET	Kunchok Tenzin	M	21	Unknown	14/5/2008		Markham County, Chamdo Prefecture "TAR"
08-0725	DET	Kunchok Thapkhay	M		Taksang Lhamo Kirti Monastery	17/04/2005		Dzoge County, Ngaba "TAP" Sichuan Province
08-0727	DET	Kunchok Woser	M		Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0729	DET	Kunga	M	20	Gonsar Monastery	24/05/2008		Markham County, Chamdo Prefecture "TAR"
08-0730	DET	Kunga	M		Ngaba Kirti Monastery	23/05/2008	3yrs	Ngaba County, Ngaba "TAP" Sichuan Province
08-0732	DET	Kunga	M		Drepung Monastery	00/04/2008		
08-0736	DET	Kungha	M			23-25/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-0737	DET	Kungyang	M			25/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-0742	DET	Kunsang Tsering	M	22	Dargyeling Monastery	15/07/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0743	DET	Kunsang Tsering	M	20	Thanggya Monastery	3/4/2008		Gonjo County, Chamdo Prefecture "TAR"
08-0748	DET	Kyakha	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-0750	DET	Kyaplo	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0752	DET	Kyedhar	M					Sersul County, Kardze "TAP" Sichuan Province
08-0754	DET	Kyi Jigme	M			2/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0755	DET	Kyi Kyi	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0756	DET	Kypay	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0760	DET	Lagha	F	32	Dragkar Nunnery	23/04/2008		Kardze, "TAP" Sichuan Province
08-0761	DET	Lama	M	22		11/8/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0765	DET	Lama Phuntsok Lamchung	M		Drepung Monastery	00/04/2008		Damshul County, Lhasa Municipality "TAR"
08-0769	DET	Lekshe	M	23	Gaden Chokorling Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0772	DET	Lha Thruk	F		Dragkar Nunnery	7/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0781	DET	Lhagon				15/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0782	DET	Lhagyal	M	36		15/07/2007		Sertha County, Kardze "TAP" Sichuan Province
08-0783	DET	Lhakar	F	33		14/05/2008		Kardze "TAP" Sichuan Province
08-0786	DET	Lhakpa Tsering	M			27/04/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0790	DET	Lhamo	F	29	Yatteng Nunnery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0792	DET	Lhamo Chokey	F		Dragkar Nunnery	12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0793	DET	Lhamo Kyab	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0794	DET	Lhamo Kyap	M	25		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0803	DET	Lhubhum Gyal	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0805	DET	Lhubhum Thar	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0806	DET	Lhubhum Tsering	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-0809	DET	Lhumte	M	37		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0810	DET	Lhundup	M	17	Nationality Middle School	20/10/2008		Kangsa County, Tsochang "TAP" Qinghai Province
08-1880	DET	Lhundup Yonten	M		Achog Tsenyi Monastery	20/03/2008		Marthang County, Ngaba "TAP" Sichuan Province
08-0813	DET	Lhungo	M	35	Tongkhor Monastery	3/4/2008		Kardze "TAP" Sichuan Province
08-0814	DET	Lilo	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0819	DET	Lo Yeshe	M			25/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-0822	DET	Lobsang	M	23	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0823	DET	Lobsang	M	15	Sera Monastery	10/3/2008		Kardze, "TAP" Sichuan Province
08-0828	DET	Lobsang	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0829	DET	Lobsang	M	20		11/6/2008		Drango County, Kardze "TAP" Sichuan Province
08-0833	DET	Lobsang Chodar	M	N/A	Kirti Monastery	26/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0834	DET	Lobsang Choegen	M	18	Kardze Monastery	13/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0835	DET	Lobsang Choejor	M		Bhenkar Monastery	00/07/2008		Dritu County, Nagchu Prefecture "TAR"
08-0839	DET	Lobsang Choezin	F		Shar Bumpa Nunnery	00/03/2008		Phenpo Lhundup County, Lhasa Municipality "TAR"
08-0841	DET	Lobsang Dawa	M			00/03/2008		Chushul County, Lhasa Municipality "TAR"
08-0842	DET	Lobsang Dhargyal	M	35	Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0844	DET	Lobsang Dhondup	M	35		21/03/2008		Lithang County, Kardze "TAP" Sichuan Province
08-0846	DET	Lobsang Dhonyoe	M		Zakhog Monastery	26/04/2008		Derge County, Kardze "TAP" Sichuan Province
08-0850	DET	Lobsang Geleg	M	26	Beri Monastery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0851	DET	Lobsang Geleg	M		Drepung Monastery	00/04/2008		
08-0859	DET	Lobsang Gratso	M	38	Ngaba Kirti Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0870	DET	Lobsang Jigme	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"

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08-0875	DET	Lobsang Khedup Tenpay	M	25		14/03/2008		Machen County, Golog "TAP" Qinghai Province
08-0877	DET	Lobsang Khetsum	M			25/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-0881	DET	Lobsang Kyab	M	19		16/04/2008		Machu County, Kanlho "TAP" Gansu Province
08-0888	DET	Lobsang Ngodup	M	29	Sera Monastery	10/3/2008		Sersul County, Kardze "TAP" Sichuan Province
08-0890	DET	Lobsang Nyima	M	29	Kirti Dongri Monastery	30/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0891	DET	Lobsang Nyima	M		Soqsang Monastery	21/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0892	DET	Lobsang Palden	M	26	Beri Monastery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0895	DET	Lobsang Palmo	F			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-0896	DET	Lobsang Phuntsok	M			19/03/2008		Lithang County, Kardze "TAP" Sichuan Province
08-0911	DET	Lobsang Tenpa	M	20	Kardze Monastery	13/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0917	DET	Lobsang Thinley	M	30	Kirti Dongri Monastery	30/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0919	DET	Lobsang Thukjey	M	19	Sera Monastery	10/3/2008		Sersul County, Kardze "TAP" Sichuan Province
08-0929	DET	Lobsang Tsultrim	M	31	Kirti Dongri Monastery	30/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0931	DET	Lobsang Tsultrim	M		Soqsang Monastery	5/4/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0932	DET	Lobsang Tsundue	M	25	Kirti Dongri Monastery	30/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0933	DET	Lobsang Wangchen	M		Chokri Monastery	25/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-0934	DET	Lobsang Wangchuk	M		Drepung Monastery	00/04/2008		Lhoka Prefecture, "TAR"
08-0939	DET	Lobsher	M	20	Sera Monastery	10/3/2008		Sersul County, Kardze "TAP" Sichuan Province
08-0940	DET	Lochoe	M	23	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0941	DET	Lochoe	M		Soqsang Monastery	21/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0944	DET	Lodoe	M	15	Khenpa Lung Monastery	12/5/2008		Marikham County, Chamdo Prefecture "TAR"
08-0945	DET	Lodoe	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0946	DET	Lodoe	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0948	DET	Lodoe	M	21		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0949	DET	Lodoe Rabren	M	35		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0950	DET	Lodoe Tenpa	M	43		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0952	DET	Lodoe Wangpo (shidey Gy)	M			14/04/2008		Machu County, Kanlho "TAP" Gansu Province
08-0960	DET ?	Lokey	M	42		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-0966	DET	Lori	M			20/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-0971	DET	Loyang	M	20	Tsitsang Monastery	20/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-0973	DET	Lu Lu				18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0974	DET	Lubhu Yak	M	27		17/03/2008		Gyalmo Township, Kanlho, "TAP" Gansu Province
08-0977	DET	Lunglung Sonam	M			17/05/2008		Thamey Village, Kardze "TAP" Sichuan Province
08-0978	DET	Lungrig	M	24		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0979	DET	Lungrig	M	18	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-0980	DET	Lungrig	M			19/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-0981	DET	Lushoep Tenzin	M		Labrang Tashikyi Monastery	15/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0983	DET	Luthar	M			9/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-0986	DET	Luwa Tamdin	M	25		20/03/2008		Chigdril County, Golog "TAP" Qinghai Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-0991	DET	Malle	M	20's		27/3/2008		Tsigorhang County, Tsoelho "TAP" Qinghai Province
08-0993	DET	Mankyab	M			21/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0994	DET	Matok	F	20		22/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-0995	DET	Meda				18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-0996	DET	Mekang Tenpa	M	39		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1000	DET	Meri				20/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-1001	DET	Meshi Dakpa	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1005	DET?	Mikyang Tonpa	M			20/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1007	DET	Moti Tsang Samgha	M			11/4/2008		Machu County, Kanlho "TAP" Gansu Province
08-1011	DET	Namgyal	M	18	Khenpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1012	DET	Namgyal				15/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1013	DET	Namgyal				21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1014	DET	Namgyal	M			24/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-1015	DET	Namgyal Tsering	M	40	Chokri Monastery	26/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-1016	DET	Namgyal Tseren(Namitse)	M			20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1017	DET	Namkar	M	45	Ratoe Monastery	16/04/2008	Chushul PSB DC	Chushul County, Kanlho "TAP" Gansu Province
08-1020	DET	Namlo	M			20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1022	DET	Namsey Lhamo	F	30		11/6/2008	Kardze PSB DC	Kardze, "TAP" Sichuan Province
08-1024	DET	Namtse	M			21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1029	DET	Ngakchung	M	37	Larung Ngarik Nangten Lobling	8/7/2008		Sertha County, Kardze "TAP" Sichuan Province
97-085	DET?	Ngawang Greyser	M	21	Sog Tsendhen Monastery	18/08/97	Disappear	Sog Ya- Ngashang
08-1033	DET	Ngawang Choeden	M		Drepung Monastery	00/04/2008		
08-1034	DET	Ngawang Choenyi	M		Drepung Monastery	00/04/2008		
08-1037	DET	Ngawang Gyaiten	M	42	Tarmo Monastery	18/06/2008		Driru County, Nagchu Prefecture "TAR"
08-1038	DET	Ngawang Jampa	M	40	Tarmo Monastery	18/06/2008		Driru County, Nagchu Prefecture "TAR"
08-1039	DET	Ngawang Lhundup	M	29	Kardze Monastery	9/6/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1040	DET	Ngawang Lobsang	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1041	DET	Ngawang Namgyal	M	45		15/03/2008		Toelung Dechen County, Lhasa Municipality "TAR"
08-1042	DET	Ngawang Phuntsok	M	17	Gonsar Monastery	24/05/2008		Markham County, Chamdo Prefecture "TAR"
08-1044	DET	Ngawang Phuntsok	M	32		18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1045	DET	Ngawang Sange	M	38	Tarmo Monastery	18/06/2008		Driru County, Nagchu Prefecture "TAR"
08-1046	DET	Ngawang Serchen	M		Drepung Monastery	00/04/2008		
08-1047	DET	Ngawang Serthok	M		Drepung Monastery	00/04/2008		
08-1049	DET	Ngawang Tenzin	M	40	W'oesser Monastery	13/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1050	DET	Ngawang Tenzin	M	20	W'oesser Monastery	30/10/2008		Markham County, Chamdo Prefecture, "TAR"
08-1051	DET	Ngawang Tharchoe	M	26	Dingkha Monastery	17/03/2008		Toelung Dechen County, Lhasa Municipality "TAR"
08-1059	DET	Nikay	F	40		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1061	DET	Norbu	M	22		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1062	DET	Norbu	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province

