



Tales of Terror

TORTURE IN TIBET



Human Rights Foundation
Human Centre for Human Rights and Democracy

TCHRD

The Tibetan Centre for Human Rights and Democracy (TCHRD) is a non-governmental organisation founded in January 1996 and registered under the Indian Societies Registration Act on May 4, 1996. The Centre was established in response to a need for effective monitoring of the human rights situation in Tibet and the promotion of democracy in the Tibetan community. TCHRD relies primarily on testimonials provided by Tibetan refugees in India, in addition to sources within Tibet and other concerned human rights groups.

TCHRD publications include:

- fortnightly newsletter: *Human Rights Update*
- 1996 Annual Report: *Tibet: One More Year of Political Repression* (English and Tibetan editions)
- 1997 Annual Report: *China in Tibet: Striking Hard Against Human Rights* (English and Tibetan editions)
- *The Next Generation: The State of Education in Tibet Today* (1997)
- *Fearless Voices: Accounts of Tibetan Former Political Prisoners* (1998)
- *Democracy: An Education Booklet* (1998)
- *Human Rights: An Education Booklet* (1998)
- *Closing the Doors: Religious Repression in Tibet* (1998)
- *Behind Bars: Prison Conditions in Tibet* (1998)
- *South East Asia: Human Rights NGO Seminar on Tibet (Proceedings)* (1998)
- *Universal Declaration of Human Rights (Tibetan Translation)* (1998)
- *Convention on the Rights of the Child (Tibetan Translation)* (1998)

TCHRD utilises the United Nations mechanisms and submits its reports to the UN Commission on Human Rights, UN Working Groups and Special Rapporteurs; participates in UN human rights conferences and other national and international fora to highlight the human rights situation in Tibet; organises seminars and workshops on human rights and democracy in the exiled Tibetan community and conducts campaigns for victims of human rights violations in Tibet.

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TCHRD disseminates its information through various Tibetan publications and Tibetan broadcasting services. TCHRD has its website at <http://www.tchrd.org> which contains information about the centre as well as current and archived TCHRD newsletters and research publications. TCHRD also has an e-mail discussion forum, the "Barkhor", to which you may subscribe by writing to majordomo@cyborganic.net and include "Subscribe Barkhor" in your message.

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GLOSSARY

- Amdo:** One of the three provinces of Tibet
- Barkhor:** Central circumambulation and market area around the Jokhang Temple in Lhasa.
- County:** (*Tib.: dzong, Ch.: xian*) - Administrative division approximately equivalent to district.
- CAT:** UN Convention Against Torture
- CRC:** United Nations Convention on the Rights of the Child
- Detention Centre:** (*Ch.: kanshousuo*) Place where prisoners are held without charge and subject to investigation prior to sentencing.
- Drapchi:** Officially known as the "Tibet Autonomous Region's" No. 1 prison (*Ch.: Di yi jianyu ("No. 1 Prison")*). Located in north east Lhasa.
- Gutsa (or Gurtsa):** (*Ch.: Di si ke ("No. 4 Unit")*) Detention centre for Lhasa region located three miles east of Lhasa near the Kyichu river. Holds prisoners who are being investigated and have not yet either been "arrested" (i.e. charged) or given administrative sentences.
- Gyama:** (*Tib.*) Unit of measurement, equivalent to 500 grams
- Kham:** One of the three provinces of Tibet.
- Khampa:** Person from the region of Kham.
- Kongpo:** Another name for the Ningtri (*Ch.: Ningchi*) region in south-east Tibet in the "TAR".
- ICCPR:** International Covenant on Civil and Political Rights
- Lhasa:** Tibet's capital city located in the Tibetan Province of Utsang.
- Monlam:** (*Tib.*) Short form of Monlam Chenmo, the Great Prayer Festival, traditionally held in the third week of the Tibetan New Year.
- Outridu (or Authitu):** Referred to as "Unit no. 5" (*Ch.: Di wu zhidui*) it was formerly a reform-through-labour centre (*Ch.: laogai*) but is now a re-education-through-labour centre. Almost empty of political prisoners today; most were moved from here to Trisam in mid-1992. Also located in Lhasa.
- Panchen Lama:** The second highest figure in Tibet.
- PAP:** People's Armed Police
- Powo Tramo Labour Camp:** Renamed Tibet Autonomous Region Prison No. 2. It is located approximately 500 km east of Lhasa in a remote area of Dzong, Tramo County.
- PRC:** People's Republic of China
- PSB:** Public Security Bureau (*Ch.: Gong An Ju*); 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 monasteries, nunneries, prisons and labour camps in Tibet.

Sangyip prison: Occasionally referred to as Yitridu “Unit no. 1” (*Ch.: Di yi zhidui*). Located in north-eastern suburbs of Lhasa.

Seitru (or Sitru): Also known as “No. 4 Branch” (*Ch.: Di si chu*) TAR Detention (Observation) Centre (*Tib.: Tasungkhang Shipa*). It is the “TAR”’s regional interrogation and detention centre (*Ch.: kanshousuo*) for holding prisoners who have not been “arrested” (i.e. not charged).

Splittists: A term used by the PRC to describe those supporting Tibetan independence or the Dalai Lama.

TAR: “Tibet Autonomous Region”; formally created by China in 1965, this area of central and western Tibet is the only area recognised by China as “Tibet”.

TCHRD: Tibetan Centre for Human Rights and Democracy

Thamzing: (*Tib.*) Public form of humiliation. First instigated in the 1950s.

Topdhen: (*Tib.*) Person who performs sky burials by cutting up the corpse and feeding it to the vultures.

TIN: Tibet Information Network

Tingmo: (*Tib.*) A steamed bun

Trisam Prison: Sometimes referred to as Toelung Dechen or Toelung Bridge, it is a new Re-education-through-Labour centre, probably for the Lhasa municipality. Located in Toelung, 10 km west of Lhasa.

Tsampa: (*Tib.*) Roasted barley flour and part of Tibetan’s staple diet.

Tsuglhakhang (or Jokhang): The most sacred temple in Tibet, located in central Lhasa.

UNDHR: Universal Declaration of Human Rights

Work-team: (*Ch.: gongzuo dui, Tib: lae doen ru khag*) Specially formed temporary units of Party members sent to conduct investigations or give re-education in an institution or locality.

WTN: World Tibet Network News

Yuan: Chinese currency; eight yuan is equivalent to approximately US\$1.

PREFACE

Torture against Tibetan political prisoners has been used as a method of repression since the Chinese occupied Tibet in the 1950s. Despite China's claim that it adheres to international law which effectively bars the use of torture, the Tibetan Centre for Human Rights and Democracy (TCHRD) has gathered numerous testimonies from former political prisoners which demonstrate that torture is still routinely used. Political prisoners are at the greatest risk of being tortured. These prisoners, many of whom are monks and nuns, are often imprisoned for openly expressing their support of the Dalai Lama and an independent Tibet - rights which are protected under international law.

On October 4, 1988 the People's Republic of China ratified the United Nations Convention against Torture and Other Cruel or Degrading Treatment or Punishment (CAT), which they had signed on December 12, 1986. A member of the Chinese delegation at the United Nations General Assembly stated in November 1988 that "China will implement in good faith its obligations undertaken in the Convention." Since China's signing of the Convention, 60 people have died from torture while in detainment. Dozens more have been killed while demonstrating in pro-independence movements and many have committed suicide under duress from being forced to denounce their religious beliefs or being unable to cope with detention conditions.

In 1993 and again in 1996, the United Nations Committee Against Torture, a team of legal experts, asked China to set up a genuinely independent judiciary and to change its laws to ban all forms of torture. In May 1996 the Committee stated "there has been a failure to incorporate a definition of torture in China's domestic legal system in terms consistent with the provisions of the Convention." On October 5, 1998, 12 years after the signing of CAT, China signed the International Covenant on Civil and Political Rights. China has now signed all the important United Nation laws relating to human rights, however, evidence from recent years shows little commitment by the Chinese authorities of upholding its international legal commitments.

The personal accounts in *Tales of Terror* show that the Chinese authorities continue to abuse human rights at the worst level. TCHRD has interviewed former political prisoners in India and Nepal to obtain a picture of the current situation relating to torture in Tibet. The personal accounts of torture received by TCHRD are believed to represent only a fraction of the real situation in Tibet. For the purposes of this publication, torture is based on the definition stated by CAT, which includes physical or mental torture.

TCHRD has limited torture accounts to those Tibetans who have been detained or arrested, where torture is most prevalent.

INTRODUCTION

A person may be detained for involvement in any pro-independence 'political' activity such as a demonstration, handing out pamphlets or pasting posters, or shouting "Free Tibet" slogans. At this stage, the person is generally taken to a detention centre, where a confession must be obtained before a formal arrest can take place. Such 'political' crimes were termed "counter-revolutionary" and are now classed as "endangering State security".

At this initial stage, interrogations are generally carried out by the People's Armed Police (PAP), China's military body. Suspects can also be detained at the local police station known as the Public Security Bureau (PSB). Interrogations are deemed necessary in order to obtain a confession from the person detained. In the majority of cases, the interrogations are accompanied by torture. There have also been some reported accounts of torture being carried out by members of the 'procuracy' (the prosecuting body) and court officials. Both Chinese and Tibetans serve in these official bodies.

A detainee is generally held between two and six months before a sentence is made through either administrative or judicial channels. There is little opportunity for a defence that will be considered. Although judges are often aware that beatings and torture have occurred to extract the necessary confession, they tend to follow the recommendation of a court official (the procuracy). Under the judicial system, this court official will have visited the prisoner prior to the court hearing. A judicial sentence could mean imprisonment up to life or even a death sentence. Alternatively, an administrative tribunal can impose a sentence of up to three years (extendible for a year) of 're-education through labour', known as 'laojiao'. Whether prisoners are sentenced judicially or administratively seems to be at the discretion of the authorities.

Various torture techniques are used during detention. Over the years, testimonies have indicated that techniques have become more sophisticated, with the introduction of new versions of the electric baton (sometimes referred to as electric cattle prods) and the technique of damaging victims internally rather than causing obvious external markings. Women are often sexually molested with torture instruments and nuns seem particularly vulnerable. Those who are injured from torture while in detainment or prison are generally denied sufficient medical treatment. In some cases this has resulted in permanent physical maiming; in other cases, death. However, if a person is close to death, they are usually released to their families or hospital so that authorities are not held responsible.

Brutal crackdowns on peaceful demonstrations

Most accounts in this publication are from Tibetans who were imprisoned for their involvement at the independence demonstrations that took place across

Tibet between 1987 and 1993. It is estimated that there were over 200 demonstrations during this six-year period, triggered by an initial peaceful pro-independence demonstration on September 27, 1987. The September protest in Lhasa was unprecedented in its scale since the Lhasa uprising in 1949. More major protests occurred in the following months and each led to violent outbreaks by armed authorities, including shootings, detainments and subsequent torture, rendering China's signing of the international Convention Against Torture meaningless. Approximately 3,500 political arrests were made during this period, mainly from people caught taking part in the protests.¹ The participants, often monks and nuns, were labelled as political enemies, and the injured were often denied any medical treatment due to their participation.

The first major demonstration on September 27, 1987 had been initiated by a group of monks from Drepung Monastery, Lhasa. It was prompted by the public execution of two Tibetans and sentencing of nine more three days earlier, witnessed by around 15,000 people. A report in the Tibetan Bulletin, a journal published by the Tibetan Administration, stated that the execution had an ulterior motive: "The meeting had been called by the Chinese authorities to criticise the Dalai Lama and the international support shown for his peace proposal for the restoration of human rights in Tibet."² In reaction, 20 to 30 monks³ from Drepung Monastery and over 100 lay people carried flags and called for Tibet's independence at the Barkhor, Lhasa's main market place, before circumambulating the central Cathedral. Many were immediately arrested, tortured and imprisoned for up to four months.

A second peaceful demonstration, this time led by a group of monks from Sera Monastery, was organised on October 1, 1987 and escalated into violence. Chinese authorities arrested up to 60 people⁴ and held them in the police station at the Barkhor. A crowd of around 3,000 people gathered in front of the station. Stones were thrown, vehicles were over-turned and the station was gutted by fire while protesters were inside. The authorities reacted by opening fire indiscriminately on the crowd from the station roof. It is believed that at least 19 people were killed and hundreds wounded. The following day, as garrisons of soldiers guarded the city, security police stormed Sera Monastery and carried out mass arrests.

On October 6, 1987, it is believed that about 12 people were killed in another peaceful demonstration. Mass arrests were carried out during October, including participants of the demonstrations. There are reported estimates of up to 600 people arrested, including some reports of torture during detention.⁵

However, March 5, 1988, marked the most violent outcome of the protests during that period. On the final day of the Monlam prayer festival, an occasion which attracts hundreds of thousands of pilgrims from around Tibet, monks from Gaden Monastery confronted officials during the closing ceremony,

1 'Cutting off the Serpent's Head, Tightening Control in Tibet', 1994-1995; Tibet Information Network; Human Rights Watch/Asia, p9

2 Tibetan Bulletin, November - December 1997, 'Battered, but not beaten', p12

3 Human Rights in Tibet, Asia Watch, February 1988, p58

4 Ibid

5 Amnesty International Report, 1988, p155

demanding the release of political prisoner, Yulo Dawa Tsering. Although the sequence of events is unclear, a Chinese official shot and killed a man from Kham, and the situation quickly escalated. The authorities began to use tear gas and fired into the crowd when people started shouting slogans.⁶

While completing their last circuit of the Barkhor, the monks moved into the Jokhang temple for refuge. The Chinese police were waiting inside, closed the gates and attacked around 100 monks using clubs studded with nails and knives. Witnesses reported that the monks were beaten and thrown from the roof, and tear gas was used. Up to 15 monks were beaten to death by PAP soldiers inside the Jokhang. Many were arrested in Lhasa after the demonstration, possibly over 1,000 people including around 100 monks.⁷ Many of the detained were subjected to torture.

From October 1, 1988, Lhasa was sealed off and, in addition to the security which patrolled the city, a special squadron of around 12,000 soldiers was stationed to deal with any further demonstrations. Some sources estimate that there was up to 200,000 Chinese troops stationed in and around Lhasa at that time. Two months later, on December 10, 1988 another demonstration marking Human Rights Day took place. Chinese police fired into the crowd without warning, killing around 18 people.⁸

Martial Law is declared

A year after the massacre of the monks at the Monlam prayer festival, a wave of demonstrations broke out at the beginning of March. A group of about 12 monks, nuns and youths staged a peaceful demonstration at the Jokhang on March 5, 1989. As the number of demonstrators grew, the police eventually opened fire from roof-top positions. Most of the original demonstrators were killed. Protests continued the following day with around 1,500 Tibetans on the streets. Incidences of violence, such as shop burning, broke out. According to a Chinese witness, Tang Daxian, and reported by the Tibet Information Network (TIN) in June 1990, "the Chinese authorities for the first time openly massacred the demonstrators. Some 400 died, several thousand were injured and 3,000 were imprisoned."

