Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

November 15, 1996 Volume I : Number 1

The Words of Ngawang Choephel

Last month the People's Republic of China (PRC) officially acknowledged the detention of Ngawang Choephel, a Tibetan musician and scholar arrested by Chinese authorities in August 1995 whilst travelling in Tibet. Ngawang was undertaking some preliminary research ... the creation of a documentary on the traditional folk music and performing arts of Tibet.

According to Mr Shao Wenguang of the Chinese Embassy in Washington DC, Ngawang Choephel is suspected of gathering "sensitive intelligence" and engaging in "illegal separatist activities" with the funding of certain unnamed Americans and at the instigation of the Tibetan Government-in-Exile. It appears Ngawang is thereby suspected of violating article 4, section 2(5) of the PRC's National Security Law. If convicted under this section Ngawang can even face the death sentence.

Such accusation was officially and strenuously denied by the Tibetan Administration in Dharamsala, and further support for the verity of Ngawang Choephel's purpose in Tibet is to be found in his own words. Upon arrival in Kathmandu, Nepal, Ngawang wrote to a close female relative in Dharamsala (her name has been withheld for security reasons) and sent the letter from there before proceeding on to Tibet. The letter arrived in Dharamsala on 7 July 1995.

The original of this signed letter, written in English, was passed on to the Tibetan Centre for Human Rights and Democracy (TCHRD), and the following has been reprinted exactly as written by Ngawang: *My main reason to go into Tibet is to research and collect as many folk songs as I could. My friend Kathryn is a photographer and I have a camcorder. This is really very exciting and little scary too... Anyhow I'm determined to do what I'm supposed to rather than any political activities and propaganda.*

The TCHRD has also been privy to Ngawang Choephel's original signed submission in which he outlines the purpose of his filming in Tibet. The goal is, he writes: *of creating a film that both examines the causes of the decay of Tibetan culture and documents and preserves the remaining oral and cultural traditions... In order to prepare for footage in Tibet, an organizational solo trip will also be necessary.* He goes on to propose the subjects of his footage; ceremonial songs and dance, and personal interviews with elders regarding the history of their knowledge of dance, music and storytelling.

There is not a single reference, either in his letter or his submission (both have been made available in their entirety on World Tibet Network electronic mail), to any purpose other than the research of customary musical practices. Ngawang was a member of the Tibetan Institute of Performing Arts and a Fulbright scholar and teacher of ethnomusicology at Middlebury College in Vermont, and his planned visit to Tibet revealed only the most peaceful of intentions.

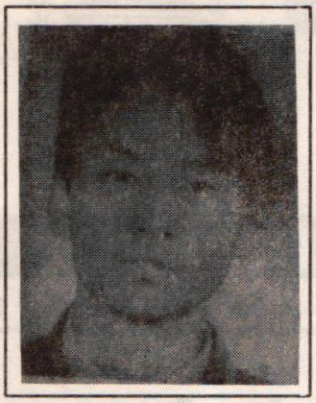
These two documents illustrate the glaring inconsistencies in the claims of the PRC. To accuse a young Tibetan scholar and musician, armed only with an amateur camcorder, of funded political espionage is not only outlandish but completely groundless.

We again urge the Chinese authorities to provide some support for their accusations of illegal intentions and conspiracy regarding Ngawang Choephel. Ngawang has been held incommunicado for more than 14 months without charge or trial. We call upon the Chinese authorities to grant Ngawang Choephel his full civil and political rights including access to legal representation and a fair trial, and to abide by the universal standards applicable to those in detention.

We encourage those innumerable groups and individuals who have shown overwhelming support for Ngawang Choephel to make similar calls in their continuing demand for justice. ■

The Tibetan Centre For Human Rights and Democracy (TCHRD) was registered under the Indian Societies Registration Act 21 of 1860 on 4 May 1996. The Centre was formed with the aim of promoting respect for and the development of human rights as an essential requisite for a democratic polity and process, to familiarise and educate Tibetans with the concepts of human rights and to work with other human rights and democracy organisations worldwide which have compatible goals.

Of particular importance at the present time are the efforts of the Centre to take active measures for the protection of human rights within Tibet. The Centre researches, documents and monitors developments within Tibet on the entire spectrum of human rights enshrined in the Universal Declaration of Human Rights.



Jamyang Dargyal

Activist Flees Tibet

The following is taken from an account provided to the Tibetan Centre for Human Rights and Democracy this week by Jamyang Dargyal, a new arrival from Tibet. He fled Tibet for India in 1993, but returned to his homeland in 1995 determined to make Tibetans aware of international support for the Tibetan cause. He carried with him speeches of the Dalai Lama, copies of the foreign-produced Chinese "Democratic Magazine" and other publications.

"Unfortunately upon reaching Kyidong I was caught by the Chinese Army, detained for 18 days, and systematically tortured during interrogations. I was than transferred to Shigatse, Lhasa, Xiling and Drotsang within the space of a year and endured various forms of torture in each of these prisons."

Whilst detained in the Nyari Detention Centre at Shigatse, Jamyang met with a number of prominent Tibetan political prisoners, including Gyaltrul Rinpoche, Jampa Tendar and Ngawang Choephel. "The majority of prisoners in Nyari were Tibetans and I had realised from my own experience that the prisoners were forced to endure innumerable treatments of an inhumane nature". Jamyang still carries the scars from severe torture inflicted upon him during his detention at Nyari.

After six months in Nyari, he was handed over to Public Security Officials, detained a further four months, subjected to further interrogations and finally placed under house arrest. Following his arrest, Jamyang again fled Tibet for India, arriving in October 1996.

Discrimination In School

The following information was provided by Jamyang Dargyal who had studied in this school for three years.

Bayan County Nationality School in Amdo (Chinese: Qinghai) is a day-cum-boarding school primarily for ethnic minorities. The school admits Tibetans and Chinese Muslims. In the early 1980's the school fees and expenses were taken on by the government and a monthly stipend of 24 yaun per student was provided. Most of the boarders in the school were Tibetan while Chinese Muslims and other Chinese stayed with their parents all of whom lived nearby. Since the Tibetan parents lived far from the school, their children were compelled to stay in the school's hostel. From early 1985 many Chinese students were admitted to the school which led to the exclusion of the Tibetan language from the curriculum. All of the Tibetans in the boarding school were then required to pay 180 kg. of barley, one kg. of potatoes, two and a half litres of oil, and some charcoal to the school authorities in addition to expenses for stationery.

Tibetans are referred to as "pagmi" (Chinese: phiya) which is a derogatory term for those who wear animal skins. They are also called "chedak" which means one who licks utensils. "Allo" is the Chinese term for "kugpa" or fool which is also a common insult. The Tibetans are systematically humiliated in this manner. The teachers and the authorities in the schools are condescending and dislike Tibetans. In all disputes between a Chinese and a Tibetan pupil it is invariably the Tibetan student who is expelled. Tibetans are harassed by the Chinese when they leave the school and are often beaten. Tamdin, a pupil at the school, was stabbed and had to be admitted to hospital for two months. These events cumulatively forced a large number of Tibetan students to leave the school. In 1992, 30 Tibetan students left the school (which has a strength of 850) and a similar number are reported to have left the school every year since.

The school has a faculty and staff of 80 people of which there are only five male Tibetans: Kelsang (50), Sonam (35), Shenpa (27), Norbu (48), and Pemakyi (85).

All decisions regarding the functioning of the school are made by the Chinese. Of the 850 students 250 are Tibetans while the rest are ethnic Chinese. The subjects taught in the school are: Chinese Language, Mathematics, Political Science, Science, Geography and History, Environment and English.

Most of the teachers are Chinese. The Political Science teacher is Chinese and he teaches; Marxist and Chinese ideology, the Chinese constitution, and Chinese administration. However the Tibetan students are not interested in any of these subjects.