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08-1063	DET	Norbu Dolma	F	42	Pangrma Nunery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1068	DET	Nyidor	M			00/07/2008		Palbar County, Chamdo Prefecture "TAR"
08-1069	DET	Nyigba	F		Dragkar Nunery	12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1070	DET	Nyilo				18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1072	DET	Nyima	F		Dragkar Nunery	12/5/2008		Kardze, "TAP" Sichuan Province
08-1075	DET	Nyima Drakpa	M			19/04/2008		Tawu County, Kardze "TAP" Sichuan Province
08-1079	DET	Nyima Wangchuk	M	27	Thanggya Monastery			
08-1081	DET	Nyindor	M			00/07/2008		Palbar County, Chamdo Prefecture, "TAR"
08-1084	DET	Nyinkhar				26/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1085	DET	Nyinkho	M	35		19/03/2008		Lushoe Township, Kanlho, "TAP" Gansu Province
08-1089	DET	O Tsi				18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1090	DET	Olo	M		Drepung Monastery	00/04/2008		
08-1093	DET	Palchen	M	38		31/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-1094	DET	Palchen Kyab	M	34		25/04/2008		Machen County, Golog "TAP" Qinghai Province
08-1096	DET	Palden	M	30	Gonsar Monastery	24/05/2008		Markham County, Chamdo Prefecture "TAR"
08-1098	DET	Palden	M			19/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-1099	DET	Palden Choedak	M			00/07/2008		Palbar County, Chamdo Prefecture, "TAR"
08-1100	DET	Palden Chungwa	M	25	Soe Monastery	11/6/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1101	DET	Palden Dawa	M	20		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1102	DET	Palden Gyatso ?	M		Ngaba Zongse Monastery	11/6/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1104	DET	Palden Migkar	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1105	DET	Palden Nyendak	M	60		2/7/2008		Drango County, Kardze "TAP" Sichuan Province
08-1106	DET	Palden Sherab	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1108	DET	Palden Tsultrim	M		Kardze Monastery	13/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1112	DET	Paljor	M		Sang Lung Monastery	3/5/2008		Dzamtang County, Ngaba "TAP" Sichuan Province
08-1116	DET	Palmo	F	17		22/06/2008		Kardze, "TAP" Sichuan Province
08-1181	DET	Pangdon	F			29/04/2008		Dharlag County, Kardze "TAP" Sichuan Province
08-1123	DET	Passang Dolma	F	32		18/06/2008		Darney Lama Village, Kardze "TAP" Sichuan Province
08-1124	DET	Passang Dhondup	M					Karma Kunsang, East Lhasa City "TAR"
08-1125	DET	Passang Nyima	F	32		18/06/2008		Kardze, "TAP" Sichuan Province
08-1126	DET	Passang Tashi	M	30	Khenpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1127	DET	Passang Tashi	M					Lhasa "TAR"
08-1130	DET	Paylo	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1135	DET	Pelha	F	45		20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1136	DET	Pema	F		Nyimo Gaysey Nunery	22/05/2008		Kardze, "TAP" Sichuan Province
08-1138	DET	Pema ?	M		Ngaba Kirti Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1142	DET	Pema Dorjee	M			9/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1143	DET	Pema Garwang	M	30	Sera Monastery	10/3/2008		Dharthang Monastery
08-1144	DET	Pema Gyaltzen	M			11/6/2008		Rabkar Village, Kardze "TAP" Sichuan Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1146	DET	Pema Kharwang	M		Palyul Tharthang Monastery	10/3/2008	Khormo Prison	Gade County, Golog "TAP" Qinghai Province
08-1147	DET	Pema Lhamo	F		Gaden Choeling Nunery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1150	DET	Pema Tsering	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1860	DET	Pema Tsering	M		Visiting Student Of Drepung Monastery	10/3/2008		Toelung Dechen County, Lhasa Municipality, "TAR"
08-1861	DET	Penkyi	F	21		20/03/2008		Shigatse County, Shigatse Prefecture, "TAR"
08-1862	DET	Phagpa Thar	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1863	DET	Phagpa Tsering	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1864	DET	Phuntsok	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1865	DET	Phuntsok ?	M		Achog Tsenyi Monastery	00/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1866	DET	Phuntsok Ngode ?	M	21		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1867	DET	Phuntsok Nyinpo	M		Drepung Monastery	11/6/2008		Toelung Dechen County, Lhasa Municipality "TAR"
08-1868	DET	Phuntsok Tsewang	M			00/04/2008		Lhoka Prefecture, "TAR"
08-1869	DET	Phupo	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1870	DET	Phurden	M	22	Sera Monastery	10/3/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1871	DET	Powang	M	27	Yarteng Monastery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1872	DET	Rabgyal	M			26/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1873	DET	Rabsel	M	28	Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1874	DET	Rangdol	M			24/05/2008	Sertha County Prison	Sertha County, Kardze "TAP" Sichuan Province
08-1875	DET	Rasha Samten	M			25/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1876	DET	Rayab Choklo	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1877	DET	Rebrisa Gendun Nagdang	M		Tashi Kyil Monastery	15/04/2008		
08-1878	DET	Rebrisa Nagdang	M		Labrang Monastery			Sangchu County, Kanlho "TAP", Gansu Province
08-1201	DET	Ribum Gyal	M	28		24/03/2008		Tsigorhang County, Tsoelho "TAP" Qinghai Province
08-1203	DET	Riglak	M			21/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1205	DET	Rigdol	M	30	Mishi Thangsar Monastery	30/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1207	DET	Rigdar	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1216	DET	Rigzoe	M	13		20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1217	DET	Rin Gyalmo	M	28	Visiting Student of Drepung	10/3/2008		Gade County, Golog "TAP" Qinghai Province
08-1219	DET	Rinbum Gyal	M	20's	Unknown	26/03/2008		Tsigorhang County, Tsoelho "TAP" Qinghai Province
08-1223	DET	Rinchen	M			19/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-1224	DET	Rinchen Dhondup	M			9/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1225	DET	Rinchen Dhondup	M	24		15/06/2008		Rabkar Village, Kardze "TAP" Sichuan Province
08-1226	DET	Rinchen Dorjee	M			16/06/2008		Drango County, Kardze "TAP" Sichuan Province
08-1231	DET	Rinchen Tsering	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1232	DET	Ringden Lhamo	M	21		28/05/2008		Lhakvi, Kardze County, Kardze "TAP" Sichuan Province
08-1233	DET	Ringen Jamcan	M	27	Thanggya Monastery	12/4/2008		Gonjo County, Chamdo Prefecture "TAR"
08-1236	DET	Rinping Gya	M	35		26/03/2008		Tsigorhang County, Tsoelho "TAP" Qinghai Province
08-1238	DET	Rinzin Wangdon	F	23	Dargay Hardu Nunery	23/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1242	DET	Rugyu Tenzin	M			1/5/2008		Sangchu County, Kanlho "TAP", Gansu Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1245	DET	Sagey	M		Gyutoe Monastery	15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1246	DET	Sakor Guru	M			24/03/2008		Rebkong County, Malho "TAP" Qinghai Province
08-1247	DET	Samdup	M		Drepung Monastery	00/04/2008		
08-1253	DET	Samdup Yalo	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1256	DET	Samphel	M		Zahog Monastery	27/04/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1257	DET	Samrup	M		Ngaba Kirri Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1258	DET	Samsang	M	31		10/3/2008	Pema County Prison	Pema County, Golog "TAP" Qinghai Province
08-1259	DET	Samten	M	34	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1262	DET	Samten	M		Ngaba Kirri Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1263	DET	Samten	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1264	DET	Samten	M	17	Sera Monastery	10/3/2008	Lhasa	Golog, "TAP" Qinghai Province
08-1265	DET	Samten	M		Drepung Monastery	00/04/2008		
08-1266	DET	Samten	M		Visiting Student Of Drepung Monastery	19/03/2008	Gormoy Prison	Chigdril County, Golog "TAP" Qinghai Province
08-1268	DET	Sang Sang Lhe Lhe	M				Darlag Prison	Darlag County, Golog "TAP" Qinghai Province
08-1271	DET	Sangay	M			15/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1273	DET	Sangay	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1280	DET	Sangay Bum	M			00/08/2008		Dashi Village, Qinghai Province
08-1282	DET	Sangay Dolma	F			20-21/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1281	DET	Sangay Dolma ?	F	25		19/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1284	DET	Sangay Gyatso	M	42	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1285	DET	Sangay Gyatso	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1287	DET	Sangay Gyatso	M	26		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1288	DET	Sangay Gyatso	M	13		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1291	DET	Sangay Khar	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1292	DET	Sangay Khar	M	32		21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1293	DET	Sangay Kyap	M	32		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1294	DET	Sangay Kyap	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1295	DET	Sangay Lhamo	F	26	Dragkar Monastery	28/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1296	DET	Sangay Rabten	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1298	DET	Sangay Wangchang	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1301	DET	Sangden	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1303	DET	Sangdok Lhawang	M	38	Yarreg Monastery	17/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1305	DET	Sangha ?	M	33	Tokden Mindrol Tashi Kyil Monastery	13/08/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1306	DET	Sangi Bhu	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-1307	DET	Sangkhog Jamyang Jinpa	M		Gyume Monastery	15/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1308	DET	Sangkhog Thapkey	M		Labrang Monastery	22/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1310	DET	Sangmo	F	39	Pangrina Nunnery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1311	DET	Sangnag	M			22/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1312	DET	Sangpo	M		Nangren School	00/04/2008		Dartsedo County, Kardze "TAP" Sichuan Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1314	DET	Sangsang Lele	M			28/04/2008		Darlag County, Golog "TAP" Qinghai Province
08-1316	DET	Sangzin Kyi	F			20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1317	DET	Sanying	M	30	Namtso Monastery	24/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1318	DET	Sarbu	M			20/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-1319	DET	Sarpa Tsang Lodoe	M		Maima Tsendrag Monastery	22-23/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1320	DET	Sashe	M		Nobsur Monastery	28/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1323	DET	Sekar Thrintse	M	29	Ngaba Kirri Monastery	28-29/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1326	DET	Sengtop	F		Yatsek Nunery	17/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1328	DET	Serpo	M			24/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-1329	DET	Setruk Lhamo	F		Yatsek Nunery	17/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1335	DET	Shedup	M	28	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1338	DET	Shemo	F	20				Darlag County, Golog "TAP" Qinghai Province
08-1340	DET	Shepo	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1342	DET	Sherab	M	40	Makur Namgyaling Monastery	23/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-1343	DET	Sherab	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1344	DET	Sherab	M	26		18/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-1346	DET	Sherab	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1348	DET	Sherab	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1351	DET	Sherab Gyaltsen	M	36		22/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1357	DET	Sherab Yangzo	F	40		28/03/2008		Lhasa, TAR
08-1358	DET	Sherde	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1359	DET	Shilok	M		Unknown	7/5/2008		Lhasa TAR
08-1361	DET	Shitso	F	26	Gewa Drak Nunery	18/06/2008		Kardze, "TAP" Sichuan Province
08-1362	DET	So Chokey	F	27	Dargay Nyagey Nunery	20/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1363	DET	So Lhatso	F	35	Pangrina Nunery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1365	DET	Soedhon	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1371	DET	Soelo	M			00/07/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1373	DET	Soepa	M	30	Sera Monastery	10/5/2008		Mangye Monastery
08-1374	DET	Soepa	M			00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1375	DET	Soepa	M			15/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1376	DET	Soepa	M			18/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1379	DET	Soga	M	37	Khangmar Monastery	22/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1380	DET	Sokar	F	23		14/05/2008		Kardze "TAP" Sichuan Province
08-1381	DET	Solo	M			5-6/07/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1382	DET	Solu	M	18	Khangmar Monastery	9/6/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1384	DET	Sonam	M		Achog Tsenyi Monastery	00/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1385	DET	Sonam	M	37	Gyalmo Gedhen Dhargyal Monastery	28/03/2008		Tsoe City, Kanlho "TAP" Gansu Province