In response to the protests, Martial Law was decreed, taking effect at midnight on March 7, 1989. A thousand armed Chinese soldiers moved into the centre of Lhasa during the night and started searching homes for those suspected of involvement in the unrest. Dozens of Tibetans, including children, were taken from their homes and thrown into military trucks. During the first three days of occupation, around 75 people are believed to have died.⁹ In March alone, 30,000 troops moved into Lhasa.¹⁰ During the 13 months that Martial Law was to last, authorities were effectively granted license to unrestricted violence ranging from beatings to indiscriminate firing into unarmed crowds.

Martial Law and the dominant military presence curtailed any large scale

6 Circle of Protests: Political Ritual in the Tibetan Uprising, Ronald D. Schwartz, p80

7 Amnesty International Report 1989, p169

8 Ibid

9 Tibet Information Network, The Human Rights Situation in Tibet - An Overview, 27.5.90

10 TIN News Update, 17.11.89

activity until 1993. In that year, on May 24 a demonstration was held in Lhasa, initially protesting against rising food prices and involving at least 1,000 lay people. After six hours the demonstration was broken up when people started calling for independence. Security forces used tear gas on the crowd, injuring protestors and making a number of arrests. Around 289 political prisoners were arrested during 1993, an increase of 150 over the previous year.¹¹

Most recent outbreak

Despite international instruments to which China is legally bound to adhere, the wave of cultural and religious repression against the Tibetans shows no sign of easing. China's role as a signatory to the International Convention on Civil and Political Rights (ICCPR) on October 5, 1998 follows an outbreak of violence and torture at Drapchi Prison in May 1998. Eleven deaths have been reported since prison guards opened fire on demonstrators on May 1 and 4, 1998. Among those who died after the outbreak were six nuns who had participated in the demonstration. Reports from TCHRD and other human rights' groups state that participants were tortured and put in solitary confinement. However, despite international pressure since the incident, it has taken more than five months for Chinese authorities to admit that a shooting occurred. In October 1998, Chinese authorities said that guards fired guns into the air¹², although they continue to deny any subsequent deaths.

In addition to the deaths, one of the most concerning aspects of the Drapchi incident is the unprecedented lengths that authorities imposed to cover up any leaks of the incident to the outside world. Full details about the deaths and torture of the participating prisoners have taken months to filter from Tibet and TCHRD has received reports of political prisoners at Drapchi being denied visitation rights, while staff have been constantly rotated to prevent leaks. This latest incident coupled with ongoing individual cases of political repression show no evidence of China adhering to human rights instruments, or improving its historical repression of the Tibetan people.

11 Sourced from 'Cutting off the Serpent's Head, Tightening Control in Tibet', 1994-1995. Tibet Information Network; Human Rights Watch/Asia, p9

12 TIN News Update, 21 October 1998

TALES OF TERROR

Since 1986 when China signed the United Nations Convention Against Torture, there are 60 known Tibetan political prisoners who have died as a result of torture while in detainment or prison.

Although torture during detainment is predominantly physical abuse, it can have permanent psychological damage for survivors. The testimonies that follow are accounts from people who have survived torture during

detainment and in prison. Torture in detainment is usually coupled with interrogations and can be anything from being forced to stand in a freezing room to beatings and electric shocks inflicted with electric cattle prods. Most detainees have endured a variety of techniques.

Torture during imprisonment takes on a different guise, such as forced labour and exercise. On a day-to-day basis, prisoners must fulfil work quotas, even if they are suffering from poor health or injuries from beatings. Some have described the physical demands as worse than beatings. There are also certain techniques that have a more profound effect on the psyche, including blood and fluid extraction or food deprivation. Monks and nuns often suffer from the worse forms of psychological torture, as they are often forced to abuse their religious beliefs. For instance, a method of psychological abuse is forcing monks and nuns to carry human faeces on their backs over a *thanka* (religious painting).

"The worst torture I endured was when I was handcuffed with my arms around a hot chimney and left there for a whole day without food or water. The scorching heat of the chimney resulted in blisters all over my body. There was water running from the blisters and my wounds were stinging painfully from heavy perspiration. At night, when the prison guards finally came to release my cuffs, my boots were completely filled with water from the sweat of my body," recalls Lobsang Dhargay, a monk from Ragya Monastery, who had been arrested for distributing leaflets reading "Free Tibet" and "Chinese quit Tibet". He was detained in Golok Prison for a year without trial. With every interrogation he was beaten with sticks, kicked, punched and shocked all over his body with an electric cattle prod. He escaped Tibet on April 2, 1997 and reached Dharamsala, India on April 28, 1997.



Hanging prisoners from the ceiling with a fire burning underneath, is a method commonly described by former prisoners. Often chilli is thrown on the fire, producing a thick smoke and enhancing the burns. "When they sprayed chilli powder on the fire it provoked a terrible burning sensation on my whole body and each time I was unable to open my eyes for several hours," says Jampel Tsering, a monk from Gaden Monastery. He served a five-year prison term in Drapchi Prison for leading a demonstration in Lhasa in 1989.

Ropes are also used as during interrogation. The rope is first laid across the front of the prisoner's chest and then spiralled down each arm. The wrists are then tied together and pulled backwards over the person's head. Next the rope-ends are drawn under either armpit, threaded through the loop on the chest and pulled abruptly down. Immediately the shoulders turn in their sockets, wrenching the prisoner into a grisly contortion although managing not to strangle him or her.

This was just one of the many of torture techniques survived by Palden Gyatso, who spent 33 years in prison on political grounds: "...first they tied our neck, then our hands were tied up to our neck. They fastened the ropes as if they were fastening a bag, using the wall as a support. We were tied during interrogation sessions and then hanged from the ceiling. When we did not give satisfactory answers, we were stripped naked and hanged again from the ceiling and the torturers would pour hot water on us."

Another method described by Palden Gyatso, who was released in 1992 and now lives in Dharamsala, is the self-tightening hand-cuff or the 'yellow cuff': "The yellow cuff is specially designed and made in China. There are teeth protruding from the inner circle of the cuff and when the victim moves, the inner teeth automatically protrude from inside and cut into the wrist." Another type of cuff could be fastened, according to Palden, "so that the wrist would develop blisters all around and these would later become inflamed and turn into burns." These cuffs are still in common use in prisons.

PERSONAL TESTIMONIES OF TORTURE VICTIMS

Hung and electrocuted

Arrested for March 5, 1988 demonstration

My name is Gaden Tashi and I am a 29-year-old monk from Medro Gongkar Shen. I was arrested on March 5, 1988 in Lhasa's East Barkhor, as I was one of the organisers of the Monlam prayer festival.



On our arrest, countless Chinese PSB and army officers threw tear gas at us and hit us with sticks, rifle butts and rubber bats. About seven of us were beaten and stripped naked. They used electric batons and threw cold water over us. The beatings lasted about an hour or so. Later, when I came back to my senses, I realised that I was handcuffed in Gutsa Detention Centre where there were about 20 prisoners in each cell.

I was first sentenced to three years for "counter-revolutionary activity" in November 1988 and was later moved to Drapchi Prison where some prisoners and I founded the Snow Land for Youths Freedom Organisation. On May 17, 1990, my sentence was increased from three to 12 years for my involvement in the organisation, but I was finally released on medical parole in 1992 after spending one year in hospital.

The worst torture was when we were stripped and beaten with electric batons. It was difficult to put on my trousers and robes when the torture had ended. When we reached our cell, I was so badly swollen and cut that I could not sleep on my back. My skin had turned blue and green.

I was frequently hung from the ceiling in Gutsa, for about 10 to 15 minutes at a time. Electric batons and electric wire were also used. They tied the wire around my wrist and electrocuted me which was extremely painful. In Outridu, they mainly used sticks, electric batons and cold water. After throwing water, they hit the prisoner with an electric baton causing electric shocks. But they preferred to starve the prisoners rather than beat them. During this time, I suffered severely from a wound on my head that I had received during a particularly bad beating in Gutsa.

From Outridu, I was taken to Seitru where I was kept in solitary confinement. Seitru is a strict prison and I received most of my beatings and hangings there. The worst thing in Seitru was the use of a self-tightening handcuff (the "yellow cuff"). While tightening the cuff, they put our wrists on the floor and kicked the cuffs with their feet, which hurt a lot. Later I suffered from swelling on my hands and today they are still scarred.

Gonpo Paljor died after he had been shot in the head by Chinese soldiers, shooting from rooftops during the March 5, 1988 demonstration in Lhasa.



Lhundup Ganden (layname: Ganden Tashi), 30, a monk from Gaden Monastery in Lhasa, was originally imprisoned for three years in 1989 and released in 1992 when he became paralysed as a result of extreme torture. He was one of the participants in the demonstration on March 5, 1988, demanding human rights in Tibet and the release of political prisoner, Yulo Dawa Tsering. After the police threw tear gas at the demonstrators, Lhundup Ganden was arrested

and taken to a room with seven other monks. Chinese police officers and soldiers made the monks strip and then beat them with sticks, rifle butts, rubber bats and electric batons, while throwing water on them to increase the shock: "When I came back to my senses, I realised that I was in Gutsa Detention Centre with my hands tied. The worst torture was when they would make me strip and beat me with electric batons all over my body. Afterwards I was unable to sleep on my back and buttocks. My skin swelled, turned green and blue and there were cuts also. Electric batons and wire are used all the time: they tie the wire around the wrist and the shock is extremely painful. I was hanged a lot in Gutsa for 10 to 15 minutes each time. There are lots of ways people are hanged. They tie the prisoner's hands, hang him from the ceiling and beat him."

While in Gutsa Detention Centre, Lhundup, and two other Tibetan youths and a woman were all stripped while police officials surrounded them in the interrogation room. The four were beaten with electric batons and Lhundup was hit on his head with a rifle butt. When he was later called again to be interrogated, he was unable to walk and had to be carried by other prison mates. Lhundup sustained serious head injuries from torture used during interrogations and he continues to suffer migraine headaches today, so many years since the damage was done and five years since his release.

One of Lhundup's worst memories from Gutsa was the day a truck full of Tibetan political prisoners arrived at the prison: "Everyone had been so badly tortured that they were unable to stand on their feet, so the Chinese officials just threw them from the truck on the ground. The PSB kept throwing the prisoners one on top of the other. Some of them were able to move and tried to crawl out of the pile. The corridor of the detention centre was full of blood. Three prisoners were found dead in the pile and were taken back in the same truck."

Lhundup saw several inmates in Gutsa die from torture and starvation. Following this period, while he was in Outridu Prison, he heard of three

suicides. In Outridu he was kept in solitary confinement with no contact whatsoever with the outside world for 34 days: the cell had a metal floor and no bed, his hands and feet were cuffed, he was provided with two meagre meals a day, and he was not even allowed to go out to the toilet.

Death from incarceration

Torture-related death while in detainment or in prison has distinct characteristics. If a prisoner is on the verge of death which is linked to torture, he or she is, generally, hospitalised or released. The person often dies outside of the prison walls, making the authorities appear less culpable. Deaths may also occur after untreated prolonged illness from detainment. TCHRD has 17 confirmed deaths since 1986 which occurred immediately after early release from prison, either in hospital or at the victim's home. All the victims had been tortured.

Jampel Thinley, a monk who was charged in 1997 with pasting "counter-revolutionary" posters on a monastery, died just four hours after his release from prison. At the hospital, his close friends heard him murmur that he was not given a single drop of water and food for the nine days and nights that he was beaten and tortured. No cause of death was provided by the authorities, although when he was buried some monks saw that his body had turned red and blue.

Another monk from Chamdo Monastery, Jamyang Thinley died five days after his quick release from prison on September 13, 1996. He was 25 years old. He had been arrested on May 30, 1996, after Chinese officials discovered political leaflets in his room. He had endured four months of severe torture and beatings by prison officials in Chamdo Prison, and was in a critical condition when he was released. Another Chamdo monk who saw Jamyang's body prior to cremation reported: "His entire back and neck had blisters as a result of being electrocuted. He had marks of having been beaten so badly that he was black and blue all over. There were patches of clotted blood on certain areas of his stomach."

One day, while in Drapchi, I was handcuffed, a sack was put on my head and I was taken to the Outridu Prison, where I was kept in solitary confinement for 34 days and leg-cuffed. The room was so dark that I could see only my hands if it was a very bright sunny day outside. When the weather was bad, it was impossible to distinguish between the day and the night. I had to pass my urine and stools in the same room and was given two small tingmo and a vegetable soup twice a day. At the end of my solitary, I had a tough time opening my eyes.

I was taken back to Drapchi and put in the political activist cell and given hard labour, which was all the more difficult because I was leg-cuffed. Two years later, I was released on medical parole, after spending one year in hospital. I arrived in India on December 18, 1996. I now suffer from headaches and bad eyesight.

Don't talk about freedom

Organiser of the September 27, 1987 demonstration

My name is Jampel Tsering. I am 27 years old and a former monk at Drepung Monastery, Lhasa. I was first arrested on September 27, 1987, for leading a demonstration in the Barkhor area of Lhasa with 21 other Drepung monks and was detained for four months in different prisons. I was arrested again on July 18, 1989, for demonstrating in Lhasa with other Drepung monks and afterwards the police came to my monastery and found human rights pamphlets in my room. I was first detained in Sangyip Prison and six months later transferred to Drapchi Prison. I was sentenced to five years with loss of political rights for three years.



Upon my arrival at Drapchi, my clothes and personal belongings, including Buddhist scriptures, were burned. I was subsequently beaten mercilessly, repeatedly punched all over my body and kicked in the back. I suffered similar severe beatings over the next several days and then less severe beatings almost every day thereafter. I was shocked with a cattle prod on my face and mouth. During these sessions the guards would say: "You are not allowed to talk about freedom."

In 1991 I, and other inmates, demanded to know where some prisoners had been taken who had attempted to hand over a letter to a delegation about the appalling prison conditions. We were punished by having our hands and feet shackled. I was kicked and punched all over my body and beaten with the butt of a gun. Several other prisoners and I were taken to solitary confinement for 12 days.

I remained imprisoned for a total of five and a half years, during which I was often hung from the

Phurbu Tsering (also known as Phurtse) took part in the nonviolent protest in Lhasa on March 5, 1989. He was arrested that day by a PSB official, who beat him while in detention at a police station near the Jokhang. Following a heavy blow to his head with an iron bar, Phurbu Tsering never recovered from his injuries. He was admitted to the Lhasa's People's Hospital and on the same day his relatives were told he had to undergo surgery. For 18 days he remained in a coma. While at home one side of his body became partially paralysed and he started having convulsions. He died on February 7, 1996 at the age of 36.