PRC Sentences Pro-Democracy Leader

On 30 October 1996 the PRC sentenced pro-democracy leader Wang Dan to 11 years imprisonment. Just weeks earlier, Liu Xiaobo, another prominent pro-democracy activist, was sent to labour camp for 3 years for "re-education through labour" without trial for penning an open letter to China calling for Tibetan autonomy and labour reforms.

A speaker for Human Rights Watch stated; "The government has effectively wiped out the Chinese dissident movement for the foreseeable future". Amnesty International, in an open letter to PRC Prime Minister Li Peng, expressed grave concern at the trend towards increased repression in China, despite international claims that Beijing is working to improve human rights protection in China.

While Wang Dan was charged with "conspiring to subvert the government", Amnesty International says, "It is clear that the "crimes" imputed to Wang Dan amount to no more than the peaceful exercise of his fundamental right to freedom of expression and association... Amnesty International considers that Wang Dan's detention violates international standards." Wang Dan's harsh sentence has similarly attracted criticism from several countries including Britain,

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PROFILE

Tibet's Longest Imprisoned Political Prisoner

Tibetans suspected of opposing policies of the PRC have frequently been detained as political prisoners for extraordinarily lengthy periods. Many remain in detention today, having spent the best part of their lives behind bars. We shall be profiling some of these prisoners of conscience in future Human Rights Updates, beginning in this Update with Tibet's longest imprisoned political prisoner, TANAK JIGME SANGPO.

Tanak Jigme Sangpo

Born 1926, Tanak Jigme Sangpo was reportedly first arrested in 1960 while teaching at Lhasa Primary School and charged with "corrupting the minds of children with reactionary ideas". In 1964 he was sentenced to three years imprisonment in Sangyip Prison over comments regarding Chinese repression of Tibetans, and was then sent to labour camp in Lhasa. In 1970 he was sentenced to ten years hard labour in Sangyip Prison on charges of inciting his niece to escape to India to report Chinese atrocities to His Holiness the Dalai Lama.

Tanak Jigme Sangpo was released from prison in 1979 and transferred to the Reform-Through-Labour Unit 1 in Nyethang, 60 kilometres west of Lhasa, but was arrested again on 3 September 1983 by the Lhasa City Public Security Bureau. Tanak had been seen on 12 July 1983 pasting a personally written wall-poster protesting against Chinese authority at the main gate of Tsuklakhang Temple in Lhasa, and several days later had worn a white banner over his body to symbolise the ultimate realisation of Tibetan people's freedom and independence. Even after arrest Tanak's determination was unabated as he sang the Tibetan national anthem and repeated his claim that he would continue to struggle for Tibetan independence.

In the official sentence paper, issued on 30 November 1983, the Lhasa City Intermediate People's Court noted that the defendant had evidently never seriously reconsidered his past "counter-revolutionary crimes". He was therefore charged with "spreading and inciting counter-revolutionary propaganda" and sentenced to 15 years imprisonment in addition to five years deprivation of civil and political rights.

On 1 December 1988, Tanak was again prosecuted for raising "reactionary slogans" relating to Chinese suppression of Tibet whilst in Drapchi prison (also called the "Tibetan Autonomous Region" Prison). Found once more guilty of "spreading and inciting counter-revolutionary propaganda", his sentence was increased by five years and the period of deprivation of civil and political rights extended a further year.

On 6 December 1991, 64 year-old Tanak led a protest at Drapchi Prison during a visit by Swiss government officials in which a number of political prisoners shouted slogans supporting the Dalai Lama and calling for Chinese to leave Tibet. After the delegation was requested to leave, Tanak was dragged from the room and beaten so severely that his body turned numb. Six weeks later he was reported to still be in solitary confinement and suffering a new form of 'cold cell' torture. Large sheets of metal had been erected on either side of him to lower the temperature of the cell and he had been refused any extra clothes.

Tanak was subsequently sentenced on 4 April 1992 to a further eight years imprisonment, and an additional three years deprivation of civil and political rights. This brings his current sentence to 28 years and by the time he is released on 3 September 2011, at the age of 85, he shall have spent 41 years in prison.

Today Tanak is 70 years old, he is extremely weak and his eyesight is rapidly deteriorating. Yet his great belief in the Tibetan cause and his prevailing sense of justice has never waned. It is vital that the international community similarly continues to demand justice for Tanak and the many other political prisoners like him. ■

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France, Sweden and Germany.

While there are plans to reform the criminal law of the PRC in 1997, including the abolition of ill-defined "counter-revolutionary crimes", there is widespread concern that the new State Security and State Secrets legislation will similarly provide for arbitary detention and politically motivated prosecution.

The Dalai Lama Condemns Cultural Genocide in Tibet

During an interview with Le Monde daily newspaper in his recent visit to France, His Holiness the Dalai Lama condemned China's cultural genocide in Tibet, although he stressed that he remained open to negotiations with Beijing without pre-conditions. His Holiness emphasised that he was not demanding Tibet's independence, only its autonomy.

The human rights situation had worsened in Tibet said His Holiness, and emphasised that protecting the cultural heritage of Tibet has become his main concern.

Tibetan Dissident Under House Arrest

Yulo Dawa Tsering, a 58 year-old abbot at Ganden Monastery and former teacher of Philosophy at the University of Tibet, was the first Tibetan to be arrested when the Tibetan independence movement regained vigour in 1987. He was arrested in December 1987 and sentenced for 10 years as a result of having spoken about Tibetan independence with an Italian tourist six months earlier.

The Tibetan lama, now 68 years old and having spent a total of some 27 years of his life imprisoned, was released on parole on 4 November 1994. When, three weeks later, a United Nations Human Rights team was officially invited to Lhasa to assess China's record on religious freedom, Yulo Dawa Tsering was allowed to meet with the UN Special Rapporteur on Religious Intolerance, M. Abdelfattah Amor. The lama spoke of his concern about the version of Tibet's history that is known to the international community and said that he had been arrested for political reasons. He did not accept official statements that he had been released for good conduct and recognition of his guilt.

The Tibet Information Network (TIN) recently reported that Yulo Dawa Tsering has been placed under what is effectively house arrest, apparently as a punishment for his comments to UN officials two years ago.

Three members of the European Parliament visiting Lhasa in early November were insistent that they should be allowed to meet with Yulo Dawa Tsering. Finally a ten minute meeting was arranged at an unnamed destination, amidst high security, with Chinese officials present and photographs forbidden. A Tibetan-English interpreter was not provided, and communication took place through two interpreters; the first from Tibetan to Chinese and the next from Chinese to English.

Despite these difficulties, the MEPs concluded that Yulo Dawa Tsering appeared to be under some kind of restraint. While officially "under parole", they reported that the lama was not the master of his own movements. M. Amor has commented that he will be paying very close attention to this report.

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Tibetan Centre for Human Rights and Democracy
Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957 E-mail: diir@dsala.tibetnet.ernet.in

Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

November 30, 1996 Volume I : Number 2

Religious Repression Continues

Monk expelled from "Splittist"monastery

The following is taken from an account provided to the Tibetan Centre for Human Rights and Democracy on 26 November by Tsultrim Gyaltsen who arrived in India this week from Tibet.

Tsultrim Gyaltsan is a 20 year-old monk from Dunbhu Choekhor Monastery (Sakya Monastery) in Chideshol under Lhokha district. A Work Inspection Team composed of 6 or 7 members had been giving regular "re-education" classes to the monks of Dunbhu Choekhor Monastery, sometimes up to three times a day.