08-1386	DET	Sonam	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1389	DET	Sonam	M			23/03/2008		Tewo County, Kanlho "TAP" Gansu Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1390	DET	Sonom	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1391	DET	Sonom	M			20/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-1392	DET	Sonom	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1394	DET	Sonom	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-1395	DET	Sonom	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1404	DET	Sonom Dhargyal	M	39		31/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-1410	DET	Sonom Gyatso	M			21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1411	DET	Sonom Gyon	M			00/08/2008		Dashi Village, Qinghai Province
08-1412	DET	Sonom Jigme	M	33	Chokri Monastery	26/03/2008		Drongo County, Kardze "TAP" Sichuan Province
08-1415	DET	Sonom Lhatso	F	35	Pangrina Nunnery	14/05/2008		Kardze "TAP" Sichuan Province
08-1417	DET	Sonom Nyima	F	35		20/03/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1418	DET	Sonom Nyima	M			31/03/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1420	DET	Sonom Sherab	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1425	DET	Sonom Wangdue	M	18		10/3/2008		Gonjo County, Chamdo Prefecture "TAR"
08-1426	DET	Sonom Wangmo	F	22		9/8/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1427	DET	Sonom Wangyal	M	31		15/06/2008		Rabkar Village, Kardze "TAP" Sichuan Province
08-1428	DET	Sonom Yangtso	F			12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1430	DET	Sonom Yarphel	M		Dragkar Monastery	2/4/2008		Drango County, Kardze "TAP" Sichuan Province
08-1431	DET	Sondon	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1432	DET	Songkyap	M			24/05/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1433	DET	Sopay				18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1435	DET	Sumdor	M		Drepung Monastery	00/04/2008		
08-1436	DET	Sungdue Kyap	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1437	DET	Sungrab	M	34	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1438	DET	Sungrab	M		Maru Monastery	19/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1439	DET	Sungrab	M			1/5/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1440	DET	Tabhe	M	41		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1442	DET	Tabo	M	40	Makur Namgyaling Monastery	23/03/2008		Chentsa County, Malho "TAP" Qinghai Province
08-1446	DET	Tagha	F		Dragkar Monastery	12/5/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1447	DET	Takdon	F		Gaden Choeling Nunnery	14/5/2008		Kardze, "TAP" Sichuan Province
08-1448	DET	Takho	M	23		17/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1449	DET	Takho ?	M	35		22/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1450	DET	Takha Dhondup	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1451	DET	Takha Thar	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1456	DET	Tamdin Chokey	F		Dragkar Nunnery	12/5/2008		Kardze, "TAP" Sichuan Province
08-1457	DET	Tamdin Tashi	M			14/04/2008		Tewo County, Kanlho "TAP" Gansu Province
08-1458	DET	Tamdin Tsekyi	F	36	Pangrina Nunnery	11/5/2008		Kardze "TAP" Sichuan Province
08-1459	DET	Tamdin Tsering	M	19		19/03/2008		Lushoe Township, Kanlho, "TAP" Gansu Province
08-1461	DET	Tamdin Tseren	M	20		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1463	DET	Tanor	M			27/04/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1464	DET	Taphun	M	44	Larung Ngarik Nangren Lobling	8/7/2008		Serthar County, Kardze "TAP" Sichuan Province
08-1465	DET	Tari Akun	M			14/04/2008		Tewo County, Kanlho "TAP" Gansu Province
08-1469	DET	Tashi	M			00/04/2008		Lhoka Prefecture, "TAR"
08-1471	DET	Tashi Dolma	F	30	Pangrina Nunnery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1472	DET	Tashi Dorjee	M	19		00/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1473	DET	Tashi Gha	F		Dragkar Nunnery	11/5/2008		Kardze, "TAP" Sichuan Province
08-1474	DET	Tashi Gyal	M		Za Monastery	27/04/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1476	DET	Tashi Gyaltzen	M		Zakhog Monastery	26/04/2008		Derge County, Kardze "TAP" Sichuan Province
08-1478	DET	Tashi Gyatso	M		Mishi Thangsar Monastery	20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1480	DET	Tashi Gyatso	M	14		10/3/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1481	DET	Tashi Gyatso	M	20		10/3/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1482	DET	Tashi Gyatso	M	22		10/3/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1484	DET	Tashi Gyatso	M	14		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1485	DET	Tashi Lhawang	F	37	Pangrina Nunnery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1489	DET	Tashi Ngodup	M	30	Beri Monastery	24/6/2008		Kardze, "TAP" Sichuan Province
08-1491	DET	Tashi Sangpo	M					Drango County, Kardze "TAP" Sichuan Province
08-1492	DET	Tashi Sherab	M	36	Khangmar Monastery	22/06/2008		Kardze, "TAP" Sichuan Province
08-1493	DET	Tashi Sonam	M	48		14/03/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1495	DET	Tashi Tsering	M			21/03/2008		Luchu County, Kanlho "TAP" Gansu Province
08-1496	DET	Tashi Tso	F	26	Gewa Drak Nunnery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1499	DET	Tashi Yangtso	F		Nyagay Nunnery	20/05/2008		Kardze "TAP" Sichuan Province
08-1500	DET	Tashi Yarphel	M	23		10/3/2008		Markham County, Chamdo Prefecture, "TAR"
08-1501	DET	Tatse	M	31	Gomang Monastery	30/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1502	DET	Tatse	M			24/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-1506	DET	Tendhar	M		Ratoe Monastery	00/03/2008		Chushul County, Lhasa Municipality "TAR"
08-1505	DET	Tendhar ?	M		Achog Tsenyi Monastery	00/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1509	DET	Tenkar	F		Gesay Nunnery	22/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1513	DET	Tenpa	M		Drepung Monastery	00/04/2008		
08-1519	DET	Tenpa Gyaltzen	M	26	Khenpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1521	DET	Tenphal	M	25	Sera Monastery	9/7/2008	Sertha County Prison	Sertha County, Kardze "TAP" Sichuan Province
08-1524	DET	Tenzin	M	25	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1526	DET	Tenzin	M		Kathog Monastery	00/07/2008		Kardze, "TAP" Sichuan Province
08-1529	DET	Tenzin	M	27		00/03/2008		Drayab County, Chamdo Prefecture, "TAR"
08-1530	DET	Tenzin	M	17		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1533	DET	Tenzin	M	23	Gaden Chokorling Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1538	DET	Tenzin Gyatso	M		Labrang Monastery	15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1540	DET	Tenzin Gyatso	M	37		00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1541	DET	Tenzin Gyephe	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1546	DET	Tenzin Norbu	M	19	Wooser Monastery	30/10/2008		Markham County, Chamdo Prefecture, "TAR"
08-1547	DET	Tenzin Phuntsok	M	17	Bada Samdupling Monastery	00/03/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1548	DET	Tenzin Rinchen	M	17	Wooser Monastery	24/10/2008		Markham County, Chamdo Prefecture, "TAR"
08-1551	DET	Tenzin Tsering	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1553	DET	Tenzin Yeshe	M	19		25/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1555	DET	Thang-Nge	M		Beri Monastery	18/06/2008		Kardze, "TAP" Sichuan Province
08-1556	DET	Thang-Ya	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-1557	DET	Thapkhay	M	30	Labrang Monastery	1/4/2008		Sangchu County, Malho "TAP" Qinghai Province
08-1560	DET	Thapkhay	M	45		20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1561	DET	Thapkhay	M	31		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1563	DET	Tharchin	M			25/03/2008		Dronggo County, Kardze "TAP" Sichuan Province
08-1564	DET	Thayae ?	M	17	Drengya Sumdo Monastery			Ngaba "TAP" Sichuan Province
08-1568	DET	Thinley	F		Dragkar Nunery	11/5/2008		Kardze, "TAP" Sichuan Province
08-1570	DET	Thinley	M			20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1571	DET	Thinley (Chewa)	M	30	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1572	DET	Thinley (chungwa)	M	22	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1574	DET	Thinley Dorjee	M			16/06/2008		Drango County, Kardze "TAP" Sichuan Province
08-1575	DET	Thinley Namgyal	M			18/03/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1579	DET	Thoekay	M			21/03/2008		Lachu County, Kanlho "TAP" Gansu Province
08-1580	DET	Thoepa	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1581	DET	Thoeram	M	23	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1583	DET	Thokmey	M	28		20/03/2008		Chigdril County, Golog "TAP" Qinghai Province
08-1585	DET	Thrukpa Khar	M			9/4/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1586	DET	Thrukpa Khar	M			21/03/2008		Lachu County, Kanlho "TAP" Gansu Province
08-1587	DET	Thuma	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1589	DET	Thupchok	M	38	Ratoe Monastery	16/04/2008	Chushul PSB DC	Chushul County, Lhasa Municipality "TAR"
08-1590	DET	Thupdon	M	24	Sera Monastery	10/3/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1592	DET	Thupkho	M			20/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1594	DET	Thupren	M	40's	Dagay Monastery	10/7/2008		Kardze, "TAP" Sichuan Province
08-1599	DET	Thupren	M	25		19/03/2008		Chigdril County, Golog "TAP" Gansu Province
08-1604	DET	Thupren Namgyal	M		Bhumsar Monastery	00/03/2008		
08-1608	DET	Thupren Tsering	M	31		00/03/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1609	DET	Thupren Tsering(thupkho)	M			20-21/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1612	DET	Thupwang	M	30	Palyul Tharthang Monastery	10/3/2008	Khormo Prison	Gade County, Golog "TAP" Qinghai Province
08-1614	DET	Tingha	F			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1616	DET	Topden	M			25/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1615	DET	Topden ?	M		Jamney Monastery	25/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-1618	DET	Topgyal	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1619	DET	Troema	M			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1620	DET	Truklu Gandun	M		Nobsur Monastery	28/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1621	DET	Truklu Jangchup	M		Horshul Monastery	18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1622	DET	Truklu Khenpo	M	32				Darlag County, Golog "TAP" Qinghai Province
08-1625	DET	Truklu Tenpa Rigtsang	M	26	Visiting Student Of Drepung Monastery	19/03/2008	Gormoy Prison	Chigdril County, Golog "TAP" Qinghai Province
08-1626	DET	Truklu Thupten Nyima	M		Yangdhen Monastery	3/5/2008		Nyagchuka County, Kardze "TAP" Sichuan Province
08-1629	DET	Tsangpa	M	17	Wooser Monastery	13/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1631	DET	Tsangyang	F	35		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1637	DET	Tseden				18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1639	DET	Tsedor Martangma				00/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1640	DET	Tsedup	M		Thangsar Monastery	21/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-1641	DET	Tsegyal Palbatsang	M	74		29/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-1642	DET	Tsegyam	M	22	Sera Monastery	10/3/2008		Kashi Monastery
08-1643	DET	Tsehog	M		Kardze Monastery	18/05/2008		Kardze, "TAP" Sichuan Province
08-1646	DET	Tsekyab	M	22		10/3/2008	Pema County Prison	Pema County, Golog "TAP" Qinghai Province
08-1651	DET	Tsensang	M		Drepung Monastery	00/04/2008		
08-1652	DET	Tsepak Kyap	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1653	DET	Tsepak Namgyal	M	15	Khenpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1658	DET	Tsering	M		Maru Monastery	22/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1663	DET	Tsering						Lhasa "TAR"
08-1664	DET	Tsering	M	22		31/06/2008		Jomda County, Chamdo Prefecture, "TAR"
08-1665	DET	Tsering Dhondup	M	20		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1667	DET	Tsering Dorjee	M	22		16/04/2008		Machu County, Kanlho "TAP" Gansu Province
08-1670	DET	Tsering Gyatso	M	22		10/3/2008		Lhasa "TAR"
08-1671	DET	Tsering Logya ?	M	30		22/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1674	DET	Tsering Tashi	M		Maru Monastery	22/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1675	DET	Tsering Ten ?	M	19		19/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1681	DET	Tseren	M	17	Thanggya Monastery	3/4/2008		Gonjo County, Chamdo Prefecture "TAR"
08-1685	DET	Tseren Phuntsok	M	45	Dhargyal Monastery	18/03/2008		Kardze, "TAP" Sichuan Province
08-1687	DET	Tseren Wangmo	F	25		3/8/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1688	DET	Tsewang	M		Drepung Monastery	00/04/2008		
08-1690	DET	Tsewang	M	20's		26/03/2008		Tsigorthing County, Isolho "TAP" Qinghai Province
08-1691	DET	Tsewang	M	20	Kardze Monastery	18/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1692	DET	Tsewang Dhondup	M			24/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1695	DET	Tsewang Gyatso	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1696	DET	Tsewang Khando	F	38	Dragkar Nunnery	28/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1697	DET	Tsewang Tenzin	M			19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1698	DET	Tsewang Thapkey ?	M			4/20/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1702	DET	Tsoema	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1703	DET	Tsognevi	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province