Kalsang Thutop was one of the four leading members of a secret pro-democracy group in Drepung Monastery which printed a booklet on

democracy (The Precious Democratic Constitution of Tibet, 1988) as well as a translation of the Universal Declaration of Human Rights. The books were later discovered by police. He was among 10 monks sentenced on November 30, 1989, to 15 years in Drapchi prison. "On the morning of July 4, 1996, he was taken for interrogation. When he returned a few hours later, he could not utter a single word. Apparently, he had sustained injuries as a result of severe beatings by the prison officials. He was immediately hospitalised in the prison hospital and the next morning he passed away," said Jampel Tsering, a former political prisoner.

Rinzin, was a 61-year-old man from Mugrum Trehte, Labrang County, Ngari. He was imprisoned for three years but, according to a

Kalsang Tsering, a monk from Sera monastery was injured during a demonstration in Lhasa on December 10th, 1988. He was hospitalised, but died later in the same year.



source, had never gone to trial. "He had openly kept a photograph of the Dalai Lama on his altar long after the Chinese authorities had announced the ban on such pictures," said the source. "When confronted by three Chinese officials who saw the photograph, he responded, 'If we cannot see the person in real life then what is there in a photograph?' " His forthrightness led to his death. He was detained for one month in the town prison, refused all visitors and was reported to look very weak and malnourished before being transferred to Ngari Prison. During his detainment he suffered from tuberculosis. "No one knows what he went through in prison," said the source, "He was kept in prison hospital for one month after which he was released because his condition had become serious. Upon his release, he lived only one month at home. He was so sick that he could barely speak, and was completely bedridden. He passed away around February 11, 1997."

Internal injuries and lack of medical treatment

The infliction of internal injuries is a sophisticated way to cover up visible signs of torture. Kidney damage is a common cause of death. This suggests that the torturers intentionally focus on that area of the body to maximise internal injuries and minimise the external damage. When injuries are so severe that they may lead to death, as in the case of the nun Rinzin Choeden, the prisoner is usually released. Within a week of Rinzin's arrest on March 8, 1989 after a demonstration, she was returned to her nunnery (Shugseb) in a critical condition. Her kidneys had been damaged from torture. She died in 1990 at the age of 25. Another former prisoner, Lobsang Shakya, a monk who was detained for refusing to recognise the Chinese-appointed Panchen Lama, says that the guards specifically avoided creating visible marks while beating him. One said, "Do not hurt him on the outside; disable him with internal injuries."

Even after injuries are inflicted from torture, many prisoners are denied sufficient medical

ceiling over a burning fire of chilli powder. This would give my whole body a burning sensation and I was unable to open my eyes for several hours. I was kept handcuffed in the prison and sometimes my whole body was fettered by ropes which was extremely painful.

After my release in 1994, I was not allowed to return to my monastery and I escaped Tibet in October 1996.

Interrogated at gunpoint

Organiser of March 5, 1988 demonstration

My name is Yeshe Togden and I am 31 years old. I was arrested in the Jokhang area in Lhasa on March 5, 1988, for organising a demonstration with some friends. We were arrested after several minutes of confrontation with the Chinese police. The whole scene was like a battlefield - blood could be seen everywhere and monks' robes could be found in every corner.



Before being taken to prison we were beaten indiscriminately, hit with fists and kicked. I was taken to Gutsa Detention Centre for 13 days where I was interrogated every day for 14 hours, sometimes at gunpoint. I was later transferred to Outridu and kept there for six months. We were not provided with proper water or food and were so hungry that we ate soap and toothpaste.

I was interrogated for three months by two policemen at a time - one Tibetan and one Chinese. They used electric batons and cattle prods to beat me all over my body and stuck them into my mouth. Ferocious dogs were also set on to me. After the torture sessions we were kept with our hands and thumbs cuffed.

Sentenced without trial

Participant of October 1989 demonstration

My name is Phuntsok Zomkyi. I am a 27-year-old nun from Toelung in Lhasa City. I was arrested in October 1989 for participating in a peaceful demonstration with five other nuns.



We were all arrested and taken at gunpoint to Gutsa Prison where I spent two and a half years, then six months in Trisam. I was regularly interrogated, beaten and tortured. The worst torture I had to endure was being forced to stand upside down against a wall for more than one hour. My head became red and painful. When it became unbearable, I would fall down, but the policemen would come and beat me savagely till I took the posture again. One day, I had blood extracted and

treatment or treated too late. With those who have survived, the damage is often permanent. A nun, Kunchok Tsomo, spent three years in prison with a untreated broken arm after being hit with a rifle butt during her arrest at a demonstration in May 1993. Her injury was exacerbated from her prison duties of cleaning and separating wool. After her release, a doctor diagnosed that flesh had grown around and inside the broken bone. In 1998 her condition remained poor and she is still under medication.

Tashi Tsering, a prominent public figure in Shigatse, was arrested on November 28, 1989 for distributing pro-independence literature in Yangmo, Shigatse, and sentenced to seven years

in prison for "counterrevolutionary propaganda and incitement". He was reportedly admitted to the prison clinic in April 1991 with heart problems. He was released in September 1994 on medical grounds because his health was deteriorating due to torture in prison but died after unsuccessfully responding to medical treatment.

Lhakpa Tsering died after being refused medical treatment on at least three occasions before his death on December 15, 1990, 13 months after his arrest. The case received international attention demanding a response from the Chinese government. In December 1990, before a foreign delegation visit to Drapchi Prison, Lhakpa had boldly refused to obey instructions to tell the visitors that Tibet had never been independent and had always been a part of China. He was subsequently subjected to intensive interrogation sessions and badly beaten. Prison inmates in the adjoining cell heard him cry out, "Mother, please save me. They are going to kill me." He was 20 years old when he died.

After his death, 93 prisoners in the male section of Drapchi Prison staged a silent protest. Pieces of Lhakpa's quilt were distributed to all prisoners to be made into flags for the protest and the quilt cover was used as a banner when the prisoners were led out to work. The protest resulted in unprecedented action by the authorities: PLA troops were brought into the prison on December 16 and remained until the next morning. The post-mortem found a variety of bruise marks on Lhakpa's body, blood clots under the skin and dried blood from the nose. The fingernails had also turned blue. An unofficial statement made by the doctors and officials who conducted the autopsy implied that Lhakpa had died as a result of internal infection due to the failure to treat intestinal lacerations caused by beatings.

An urgent action appeal was submitted by Amnesty International for a full-scale inquiry into the post-mortem results and demanding that the report be made public immediately. On January 10, 1991, Asia Watch, another international human rights monitoring organisation, demanded of the then Chinese Premier, Li Peng, "a full

An unknown young Tibetan girl died due to torture



and impartial investigation to determine the cause of death of Lhakpa Tsering, and if allegations of torture prove accurate, to prosecute all responsible persons." On April 6, 1991 Xinhua, China's official news agency, quoted a speech by Gyaltzen Norbu, the Chairman of the "TAR" to the then US Ambassador James Lilley, in which he stated that Lhakpa Tsering became ill in October 1990 and died of appendicitis and peritonitis. It was unexplained why Lhakpa Tsering was never hospitalised.

Forced blood and fluid donations

Forced blood extraction is a method of physical and psychological torture. Physically, this method is used to weaken prisoners. At such high altitudes in Tibet, loss of blood would weaken a person of standard health. But with poor diet in the prisons and prisoners already weak from beatings, repeated blood extractions can sometimes lead to death. Phuntsok Zomkyi, a nun who was imprisoned for three years from 1989, was made to give blood in Trisam Prison after repeated beatings and torture.

Blood was also taken under the guise of 'medical checkups'. Thupten Tsering, a 70 year-old monk who fled Tibet in November 1996, said that in 1990, the political prisoners in Drapchi Prison were told that they were to receive medical checkups. "Blood was extracted by doctors from each of the prisoners but we received no medical reports afterwards."

Psychologically, these extractions can have serious mental effects, particularly for monks and nuns. Even during the time of famine, in the 1960s, when China was offering food in exchange for blood, no Tibetan's volunteered. This led to a campaign where blood donations were made compulsory during the Sino-Indian border war in 1962. In his book, *In Exile from the Land of Snows*, John Avedon says that one and a half times the normal amount of blood was taken from Tibetans between the ages of 15-35. 'Class-enemies' were the main donors. The campaign killed many, as people were already weak from starvation.

a friend died in prison after her blood was extracted for a third time.

I was never taken to court but was told I had been sentenced to three years. I was released in October 1992 and was refused re-entry to my nunnery. My life became useless so in September 1995 I left for India. I now live in Dolma Ling Nunnery in Dharamsala, India. In this nunnery, there are 20 other nuns that were also imprisoned in Gutsa Prison.

I still suffer from very poor health. But the mental pain is the worst and I often have nightmares about this terrible period of my life.

Sexually abused with electric batons

Participant of peaceful demonstration on February 4, 1988

My name is Tenzin

Choedon. I am a 28-year-old nun. I spent two months in Gutsa Prison for participating in a pro-independence demonstration on February 4, 1988.



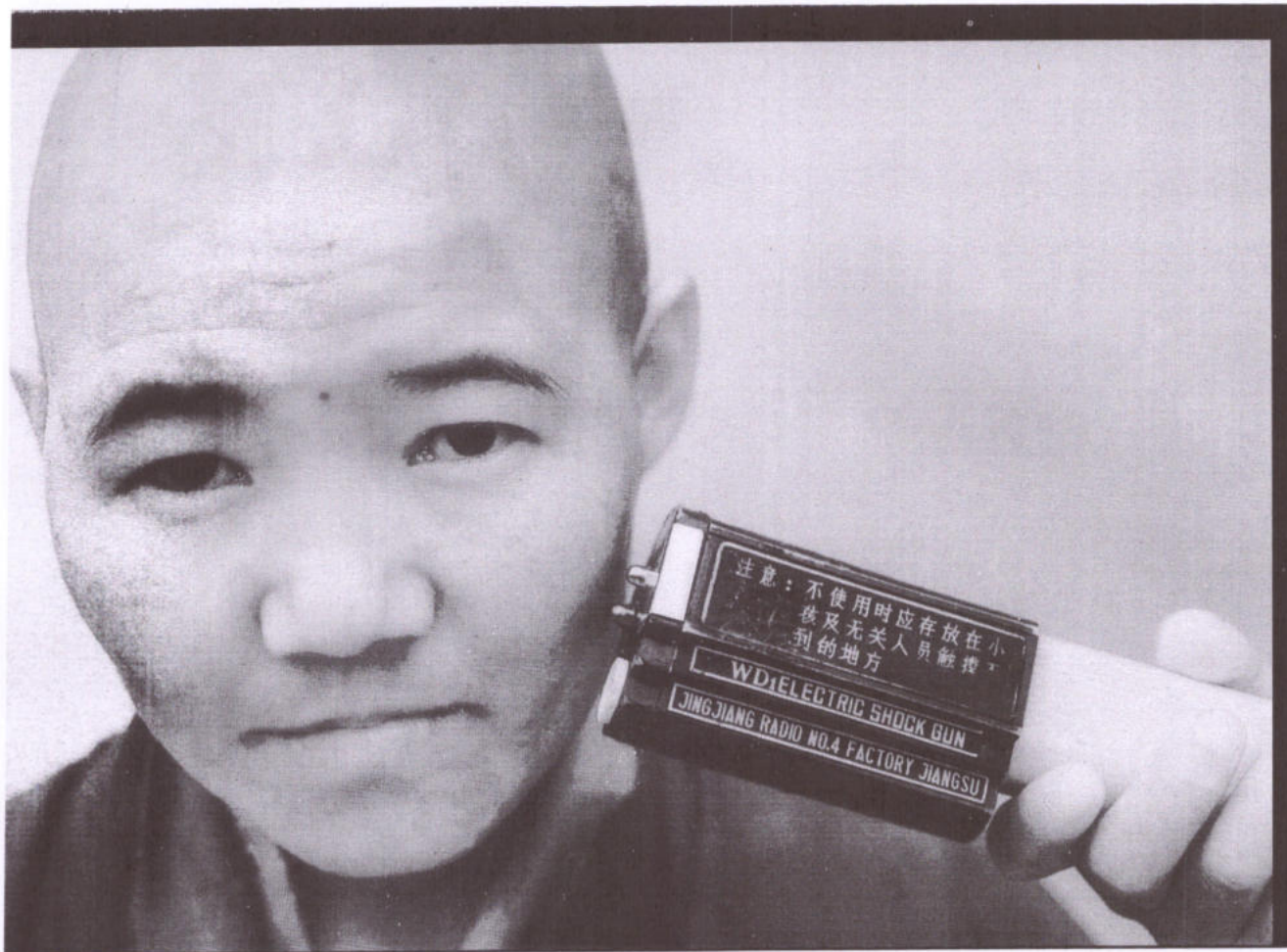
We were arrested by the Chinese police and driven to Gutsa Detention Centre. When one of the nuns shouted "Tibet is independent!", we were all hit with rifle butts and hit again on our arrival at Gutsa. The interrogation started immediately.

Three PSB officials came into my cell and asked questions about who initiated the demonstration. I was beaten and it all ended suddenly. A Tibetan PSB shouted: "You shameless nuns, you just run after monks. If I had my rifle I would shoot you!" Then an official set a dog upon me. I stood still, even when the dog bit me.

We were then taken to a hall and ordered to remove our clothes, except for our waistcoat and petticoat, after which we were individually led to a room. There were four women - one young Chinese woman and three Tibetans. I was stripped and told to lie down on the floor as if prostrating. I saw them bringing knotted ropes, electric batons and sticks. They had covered their faces and wore gloves. First I was hit with a stick all over my body. After five strikes my body became senseless. Later, as I was coming back to my senses, I saw my fellow nuns being abused with electric batons in their anuses. When the baton was used on my body, I felt as if a nerve in my heart was being pulled out and my stomach was in pain.

I was told to stand up and lean against the wall. After arguing with the women, they inserted a stick into my vagina four times with full force, which resulted in pain that lasted for three days and also gave me problems when urinating. Then the stick was rammed into my mouth. As I had kept my mouth closed, they had to push very hard to insert it and as a result my

continued on page 19



THE ART OF TORTURE

Techniques used against detainees and prisoners

Following is definition of the most commonly used methods of torture by authorities against people in detainment or prison. These acts are all classed as torture under the United Nations Convention Against Torture which China is a party to. This describes torture as 'any act by which severe pain whether physical or mental, is intentionally inflicted on a person ...'