On 18 April 1996, the monks were called for a meeting as usual. During the course of the meeting, members of the Work Inspection Team demanded that the monks sign their names to a document denouncing His Holiness the Dalai Lama and rejecting Gendun Choekyi Nyima, the young reincarnation of Panchen Lama recognised by His Holiness the Dalai Lama in May 1995. The document described the Dalai Lama as a "splittist" trying to split up the "motherland".

Tsultrim Gyaltsen and three other monks refused to sign the document, and as a result, were issued with a green book and expelled from the monastery. If a monk is issued with a red book it means that they can stay in the monastery while the receipt of a green book represents expulsion or probation.

Tsultrim Gyaltsen explained, "The Dunbhu Choekhor Monastery was not looked upon favourably by the Chinese authorities. The monastery was labelled "splittist monastery" after twenty-seven monks were arrested over the years for engaging in political activities."

Tsultrim Gyaltsen belonged to a secret underground movement of ten monks. In 1992, he and his friends were arrested for sticking wall posters calling for a free Tibet. He was locked up for 3 days at police headquarters at Chideshol, Lhokha district, and kept in solitary confinement for that time without any food. He was released when the Chinese authorities were unable to find any evidence to link him directly to the events.

"One morning in 1993 we woke up to find the monastery surrounded by Chinese soldiers who travelled in about fifty military trucks. The soldiers fired shots in the air to scare the monks and then came into the monastery and arrested seven monks who were accused of forming a secret political movement. The monks were then taken to Nedong Prison at Tsethang Dzong about 191 km from Lhasa. At present two of the seven monks are in Drapchi Prison. The two monks are Lobsang and Migmar Tsering."

In April 1995, while Tsultrim Gyaltsen was serving as the caretaker of his monastery's temple, he was warned by a Chinese friend to remove all pictures of His Holiness the Dalai Lama. "The next day there was a raid on the monastery and the Chinese confiscated some smaller pictures of His Holiness the Dalai Lama that I had purposely left on the altar so as not to incur any suspicion", he said.

"In April 1996 I escaped to Lhasa. While in Lhasa I witnessed three truck loads of Tibetans being carted in on three separate occasions. These Tibetans had been arrested while trying to escape to India through Nepal. They complained of having been locked up for several days at the border and looted of the little money they carried."

Tsultrim was able to escape to India through Bhutan along with three other young people. He arrived in Dharamsala, India, in late November 1996.

Abbot Expelled and Nuns Arrested

Rev. Palden Dhondup, the 80 year-old abbot of Chubsang Nunnery north of Lhasa, was expelled from the nunnery in July 1996.

According to our source, on July 1 ("Zamling Chisang" or the festival of incense offering) four Chubsang nuns were arrested for demonstrating in the Barkhor area of the Jokhang Temple. They were; Phuntsok Youdon (20) from Medro Gongkar, Thinley Yangkyi (18) from Rading and Nyida Wangmo (17) from Lhokha. The fourth nun is as yet unknown.

On July 2, another group of four Chubsang nuns were arrested, again for demonstrations. They were; Jamphel (22) and Lobsang Choeden (17) both from Taktse and Tsering Lhamo (20) from Rading. The fourth nun is still unknown.

On 2 July 1996 officials from the Lhasa Religious Bureau and Dhondup, Party Secretary of Nyang Rel village CCP in Cheng Guan Qu (Lhasa municipality), along with eight of his colleagues, arrived at the nunnery. The abbot and the nuns were called for a meeting during which Sec. Dhondup threatened to expel any nun who refused to pledge allegiance to the "Motherland" and refrain from engaging in "separatist activities".

The same day, Sec. Dhondup said that Paldan Dhondup was too old to carry out his responsibilities as the abbot of the nunnery and so he would be relieved of his responsibilities. Paldan Dhondup wanted to speak out but he was not given a chance. On July 3, the same officials came to the nunnery and conducted an election for the appointment of the Director of the nunnery's "Democratic Management Committee". All of the nuns voted for Paldan Dhondup but a monk named Jamphel was announced as the new Director.

Paldan Dhondup had been abbot of the nunnery for many years and was well-liked and respected by the nuns. He is presently staying at one of the colleges at Sera Monastery, and the eight nuns arrested are being detained in Gutsa Detention Centre awaiting sentencing.

FleeingTibetans Arrested

About 105 Tibetans, at least ten suffering from severe frostbite, were arrested for illegal entry in West Nepal after fleeing Tibet, a Nepali daily newspaper reported on 17 November.

The refugees entered Nepal via a little-used route from Manang (about 360 kilometres north-west of Kathmandu) while most Tibetan refugees use an eastward route along a mountain pass near Mount Everest.

The refugees were later released by the Nepalese authorities as a result of intervention by the United Nations High Commission for Refugees (UNHCR) and the representative of His Holiness the Dalai Lama.

The UNHCR in Kathmandu will eventually process the arrivals' onward travel, however it had been reported that others had already been returned by Nepali authorities to Tibet despite protests of Western governments and international standards regarding asylum-seekers.

In 1995 the Office of Tibet in Kathmandu recorded the deportation of 300 Tibetan refugees escaping Chinese occupation in Tibet.

Article 14 of the Universal Declaration of Human Rights states: "Everyone has the right to seek and to enjoy in other countries asylum from persecution." Moreover, the Declaration on Territorial Asylum, adopted by the General Assembly in 1967, clearly states that no such person "shall be subjected to measures such as rejection at the frontier or, if he has already entered the territory in which he seeks asylum, expulsion or compulsory return to any State where he may be subjected to persecution" (article 3(1)).

Of serious concern is the possibility that deportees may face severe repercussions on their return to Tibet. Torture and ill-treatment by the Chinese authorities are not uncommon punishments for fleeing. Nepal is a State Party to the Convention Against Torture and as such is legally bound by article 3(1) which clearly states: "No State Party shall expel, return ("*refouler*") or extradite a person to another State where there are substantial grounds for believing that he would be in danger of being subjected to torture."

Under article 3(2) the Nepali authorities are required to take into account all relevant considerations in determining whether there are such grounds, including "the existence in the State concerned of a consistent pattern of gross, flagrant or mass violations of human rights".

It has been suggested that this recent wave of refugees fleeing to Nepal has been prompted by the latest religious crackdown of "Spiritual Civilisation" by Chinese authorities.

Discrimination of Tibetan Farmers

A farmer from Eastern Tibet (name withheld) arrived in India this month and described the difficulties faced by Tibetan farmers under the discriminatory Chinese occupation.

"A good harvest brings a farmer about 10,000 gyamas [1 gyama is approximately equal to 2 kgs]. The farmers are required to pay a tax of about 500 gyamas to the Chinese authorities. The farmers must also sell 300 gyamas of wheat grains to the authorities at a very low price.

This taxation is fixed whether the harvest is good or bad. Even if the crops are destroyed by snow storms as in 1995, the farmers are still bound to pay their tax even if they have to sell everything they own."

The farmer had also witnessed the massive deforestation taking place in his homeland; "The Chinese are cutting down numerous trees in eastern Tibet. Every day, a minimum of 1,000 large truck loads containing timber are carted off to Chengdu. A larger number of woods are transported through the rivers. Sometimes the woods rot after being exposed to water for a long period of time."

Tibetan Artist Tortured

This week the Tibet Information Network (TIN) reported a Tibetan artist who specialised in painting portraits of the Dalai Lama had been found in a state of severe shock in a public toilet in the Lhasa Bharkor area soon after being released from a police Detention Centre.

Yungdrung, an artist aged 24 or 25 years from Nyemo, 150 km west of Lhasa, was described as "cowering with terror" when he was discovered on 27 October 1996, apparently as a result of having been tortured in custody. "He was unable to recognise his friends and did not know where he lived", a source told TIN.