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TCHRD	Status	Name	Sex	Age	Affiliation	Arrest	Prison	Origin
08-1704	DET	Tsokho ?	M	40		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-1707	DET	Tsoknyi	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1709	DET	Tsolo	M			6/7/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1711	DET	Tsondue	F		Shugseb Nunery	28/4/2008		Chushul County, Lhasa Municipality "TAR"
08-1715	DET	Tsulkho	M	19		24/04/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1714	DET	Tsulkho ?	M			19/03/2008		Chigdril County, Golog "TAP" Gansu Province
08-1716	DET	Tsultop	M	30		20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1717	DET	Tsultrim	M	26	A-Khor Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1718	DET	Tsultrim	M		Mishi Thangsar Monastery	23/03/2008		Sangchu County, Kanlho "TAP" Gansu Province
08-1719	DET	Tsultrim	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1720	DET	Tsultrim	M		Rabisa Gyalmo Monastery	00/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1724	DET	Tsultrim	M			10/3/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1725	DET	Tsultrim	M	16		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1726	DET	Tsultrim	M	19		21/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1727	DET	Tsultrim	M		Achog Tsenyi Monastery	21/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1729	DET	Tsultrim Gothrak ?	M			22/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1731	DET	Tsultrim Gyatso	M	37	Labrang Monastery			Sangchu County, Kanlho "TAP", Gansu Province
08-1733	DET	Tsultrim Gyatso	M		Sogsang Monastery	5/4/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1737	DET	Tsultrim Gyatso	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1740	DET	Tsultrim Palden	M	20	Sera Monastery	10/3/2008		Sersul County, Kardze "TAP" Sichuan Province
08-1741	DET	Tsultrim Phuntsok	M	26	Zithang Township	3/4/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1745	DET	Tsundue	M		Maru Monastery	22/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1746	DET	Tsundue	F		Shugseb Nunery	28/04/2008		Chushul County, Lhasa Municipality "TAR"
08-1751	DET	Tulku Phurbu Tsering	M		Tehor Kardze Monastery	18/05/2008		Kardze, "TAP" Sichuan Province
08-1755	DET	Ven Choedhen	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1756	DET	Ven Dhondup	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1758	DET	Ven Khenrab Nyima	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1759	DET	Ven Khenrab Tashi	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1760	DET	Ven Khenrab Tharchen	M	32	Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1761	DET	Ven Lobsang Jigme	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1762	DET	Ven Samten	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1764	DET	Ven Tenpa	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1765	DET	Ven Tenzin Gayphel	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1766	DET	Ven Tenzin Tsering	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1767	DET	Ven Tenzin Wangdon	F	23	Dargay Hardu Nunery	23/05/2008	Kardze PSBDC	Kardze, "TAP" Sichuan Province
08-1768	DET	Ven Tophgyal	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1769	DET	Ven Tsewang Khando	F	38	Dhargyal Nunery	28/05/2008		Kardze, "TAP" Sichuan Province
08-1770	DET	Ven Tsewang Tenzin	M		Shelkar Choedhe Monastery	19/05/2008		Dingri County, Shigatse Prefecture "TAR"
08-1771	DET	Ven Yeshi Lhadon	F	24	Dhargyal Nunery	28/05/2008		Kardze, "TAP" Sichuan Province