Aerial Suspension

The prisoner is hanged from the ceiling either thumb-cuffed or with his or her hands tied behind

the back. This may accompany the interrogation process. While being forced to remain in that position, the torturers may burn coal and chilli powder underneath the victim. According to former victims, the burning sensation can be so severe that they are unable to open their eyes for several hours. The extreme perspiration from the body also exacerbates the pain. Palden Gyatso, a former political prisoner of 33 years said that hot water was also poured over prisoners while they were hanged from the ceiling.

The Cuffs

The Chinese have created several cuffs designed to serve as torture devices. The thumb-cuff links the thumbs behind the back. The victim is then hanged to a bar for interrogation. Foot-cuffs of different weights are also used and some prisoners are made to do hard labour foot-cuffed. Former prisoners have reported that they had to dig a hole in the ground to make the pain bearable and the work in the carpet factory possible.

Some prisoners claim that the most painful cuff is the self-tightening handcuff, also called

Jimpa Lhamo, a nun imprisoned in Seitru Prison for six and a half months in 1991 for an independence demonstration, was told one day that she had to be taken to the hospital to give blood. "I was taken to a military hospital where the staff were Tibetans. The doctor told the PSB that my blood was not good and impossible to extract. So I was taken to a Chinese hospital near the prison, where they extracted two bottles of blood from me. Then the PSB ordered me to get up, but I was feeling so weak that I couldn't. So the Chinese started to hit me with sticks. They also put a rubber tube in my mouth and urinated in it. They hit me a lot and I finally got angry and said: 'If you want to kill me, go ahead!' Instead, they put me back in my cell which was full of dust with soil on the floor."

Extractions were also done to obtain fluid for medicine. Phuntsok Yangkyi, a nun from Michungri Nunnery, Lhasa arrested on February 3, 1992, was injected twice in her back by Chinese doctors when she was transferred to a police hospital in mid-1994. Doctors extracted a body fluid (Tib: Geychu) which the Chinese believe increases vitality. Phuntsok went into a

coma after the extraction and her nails, tongue and lips turned bluish-black (a sign of poisoning). She died on June 4, 1994, at the age of 20, six days after being taken to the hospital. When the authorities finally allowed her parents access to the body it was under police escort on the condition that they never speak about the visit. When Phuntsok's body was handed over to the *topdhen*, he refused to perform the burial as the body was severely scarred. According to Tibetan tradition sky burials can only be performed when the death occurs naturally. This was said in the presence of both her parents and Chinese prison authorities. The body was reportedly black and blue all over due to severe beatings and the right foot was completely black. Her eyes and mouth were smeared with blood.

Under age torture

The United Nations Convention on the Rights of the Child formally took effect in China on April 1, 1992. Under the Convention, the **detainment or arrest of a child must only be used as a last resort within the bounds of the law.** In 1994, in its initial report to the United Nations on

the 'yellow cuff'. This becomes tighter with every movement. It has sharp teeth inside that prick and lacerate the wrists, causing bleeding and leaving permanent scars. Another type of handcuff was fastened, Palden Gyatso states, "so that the wrist would develop blisters all around and these would later become inflamed and turn into burns."

Electric Shocks

In the early 1980s, Chinese officials introduced a new torture technique in the prisons known as the electric baton or cattle prod. Electric batons of various sizes and voltages are used. Some are part of a policeman's equipment, mostly used on pro-independence

demonstrators; others are kept in the interrogation cells and are used to hit the victim on the body or face, or as an instrument for sexual assault on female prisoners. There are many reports of women having electric batons inserted into their vagina or anus.

This instrument is also frequently forced into the prisoner's mouth as a punishment for responding incorrectly, causing severe swelling of the tongue. In some cases prisoners have lost their teeth. The victim can also be directly electrocuted with electric wires wrapped around the wrists or fixed to the thumbs or other parts of the body. To increase the shock, water may be poured on the victim.

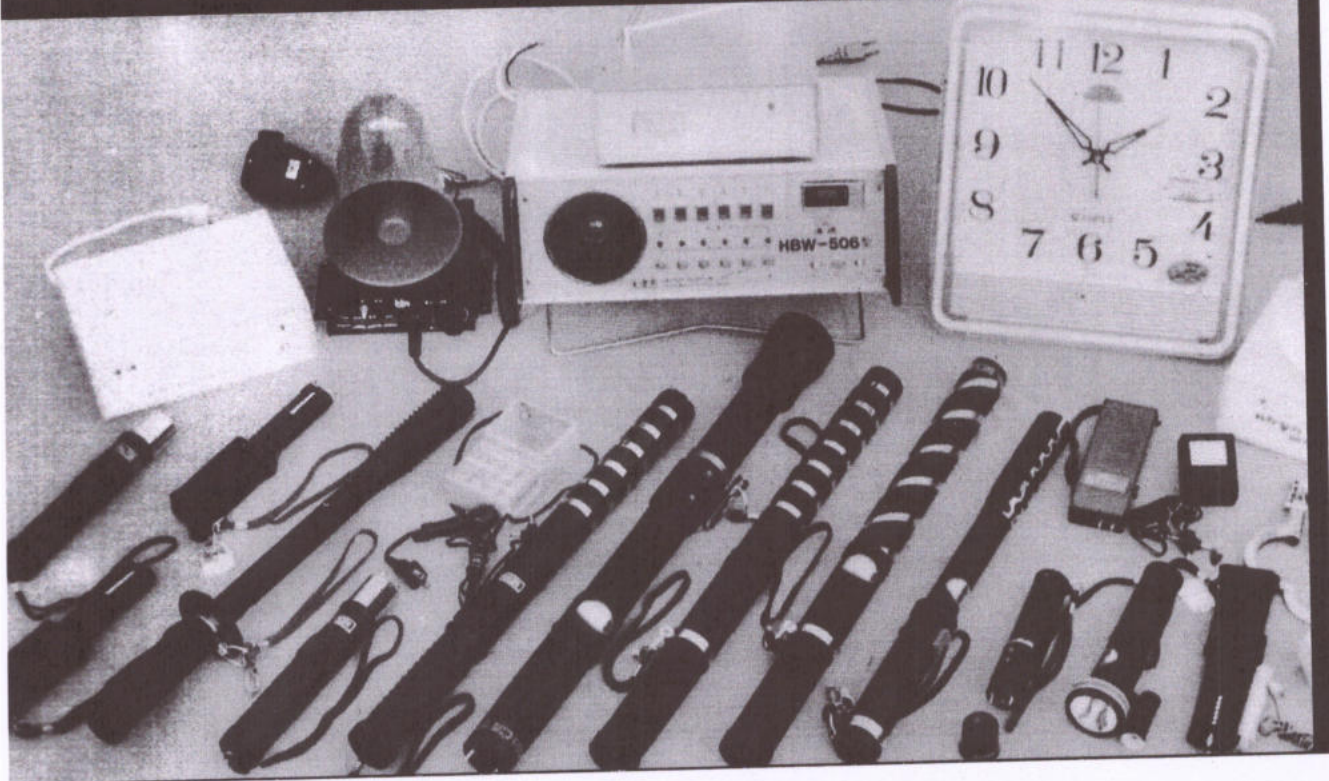
The damages due to these electric shocks are generally very serious, leading to internal injuries or mental disturbances.

Lhundup Ganden (also known as Ganden Tashi), a political prisoner of three years from 1988, described the electric baton as his worse form of torture: "...they would make me strip and then beat me with electric batons all over my body. Afterwards I was unable to sleep on my back and buttocks. My skin swelled, turned green and blue and there were cuts."

Exposure to Extreme Temperatures

During winter time, prisoners are sometimes forced to remain standing in the cold or in snow

TORTURE INSTRUMENTS (electric batons)



for up to a day, either naked or wearing very thin clothes. Winter temperatures in Lhasa average between zero and minus 13 degrees Celsius. In the west and the north, temperatures may drop to minus ???degrees Celsius. In order to increase the pain, the torturers may force the victim to stand naked while pouring ice cold water over them. Some solitary confinement cells are also designed to be extremely cold.

Exposure to heat is also commonly practiced. Some prisoners are made to stay in the hot sun for hours wearing very warm clothes and fur hats. Another technique is to burn the victim directly by tying him or her to a hot chimney; burning him or her with cigarettes, or suspending the victim above a fire of burning chilli powder.

Ferocious Dogs

Vicious dogs are sometimes brought in during interrogation sessions and ordered to attack the prisoner. Any movement or panic from the prisoner will prompt the dog to attack. A monk was badly mutilated due to this technique as the dog ripped off his calf.

Sexual Assault

Sexual assault is one of the most barbaric torture techniques used in prisons in Tibet. It is mostly aimed at breaking the faith and spirit of defenseless Buddhist nuns who have participated in pro-independence demonstrations.

Sticks and electric batons are inserted into their vagina and anus, provoking incredible pain and irreversible internal injuries such as kidney damage and psychological trauma.

Rape by guards while under detention is not commonly

reported. However, there is a strong stigma attached to a Tibetan woman being raped, especially for nuns, so it is possible that rape is more prevalent than reports suggest.

Short Sharp Shock Torture Techniques

Some torture techniques reported by former detainees and prisoners include: whipping the victim with stinging nettles, perforating his or her skin with needles, inserting bamboo sticks under his or her fingernails, hitting the joints of the limbs - especially those of the ankles - with such instruments as a hammer and beating the victim with a bat equipped with folded nails. There have also been reports of beatings with wooden truncheons and iron bars, including wooden clubs with filed down nails protruding from the end to tear the flesh.

its adherence to the Convention, China described itself as a “consistent respecter and defender of children’s rights”.

There are currently 39 known juvenile political prisoners detained in various Chinese prisons in Tibet, and many of current political prisoners were below the age of 18 at the time of arrest.

These young people have been imprisoned for attempting to exercise their right to freedom of expression, such as calling for a “Free Tibet” in a public place. They are detained in adult prisons, denied legal representation and contact with family, forced to do hard labour like adult prisoners and subjected to the same forms of torture and abuse. For a young person the psychological effect of torture can be particularly damaging. The period of incarceration, even if it is only for a month, may seem endless, and children often lack the ability to reason through the cause of their detainment.

The youngest political prisoner to have died in Tibet, named Sherab Ngawang, is believed to have been 15 years old. She died on April 17, 1995, two months after she was released from Trisam Prison. She was apparently beaten with electric batons and a plastic tubing filled with sand after joining other nuns singing freedom songs in the prison. One source said, “They beat her until she was so covered with bruises that you could hardly recognise her.” Other sources reported that after three days of solitary confinement Sherab developed severe back pain and kidney problems. She also experienced loss of memory and difficulty in eating. She had to be taken to hospital twice after inmates pressured prison authorities.

“When she was released she was so ill as a result of torture and ill-treatment in prison that she was sent to different hospitals in Lhasa,” reported an unofficial source in Lhasa who said that doctors had diagnosed malfunctioning kidneys

Solitary Confinement

Solitary confinement conditions are designed to be as inhumane as possible, with cells so small (normally 6ft x 3ft) that the prisoner can only sit. The cells are also pitch dark and, in some, the floor is metal to make the cell unbearably cold. The only contents are a small pot to be used both as a bowl and a toilet.

The prisoner kept in solitary confinement is never allowed to go out of his or her cell except for interrogation sessions and is usually kept manacled. The solitary confinement period can last longer than six months.

Torture Videos

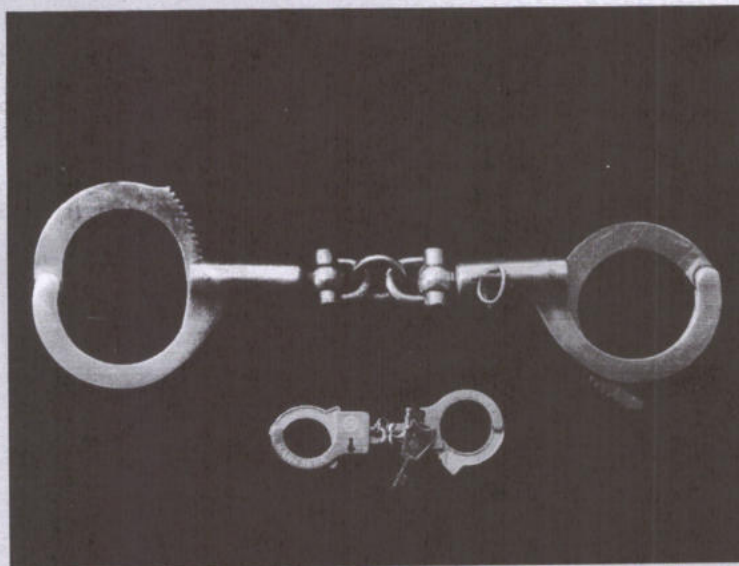
Prisoners are sometimes forced to watch torture videos showing atrocities against Tibetans such as mass executions. The most widely showed is that of a Buddhist monk being savagely tortured. He is first crucified with his feet and hands pierced with

nails. He is then shot twice, before being hanged above a pile of wood and burnt alive.

Urinating in the Victim’s Mouth

Officials in Chinese prisons have created many techniques to humiliate the detainees. They may

force the victim to drink large quantities and deny them the right to leave the room until he or she cannot help relieving him or herself. Another reported technique is to directly urinate into the victim’s mouth, generally through a rubber tube.



and damaged lungs. In a report published on February 26, 1995, China's State Council called reports that Sherab's death was related to prison beatings "a sheer distortion of facts", saying "she was diagnosed as suffering from cerebral tuberculosis." Amnesty International rejected China's explanation.

Sonam Wangdu, 41, a trader from Lhasa was arrested in April 1988 and sentenced for life imprisonment on January 19th, 1989. While in Drapchi Prison he was regularly tortured and chained up for six months. He had to be treated in hospital on five different occasions. He was released on medical parole in 1993. This picture shows Sonam Wangdu on a wheel chair maimed by torture.



Luesang was interrogated regularly for four months when he was arrested at the age of 16, in December 1994, for pasting up independence posters. He and his friends, Lobsang Jampa, 17, and Shera Gantsen, 14, were monks from Shengnayk Monastery and all arrested at the same time. They were taken to Taktse County Prison. Luesang says: "Three police officials - two questioning and one taking notes - conducted the interrogation sessions which lasted for one hour each time. They would ask: "What did you do? How did you paste up these posters? Who is behind this? Do you know anybody who is involved in political activities?". Every time my answers were not convincing enough, I was kicked and beaten."

Tortured women

Treatment against women in detention is no less lenient than their male counterparts. They are actually more vulnerable than men, as the authorities use sexual torture as a means of punishment and interrogation against female prisoners, particularly nuns. Even pregnant women, who are given special dispensation under international law, have been tortured resulting in miscarriage. There have been reported accounts of assaults with sticks and electric cattle prods that are forcibly inserted into the vagina, anus and mouth. The assaults on women are usually carried out by female guards.