Yungdrung was reportedly arrested and detained for 58 days in Gutsa Detention Centre (3 km east of Lhasa) in connection with his portraits of the Dalai Lama, the public display of which have been banned in Tibet since April. Some of Yungdrung's paintings are said to have also included the forbidden Tibetan national flag, although this could not be confirmed. Police are said to have raided his home and confiscated all of his paintings.

Imprisonment and torture for ideological offences by Tibetan intellectuals is unusual, and, if confirmed, the incident suggests a new and more aggressive policy by the Chinese authorities towards intellectual and artistic dissent in Tibet. Up to six other Tibetan painters are known to have been imprisoned for political offences since 1987, but these were imprisoned for their involvement in pro-independence demonstrations rather than for their artwork.

PROFILE

New Longest Imprisoned Female Political Prisoner

Ngawang Sangdrol, a nineteen year-old nun, has had her sentence extended by nine years. With a total of 18 years behind bars, she will be the longest imprisoned female political prisoner in Tibet.

Ngawang Sangdrol (layname Rigchog) was born in Lhasa in 1977, and later joined Garu Nunnery (5 kilometres north of Lhasa).

She was first arrested in 1987 when she was just ten years old for participating in a demonstration and was detained for 15 days.

She was next arrested in 1990, aged thirteen years, for her participation in a demonstration led by nuns in the Norbulingka (the former summer palace of His Holiness the Dalai Lama) in Lhasa on 28 August 1990. While Ngawang was considered too young to be tried, she was nevertheless detained for nine months and subjected to ill-treatment.

Upon release Ngawang was forbidden from rejoining her nunnery as a result of her status as a former political prisoner. On 12 June 1991 her father, Namgyal Tashi, was arrested for participating in demonstrations and sentenced to eight years in Drapchi Prison where he remains today. The death of Ngawang's mother, Jampa Choezom, followed just days after her father was imprisoned. Ngawang's brother , a monk named Tenzin Sherap, also received a 12 month prison sentence at one time for political reasons. After his release he too was forbidden to rejoin his monastery.

On 17 June 1992 Ngawang was again arrested for attempting to stage a pro-independence demonstration in Lhasa along with other Garu nuns and some monks from Ganden monastery. Despite her youth, she was sentenced to three years imprisonment "for incitement to subversive and separatist activities".

Whilst in Lhasa's Drapchi Prison, Ngawang and thirteen other nuns made a recording on a tape-recorder smuggled into the prison and which was later secretly circulated in Tibet. Ngawang, along with each of the other nuns, announced their names and then dedicated a song or poem to friends and supporters. The words spoke of the heartfelt gratitude of the women for those who had not forgotten them in jail, of the beatings and brutal treatment suffered, and of their unfaltering commitment to Tibetan independence.

The fourteen nuns were tried on 8 October 1993, and Ngawang had her sentence extended for six years for "spreading counter-revolutionary propaganda". Another of the nuns was Phuntsog Nyidron whose extension of eight years brought her total sentence to 17 years, and who in December 1995 received the Reebok Human Rights Award.

On 30 November 1995, the United Nations Working Group on Arbitrary Detentions ruled that the continuing detention of Ngawang Sangdrol was arbitrary because she had been punished for exercising her right to freedom of opinion. The group asked the PRC to remedy the situation so as to conform with the provisions and principles incorporated in the Universal Declaration of Human Rights.

Gyaltsen Pelsang, the youngest political prisoner in Tibet when she was detained at age 12 in 1993, was another of the nuns who recorded her songs of faith and perseverance.

Gyaltsen was released on 9 February 1996 and escaped from Tibet just in the last weeks. She last saw Ngawang four months ago, describing her as white and emaciated. Gyaltsen was also able to confirm that Ngawang had been re-sentenced and describe the incidents leading to her trial.

Ngawang Sangdrol was amongst a number of female prisoners who refused to tidy their beds or clean their cells, apparently as a protest against the Panchen Lama re-education campaign being conducted in the prison. It was also reported that Ngawang on one occasion did not stand up when a Chinese official entered the room. As punishment for failing to clean their cells, the women were sent to stand in the rain at which time Ngawang shouted "Free Tibet". Soldiers were immediately called and Ngawang and three other nuns were badly beaten.

Ngawang Sangdrol

These events reportedly took place in March of this year, and Gyaltsen said that since that time Ngawang Sangdrol has been singled out for severe punishment. She said Ngawang's condition had deteriorated due to severe torture and her right leg had been seriously injured. Ngawang was reportedly sentenced on 31 July 1996 and in the months preceding the trial was fed only one plain dumpling or bun per day and was manifesting signs of severe malnourishment.

Reports in August said that Ngawang was being held in a dark, windowless confinement cell at Drapchi Prison and receiving small amounts of food only twice daily.

Ngawang is due to be released in 2010 at the age of 33. Her physical condition at present is unknown.

Ngawang has received each of her sentences simply for the peaceful exercise of her right to freedom of conscience and expression.

More Political Sentences

According to a reliable source, Sholpa Dawa who was arrested for the third time in August 1995 has finally received a sentence of 9 years.

Sholpa Dawa, a tailor in Lhasa, was arrested for the first time on 29 September 1981 and sentenced to two years imprisonment for allegedly distributing pamphlets on the independence of Tibet. He was deprived of his political rights for one year. On 8 November 1985 he was arrested for the second time for distributing pamphlets denouncing the deterioration in the living conditions of the Tibetans and the anti-secular foreign (Chinese) invasion of Tibet.

Topgyal, also a private tailor from Lhasa, was arrested in November 1995 for political reasons based on "seperatist" activities. Topgyal is in his mid-50's and was sentenced to 6 years imprisonment.

Both Sholpa Dawa and Topgyal are being detained at Seitru Detention Centre but it is expected that they will soon be transferred to the notorious Drapchi Prison in Lhasa as is the normal procedure.

"Last Battle" against Tibetan spiritual life

Following a week-long extraordinary meeting of the leaders of the Chinese Communist Party in Lhasa, the Tibet Central Committee launched a "Last Battle" against the Dalai Lama, aimed at eradicating any vestiges of the exiled spiritual leader's influence from all levels of society. Their report stipulated that the anti-splittist campaign, launched in the region's monasteries this year, must be broadened.

The Committee signalled the adoption of "administrative measures to resolve the uncontrolled proliferation of religious festivals and shrines". The report stressed the strengthening of controls over daily life in Tibet which must also involve the close supervision of literature and the arts to ensure that they fulfil the socialist role of "serving the people" rather than propagating "spiritual garbage".

The Committee vowed to deal severely with "any monks or nuns whose religious activities or superstitions affect industrial production or daily life" and, identifying Tibetan youth as the key battleground, called on every school in the region "to push socialist teachings and focus on political and ideological education".

In response to news of China's latest campaign against Buddhist Tibet, Mr Tempa Tsering, Secretary of the Department of Information and International Relations of the Central Tibetan Administration in India said, "China is playing with fire".

"With the excuse of uprooting so-called splittism, Beijing's term for Tibetan nationalism, China is forcing the closure of many monasteries and restricting religious practice, thus striking at the root of the cultural and spiritual identity of the Tibetan people", the senior official warned, "China's last battle against Buddhist Tibet and the Dalai Lama bodes ill for both Tibet and China".

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9

Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

December 15, 1996 Volume I : Number 3

Torture of Tibetan Prisoners

... "torture" means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining ... information or a confession, punishing him ... intimidating or coercing him ... or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official ... (Article 1 of the UN Convention Against Torture to which the People's Republic of China is a State Party)

Jampel Tsering (layname - Kalsang), 27, and Ngawang Rinchen (layname - Tashi Delek), 32, are former Drepung monks. They escaped Tibet in October 1996 and were interviewed in Dharamsala, India, in December 1996 by TCHRD and a medical delegation from Physicians for Human Rights, an organisation of health professionals, scientists and citizens based in Boston, USA.