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08-1775	DET	Wangchen	M			20/03/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1776	DET	Wangchen	M			22/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1777	DET	Wangchen Gardro	F			14/05/2008		Kardze "TAP" Sichuan Province
08-1779	DET	Wangchuk	M	22	Khenpa Lung Monastery	12/5/2008		Markham County, Chamdo Prefecture "TAR"
08-1781	DET	Wangchuk	M	21		17/04/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1782	DET	Wangchuk	M			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1783	DET	Wangchuk Dorjee	M	39	Beri Monastery	24/6/2008		Kardze, "TAP" Sichuan Province
08-1785	DET	Wangdue ?	M	30		22/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1787	DET	Wanglo	M		Tachok-Tsang Village	00/06/2008		Serthar County, Kardze "TAP" Sichuan Province
08-1789	DET	Wangpo	M			25/03/2008		Darlag County, Golog "TAP" Qinghai Province
08-1791	DET	Wangrop	M	32		20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1792	DET	Wangyal	M	21	Thanggya Monastery	3/4/2008		Gonjo County, Chamdo Prefecture "TAR"
08-1794	DET	Wochung Kyi	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1795	DET	Woodon	F			18/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1797	DET	Wooser Thayai	M	20	Gaden Chokorling Monastery	23/03/2008		Chone County, Kanlho "TAP" Gansu Province
08-1800	DET	Wokay ?	M	40		22/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-1802	DET	Yakna	F			20/03/2008		Machu County, Kanlho "TAP" Gansu Province
08-1804	DET	Yangchen Khando	F	38	Pangrinsa Nuntery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1805	DET	Yangchuk Gham	M		Nobsur Monastery	28/03/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1806	DET	Yangdo	M	32		20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1808	DET	Yangha	F			25/03/2008		Drango County, Kardze "TAP" Sichuan Province
08-1809	DET	Yangkyi	F	28	Dragkar Nuntery	12/5/2008		Kardze, "TAP" Sichuan Province
08-1812	DET	Yangzom	F	31	Yarteng Monastery	18/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1819	DET	Yelo	F		Yatsek Nuntery	17/06/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1826	DET	Yeshi	M			00/04/2008		Drango County, Kardze "TAP" Sichuan Province
08-1828	DET	Yeshi Choetso	F	36	Gaden Choeling Nuntery	14/5/2008		Kardze, "TAP" Sichuan Province
08-1830	DET	Yeshi Dorjee	M	32	Khangmar Monastery	9/6/2008		Kardze, "TAP" Sichuan Province
08-1831	DET	Yeshi Dorjee	M	43	Sera Monastery	20/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1833	DET	Yeshi Gyurme	M			17/05/2008		Thamey Village, Kardze "TAP" Sichuan Province
08-1835	DET	Yeshi Lhadon	F	24	Dragkar Nuntery	28/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1836	DET	Yeshi Lhamo	F	26	Gaden Choeling Nuntery	14/05/2008		Kardze County, Kardze "TAP" Sichuan Province
08-1837	DET	Yeshi Nyima	M	26	Tongkor Monastery	3/4/2008		Kardze, "TAP" Sichuan Province
08-1838	DET	Yeshi Palden	M	27	Khangmar Monastery	14/6/2008		Kardze, "TAP" Sichuan Province
08-1840	DET	Yidor	M					Sersul County, Kardze "TAP" Sichuan Province
08-1842	DET	Yonten	M	34	Labrang Monastery	1/4/2008		Sangchu County, Malho "TAP" Qinghai Province
08-1844	DET	Yonten Gyatso	M		Sogsang Monastery	21/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-1847	DET	Yonten Shirtruk	M		Sogsang Monastery	21/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province
08-1850	DET	Youdroom	M		Koi-Tsa Village	19/06/2008		Serthar County, Kardze "TAP" Sichuan Province
08-1851	DET	Yougam	M	in 20's		21/03/2008		Sertha County, Kardze "TAP" Sichuan Province
08-1853	DET	Youmay	M			17/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1856	DET	Yumey	M	25		23/03/2008		Ngaba County, Ngaba "TAP" Sichuan Province
08-1858	DET	Zambala	M			15/05/2008		Sangchu County, Kanlho "TAP", Gansu Province
08-1859	DET	Zaru Jampa	M		Taksang Lhamo Kirti Monastery	29/03/2008		Dzoge County, Ngaba "TAP" Sichuan Province