At the end of 1997, nearly a quarter of the 1,216 political prisoners or prisoners of conscience known to be detained in Chinese prisons in Tibet were women. In the same year, TCHRD reported four deaths of women as a result of torture. In 1998, six nuns died at Drapchi prison after demonstrations on May 1 and 4.

Tenzin Choeden's account of torture from 1988 demonstrates the form of abuse which Tibetan women have endured in Chinese prisons. She was arrested at 18 years of age on February 4, 1988 for participating in a peaceful pro-

independence demonstration on the Barkhor with 12 other nuns. She was detained for two months in Gutsa Detention Centre, near Lhasa, where she was interrogated and tortured daily. She described a sexual assault carried out by four female officials in the prison: "We were each taken into a room one by one where there were four women... I was stripped completely naked and told to lie down on the floor as if I was prostrating. I saw them carrying knotted ropes, electric batons and sticks."

The women, who had covered their faces and wore gloves, hit Tenzin all over her body with sticks. She felt the first five hits before losing consciousness. "When I came back to my senses, I saw my prison mates with electric batons inserted in their anuses. Then they used the electric baton to beat me which made me feel as if one of the nerves in my heart was being pulled out."

Tenzin was told to get up and stand against the wall. After an argument with the women officials, "they inserted a stick into my vagina four times with full force. Then the stick was inserted into my mouth. I tried to keep my mouth closed but she inserted it very hard causing my lips to bleed and two of my teeth became loose."

After this Tenzin was unable to move and the women took her to a small dark cell. Tenzin suffered from severe pain for three days and was very weak. She also had problems urinating. When she regained her senses she saw that her skin had turned green and that she had marks on her buttocks. After her release Tenzin fled to India in 1991 but, because of beatings and torture, she has lost one third of her physical ability and is particularly handicapped along the right-hand side of her body. She still suffers from headaches and back pain every day.

In the case of the nun, Tsultrim Dolma, she was both sexually abused during her detainment and raped after her release. From Chubsang Nunnery, she was arrested in April 1988 for participating in independence demonstrations

lips were injured and two of my teeth were loosened. After this incident, I was unable to move and they had to take me to my cell. I had no idea whether it was day or night. When I recovered my senses, I saw that my skin had become green and that I had marks on my buttocks.

When released we were advised: "You are all young and immature, and can't think properly. From now on, if you are found taking part in any demonstration, you'll be executed." After our release, we were kept under strict surveillance by the PSB.

After my release on June 27, 1988, I stayed for about two years in Tibet before I fled to India in 1991 with three others. I decided to go to India as I had been expelled from the nunnery, sent back to my town and was not allowed to join any institution. I know that my escape may cause a problem for my five relatives in Tibet, but I felt I had no choice.

As a result of torture, I have lost a third of my physical ability, mainly on the right side of my body. I never received any medication or check-ups in prison, but after my release I was confined to bed for two months and could only send urine samples to the doctor. Now I suffer from daily headaches, back pain and have problems with my veins. It is painful when I study or read scriptures for too long.

"I did not lose heart"

Participant of May 1988 demonstration

My name is Rinzin

Kunsang. I am a 31-year-old nun from Nyemo Shen. I was arrested in May 1988 for participating in a demonstration and taken to Gutsa Detention Centre. On the way to Gutsa, we were beaten repeatedly with rifle butts by PSB officer. As soon as we arrived the interrogations started.



When I was interrogated, I was beaten with sticks and rifle butts. I was put in solitary confinement and did not see my companions until the day of my release.

During my stay in Gutsa, I was regularly tortured. They took away all my clothes except a thin petticoat. Two PSB officers instructed me to kneel down in front of a small table and put my chin on it and they beat me mercilessly with sticks for about an hour. The guards normally took a five minute rest when they would put a stool on my back and threatened me that if the stool fell down I would be tortured again. After 15 minutes they would order me to stand up.

The PSB officers told me that I was the leader of the demonstration and that I would be imprisoned. Suddenly, one of the prison guards came towards me with a gun. He put it in my mouth and ordered me to tell the truth or I would be executed. I said that I had nothing to reveal and that they could just kill me if they wished.

with other nuns and monks. The first day in Gutsa Detention Centre she was severely beaten while interrogated, but the worst was still to come. "The following morning, I was taken to a room where three policemen were seated behind a table. On its surface was an assortment of rifles, electric prods and iron rods. One of them asked me: 'Why did you demonstrate? Why are you asking for torture and beatings?' My knees began to shake and I told them: 'Many monks, nuns and lay people have been arrested, but we know that Tibet belongs to the Tibetans. You say there is freedom of religion, but there is no genuine freedom!'" Her answer angered them and they all stood up from behind the table and picked up various implements. One picked up an electric rod and hit her so hard that she fell down.

"They shouted at me to stand, but I couldn't and so one pulled up my robe and the other man inserted the instrument into my vagina. The shock

and the pain was horrible. He repeated this action several times and also struck other parts of my body. Later the others made me stand and hit me with sticks and kicked me. Several times I fell on the floor. They would again force the prod inside of me and pull me up to repeat the beatings."

Tsultrim lived with this torture for more than four months before she was released. After her release she tried to return to her nunnery: "Arriving in Chubsang Nunnery, I was denied readmission and, to my surprise, I saw Chinese police office had been set up at the nunnery. Just below Chubsang Nunnery was a Chinese police compound. As I passed it, I saw three Chinese soldiers on bicycles. They followed me a short distance before I was stopped. One of them took off his coat and shirt and then tied the shirt around my face, and shoved the sleeves in my mouth to stop me from crying and yelling. I

Unconscious protestors, some bleeding, lying inside a Lhasa police station, after a pro-independence demonstration.



was raped by the three on the outer boundary of the compound. The three Chinese policemen then just ran away." Tsultrim did not reenter the nunnery.

No protection for the pregnant

Although the special needs of pregnant women in detention are recognised by the United Nations Standard Minimum Rules for the Treatment of Prisoners, cases of pregnant women being beaten have been reported from Tibet. The UN states that "special accommodation" shall be provided for women in pre and postnatal stages.

Damchoe Pelmo was three and a half months pregnant when she was arrested in June 1993. Even though she miscarried her baby due to maltreatment and testified this in court, she was still sentenced to three years in prison on suspicion of involvement in an underground pro-independence movement, the Snowland Youth Association.

The night of her arrest she was reportedly kept standing in a cold room while being interrogated about her activities. Guards also beat her head against the wall. Damchoe told her interrogators that she was pregnant and was feeling weak, but her pleas were ignored and the questions continued. "By the next morning, I had been standing for 14 hours in a row and was so stiff that I could scarcely move. I was suffering such incredible pain that I was unable to bend my legs or sit down." The day after her arrest Damchoe was taken to the hospital where doctors recommended that she be admitted immediately. The prison officials refused to heed the advice and she was returned to the prison. "The following day," says Damchoe, "while I was trying to go to the toilet, I was suddenly struck with dizziness and I fell unconscious. Before losing consciousness, I knew that I had lost my baby."

Damchoe was finally hospitalised for one week from June 12, 1993. Although still not

When they came back from dinner, they took me to a cell where two women and two male PSB officials were waiting. I was taken to a small hall where I was stripped completely naked, in front of a crowd of criminal prisoners. The two women put on gloves and covered their mouths. They threatened that they were going to make me marry a monk which would make me break my nun's vows. I was then told to lie on the floor. They started to kick me with their army boots and walk on my body from neck to toe with their boots. Later I was ordered to rest on my knees and I was beaten with a special device: it had a handle and was a little bit flat on one end with folded nails. The pain was terrible and my buttocks were badly cut. At the end of the torture they gave me my clothes back, keeping my belts and shoe laces so I could not commit suicide. I did not even have a mattress to sleep on, my back and bottom were all bruised and I could not sit. After this I was regularly submitted to interrogation.

I reached Lhasa where I stayed in the hospital for a while. When I returned to the nunnery, a Chinese work-team was present conducting "re-education". Later all the former political prisoners were expelled from their monastery or nunnery. I finally left for India around six years ago. I still suffer from problems with my waist and veins.

A medley of punishment

Participant of demonstration on September 22, 1989

My name is Rinzin Choenyi and I am 26 years old. In 1988, I participated in a demonstration with 11 nuns and two monks. I was not caught but I was expelled from my nunnery. On September 22, 1989, I participated in an independence demonstration asking for the release of political prisoners. I was arrested with five other nuns in the Barkhor and taken to Gutsa Prison.



We were arrested in the afternoon and made to stand outside without moving until 1 a.m. Then interrogations began for two months, sometimes three times a day and generally lasting up to two hours. Interrogations always meant beatings using electric batons. Three to four men would come and tie our hands behind our backs, hang us in the air and beat us with electric batons. They would also rotate and hit us with coarse ropes. The kickings and slappings were countless. They would then take us down, use electric batons again all over our bodies causing electric shocks. Other types of punishment were also used, like keeping us standing in the sun, hitting us with bamboo sticks or tying electric wires around our fingers to electrocute us.

Two months later on November 5, 1989, I was accused of being a "counter-revolutionary" and sentenced to seven years imprisonment.

SOME METHODS OF TORTURE



Demonstration of constraint technique for hanging prisoners

Stubbing cigarettes on the face is used during interrogations



Demonstration of electric baton torture position

An electric baton inserted into the mouth is a common form of torture



completely well, she was then taken back to the prison where she was once again lectured and interrogated. "This time the policemen told me that it was my own fault and my problem alone if I had lost my child and they said, 'Next time you should think before involving yourself in political activities'." Despite testifying in court about losing her baby due to the maltreatment of the prison officials, Damchoe Pelmo was sentenced to three years imprisonment.

Forced labour and forced exercise

Intensive labour is a requirement of all prisoners in Chinese prisons in Tibet. Hard labour during the day is often coupled with forced exercise and a poor diet aimed at weakening the prisoners. Luesang, the 16-year-old prisoner mentioned above was made to do construction work for two years while in Toelung Trisam Prison: "Sometimes, we would work for almost 24 hours in a row: from 8a.m. to 12a.m., from 1p.m. to 6p.m., from 7p.m. to 1a.m. and again in the morning from 2a.m. to 6a.m. Food was very meagre: two bread rolls and hot water in the morning, boiled vegetables and some uncooked rice for lunch, two bread rolls and boiled vegetables for dinner and only boiled water in the middle of the night."

Prisoners may also be involved in heavy farming, mining or removing human faeces for fertiliser. They sometimes work in desolate, inhospitable areas of Tibet and must also endure strenuous ideological training. Prisoners are given 'target quotas' to fulfil aimed at profiting from their production. These quotas are compulsory even if prisoners are sick. However, in some cases political prisoners are not allowed outside the prison grounds for labour, for fear that they may contact outsiders. This is the case for all political prisoners in Powo Tramo Prison, situated in Dzona, Tramo County in Nyingtri region in the "TAR".

Lhundup Monlam was in prison for over four years from February 16, 1990: "For two years I worked in the green house vegetable garden in Drapchi. I was constantly exposed to pesticides and working in suffocating conditions with no proper ventilation. Yet like all my fellow inmates, I had no choice. Today I have various health problems. I have difficulty hearing, I suffer from arthritis and I cannot maintain my concentration for long."

Ngawang Lhundrup, aged about 23, was sent to forced labour after enduring interrogations and torture during his detainment at Gutsa Detention Centre. He was from Shedrupling Monastery, Lhogongkar, Lhoka, and was arrested on August 12, 1992, while demonstrating in the Barkhor, Lhasa with a large picture of the Dalai Lama and the Tibetan national flag. While in Gutsa the prison authorities had taken out a contract to build a dam near Toelung Trisam, and Ngawang and the other prisoners were sent to work. Ngawang remembers, "when we were permitted to stop in the evening our hands would be full of blisters and we would be weak with exhaustion." Ngawang completed his prison term on August 12, 1994.

From 1994, there are reports that prison authorities introduced compulsory stretches of strenuous exercise combined with more stringent regulations. Sometimes this could mean running from 8:00a.m. to 12:30p.m. and then from 3:00p.m. to 6:00p.m., regardless of the weather or the prisoners physical condition. In one case, a monk of Gaden Monastery (layname: Tenzin) was crippled as a result of being forced to run in spite of a knee problem. As Tenzin's condition worsened, he was given medical leave from the prison as his bills began to accumulate. Today Tenzin has to walk with the help of crutches.

Choekyi Wangmo, a 28 year-old nun from Phenpo, "TAR", was sentenced to five years imprisonment after her arrest in 1993 for participating in a demonstration. She was

On March 5, 1992, at Losar (Tibetan New Year) some prisoners and I decided to wear ordinary clothes to commemorate past uprisings. When we were told to remove our clothes, we protested and were badly beaten. The soldiers had a plastic rope as thick as an arm - if hit by it you got black and blue bruises and cramps the next day. They used this rope against us whenever there were protests.

We staged a three day protest when two prisoners, Acha Chungdak and Dadon, were taken away. The morning of the third day we were called for labour. We refused and said that we would go only when they returned, but 15 guards beat us with rifle butts. As the criminal prisoners started to shout, half of these guards tried to control them. The next day nobody could move an inch. They had used belts to beat us and many of us had severe cuts on our heads and foreheads.

In 1994, forced exercise was introduced in the prison for political prisoners only. It was exactly like military exercise: strict, rigid and hell. It started before dawn and lasted for the whole day. Many nuns fell sick at that time and they were beaten when they weren't able to exercise properly. Discipline was strictly enforced and any improper movement during one of these exercises meant beatings and more punishment. Sometimes the exercises were carried out until midnight, even in the rain, while the officials stayed under a shelter. I had an exemption due to an operation, but had to do hard work instead.

I also witnessed other prisoners who were crippled from torture and beatings. I was released on September 9, 1995.

Electrocuted, slapped and beaten

Participant of demonstration on September 27, 1987

My name is Ngawang Rinchen and I am a 32-year-old monk from Drepung Monastery. I spent a total of six years and 10 months in prison. I was first arrested on September 27, 1987 and spent four months in Gutsa and Sangyip prisons for participating in a peaceful demonstration.



In Sangyip Prison we were all put in different cells and interrogated for 20 days. Later, on October 1, a demonstration took place and we were all taken back to Gutsa. I was kept there for one month and interrogated. We were electrocuted, slapped and beaten. But the worst thing was the interrogation periods - questions were generally aimed at revealing secrets, the name of organisations and people. I was later hand and

Gaden Tashi, a Gaden Monk, was paralysed by torture. He was imprisoned for two years and released on medical parole after spending one year in hospital.



detained in Gutsa for five to six months during which she was subjected to torture. When she was transferred to Drapchi Prison after her sentencing, her condition was extremely weak. Despite her deteriorating health, she was made to perform the running exercises along with the other prisoners. She is reported to now be in very poor health.