Arrest and detention

On 27 September 1987, 22 Drepung monks led a demonstration in the Bharkor area of Lhasa. This triggered the massive demonstrations of 1987. Both Jampel Tsering and Ngawang Rinchen were arrested and detained for four months, first in Lhasa's Gutsa Detention Centre, then transferred to Sangyip Prison from where they were again moved to Gutsa.

On 18 July 1989 a group of Drepung monks including Jampel Tsering and Ngawang Rinchen were arrested for demonstrating in Lhasa. Jampel reports that police came to his monastery and found human rights pamphlets in his room. He was subsequently imprisoned, first at Sangyip Prison and then transferred six months later to Drapchi Prison.

Jampel was sentenced to five years with loss of political rights for three years while Ngawang Rinchen was initially sentenced to nine years, later reduced to six and half years and loss of political rights for five years. (Once a person is released from prison he or she faces loss of political rights; so a former prisoner is not truly free even after release).

Prison conditions

According to the two monks, from 1990 to 1992 the political prisoners of Drapchi were required to work for over 10 hours each day although the Chinese authorities claimed that it was only eight hours work each day. The prisoners were put to hard labour without pay, mostly construction and other forms of manual work.

From 1992 onwards the prisoners were required to cultivate vegetable gardens. The authorities expected a maximum produce equivalent to 18,000 yuan and a minimum of 14,000 yuan. If the prisoners failed to raise that amount they were heavily punished for allegedly "avoiding work".

Working in the plastic enclosed vegetable gardens which were heavily sprayed with pesticides proved very unhealthy for the prisoners. Many prisoners complained of declining eye sight and frequently fainted while working.

Torture

Upon his arrival at Drapchi Jampel says, "My clothes and personal belongings, including Buddhist scriptures, were burned. I was subsequently beaten mercilessly, repeatedly punched all over my body, including on my face, and kicked in the back."

He suffered similar severe beatings over the next several days and then less severe beatings almost every day thereafter. He was also shocked with a cattle prod on his face and mouth. During these sessions Jampel reports the Chinese guards would say, "You are not allowed to talk about freedom".

In April 1991, a German human rights group came to the prison. Jampel reports that prior to the visit the Chinese authorities transferred several prisoners suffering torture-related problems out of the prison so that they would not be seen. Jampel says he tried to pass a note to the Germans about the problems in the prisons but it was intercepted by the Chinese officials.

When Jampel and other prisoners demanded to know where the other prisoners had been sent, they were told, "You have no right to ask questions" and were then shackled by their hands and feet bending over. Jampel reports, "I was hit all over my body with fists, I was kicked and I was hit with the butt of a gun". Jampel and several other prisoners were subsequently taken to very small separate cells without light. He was kept in the cell for 12 days.

Jampel remained imprisoned for a total of five and a half years and reports that, in addition to the physical abuse, he also suffered frequent verbal abuse during his imprisonment. The security guards reportedly told him that "you and your friends are the ones causing trouble in Tibet" and would frequently make derogatory comments about the Dalai Lama.

Jampel reports frequently witnessing other persons being beaten including an old man who he saw being beaten and stepped on. On one occasion, Jampel and some other prisoners brought a fellow prisoner to the prison doctor saying the man was very sick. The doctor reportedly said

Continued on p. 4

Tibetan refugees shot by Nepalese police

On 18 November 1996, three Tibetan asylum-seekers were shot and wounded when Nepalese police opened fire on a group of escapees shortly after they crossed the border at Lamabhagar, 100 km north-east of Kathmandu. Several Tibetans were injured after being beaten by police batons. Two Tibetans, including a child, sustained head wounds.

Police said they opened fire on the group of 32 Tibetans, mostly Buddhist monks and including eight children aged between seven and 13, after they defied an order to stop and began throwing stones at the police. Tibetans in the group said that police stopped them and immediately began to beat them, including the children. The escapees said that some members of the group then threw stones in an attempt to halt the beatings.

A Tibetan involved in rescuing the group alleged that police and government officials did not attempt to administer treatment to the wounded, nor arrange for medical assistance, and only later informed their superiors at the district office from where the Superintendent contacted Kathmandu. The Office of Tibet in Kathmandu was contacted and officials were able to reach the area within a day. They negotiated for the refugees to be brought to the Nepalese capital where they come under the auspices of the United Nations High Commissioner for Refugees.

The group was kept under police escort until late on the night of 27 November when they arrived in Kathmandu, having journeyed mostly by foot. The wounded were not transported by helicopter, despite helicopters being used regularly in Nepal for rescue work, and their first medical treatment was not received until ten days after the incident.

One of the Tibetans was shot in the right hip, the bullet exiting through the buttock and narrowly missing his femoral artery, another was shot through the knee cap, and the third was shot in the thigh.

This incident not only violates the principle embodied in article 14 of the Universal Declaration of Human Rights which states: "Everyone has the right to seek and to enjoy in other countries asylum from persecution", but also the principles of the Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT) to which Nepal is a State Party.

The United Nations Convention on the Rights of the Child, to which Nepal is a signatory, specifically protects the rights of child asylum-seekers. Article 22 states: "States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee ... shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in this Convention and in other international human rights or humanitarian instruments to which the said States are Parties."

Religious "Re-education"

The following testimony was taken from an interview conducted on 5 December 1996 by TCHRD.

Tenzin Bhagdo, aged 23, from Lhokha of Drepung monastery arrived in Dharamsala, India on 5 December 1996. He is one of the many monks who voluntarily left the monastery as a result of the threat of imprisonment by the Chinese authorities.

Tenzin reports, "In order to carry out the full-scale campaign to re-educate the monks, a "work team" was sent in to Drepung monastery on 2 August 1996. During the campaign each monk was called to a secluded place and was individually interrogated by a member of the "work team". The questions aim to oppose His Holiness the Dalai Lama and to denounce the Panchen Lama reincarnation recognised by His Holiness.

Each monk was interrogated three times. If one does not give a satisfactory answer on the third time, he will not only be debarred from the monastery but is also sure to be put behind bars. I was interrogated on two occasions and both times refused to give the answers wanted by the Chinese."

Tenzin left the monastery before his third interrogation for fear of being imprisoned.

The series of interrogations conducted by such "work teams" aim to bring the monks within the ideological fold of the Chinese authorities. When Tenzin first joined the monastery at the age of 19 there were more than 800 monks at Drepung but at present there are only about 500 monks. To date, 300 monks have been expelled since the launch of the present campaign.

Novice monks below the age of 16 were all expelled from the monastery. The monks who were left behind at the monastery were all weak, aged and incapable of performing their duties to the full.

According to Tenzin, on 1 October 1996 four monks from Drepung monastery were imprisoned for their calls of "Free Tibet" and for pasting wall posters calling for "Tibet Independence". Their names are:

1. Ngawang Tharchin, 25
2. Ngawang Sangpo, 30
3. Ngawang Gyatso, 34
4. Name not known, (sub unit Menyak), 25.

All four are presently in Gutsa detention centre.

Tenzin reports too that the Chinese authorities announced the imprisonment of Jamyang, aged 24, also from Drepung monastery. However since leaving Tibet, Tenzin does not know what has happened to Jamyang.

Tenzin Bhagdo was accompanied by Jampa Tsering, a 16 year-old novice monk from the same monastery. Jampa Tsering had earlier made an attempt to escape to India, but he was caught by the Chinese police and imprisoned in Dhingri prison, along with 47 other Tibetans, for seven days. All 47 members were later transferred to Shigatse prison and imprisoned there for four days during which time they were deprived of food. They were tortured while in prison by severe beatings and by the use of electric batons.