List of Known Tibetans who were arrested and detained in 2009

TCHRD	Name	Age	Sex	Affiliation	Date of arrest	Origin
09-001	Lobsang Lhundup	38	M	Nekhor Monastery	15/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-002	Sonam Tenpa	29	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-003	Jampa Thokmey	30	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-004	Celek Kunga	26	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-005	Lobsang Tenzin	23	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-006	Lobsang Phendey	37	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-007	Jampa Yonten	30	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-008	Sangay	29	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-009	Jampa Tsering	28	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-010	Lobsang Wangchuk	30	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-011	Lobsang Tashi	21	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-012	Gendun Choephel	30	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-013	Dhargyal	37	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-014	Gendun	29	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-015	Jampa	40	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-016	Amdo Gyaltsen	41	M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-017	Damdul		M		16/02/2009	Lithang County, Kardze "TAP" Sichuan Province
09-018	Tashi Dhondup	27	M		12/3/2009	Mangra County, Tsolho "TAP" Qinghai Province
09-019	Jigme Gyatso	40	M	Labrang Tashi-Kyil Monastery	10/3/2009	Sangchu County, Kanlho "TAP" Gansu Province
09-020	Lobsang Khandro	21	F	Gema Dra-wok Nunery	6/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-021	Jampa Dhondup	27	M	Tse-Tsang Monastery	19/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-022	Dhunka Dorjee	40	M		21/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-023	Tsering Wangrak	40	M		21/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-024	Pachen	30	M		21/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-025	Khetar		F		27/03/2009	Drango County, Kardze "TAP" Sichuan Province
09-026	Pema Lhamo		F		27/03/2009	Drango County, Kardze "TAP" Sichuan Province
09-027	Yali		F		27/03/2009	Drango County, Kardze "TAP" Sichuan Province
09-028	Palchen		F		27/03/2009	Drango County, Kardze "TAP" Sichuan Province
09-029	Choekyi		F		27/03/2009	Drango County, Kardze "TAP" Sichuan Province
09-030	Dokru Tsultrim		M	Ngaba Gomang Monastery	00/04/2009	Tsolho "TAP" Qinghai Province
09-031	Kelsang Gyatso	36	M	Labrang Tashi-Kyil Monastery	13/4/2009	Labrang County, Kanlho "TAP" Gansu Province
09-032	Khensur Thupten Thapkey	47	M	Shapten Monastery	11/4/2009	Nagchu County, Nagchu Prefecture "TAR"
09-033	Tsultrim Gyalsen	34	M	Shapten Monastery	11/4/2009	Nagchu County, Nagchu Prefecture "TAR"
09-034	Tsundue	30	M	Shapten Monastery	00/04/2009	Nagchu County, Nagchu Prefecture "TAR"
09-035	Tenpa	30	M		00/05/2009	Kardze County, Kardze "TAP" Sichuan Province
09-036	Jamdo	25	M		00/05/2009	Kardze County, Kardze "TAP" Sichuan Province
09-037	Yangkyi Dolma		F	Dragkar Nunner	24/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-038	Sonam Yangchen		F	Dragkar Nunner	24/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-039	Tsundue Gyatso	35	M	Labrang Tashi-Kyil Monastery	14/5/2009	Labrang County, Kanlho "TAP" Gansu Province