Another nun, 24 year-old Gyaltzen Kalsang of Shugseb Nunnery, was also forced to participate in strenuous running exercises, despite being hospitalised in November 1994 and diagnosed as suffering from a serious kidney problem. She had been sentenced to two years in Drapchi Prison after being arrested on June 14, 1993 for involvement in pro-independence activities. She died on February 20, 1995.

Driven to suicide

There have been cases where prisoners who are unable to endure repeated physical and mental torture have committed suicide. The pressure of being forced to denounce their religious beliefs, also plays a factor. During the early years of occupation, people committed suicide after being subjected to 'Thamzing' sessions, a public form of humiliation. The Chinese authorities also often refer to deaths as 'suicide' which contradict reports from witnesses. The most recent 'suicide' cases reported by the Chinese authorities was in the 1998 Drapchi incident where five nuns are said to have died from suffocating themselves. However, the facts are unclear as each nun - who died on the same day - was in solitary confinement at the time of death.

Tenchok Tenphel, aged 26, was the caretaker at Sakya Truphai Lkhang Monastery, near Shigatse. A "work-team" arrived at the monastery in 1996. On refusing to denounce the Dalai Lama in an essay, Tenchok was forced to relinquish his position as caretaker and was

leg-cuffed. We were finally released after spending a total of four months in prison.

On July 17, 1989, I was arrested again and taken to Sangyip Prison where I was handcuffed and put in solitary confinement for six months. I was detained for one year without being taken to court and regularly tortured and interrogated. After the trial I was sentenced to nine years, which was later reduced to six and a half years and loss of political rights for five years.

During my years in prison, I was tortured many times. This included: beatings (kicking, punching, use of sticks, rifle butts and whips); electric cattle prod shocks; prolonged exposure to extreme cold; blood drawing; verbal abuse including death threats to myself, my family and friends; deprivation of sleep, food, water, toilet and bathing facilities and medical care; solitary confinement for six months from July 18, 1989; forced labour and exercise for prolonged periods without rest and forced standing still for long periods of time.

In 1994, the prison authorities introduced a new form of torture in the guise of strenuous exercise with even more stringent regulations. Barring meal hours, all prisoners were required to line up and were forcibly made to run for more than seven hours a day. This applied regardless of the hot sun or heavy rain. Many prisoners became physically weak as a result of these strenuous exercises combined with the poor prison diet. I was released on January 17, 1996. We were not allowed to return to any monastery and were told to go back to our home town. After staying six months in Tibet, I decided to come to India as I was forbidden any kind of education and social life. I arrived in India on November 6, 1996.

I currently suffer from post-traumatic stress disorder, back pains and headaches associated with psychological stress.

Hot Chilli Burns

Arrested after protest during ceremony on November 15, 1992

My name is Lobsang Dharjay. I am 31 years old. I joined Kagya monastery, near Chuva, in 1989.

On November 15, 1992, the enthronement ceremony of the sixth reincarnation of the Shingpa Rinpoche Tenzin Chokye was held. During the ceremony, three friends and I distributed leaflets reading "Free Tibet" and "Chinese Quit Tibet". At the same time we distributed printed paper copies of the Tibetan national flag and hoisted a flag on the top of the monastery. The next day at dawn, PSB and People's Armed Police officials came to the monastery. They detained 20 monks and subjected them to beatings and interrogations about the names of those who had initiated the movement. Ten days later, I was arrested while

arrested. He was detained in Sakya County Prison where he was interrogated, threatened and tortured, but he refused to denounce the Dalai Lama. In September 1997 after 15 days in detention he committed suicide in the prison by strangling himself with his waistband. His body was kept in a room in Sakya guesthouse by the "work-team" and was not handed over to the monastery. The monks were forbidden from performing any prayers for Tenchok after his death and his father was imprisoned for a day before being allowed to cremate his son's body. As an explanation for the suicide, the "work-team" announced that, "Tenchok committed suicide due to a financial swindle while he was caretaker of the monastery."

Kalsang Dawa, a 29-year-old painter from Phenpo in central Tibet, was arrested in April or May 1993 for painting the Tibetan flag and pasting independence wall posters. He was taken to Sangyip Prison where he was reportedly tortured and, in one instance, suffered a serious beating by a drunk prison guard for disobeying the sleeping time. After the beating he was said to have shown signs of psychological disturbance, covering his ears with both hands and crying out: "they are inserting electric batons into my ears." After around nine months in Sangyip, Kalsang was sentenced to hard labour and transferred to Trisam Prison. On October 14, 1995, Kalsang was found dead in his cell, hanging from the ceiling. He had used a toilet pot to support himself while tying the rope around his neck.

TERMINAL ROLL CALL

A chronology of deaths since 1987 resulting from torture

The following list is limited to named Tibetan political prisoners who have died under the hands of Chinese authorities after 1986, when the People's Republic of China signed the United Nations Convention Against Torture. To date, TCHRD has a record of 60 deaths from torture - including 11 deaths from two demonstrations at Drapchi Prison in May 1998. These deaths do not include people that have been shot and killed instantly during demonstrations. Many other Tibetans, whose identities remain unknown, have died in similar ways. Information about deaths is often delayed as generally the authorities in Tibet do not release details of prisoners' deaths. It is quite common for TCHRD to obtain information from former political prisoners about deaths that occurred months or years before.

Deaths in custody or related to torture in prisons in Tibet have distinct characteristics. Deaths generally occur outside the prison, but they are often directly linked to inhumane beatings and torture inflicted at the time of interrogation. The prison authorities commonly release prisoners who are dying in an attempt to avoid culpability. Many also die from prolonged illnesses as a result of torture, or do not receive sufficient medical treatment after being beaten.

1987

1. Geshe Lobsang Wangchuk

From Amdo Shogchung in Nagchu County. At the time of the 1959 uprising in Lhasa, he was considered one of the region's most important religious leaders. Geshe Lobsang Wangchuk was imprisoned in 1960 and sentenced to 10 years. His health was said to have suffered as a result of numerous Thamzing ("struggle" sessions). On

December 3, 1981, he was re-arrested for having written a book entitled *A History of Tibetan Independence* for three and a half years. Early in 1987 he was reported to be in bad health as a result of beatings and could no longer use his hands. He died on November 7, 1987 in Drapchi prison, Lhasa.

2. Dawa

Dawa participated in a demonstration held in Barkhor, Lhasa on October 1, 1987. He was arrested by armed police and tortured during his imprisonment.

3. Lobsang Dhonyoe

Born in 1959 in Shigatse he became a monk in Jokhang Temple in Lhasa. Lobsang was tortured for participating in the demonstration on October 1, 1987 and died several days later.

4. Rabgang Gonpo Sonam

Born in Gyaltse Rabgang Tsang. He was arrested many times for expressing his opinion about freedom in Tibet. In 1983 he was arrested and taken to Drapchi Prison where he was severely tortured and maltreated. As a result he developed epilepsy and his health deteriorated. He died on December 23, 1987, aged 61.

1988

5. Lobsang Dolma

From Nyethang in Lhoka Region, she was a nun in Shugseb Nunnery. On May 17, 1988, aged 26, she was incarcerated in Gutsa Detention Centre and severely tortured. Finding her in critical condition,

she was released on July 17 the same year. Despite her ill health she attempted to flee Tibet at the end of July, but died on her way to India as a result of injuries sustained in prison.

6. Yeshe Lhundup

A former official of the Tibetan Government in Exile, he returned to Tibet in 1987. He was arrested at Nya-nam in early 1988 on political grounds and was imprisoned in Sangyip prison. He was reportedly tortured while in prison and then released after seven months. He died at Tsomoling two weeks after his release.

7. Tashi Tsering

Born in 1951 and a Nechung monastery monk. He was arrested after participating in a demonstration on April 5, 1988. He was beaten badly by police and died from brain injuries.

8. Tashi Yeshe

Born in 1976 in Taktse, Lhasa City, he was a Gaden monk. He was arrested during a patriotic re-education session and sentenced to two years in Trisam prison. He was released on May 6, 1988 after being beaten severely by a prison guard and died six days later at his home.

9. Lhakpa Dhondrup

From Metog Changse in Tsemonling, Lhasa. He joined a peaceful demonstration on March 5, 1988 and was imprisoned in Gutsa Detention Centre where he was beaten and tortured to death.

10. Lobsang Sonam

Born in 1959; he was a factory worker at the Tibetan Shin Ha Publishing House. Lobsang was shot in the waist by Chinese authorities while taking part in a peaceful demonstration on March 5. He was taken to Lhasa People's Hospital where, because

hiding in Gyugo township. Eight armed police handcuffed me and took me to the van.

I was detained in Golok Prison for one year without trial. Every day in prison I was interrogated and tortured. I was beaten with sticks, kicked, punched and shocked all over my body with an electric prod. The worst torture I had to endure was when I was handcuffed with my arms around a hot chimney and left there for a whole day without food or water. The scorching heat of the chimney resulted in blisters all over my body. Water was running from the blisters and my wounds were stinging painfully from heavy perspiration. At night, when the prison guards finally came to release my cuffs, my boots were completely filled with water from the sweat of my body.

When I continued my refusal to "confess", the authorities charged me with "spreading counter-revolutionary propaganda and incitement". I was sentenced to five years imprisonment but was released early on May 25, 1995, as my relatives had given goods worth 50,000 Chinese yuan (around US \$6,150) to the prison guards including yaks, sheep and a large amount of Tibetan medicines. After my release, I was taken to stay in the Gyugo township (70 km from Ragya) where I could be kept under surveillance.

On April 2, 1997, I escaped with Shingsa Rinpoche and reached Dharamsala on April 28, 1997.

Tortured and raped

Protested after massacre on March 5, 1988

My name is Tsultrim Dolma. I am 28 years old and was admitted to Chubsang Nunnery at the age of 17. I was involved in a demonstration with a large group of Tibetans who converged in Lhasa on October 1, 1987. We heard gun shots from the rooftop as the police started firing into the crowd. Many Tibetans were killed and badly injured.

Months later, on April 6, 1988, about six weeks after the massacre of the monks during the Monlam prayer festival, six of us demonstrated in the Barkhor for the release of the arrested monks. As we were demonstrating, eight Chinese soldiers came and grabbed us. Two soldiers took me roughly by the arms, twisting my hands behind my back. I was thrown into a truck with other nuns and taken to the main section of Gutsa Detention Centre, about three miles east of Lhasa.

When we arrived, we were separated and searched. I was led outside to another building where two different male and female guards waited to begin an interrogation. The cell contained a variety of torture implements including an electric cattle prod and I was kicked and fiercely beaten while being interrogated.

Later, in the prison courtyard, we were made to stand in four locations. I was near the door and so every Chinese soldier who passed by kicked me. Our hands were cuffed and we were told to stand with our

of his participation in the demonstration, he was denied proper medical treatment and died on April 5.

11. Lobsang Choephel

Born in 1967. He was arrested for taking part in the March 5, 1988 demonstration and died after being tortured and beaten by the police.

12. Tenzin Sherab

A young truck driver from Lhasa who participated in the demonstration on March 5, 1988. He was shot in the leg and then badly beaten by the PAP, including being pierced with an iron rod. On March 23, officials asked his relatives to come and collect his body and sources report that his face had been badly tortured and battered, with one eye hanging out of its socket. Later it was found that many of his bones had been broken.

1989

13. Migmar

From Kyi-Rae, Lhasa. He participated in demonstration on March 5, 1989, was tortured in Seitru Prison and left chronically ill. He died of his injuries.

14. Ngawang Zegay

Born in Toelung, Ngawang was a Drepung monk. On September 27, 1988 he participated in a demonstration and was taken to Gutsa Detention Centre that day. He was tortured severely by the Chinese authorities. He was released in 1989 and died several days later.

15. Chonzed Tenpa Choephel

A gardener at the Norbulingka Palace (the Dalai Lama's Summer Palace) in Lhasa. He was arrested on December 15, 1987, aged 66, for having a photograph of the Dalai Lama in his possession. He died

while in prison in Sangyip prison on August 25, 1989, reportedly from severe beatings and torture in prison.

16. Yeshi

23-year-old Yeshi was arrested and imprisoned in Drapchi prison in 1989. He died due to excessive torture while in detention.

17. Lobsang Khedup

He was detained in Gutsa prison on March 6, 1988. He died soon after his release on October 10, 1989. At the time of his funeral it was discovered that his broken ribs had pierced into his lungs and heart which were completely damaged.

18. Yeshi

At five past midnight he was arrested on March 7, 1989 and detained for three months in Gutsa. When he died on August 22, 1989 it was discovered at the funeral site that his liver and private-parts were completely damaged due to torture. It was alleged that he was poisoned.

19. Phala

He was born in Chamdo district and arrested on December 10th, 1988. While in detention in Drapchi prison he died at an age of 46.

1990

20. Kalsang Tsering (layname: Lobsang Geykyong)

He was a monk in Sera Monastery in Lhasa and was born in Lhundup County. On December 10, 1989, he led a demonstration which Chinese troops fired at and he was badly injured. After one month of unsuccessful medical treatment, Kalsang passed away in Lhasa People's Hospital at the age of 29.

21. Lhakpa Tsering

From Lhasa City, Kyi-Rae; he died aged only 19 years. He had established the Gangsen Youth Organisation at the beginning of 1989 and distributed documents. He was arrested on November 4, 1989. Lhakpa was detained in Drapchi Prison and sentenced to three years imprisonment. He was continuously tortured, reportedly because he answered back to Chinese officials, which resulted in his death on December 15, 1990. Prisoners in adjoining cells to Lhakpa Tsering reported that when he was being beaten they could hear him crying out: "Mother, please save me, they are going to kill me."

1991

22. Jampa Gelek

Born in Meldro Gongkar County, Gyama Shang in Lhasa City, Jampa died when he was 26 years old. In 1983 Jampa joined Gaden Monastery and was active in the pro-independence demonstration of March 5, 1988. He was arrested on March 7, 1988 and subjected to constant beating and maltreatment. He was frequently harshly interrogated and beaten leading to head-pains and damaged hearing. Jampa was released after five months of rigorous detention but, as a result of the prolonged torture, his health deteriorated and he passed away in 1991.

23. Laba Dunzhu

Arrested in 1989, Laba suffered a ruptured spleen and other injuries after being tortured in detention. Laba was transferred from Gutsa Detention Centre to the People's Hospital in Lhasa and died there in November 1991.

hands against the wall as six policemen took each of us in turn, held us down, beat us with electric cattle prods and a small, broken chair and kicked us. I was kicked in the chest so hard that I could hardly breathe. We were told to raise our hands in the air but it was not possible to stay in that position and we kept falling down. As soon as I fell, someone would come and force me to stand up.