Ngawang Choephel in Sangyip

According to a reliable source in Tibet, on 16 October 1996 Ngawang Choepel was transferred to Sangyip Prison. He is presently being held in cell 2, block 3.

PROFILE

Monk serves 19 years for human rights and democracy publications

First detained in 1987 for peaceful demonstrations, Ngawang Phulchung has relentlessly championed the education of Tibetan people regarding their human rights and democratic freedoms. The publishing of a complete Tibetan translation of the Universal Declaration of Human Rights and the reporting of human rights violations within Tibet resulted in a 19 year sentence which he is presently serving.

Ngawang Phulchung joined Drepung Monastery at an early age and reached an advanced level of study in Buddhist philosophy. By 1989 he was just a short step from attaining the degree of Geshi (Doctor of Philosophy in Buddhism), but at this point felt compelled to concentrate his energies on the Tibetan struggle for political and religious freedom.

On 27 September 1987, Ngawang Phulchung and 20 other monks of Drepung Monastery staged a peaceful demonstration in central Lhasa demanding human rights including religious freedom and the right to self-determination for Tibetans.

This was a turning point in the Tibetans' struggle to be heard and sparked off a series of public freedom marches. Prior to this day few had dared express concerns for fear of ruthless Chinese reprisals.

The Chinese authorities dealt violently with the demonstrators. They were beaten and dragged to prison and Ngawang was held without charge for four months. Finally he was released in January 1988 following intense international media attention and pressure and the personal intervention of the late Panchen Lama.

Soon after his release Ngawang gave his reasons for participating in the march as support for His Holiness the Dalai Lama and a protest against the Chinese condemnation of His Holiness' Five Point Peace Plan as an attempt to split the motherland. Asked whether he and the others were afraid to demonstrate, the reply was "No, we were not frightened ... we were already prepared to give up our lives for the six million Tibetans. Anyway, sacrificing your life is not against Buddhism".

In April 1989 Ngawang Phulchung and three other monks were arrested for forming a "counter-revolutionary group" which had clandestinely produced political leaflets from their monastery.

Amongst the "reactionary literature" published by the group was a complete Tibetan translation of the Universal Declaration of Human Rights. They also reported on political unrest in Tibet, criticised human rights violations by the Chinese and listed names of persons arrested or killed by the Chinese police and military, and alerted Tibetans to the international support for their cause.

Another document entitled "The Meaning of the Precious Democratic Constitution of Tibet" described a parliamentary system for an independent Tibet relying on the traditional principles of Buddhist dialectics to analyse the concept of democracy and calling on the Tibetans to fight "with inner strength".

The group was branded as "the scum of religious circles" and, in order to make an example of them, the Chinese authorities staged a public show of their trial. Sentenced before a forced public gathering of 1500 Tibetans on 30 November 1989, the crowd was told that the monks had "venomously slandered our socialist system characterised by the people's democratic dictatorship".

Ngawang was denounced as the leader of the group and sentenced to nineteen years in prison followed by deprivation of political rights for five years.

At the sentencing rally the Lhasa Intermediate People's Court charged him with "organising and joining a counter-revolutionary clique and spreading counter-revolutionary propaganda and inflammatory disinformation", "seriously undermining national security" and "collecting intelligence and passing it on to the enemy".

On the day of the sentencing, the Chinese government broadcast the following warning: "The crimes committed by Ngawang Phulchung and other criminals demonstrate that the so-called human rights, freedoms and democracy played up by separatists both at home and abroad are nothing but a pack of deceitful lies ... Let the sentence of Ngawang Phulchung serve as a stern warning for separatists both at home and abroad that those who split the motherland will come to no good end".

Ngawang Phulchung

On 30 March 1991 an American delegation visited Drapchi prison and a group of prisoners handed the diplomats a petition allegedly protesting detention conditions. The petition was confiscated and after the visit the prisoners, including Ngawang, were reportedly severely beaten and placed in solitary confinement.

Undeterred, Ngawang and other prisoners have continued to protest against the ill-treatment of prisoners, with the inevitable result that they have been beaten or placed in dark isolation cells.

Ngawang Phulchung is now 36 or 37 years old and is in Drapchi prison.

Continued from p. 1

that there was nothing wrong with the man and sent him away. Five days later the man died.

During his seven years in prison, Ngawang reports that he was tortured several 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 himself, family and friends; deprivation of sleep, food, water, toilet and bathing facilities and medical care; solitary confinement for six months from 18 July 1989; forced labour and exercise for prolonged periods without rest and forced standing for prolonged periods.

Ngawang currently suffers severe post-traumatic stress disorder and complains of back pains and headache associated with psychological stress.

Ngawang also reports, "There was a very prominent political prisoner, my friend Lhakpa Tsering, who died in 1990 due to lack of medical care. He was in the cell next to mine and I saw him being tortured".

The two monks report that in 1994, the prison authorities introduced a new form of torture in the guise of strenuous exercise in addition to even more stringent regulations. Barring meal hours, all prisoners were required to line up and were forcibly made to run from 8.00 am to 12.30 pm and then from 3.00 pm to 6.00 pm.

The same hours applied regardless of the hot sun or heavy rain. According to the two monks, many prisoners became physically weak as a result of these strenuous exercises combined with the poor prison diet.

In one case, a monk of Ganden 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.

According to the monks, another prisoner, 49 year-old Kalsang Thutop, died the day after a two-hour interrogation. Kalsang Thutop could not speak after he returned to his cell from the interrogation and later that night he was rushed to the hospital. The next day, 5 July 1996, he died. Kalsang was serving an 18 year sentence for his involvement in the 1989 demonstrations in Lhasa along with the 21 other monks of Drepung Monastery.

Kalsang Thutop was given a sky burial. It was observed by the Topdhen (the person who performs the sky burial) that one of Kalsang's testicles had been brutally squeezed.

Similarly, the two monks reported that Sangye Tenphel, a 19 year-old monk of Dhamshung Khangmar Monastery, died on 6 May 1996 as a result of severe torture. While in Drapchi Prison, he was beaten up with an electric baton and a cycle pump by two prison officials named Paljor and Penpa. Sangye Tenphel's ribs were broken during the course of interrogation. He also reportedly suffered from brain damage and showed signs of mental disturbance before his death.

PRC's adherence to international law

Article 11 of the Convention Against Torture specifies that each State Party is to keep under systematic review interrogation rules, instructions, methods and practices as well as arrangements for the custody and treatment of persons subjected to any form of arrest, detention or imprisonment in the territory under its jurisdiction, with a view to preventing any cases of torture.

In 1993 and again in 1996 the UN 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."

Chinese criminal law only specifically bans torture that is used to extract confessions. Yet in its report to the Committee, the PRC responded that, in China, "the law deems torture to be a criminal act. There is no circumstances that may ever be invoked to justify its use".