List of Known Tibetans who were arrested and detained in 2009

TCHRD	Name	Age	Sex	Affiliation	Date of arrest	Origin
09-040	Sonam Gyatso	38	M	Labrang Tashi-Kyil Monastery	14/5/2009	Labrang County, Kanlho "TAP" Gansu Province
09-041	Ngawang Sonam	32	M		5/1/2009	Kardze County, Kardze "TAP" Sichuan Province
09-042	Kunchok Dolma	31	F		28/12/2008	Kardze County, Kardze "TAP" Sichuan Province
09-043	Bhu Dhargyal	23	M		20/01/2009	Dzong County, Chamdo Prefecture "TAR"
09-044	Thinley Ngodup	24	M		20/01/2009	Dzong County, Chamdo Prefecture "TAR"
09-045	Norbu Tashi	29	M		22/01/2009	Dzong County, Chamdo Prefecture "TAR"
09-046	Lobsang Kirti	27	M	Kirti Monastery	15/01/2009	Ngaba County, Ngaba "TAP" Sichuan Province
09-047	Lungrok Gyatso	22	M	Lutsang Monastery	25/02/2009	Mangra County, Tsolho "TAP" Qinghai Province
09-048	Kelsang Gyatso	21	M	Lutsang Monastery	25/02/2009	Mangra County, Tsolho "TAP" Qinghai Province
09-049	Soepa Gyatso	24	M	Lutsang Monastery	25/02/2009	Mangra County, Tsolho "TAP" Qinghai Province
09-050	Soepa Gyatso	29	M	Lutsang Monastery	25/02/2009	Mangra County, Tsolho "TAP" Qinghai Province
09-051	Yulshey		F			Kardze County, Kardze "TAP" Sichuan Province
09-052	Tsetan Lhamo		F			Kardze County, Kardze "TAP" Sichuan Province
09-053	Gyalsang Dorjee		M	Taklung Monastery	00/05/2009	Derge County, Kardze "TAP" Sichuan Province
09-054	Tenzin Gyalsen	37	M	Dhen Choekor Monastery	9-10/1/2009	Jomda County, Chamdo Prefecture "TAR"
09-055	Nyishek	50	M	Dhen Choekor Monastery	9-10/1/2009	Jomda County, Chamdo Prefecture "TAR"
09-056	Ngawang Tashi	51	M	Dhen Choekor Monastery	9-10/1/2009	Jomda County, Chamdo Prefecture "TAR"
09-057	Tashi Dorjee	30	M	Dhen Choekor Monastery	9-10/1/2009	Jomda County, Chamdo Prefecture "TAR"
09-058	Jamyang Sherab	42	M	Dhen Choekor Monastery	9-10/1/2009	Jomda County, Chamdo Prefecture "TAR"
09-059	Tsering Palden	36	M	Dhen Choekor Monastery	9-10/1/2009	Jomda County, Chamdo Prefecture "TAR"
09-060	Nyima Wangchuk	20's	M		1/10/2009	Sog County, Nagchu Prefecture "TAR"
09-061	Yeshi Namkha	20's	M		1/10/2009	Sog County, Nagchu Prefecture "TAR"
09-062	Tenzin Choephel	16	M	Mera Monastery	29/01/2009	Dzong County, Chamdo Prefecture "TAR"
09-063	Lobsang Gyalsen	21	M	Mera Monastery	29/01/2009	Dzong County, Chamdo Prefecture "TAR"
09-064	Anam		M	Mera Monastery	29/01/2009	Dzong County, Chamdo Prefecture "TAR"
09-065	Jampa Lhamo	36	F		5/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-066	Thangzin	20's	M	Ngaba Gomang Monastery	2/3/2009	Ngaba County, Ngaba "TAP" Sichuan Province
09-067	Lobsang Wangchuk		M		10/3/2009	Lithang County, Kardze "TAP" Sichuan Province
09-068	Jamyang Phuntsok	35	M	Kirti Monastery	3/3/2009	Ngaba County, Ngaba "TAP" Sichuan Province
09-069	Mewa Gyatso		M	Kirti Monastery	5/3/2009	Ngaba County, Ngaba "TAP" Sichuan Province
09-070	Lobsang Nyendak	25	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-071	Dawa Tsering	25	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-072	Dhondup	24	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-073	Choetso	17	F		11/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-074	Tsetan Lhamo	17	F		11/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-075	Tsering Lhamo	17	F		11/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-076	Karma Norbu	17	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-077	Namsel Dorjee	28	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province

List of Known Tibetans who were arrested and detained in 2009

TCHRD	Name	Age	Sex	Affiliation	Date of arrest	Origin
09-078	Rinchen Wangsel	16	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-079	Sangay Tsering	17	M		14/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-080	Golok Kunga Tsangyang		M		17/03/2009	Machen County, Golog "TAP" Qinghai Province
09-081	Thugsam	36	M	Norma Monastery	11/3/2009	Machu County, Kamlho "TAP" Gansu Province
09-082	Jampa Sonam	21	M		5/4/2009	Kardze County, Kardze "TAP" Sichuan Province
09-083	Taphel	56	M		21/03/2009	Kardze County, Kardze "TAP" Sichuan Province
09-084	Gonpo Tsewang		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-085	Yigah		F		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-086	Alo		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-087	Drakpay		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-088	Dawa Drakpa		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-089	Gyalshay		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-090	Kyalgah		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-091	Namliha		M		00/04/2009	Diru County, Nagchu Prefecture "TAR"
09-092	Tsewang Jigdrak		M		00/04/2009	Diru County, Nagchu Prefecture "TAR"
09-093	Pedo		F		7/6/2009	Derge County, Kardze "TAP" Sichuan Province
09-094	Phurba				7/6/2009	Derge County, Kardze "TAP" Sichuan Province
09-095	Dolkyab				7/6/2009	Derge County, Kardze "TAP" Sichuan Province
09-096	Dorjee Tsering		M		7/6/2009	Derge County, Kardze "TAP" Sichuan Province
09-097	Palden Gyatso		M	Ragya Monastery	21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-098	Tsultrim		M	Ragya Monastery	21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-099	Sangpo		M	Ragya Monastery	21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-100	Jamyang Khedrup		M	Ragya Monastery	21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-101	Gendun		M	Ragya Monastery	21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-102	Sherab Sangpo	27	M	Ragya Monastery	21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-103	Hu-Lo		M		21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-104	Yang-Kyab		M		21/03/2009	Machen County, Golog "TAP" Qinghai Province
09-105	Damchoe	14	M		29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-106	Sonam Yonten	10	M		29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-107	Dechen Thinley Rinpoche		M	Chakrsa Monastery	29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-108	Thambo		M	Chakrsa Monastery	29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-109	Yagar				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-110	Dawa				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-111	Nemel				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-112	Loyak				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-113	Thinley Nyima				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-114	Dagyam				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province
09-115	Thupo				29/08/2009	Sersul County, Kardze "TAP" Sichuan Province

List of Known Tibetans who were arrested and detained in 2009

TCHRD	Name	Age	Sex	Affiliation	Date of arrest	Origin
09-116	Sonam				29/08/2009	Sershu County, Kardze "TAP" Sichuan Province
09-117	Tharshong				29/08/2009	Sershu County, Kardze "TAP" Sichuan Province
09-118	Sheba				29/08/2009	Sershu County, Kardze "TAP" Sichuan Province
09-119	Tashi Rabten		M			
09-123	Kunchok Tsephel	39	M		26/02/2009	Machu County, Kanlho "TAP" Gansu Province
09-124	Kunga Tsayang		M	Labrang Tashi Kyi Monastery	17/03/2009	Chigdal County, Golog "TAP" Qinghai Province
09-126	Ngagsung	23	M	Tsakho Monastery	4/12/2009	Matoe County, Golog "TAP" Qinghai Province
09-127	Nobay	19	M	Tsakho Monastery	4/12/2009	Matoe County, Golog "TAP" Qinghai Province
09-128	Sherab Nyima	25	M	Tsakho Monastery	4/12/2009	Matoe County, Golog "TAP" Qinghai Province
09-129	Trulku Tsepak	28	M	khakor Monastery	4/12/2009	Matoe County, Golog "TAP" Qinghai Province
09-130	Pema Yangzom		F			Kardze County, Kardze "TAP" Sichuan Province
09-131	Tsering Drakpa	16	M		7/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-132	Chonyi Gyatsen	18	M		7/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-133	Rinchen Phuntsok	15	M		7/3/2009	Kardze County, Kardze "TAP" Sichuan Province
09-134	Gyurmev Gonpo		M	Taklung Monastery	00/05/2009	Derge County, Kardze "TAP" Sichuan Province
09-135	Dagah		M		00/04/2009	Dechen County, Dechen "TAP" Yunnan Province
09-136	Tsultrim		M		00/04/2009	Dechen County, Dechen "TAP" Yunnan Province
09-137	Lobsang Nyendak	18	M	Guru Gewa School	28/07/2009	Chamdo County, Chamdo Prefecture "TAR"
09-138	Passang Norbu		M		00/08/2009	Tsangral Road, Lhasa "TAR"
09-139	Gyatsen	20's	M		1/10/2009	Sog County, Nagchu Prefecture "TAR"
09-140	Gonpey		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-141	Ada		M		15/04/2009	Nyarong County, Kardze "TAP" Sichuan Province
09-142	Pema Demay				7/6/2009	Derge County, Kardze "TAP" Sichuan Province
09-143	Thuppa				7/6/2009	Kardze County, Kardze "TAP" Sichuan Province
09-144	Sonam Palmo		F		00/05/2009	Jomda County, Chamdo Prefecture "TAR"
09-145	Lobsang Palden		M		00/05/2009	Jomda County, Chamdo Prefecture "TAR"
09-146	Yeshe Palden		M		00/05/2009	Jomda County, Chamdo Prefecture "TAR"
09-147	Ngagchung		M	Serthar Larung Ngargi Monastery	7/8/2008	Sertha County, Kardze "TAP" Sichuan Province
09-148	Ashag Tsang Northa	47	M		22/06/2009	Jomda County, Chamdo Prefecture "TAR"
09-149	Gonpo Dhargyal	44	M		22/06/2009	Jomda County, Chamdo Prefecture "TAR"

Note:

- The above list contains the names of political prisoners documented by TCHRD from various sources till 27 December 2008, utmost care was taken while preparing the list.
- Despite scarcity in sources, TCHRD managed to enlist the names of some 2000 people out of estimated 6500 who had been arrested, detained and released since March 2008, Tibetan People's Uprising across "TAR" and Tibetan areas in Qinghai, Sichuan, Gansu and Yunnan Provinces.
- The names of many Tibetan people are not available; TCHRD will try to unearth those names so as to bring forth to the attention of International Community.
- For rectification and information with regard to name, age, sex, affiliation, prison term and origin please contact TCHRD.