We were constantly questioned and repeatedly kicked and beaten. A large dog was brought in later. The police tried to force us to run but we simply did not have the strength, so the dog did not attack.

Finally, close to sunset, we were handcuffed and taken into a building. As we passed groups of soldiers we were punched and kicked, slapped and pulled hard by the ears. I was put in a very small cell, which was empty except for a slop basin and a small bucket. That night, I quickly passed out on the cold cement floor.

The following morning, I was taken to a room where three police were seated behind a table. On its surface was an assortment of rifles, electric prods and iron rods. One of them asked me:

"Why did you demonstrate? Why are you asking for torture and beatings?" My answer angered them and the three got up from behind the table and picked up various implements. One picked up an electric rod and hit me so hard that I fell down.

They shouted at me to stand, but I couldn't and so one pulled up my robe and the other men inserted the instrument into my vagina. The shock and the pain were horrible. He repeated this action several times and also struck other parts of my body. Later the others made me stand and hit me with sticks and kicked me. Several times I fell on the floor. They would then again force the prod inside of me and pull me up to repeat the beatings.

I was put under this sort of torture for more than four months. Initially I was afraid but as time went by and I thought about the monks and other men and women who were imprisoned, many of whom had families to worry about, I began to realise that I had nothing to lose.

I was released from Gutsa in late summer of 1988. I was formally expelled from Chubsang Nunnery by the Chinese authorities and sent back to my village. I was not allowed to wear nuns' robes and was forbidden from taking part in religious activities or speaking freely with other villagers. I was also forced to attend nightly "re-education" meetings.

After my release I took part in a British documentary [without hiding her identity] and everyone began to discuss it. Most Tibetans thought I was quite brave, but some collaborators insulted me and it seemed as though my re-arrest was imminent. I began to fear for my parents'

24. Tsamla

A Lhasa businesswoman, aged 39, she died on August 25, 1991, six months prior to completion of her two year sentence. The exact cause of death is not known, but it is known that Tsamla sustained damage to her internal organs, probably from repeated and brutal prison beatings, and kicks and assaults with electric batons. She had been sent to the hospital for exploratory surgery in May or June 1991, and it was found that she had a ruptured spleen. She spent about two months in hospital in Lhasa before she died. Tsamla was arrested on December 10, 1988 after she allegedly hit security force members on their arm with an iron bar to deflect their aim as they fired on demonstrators.

1992

25. Dawa Dhondup

Dawa was from Gyantse in Shigatse Region. He was arrested on robbery charges on March 7, 1989 and sent to Sangyip Prison where he was frequently tortured. On March 7, 1992 he was released but continued to suffer the effects of prolonged torture. Dawa's health deteriorated and he went to Lhasa People's Hospital but did not receive proper treatment. After his death on November 2, 1992 the *topdhen* reported that Dawa's spinal cord was damaged and his arms and legs were totally broken due to harsh beatings.

26. Rinzin Choendhen

Also known as Kunsang Choekyi, Rinzin was a nun at Shugseb Nunnery. She was from Gongkar in Lhoka Region, and was arrested on March 2, 1989. She was held in Gutsa Detention Centre and then transferred to Chushul County Prison where she was interrogated and tortured. After only a week she was released after

intervention from the head Lama of Shugseb Nunnery, but was expelled from the nunnery within a month. She was admitted to hospital with kidney injuries that she had received from her short time in detention, possibly from being kicked and beaten. She died on October 10, 1992 at the age of 26.

1993

27. Lhadar

A Tibetan monk who was beaten and tortured to death while in Chinese police custody. He was arrested on August 20, 1993 with other monks from Lithang Monastery, Kham. It was reported that he died in Lithang District Prison in August 1993.

28. Tsenyi

Born in 1970, from Lhasa, she was a worker on the newspaper, Tibet Daily. She escaped to India in February 1990 but returned to Tibet in 1993 to perform religious ceremonies for her father who had recently died. In May 24, 1993, Tsenyi took part in a demonstration against increased taxes on merchandise that turned into an independence protest. She was arrested on June 17 or 18, 1993, and placed in Seitru Prison where, despite being pregnant, she was beaten. She was temporarily released but was constantly followed and harassed. Tsenyi was so mentally affected that she committed suicide at age 23, leaving behind a child aged less than one year old.

1994

29. Lobsang Yonten

Born in Nharub village in Gongkar, Lhoka Region, he was widely known as Tsasur Zhang-Le (Uncle Tsasur). He was arrested in May 1993 for trying to contact a high

level European delegation which visited Lhasa from May 17 to 22, 1993. He was held incommunicado by the Chinese police and subjected to constant physical torture, resulting in the breakdown of his health. He died on October 30, 1994, aged 65.

30. Phuntsok Yangkyi (layname Mizang)

A 20-year-old nun, born in Taktse, Lhasa Region. She belonged to Michungri Nunnery and was serving a five-year sentence in Drapchi Prison after participating in a pro-independence movement in February 1992. She was beaten after singing nationalist songs in prison on 11 February 1994. In late May 1994, she entered a coma when doctors extracted a body fluid from her. Her nails, tongue and lips turned bluish black. She died six days after being taken to hospital on June 4, 1994.

31. Dawa Tsering

Born in Lhasa and also known as Khema. At age 28, in March 1989, he participated in one of the biggest demonstrations ever held in Lhasa and was arrested on March 8, 1989. Dawa Tsering was taken to Sangyip Prison and detained in Outridu (Unit No.5) until March 1990. During the year of imprisonment he was repeatedly subjected to severe torture and his condition became so critical that he could hardly stand straight; his back was completely bent over. It was reported that intensive torture had damaged his kidneys. Dawa was admitted by his family to the regional hospital immediately upon his release but his condition never improved. He died at home on May 14, 1994 as a result of his injuries. He was 23 years old.

safety and I decided to appeal again for re-admission to Chubsang Nunnery as I felt this was the safest place. But on arriving in Chubsang, I saw that a Chinese police office had been set up in the nunnery.

Just below Chubsang Nunnery is a Chinese police compound. As I passed it, I saw three Chinese soldiers on bicycles. They followed me a short distance before I was stopped. One of them took off his coat and shirt and then tied the shirt around my face, and shoved the sleeves in my mouth to stop me from yelling. I was raped by the three on the outer boundary of the compound which left me in a state of shock. I remained in Lhasa for two months under the care of local Tibetans. During that time the release of the British documentary containing my interview caused an uproar with the Chinese authorities. I now had to live in constant fear of being re-arrested and, even if I could stay, there was no way I could continue my life-long dream of being a nun. The foundation of our religious vows is to have a pure life and, after being raped, I could no longer be with other nuns who were pure.

In December 1990 I reached Dharamsala. At present I am residing in the USA as a lay woman.

Tortured over the Panchen Lama

Arrested on November 26, 1995, for refusing to recognise the Chinese-appointed Panchen Lama

My name is Lobsang Shakya. I am 24-years-old and from in Shigatse.

In late April 1995, a 13-member "work group" arrived at my monastery, Tashi Lhunpo, (the seat of the Panchen Lama) and began to conduct "re-education" sessions. A month later, a series of meetings were held asking the monks to accept the procedure followed by the Chinese authorities. All refused to accept. Four of us wrote a letter saying that the question of reincarnation was a religious matter and that was why we believed in and trusted the reincarnate Panchen Lama chosen by the Dalai Lama.

On November 25, 1995, Gyaltsen Norbu, the boy selected to be the XIth Panchen Lama by the Chinese government, was brought to the monastery. I was absent so at 1.30a.m. six People's Armed Police came to my room to arrest me. They dragged me out and took me to Shigatse Nyari Prison. My vision was blocked with black fabric over my head and my hands manacled. I was kept in Nyari for just 15 minutes before being taken to Karthang Prison, Shigatse. The following morning the local head of the PSB and head of the Home Department came to my cell to interrogate me. They suspended me from the ceiling and beat me with blows and kicks all over my body while they asked me why I had not criticised the Dalai



1995

32. Kalsang Dawa

A painter from Phenpo in Lhasa City, in 1993 he was arrested for hoisting a flag on the top of Gephel-Uste-Mountain. Kalsang died at the age of 29. He endured two and a half years of prison torture, including torture with electric batons. He was found hanging from his cell on October 14, 1995.

33. Gyaltzen Kelsang

(layname: Kelsang Dolma)

A nun from Garu Nunnery who died at age 24. She was arrested on June 14, 1993 when she was 22 for taking part in a pro-independence demonstration in Lhasa and was sentenced to two years prison. While in detention in Gutsa Detention Centre and later Drapchi Prison, she was subjected to torture and beatings. She was subsequently confined to her bed for more than 20 days without medical treatment. In November 1994, while in Drapchi, she was hospitalised but her condition deteriorated. She served three quarters of her sentence before she was allowed to return home on medical grounds. Gyaltzen's health did not improve and she died on February 20, 1995.

34. Sherab Ngawang

From Drok Tashi Khang in Thangkya, Meldro Gongkar County in Lhasa City. She was 12 years old when she was arrested for joining an independence demonstration and was then taken to Trisam Prison. Sherab Ngawang was considered the youngest prisoner ever to have died as a direct result of Chinese persecution. She passed away in prison on April 17, 1995 after three years of detention at the age of 15.

35. Tashi Tsering

Tashi came from Ngabring County, Shigatse County. He was arrested on the

morning of November 28, 1989 after it was discovered that he had allegedly written letters in support of Tibetan independence and posted 73 of them in several places. Tashi was detained in Drapchi Prison where he died as a result of prolonged torture and medical neglect on May 17, 1995.

36. Dorjee Damdul

Born in 1933 in Lhasa, he was arrested by PSB officers in 1992 for distributing political leaflets after his home had been raided before. He was interrogated and beaten and became ill. He was released and later died in 1995 from his earlier physical problems.

37. Sonam Tashi

He was born in 1939 in Lhasa and worked as a carpenter. He participated in a demonstration on May 5, 1993 and was arrested on the same day. Sonam was badly beaten while being interrogated. He was released a year later but died in early 1995 at his home.

1996

38. Dorjee Khanghsiri

Dorjee was from Tse-Gor Thang, 124 km south-west of Chabcha County, Amdo (Ch.: Qinghai). He died in July or August 1996, aged 66, after he was severely beaten by members of the PAP and PSB. The authorities visited his town and raided all of the houses, imposing fines if photographs of the Dalai Lama were found. Dorjee, who was incapable of paying the heavy fine of 8,000 yuan (US \$750) was told to pay by 1997 or half of his land would be confiscated. When Dorjee challenged the authorities, he was beaten and had to be hospitalised. Twenty days later, he died.

39. Jamyang Thinley

Aged 25, a monk from Chamdo Monastery was arrested in May 1996 along with other monks from the same monastery. He was released on September 13, 1996 and died five days later after he had been badly tortured in prison.

40. Kalsang Thutop (or Jampel Khedrup)

A 49-year-old monk of Drepung Monastery, from Sangda in Toelung County in Lhasa City. Kalsang Thutop was arrested on April 22, 1989 for his involvement in the 1989 Lhasa demonstrations and sentenced in a public rally on November 30, 1989 to an 18 year prison term. He was one of four leaders of a secret pro-democracy group in Drepung Monastery which had translated the 'Universal Declaration of Human Rights' into Tibetan and produced a clandestine booklet called The Precious Democratic Constitution of Tibet. On the morning of July 5, 1996 he was taken for interrogation in Drapchi prison. When he returned two hours later he was unable to speak due to severe beatings. He was rushed to hospital but died a few hours later around 4a.m. Some sources say Kalsang had been ill but that his death was sudden and unexpected. His friends report that he had been brutally tortured.

41. Phurbu Tsering (Phurtse)

Born in 1960, a resident of Banak Shol, Lhasa City. He worked in a scripture printing press near Sera Monastery. Phurbu was arrested for his participation in a pro-independence demonstration on March 5, 1989. He was detained in the PSB office near Lhasa's central temple (Tsuglakhang or Jokhang) and was beaten on the skull with an iron rod from which he suffered serious head injuries. He was hospitalised for four months of surgery before being taken home. One side of Phurbu's body became partially paralysed. He was

Lama and why I had refused to accept the Panchen Lama's reincarnation selected by the Chinese government. When I did not respond, they hit me in the stomach with their elbows and fists and kicked me. This went on for several hours. Whenever I had to go out to the toilet, I was accompanied by security officers, and my vision was completely covered.

I was interrogated for six days uninterruptedly. Finally they said that if I confessed my crime my sentence would be reduced, otherwise I would be kept for the rest of my life here without trial. They said: "We are advising you out of sympathy, so you must think carefully." I refused to confess and was hanged from the ceiling and badly beaten again, mostly on the stomach. I bled excessively and frequently fell unconscious. When I fell unconscious, they would splash my face with drain-water. One time I heard them say: "Do not hurt him on the outside; disable him with internal injuries."

I was interrogated by PSB officers from 10a.m. to 3p.m. The interrogation sessions would run continuously for a week, and then there would be a break for five to six days.

During that time, my relatives and many people from Shigatse came to visit me. They brought food and clothes but I never received it. When some of them tried to insist, they were detained for up to 15 days. After more than a month my mother was allowed to see me but we were not permitted to speak.

Another two months of torture and interrogation followed. When my relatives and others learnt of my health condition, they tried persistently to have me admitted to hospital. I was finally admitted to Shigatse People's Hospital where I was diagnosed with problems of the stomach, pancreas and intestine. Even while I was in hospital the interrogations continued. With the help of the hospital head and a doctor from the Tibetan Medical Institute, I was able to receive treatment for more than two months.

When my health condition improved, I escaped from the hospital during the night. I remained in hiding for more than two years, and escaped to India on October 10, 1997.

Forced military exercise for the young Arrested in 1994 for pasting posters

My name is Luesang. I am a 16 year old monk from Dechen Sangak Monastery. On December 4, 1994, three other monks and I made wall posters with Tibetan freedom messages and a Tibetan paper flag and stuck them on walls around Taktse County. The next day, ten monks from my monastery staged a demonstration around the Tsuglag Khang. Within a few minutes, the Barkhor police officials arrested all except two who escaped. Seven monks were sentenced between two and six years imprisonment.

On the morning of December 9, 1994, 20 policemen came to the monastery and arrested Lobsang Jampa and me. I was taken to Taktse County

discharged from hospital in October 1989 but never fully recovered. Phurtse died on February 7, 1996.