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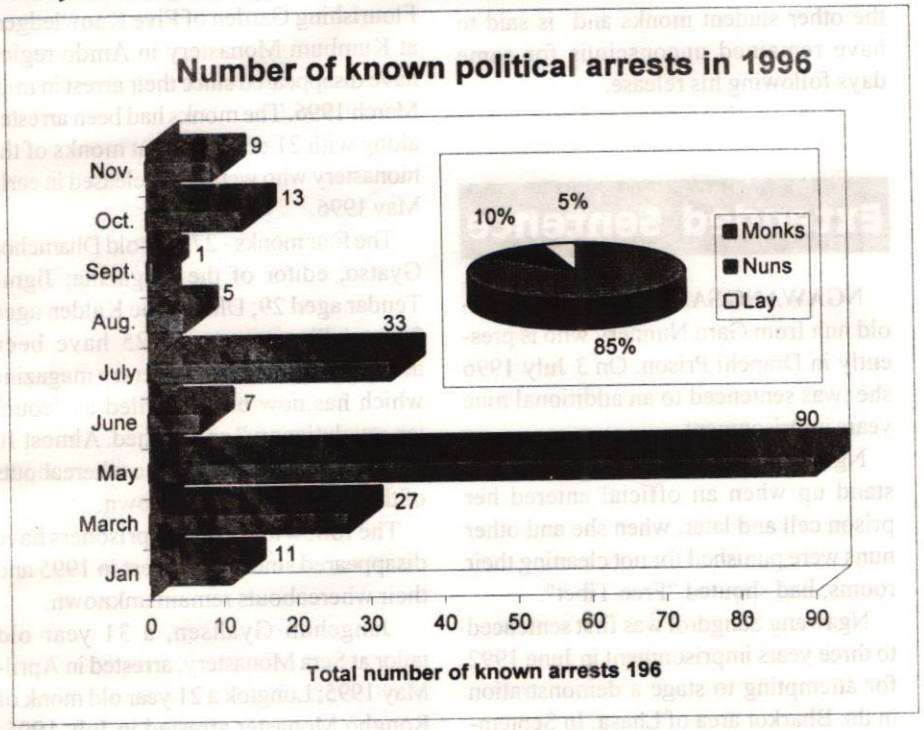
Human Rights UPDATE

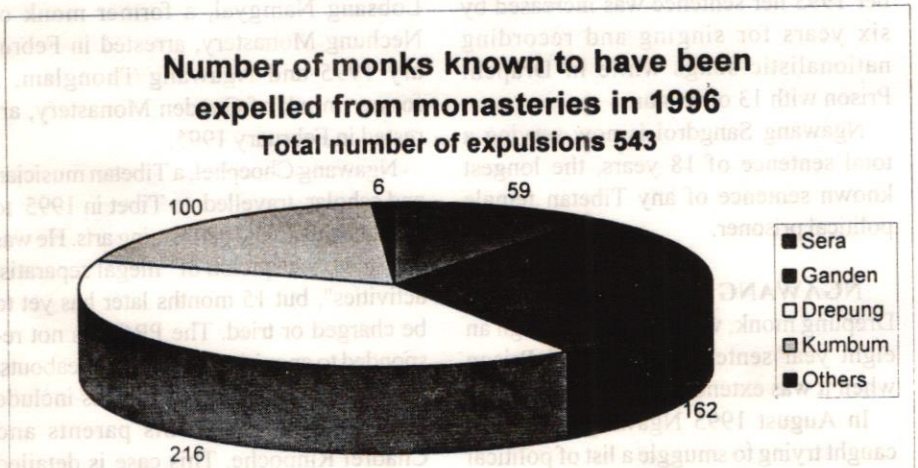
TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

December 30, 1996 Volume I : Number 4

1996: The year in Tibet

This special end of year issue of the Human Rights Update reviews the grave human rights violations which continued in occupied Tibet throughout 1996 as political arrests, torture, deaths in custody and religious crackdowns were carried out by the authorities of the Peoples Republic of China with renewed vigour.





Deaths in Custody

In 1996, TCHRD recorded three known cases of deaths in custody in Tibet due to torture by prison officials.

On 6 May 1996, 19 year-old **SANGYE TENPHEL** (lay name: Gonpo Dorje) died due to torture whilst in Drapchi Prison. He was a monk of Khangmar Monastery in Dhamshung, 162 north-west of Lhasa. Sangye Tenphel was severely beaten up with an electric baton and a cycle pump by two prison officials. His ribs were broken during the course of his interrogation and he was reportedly suffering brain damage before his death.

Sangye had been arrested on 15 April 1996 for a demonstration around the Bharkor area in Lhasa.

KALSANG THUTOP, a 49 year-old Drepung monk, died on 5 July 1996. Kalsang could not speak when he returned from a two-hour interrogation session in Drapchi Prison. That night he was rushed to the hospital where he died a few hours later.

Kalsang Thutop was given a sky burial. It was observed by the Topdhen (the person who performs the sky burial) that one of Kalsang Thutop's testicles had been brutally squeezed.

Kalsang was serving an 18-year sentence for his involvement in the 1989 Lhasa demonstrations.

On 14 September 1996 **TENCHOK TENPHEL** died while in Sakya detention centre just two weeks after his arrest. 27 year-old Tenchok was a monk of Sakya Monastery, 152 km west of Shigatse. He had been arrested on 1 September 1996 during a ritual dance performance before Chinese officials.

Tenchok Tenpel's body was cremated on 17 September before his family could see him. His family was told that he had committed "suicide".

Cases of Torture

In July 1996, **DORJEE** (family name : Khangtsiri), a 66 year-old man of Tse-Gorthang, 124 km south-west of Chabcha Dzong in Amdo (Ch: *Qinghai Province*), died after he was beaten up by members of the People's Armed Police and the Public Security Bureau.

The authorities who visited the town raided all of the houses and imposed fines on those Tibetans in whose houses photos of His Holiness the Dalai Lama were found. Dorjee, who was incapable of paying the heavy fine ranging from 5000 to 6000 yuan, was told to either pay the amount by 1997 or else half of his land would be confiscated.

When he challenged the authorities, Dorjee was severely beaten and had to be hospitalised. Twenty days later he died.

On 6 May 1996 a monk of Ganden Monastery was shot dead by Chinese troops who opened fire after the monks refused to fall in with the orders regarding the ban on photographs of the Dalai Lama. A bullet entered the lower back of 40-year old **KELSANG NYENDRAK** who died several days later. Five other monks of Ganden are reported to have received bullet wounds including **GELEK JINPA**, a 14 year old monk who was also severely beaten up by the police.

KUNCHOK TENZIN is a 31 year old primary school teacher of Tibetan language from Yakla sub county of Sog district, Nagchu. In April 1996 he was released from Nagchu detention centre after spending a over a year in detention.

Kunchok Tenzin's release was prompted by his critical physical condition. While in detention Kunchok was repeatedly tortured which caused severe swelling in his body. Today Kunchok Tenzin cannot walk without support.

Kunchok Tenzin had been arrested in February 1995 on suspicions of his role in the pasting of wall posters calling for a "Free Tibet" in 1995.

On 27 October 1996 **YUNGDRUNG**, a 24 to 25 year old Tibetan artist was found in a state of severe shock in a public toilet in the Bharkor area of Lhasa. Yungdrung was described as "cowering with terror" when he was discovered, apparently as a result of having been tortured in custody.

Yungdrung had been arrested in connection with his portraits of the Dalai Lama and had spent the previous 58 days in Gutsa Detention Centre.

On 2 April 1996 **JAMYANG YESHI**, a student monk of the "Nga-rig Kye-tsel-ling" school at Kumbum monastery was released for medical reasons after two weeks of detention. Jamyang Yishe was among the group of 25 students of the school who were arrested and detained for pasting independence posters and leaflets in the monastery.

Jamyang Yishe was reported to be in coma when he was released earlier than the other student monks and is said to have remained unconscious for some days following his release.

Extended Sentence

NGAWANG SANGDROL is a 19 year-old nun from Garu Nunnery who is presently in Drapchi Prison. On 3 July 1996 she was sentenced to an additional nine years imprisonment.

Ngawang had reportedly refused to stand up when an official entered her prison cell and later, when she and other nuns were punished for not cleaning their rooms, had shouted "Free Tibet".

Ngawang Sangdrol was first sentenced to three years imprisonment in June 1992 for attempting to stage a demonstration in the Bharkor area of Lhasa. In September 1993 her sentence was increased by six years for singing and recording nationalistic songs while in Drapchi Prison with 13 other nuns.

Ngawang Sangdrol is now serving a total sentence of 18 years, the longest known sentence of any Tibetan female political prisoner.