Abbreviation:

DET:	Detained
DET?:	Detained but release status unknown
PSB DC:	Public Security Bureau Detention Centre
D:	Day
M:	Month
Y:	Year

APPENDIX 4

**Table Listing Relevant International Human Rights Instruments Signed
and/or Ratified by the People's Republic of China**

Instrument	Signed on	Ratified on	Ideals
International Covenant on Economic, Social and Cultural Rights (ICESCR)	27 October 1997	27 March 2001	Recognising that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights.
International Covenant on Civil and Political Rights (ICCPR)	5 October 1998		Recognising that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights as well as his economic, social and cultural rights.
International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)		29 December 1981	Considering that all human beings are equal before the law and are entitled to equal protection of the law against any discrimination and against any incitement to discrimination.
Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)	17 July 1980	4 November 1980	Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity.
Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)	12 December 1986	4 October 1988	Desiring to make more effective the struggle against torture and other cruel, inhuman or degrading treatment or punishment throughout the world.
United Nations Convention on the Rights of the Child (CRC)	29 August 1990	2 March 1992	Considering that the Child should be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the UN, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity.

GLOSSARY OF TERMS AND ABBREVIATIONS

“TAP”	“Tibet Autonomous Prefecture” (Tib. <i>Bod rang skyong khul</i>); There are 10 of these administrative areas (below the level of a province or region) created outside “TAR” by the Chinese authorities, located in northern and eastern Tibet (in the Tibetan provinces of Kham and Amdo)
“TAR”	“Tibet Autonomous Region” (Tib. <i>Bod rang kyong lljongs</i> , Ch. <i>xizang Zizique</i>); Formally created by China in 1965, this area of central and western Tibet, covering the area of west of the Yangtse River and south of the Kunlun Mountains, is the only area recognized by China as being “Tibet”
Barkhor (Tib)	The old Tibetan quarter and market area around the Jokhang Temple in Lhasa. In Tibetan it literally means the “middle circuit” or central circumambulation
Cadre	(Tib. <i>le che pa</i> , Ch. <i>gan bu</i>) Technically applies to staff of the Chinese Government administration; also referred to those working on official projects or in state enterprises
CAT	United Nations Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment
CCP	(Ch. <i>Zhon Guo Gong Chan Dang</i>) Chinese Communist Party; founded in July 1921
CEDAW	United Nations Convention on the Elimination of All Forms of Discrimination Against Women
Circumambulation	A religious ritual circling clockwise around a holy place in order to accumulate merit
County	(Tib. <i>dzong</i> , Ch. <i>xian</i>) The Middle level administrative unit equivalent to district
CPL	Criminal Procedure Law; the revised CPL came into effect on 1 January 1997
CPPCC	Chinese People’s Political Consultative Congress
Cultural Revolution	(Tib. <i>rigs-nas-gsar-brje</i>); The campaign initiated in 1966 by Mao Zedong in order to regain control of the Communist Party by ordering the youth to “bombard the headquarters” (purge opponents within the Party) and to eradicate the “four olds” (old ideas, old culture, old customs and old habits). The Chinese authorities no describe it as “Ten Bad Years”, referring to the entire period of 1966 to 1979.
Detention Centre	(Tib. <i>lta srung khang</i> , Ch. <i>kanshoushuo</i>) Place where prisoners are held without charge prior to sentencing
DMC	(Tib. <i>u-yon lhan khang</i> , Ch. <i>we yuan hi</i>) Democratic Management Committee; Administrative organs established in 1962 in religious institutions in Tibet and reconstructed under the 1996 “patriotic re-education” campaign

Drapchi prison	Officially known as “Tibet Autonomous Region” Prison
Endangering State Security	Charge introduced in the revised CPL to replace “counter-revolutionary”
Floating population	(Ch. <i>liudong renkou</i>) Term used to refer to Chinese migrants who are unregistered permanent and temporary residents in Tibet
Geshe (Tib)	Spiritual title and doctorate; monk or lama who has completed the highest course in metaphysics and other academic monastic studies in the Gelugpa school
Guanxi (Ch)	Literally, “connection”; colloquially a connection to officialdom to acquire preferential treatment
Gyama (Tib)	Unit of measurement equivalent to 500 grams
Gyama (Tib)	Unit of measurement equivalent to 500 grams
Hukou (Ch)	Household Registration card
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
Khenpo (Tib)	Literally abbot. In Nyingma and Kagyu tradition of Tibetan Buddhism, Khenpo is analogous to the Geshe degree
Lama (Tib)	The Tibetan term for a respected religious teacher, equivalent to the Sanskrit term guru. A lama is not necessarily a monk, although monasticism is preferred for all lamas in the Gelugpa School. Chinese politicians use the term incorrectly to refer to any monk
Mu (Tib)	A measure of land equal to 67 square meters
NPC	National People’s Congress
PAP	People’s Armed Police
Patriotic re-education	Initiated in 1996 in Tibet’s monasteries and nunneries, “patriotic re-education” campaign was designed to purge the influence of the Dalai Lama, to indoctrinate the monks and nuns with political ideology and to crackdown on dissent activities.
Potala Palace	Official winter residence of the Dalai Lama in Lhasa
PRC	People’s Republic of China
Prefecture	(Tib. <i>sa khul</i> , Ch. <i>diqu</i>) The administrative area below the level of province or region and above the level of a county
Procuracy	(Tib. <i>zhib chu</i> , Ch. <i>jian chayan</i>) A Chinese judicial agency responsible for investigating and prosecuting criminal cases. It also handles complaints against police, prison officials and other branches of the administration
Prostrate	Buddhist practice of lying face down before any sacred body
PSB	(Tib. <i>schi de chus</i> , Ch. <i>Gong An Ju</i>) Public Security Bureau, local level police force responsible for detaining and arresting suspects and for pre-trial custody
Re-education	Indoctrination of Chinese Communist ideology and national unity; carried out extensively in religious institutions and labour camps in Tibet
Rukhag (Tib)	One small unit within a prison, village, school, or military etc
Saga Dawa (Tib)	The month of Buddha’s birth, Enlightenment and Death

Splittism	(Tib. <i>Khadral ringlugs</i>) Party term for the movement for Tibetan independence or any nationalist sentiments
Strike Hard	(Tib. <i>dungdek tsanen</i> , Ch. <i>yanda</i>) A PRC campaign targeted at crushing corruption and crime. Within Tibet, Chinese authorities are aiming the campaign at “splittists”
Tsampa (Tib)	Roasted barley flour
Tsongkhul (Tib)	Detention Area
Tsuglhakhang (Tib)	Central Cathedral in Lhasa
UNWGAD	United Nations Working Group on Arbitrary Detention
Work Team	(Tib. <i>las don ru khag</i> , Ch. <i>gongzuo dui</i>) Specially formed units of government personnel sent to conduct “patriotic re-education” in an institution or locality
Yartsa Gunbu (Tib)	A Tibetan medicinal plant (Botanical name <i>cordyceps sinensis</i>)
Yuan (Ch)	Chinese currency (8 Yuan is equivalent to 1 dollar.)