42. Sangye Tenphel

(layname: **Gonpo Dorjee**)

From Uma village; a monk in Khangmar Monastery, Damshung, near Lhasa. Sangye was arrested on April 10, 1995, aged 19, for expressing Tibetan independence in his songs and posters. He was detained for four months in Gutsa Detention Centre and later transferred to Drapchi Prison. He died in custody in May 6, 1996 as a result of harsh treatment and beatings.

43. Thinley Chodak

A 19-year-old monk from Karze in Sichuan Province, he was also known as Karze Tulku. Thinley was arrested in 1994 and sentenced to three years imprisonment. He died as a result of torture at Drapchi Prison in 1996.

1997

44. Pasang

Born in 1973, Pasang was a monk at Dechen Sangnak Monastery, Dechen, Taktse, near Lhasa. He was arrested after he staged a solo demonstration in Lhasa's Barkhor, on December 8, 1994. He was arrested and sentenced to five years. In Drapchi Prison he required medical treatment after being beaten. He was sent to hospital daily but his health deteriorated and he died on December 17, 1997 around 5.30 p.m. in "TAR" Chide (Public Welfare) Hospital.

45. Rinzin

On February 11 or 12, 1997, the 61 year-old political prisoner died from unknown causes at home, one month after he was released from prison, according to an

anonymous source. Rinzin, from Mugrum Trehte, Lhabrang County, Ngari Region, was arrested in August/September 1996 for possessing a photograph of the Dalai Lama and responding to Chinese officials, "if we cannot see the person in real life then what is there in a photograph?" The Chinese said he was "bad news to the country". Upon his release he could barely speak and was completely bedridden. He was malnourished and had developed tuberculosis in prison.

46. Tenchok Tenphel (Nang Pa Shar)

A 27 year-old monk at Sakya Truphai Lakhang Monastery, near Shigatse, Tenchok was arrested on September 1, 1997, for writing an essay praising the Dalai Lama in conflict with a 'work-team's' demands. After being taken to Sakya Detention Centre, he was interrogated, threatened and tortured, but still refused to denounce the Dalai Lama. In September 1997 after 15 days in detention he committed suicide by strangling himself with his waistband. The Chinese work-team announced that, "Tenchok committed suicide due to a financial swindle while he was caretaker of the monastery." His body was cremated on September 17 before his family could see him.

47. Jampel Thinley

In spring 1997, Jampel Thinley, aged 28, a monk at Chamdo Monastery, was arrested and charged with pasting "counter-revolutionary" posters on a monastery. He was reportedly tortured while in detention, was taken to Chamdo People's Hospital, but died four hours later. His close friends heard him murmur that he was not given a single drop of water and food for the nine days and nights that he was beaten and tortured.

1998

48. Ngawang Dekyi

A 25 year-old nun of Poto Nunnery in Phenpo Lundu, she was detained at Gutsa after taking part in a demonstration in Lhasa. She was sentenced to six years at Drapchi's 'reform-through-labour' camp. On January 5, 1998 she was hospitalised in a condition near death and died 16 days later. Her death was reportedly caused by severe beatings by prison guards.

**49. Yeshi Samten
(Layname: Tenzin Yeshi)**

A 22 year-old monk of Gaden Monastery, died a week after his release from Trisam Prison on May 12, 1998. Yeshi Samten, also known as Tenzin Yeshi, suffered from severe torture during the two years he was imprisoned. At his cremation, the person performing the funeral rites discovered that two of Yeshi's ribs were badly broken. He was arrested on May 6, 1996 during the Gaden protest against Chinese "re-education" sessions. He was released on May 6, 1998 after expiry of his prison term. Yeshi was from Tsangtok, Taktse County, Lhasa City.

50. Karma Dawa (Kadar)

Credited with starting a demonstration on May 1, 1998, to protest plans by Chinese authorities to involve prisoners in a ceremony celebrating 'International Labour Day'. The ceremony was to be filmed to portray a positive image of Drapchi to a European Union Ambassadorial delegation that was visiting Tibet. Karma was a non-political prisoner serving 13 years. Some reports claim that he was executed within two weeks of the demonstration, although it is possible he was shot during the demonstration.

Prison for four months.

During the first three months in detention, while awaiting sentence, I underwent the worse kind of beatings. The security guards would hit me on the face and all over my body. In the second week of March 1995, I was transferred to Trisam Prison. I still had not been informed of my sentence, so the officials checked in their files. I had been sentenced for two years, from December 9, 1994.

The prisoners in Trisam worked from 10a.m. until 8p.m. outside the prison campus, mostly as labourers in Chinese factories. I was made to do construction work. Sometimes some of the prisoners had to do hard labour outside the prison for almost 24 hours a day without sufficient food. I witnessed many people being tortured with electric batons or severely beaten.

In winter we were forced to do hard military exercise. In mid-1995, I was unable to see properly and could not control my upper limbs - my arms and my hands would remain hanging beside of my body. As my condition worsened, I was finally allowed to go to a Tibetan hospital in Lhasa where I was prescribed 11 bottles of glucose. I continued to suffer for one month.

I was not allowed to go back to my monastery or join any school and whenever there were political incidents, I would be arrested and interrogated. I finally decided to escape Tibet and left Lhasa around August 1997. After a long and difficult journey, we finally reached Nepal, but were imprisoned in Kathmandu for two months. After my release, I arrived in India on November 25, 1997.

Youth arrest of nun

Arrested for participating in a peaceful demonstration on March 1992

My name is Lobsang Choedon. I am 21 years old and I come from central Tibet.

At 16 I was arrested during a peaceful demonstration in Lhasa in March 1992. I was surrounded by six policemen, my hands were tied in the back and I was beaten, kicked and slapped as I was taken to Gutsa Detention Centre. Five other nuns who were staging the demonstration were also arrested on the spot.

In Gutsa, I was interrogated and tortured regularly by three to four policemen at a time. They would often use electric batons. The third time I was interrogated, I was severely beaten with leather whips and electric batons. Six prisoners would be kept together in a very small cell. The food was insufficient: a piece of bread and soup, three times a day.

In Gutsa, I was made to plant bamboo trees, clean the toilets and wash the prison officials' clothes. I witnessed many prisoners being tortured. Some died in the hospital. Two of my friends died due to the severe torture in Gutsa. One of them was Sherab Ngawang. We were supposed to know how to count in Chinese and would be checked by the prison officials. One day,

51. Lobsang Gelek (layname, possibly Tenzin Choephel)

A monk who was shot dead on May 1, 1998 after participating in the demonstration led by Karma Dawa. He was 24 year-old and from Damshung County in Lhasa City. Prison officials told his father that he had committed suicide.

52. Tashi Lhamo

One of six nuns reported to have died on June 7, 1998 after demonstrating on May 4 at Drapchi Prison. This second demonstration took place during a celebration of "Youth Day". Tashi was serving a six-year prison sentence which was about to expire. She, Dekyi Yangzom and Khedron Yonten were all from Nyemo Country, 150 km west of Lhasa. Authorities are reported to have said that they suffocated themselves by stuffing their mouths with scarves.

53. Ngawang Choekyi (Choekyi Genpa)

Also died on June 7, 1998, Ngawang was serving a five-year sentence for demonstrating in the Barkhor in June 1994. She was 26 years old and a nun from Phenpo Lhundrup County. Prison guards told her parents she had committed suicide by hanging herself.

54. Choekyi Wangmo

Another of the deaths of nuns on June 7, 1998. Choekyi was a 21-year-old nun from Sharbumba nunnery in Phenpo Lhundrup County. In 1994 she had also participated in a demonstration in Barkhor area in Lhasa. Authorities are reported to have said that she hanged herself.

55. Dekyi Yangzom

A 21 year old nun from Nyemo Dowa Choeten Nunnery. In 1994 she was arrested for participating in a demonstration in Lhasa. She also died on June 7, 1998.

56. Khedron Yonten

She was born Nyemo Pelshang, Nyemo County, Lhasa-City. Later Khedron joined a Jiwa-Nunnery in Nyemo and participated in demonstration and arrested therefore in 1994. She is the fifth nun who died on June 7, 1998. The cause of death was said to be from suffocation (see Tashi Lhamo, no. 59 above).

57. Lobsang Wangmo

Born in Phenpo, she became a nun in Dode-Nga-Nunnery in Phenpo-Lhundrup-County. In 1994 she was sentenced for 5 years imprisonment for demonstrating in Lhasa. An unconfirmed report from TIN says that Lobsang, a nun, also died following beatings in Drapchi Prison after the two demonstrations.

58. Khedrub

A 26-year-old from Meldro Gongkar in Lhasa City. He was arrested in 1994, and is reported to have died after beatings. An unconfirmed report to TIN said that Khedrub was transferred to solitary confinement in Outridu after the May 4 incident. Details of his death are unknown, but his relatives were forced to acknowledge that he committed suicide, although they never saw his body.

59. Ngawang Tenkyong (Lobsang Wangchuk)

A 28-year-old monk, also from Meldro Gongkar, is reported to have died after severe beatings in May 1998. He was serving a 10-year sentence for participating in an independence demonstration in May 1996.

60. Ngawang Tenzin

An unconfirmed report from TIN states that Ngawang died on June 7, 1998. He was born in Phenpo-Lhundrup-County and became a monk in Phenpo-Taklung-Monastery, north of Lhasa. On February 22, 1995, he was arrested by armed police forces during a demonstration.

Sherab was checked, but she could not remember how to count properly. So she just smiled. She was then beaten severely with electric batons and other torture instruments. After she was released on health grounds in 1995, she was so ill as a result of torture and ill-treatment that she had to be sent to the hospital. She died two months later at the age of 15 after spending three years in prison.

I had another friend, Phuntsok Yangkyi (a nun from Michungri Nunnery), who also died as a direct result of torture. She had to be taken to the prison hospital, where she died six days later, on June 4, 1994. She was only 20 years old. The prison officials refused to give or even sell her body to her parents and told them that Phuntsok had died of natural death.

I stayed in Gutsa for 18 months before my sentence was passed without trial. I was just made to sign a document accusing me of being a "counter-revolutionary" and sentenced to three years. I was then transferred to Trisung and released in February 1995. I spent six months in Tibet, including two months in Lhasa to meet inmates, before trekking to India.

I still suffer from intestine problems due to the torture in prison.

LETTER

Below is an extract of a letter sent by political prisoners from Tibet on August 10, 1988. This letter describes the situation in Gutsa Prison, testifying to the Chinese authorities ill-treatment of political prisoners in Tibet.

As of March 5, 1988.

At Gutsa Prison there were 400 prisoners including monks and nuns. The majority of prisoners had fractured legs, wrists dislocated and ribs broken as a result of inhuman torture.

In addition to these, many injuries have resulted due to the application of electric shock rods, sticks and physical mishandling. About 98 per cent of the prisoners have sustained injuries because of brutal torture.

Prisoners were admitted in a state of unconsciousness in different hospitals from all sections of societies.

No. of patients in serious condition	Area/Location	Name of the Hospital
Nine monks	Jokhang Temple	Men-tse-khang
Twelve monks	Drepong, Gaden & Nyechung	Worker's Hospital, Norbulingkha
Four to five dead	Kha	Kin-yal Yu-yen (Public Security Hospital)

In between March 5th and March 25th 1988 about 200 people were imprisoned.

URGENT ACTION

Torture and ill-treatment / Fear for safety (December 1, 1998)

URGENT ACTION FROM AMNESTY INTERNATIONAL

Ngawang Sungrab (m), aged 26, monk from Drepung monastery,
Gyaltzen Choephel (m), aged 33, layman from Lhasa
Ngawang Sangdrol (f), aged 24, nun from Garu nunnery
Ngawang Choezom (f), aged 26, nun from Chubsang nunnery
Ngawang Tenzin (f), aged 30, nun from Gyadrag nunnery
Tanak Jigme Sangpo, aged 70, teacher
Choekyi Wangmo (f), aged 24, nun from Shar Bumpa nunnery
Tashi Lhamo (f), aged 24, nun from Nyemo county
Dekyi Yangzom (f), aged 21, nun from Nyemo county
Khedron Yonten (f), age not known, nun from Nyemo county
Ngawang Choekyi (f), aged 31, nun from Toelung Nyemo nunnery

Ngawang Sangdrol and Ngawang Choezom are reported to be in an extremely poor physical condition having suffered severe beatings by prison officials on several occasions over the past few months. They are currently detained in Drapchi prison in Tibet.

After the violent suppression of prisoner protests in Drapchi prison on 1 and 4 May 1998, Ngawang Sangdrol and Ngawang Choezom were both reported to have been subjected to harsh interrogation, badly ill-treated and placed in solitary confinement. Since May both nuns have reportedly suffered further severe beatings and other appalling physical brutality on several occasions. They are both believed to be held in solitary confinement.

Ngawang Sangdrol and Ngawang Choezom are reported to have been involved in further political protests in Drapchi prison since those of May. This is believed to be the reason for their continuing ill-treatment and detention in solitary confinement. Ngawang Sangdrol appears to have been identified as a "ring-leader" by the authorities and to have been singled out for particularly harsh treatment.

Unofficial reports received by the independent news service the Tibet Information Network indicate that there is serious concern for the continued survival of the three nuns.

There have also been additional reports of the deaths of at least five nuns, Ngawang Choekyi, Choekyi Wangmo, Tashi Lhamo, Dekyi Yangzom and Khedron Yonten on 7 June 1998 while each was held in solitary confinement.

RECOMMENDED ACTION: Please send telegrams/telexes/express/airmail letters in English, Tibetan or Chinese or in your own language:

- demanding an immediate end to the brutal ill-treatment of prisoners in Drapchi prison including Ngawang Sangdrol and Ngawang Choezom;
- urging that prisoners immediately receive full and appropriate medical treatment;
- continuing to urge the Chinese authorities to conduct a full and impartial investigation into the events of 1 and 4 May 1998 in Drapchi prison and all subsequent ill-treatment of prisoners;
- urging a full and impartial investigation into the deaths in custody of five nuns while held in solitary confinement;
- continuing to put pressure on your own governments, particularly those within the European Union, to follow-up on the work many have already been doing for Ngawang Sangdrol and other prisoners in Drapchi prison.

Write appeals to:

President of the People's Republic of China
JIANG Zemin, Guojia Zhuxi, Beijingshi
People's Republic of China
Telegram: President Jiang Zemin,
Beijing, People's Republic of China
Salutation: Your Excellency

Chairman of the Tibet Autonomous Regional People's Government
Legchog, Zhuren, Xizang Zizhiqun Renmin Zhengfu,
1 Kang'angdonglu, Lasashi 850000,
Xizang Zizhiqun, People's Republic of China
Telexes: 68014 FAOLT CN or 68007 PGVMT CN
Telegram: Chairman, Regional People's Government, Lhasa, Tibet
Autonomous Region, People's Republic of China
Salutation: Dear Chairman