NGAWANG PEKAR, a 34 year-old Drepung monk, was half way through an eight year sentence in Drapchi Prison when it was extended by six years.

In August 1995 Ngawang had been caught trying to smuggle a list of political prisoners and a document describing human rights violations in the prison out of Drapchi. He was subsequently placed in solitary confinement for four months at Outridu Detention Centre after which he was moved once again to Drapchi.

Ngawang Pekar was originally arrested on 12 July 1989 for putting up independence posters and participating in a demonstration. Following his sentence extension on 13 March 1996, Ngawang is now serving a total sentence of 14 years.

Disappearances

Four student monks of "Nga-rig Kye-tsel-Ling school (English translation: Flourishing Garden of Five Knowledges) at Kumbum Monastery in Amdo region have disappeared since their arrest in mid-March 1996. The monks had been arrested along with 21 other student monks of the monastery who were later released in early May 1996.

The four monks - 27 year old Dhamchoe Gyatso, editor of the magazine; Jigme Tendar aged 29; Dhamchoe Kalden aged 31 and Phuntsog aged 25 have been accused of publishing a literary magazine which has now been labelled as "counter-revolutionary" and banned. Almost 10 months after their arrest, the whereabouts of the monks remain unknown.

The following political prisoners have disappeared since their arrest in 1995 and their whereabouts remain unknown.

Jangchub Gyaltsen, a 31 year old tailor at Sera Monastery, arrested in April-May 1995; Lungtok a 21 year old monk of Rongbo Monaster arrested in July 1995; Lobsang Namgyal, a former monk of Nechung Monastery, arrested in February 1995 and Ngawang Thonglam, a former monk of Ganden Monastery, arrested in February 1995.

Ngawang Choephel, a Tibetan musician and scholar, travelled to Tibet in 1995 to research music and performing arts. He was arrested on suspicion of "illegal separatist activities", but 15 months later has yet to be charged or tried. The PRC has not responded to enquiries as to his whereabouts.

Other cases of disappearances include Gendun Chokyi and his parents and Chadrel Rinpoche. This case is detailed on pages nine and ten ("The Panchen Lama Reincarnation") of this update.

Arrests and Demonstrations in 1996

January

- Nine monks of Palgon Chorten in Gyangtse arrested in January for burning photos of Gyaltsen Norbu, the Chinese appointed Panchen Lama rival.
- One monk and one layperson arrested in Shigatse on 18 January for "communicating with the Dalai Lama regarding the Panchen Lama reincarnation issue".

March

- Jigme Gyatso (also known as Gangya Jigme), a 34 year old Amdo businessman, and Jamyang Tsultrim (layname- Tashi Tsering), a 27 year old Amdo monk, arrested in Lhasa in March for distributing leaflets demanding independence. They are reported to be in Sangyip ("TAR"s Prison No. 3).
- 25 student monks arrested from "Nga-rig Kye-tsel-Ling" school at Kumbum Monastery, Amdo, in March of this year. 21 of the monks were released on 5 May 1996, however Dhamchoe Gyatso (27), Jigme Tendar (29), Dhamchoe Kaldan (31) and Phuntsok (25) are believed to still be in detention. The monks were arrested for pasting wall posters and leaflets and for producing a literature magazine which was banned.

May

- Between 85 and 90 monks of Ganden Monastery were arrested for protesting the ban on the possession or display of pictures of the Dalai Lama.

May/June

- Bhu Chung Chung, a 25-30 year old teacher at Gyangtse Primary School was arrested for printing and distributing long life prayers for Gendun Choekyi Nyima (the child recognised by His Holiness the Dalai Lama as the 11th reincarnation of the Panchen Lama) composed by the Dalai Lama. Bhu Chung Chung was detained at Dun-Chog Dre Detention Centre, Gyangtse.

June

- Lobsang Jamyang, a 50 year old monk of Kirti Monastery from Thawa village and Gonpo, a 43 year old layperson, were arrested in Amdo Ngaba for pasting wall posters and distributing pamphlets calling for independence. Wooden printing blocks inscribed with "Tibetan Independence" were found in Gonpo's house.
- Four nuns of Lhasa Tsang Khung Nunnery were arrested on 13 or 14 June. Namdol Choesang (16) from Toelung; Phuntsok (18) from Phenpo; Yangdrol (18) from Phenpo and Pema (16) from Kongpo. They were arrested for demonstrating in the Bharkor area, raising slogans of "Free Tibet" and are detained in Drapchi Prison.

July

- Four nuns of Chubsang Nunnery were arrested on 1 July. Phuntsok Youdron (20) from Meldo Gongkar; Thinley Yangkyi (18) from Rading; Nyida Wangmo (17) from Lhokha and a fourth unnamed nun were arrested for demonstrating in the Bharkor area of Lhasa.
- Four more nuns of Chubsang Nunnery were arrested the following day on 2 July. Jamphel (22) and Lobsang Choedon (17), both from Taktse; Tsering Lhamo (20) from Rading and a fourth unknown nun were arrested for demonstrating in the Bharkor area.
- Seven monks of Karze Monastery were arrested in July for distributing "Free Tibet" pamphlets. Two of the monks - Pasang (32) and Topgyal (20) are from Yokzok village in Karze. Five of the arrested monks released after a week.
- Lama Jigme Sangpo of Golok Sethar Nubsur Monastery was arrested on 5 July for pasting wall posters calling for "Free Tibet".
- On 6 July eight nuns of Garu Nunnery, north of Lhasa, were arrested by PSB (Public Security Bureau) and PAP (People's Armed Police) officials who beat up the nuns before taking them to prison. The nuns were arrested for staging an independence demonstration coinciding with the 61st birth anniversary of the Dalai Lama, in front of the Jokhang temple in Lhasa.

July

- Four more monks of Sera Monastery were arrested at some time in July. Lobsang Nyima (layname: Migmar Yugyal), aged 40 from Tsang Rinpung; Bhu Tsering (30) from Phenpo; Lobsang Samten (25) from Meldo Gongkar and Tashi Pheldar, the caretaker at Sera, were arrested for protesting against the Work Inspection Team's campaign of "patriotic education".

- Five people (three monks and two laypeople) were arrested at Sera Monastery on 18 July. Lobsang Sherap (layname: Norbu), the caretaker; Ngawang Woser (layname: Buchung) from Toelung; Kalsang (33) from Nyemo; and a boy and a girl working as printers at the monastery (names not known), were arrested for pasting wall posters with slogans of "Free Tibet", "Denial of religious freedom" and "Human rights in Tibet".

August

- Yungdrung, a 24 or 25 year old Tibetan artist was detained in Gutsa for 58 days and later found in a traumatised condition in a public toilet in the Bharkor, Lhasa on October 27. Yungdrung was arrested in connection with his portraits of the Dalai Lama and the Tibetan national flag and, after being severely tortured in prison, is presumed to have been released on 27 October, the same day he was found.

- On 23 August, Gendun Gyaltsen, a monk from Sakya Monastery was arrested for possession of pictures and cassette tapes of the Dalai Lama in his room. He was released after a week of detention and expelled from the monastery.

- Three Tibetans in Chamdo region were arrested for "counter-revolutionary activities" on 25 August. A Lhasa Radio broadcast of 6 October mentioned the arrest of 164 "criminals" (a term which is also used to describe political activists or "splittists") in the Chamdo region, however we have included only 3 cases as it is not clear whether the others were arrested in connection with political activity.

Aug/Oct

- The arrest of 13 monks of Drepung Monastery occurred sometime between August and October. Yeshi Jangchub (23), Ngawang Sangpo (30) and Gyaltsen Yeshi (20), all from Meldro Gongkar county; Ngawang Tharchin (25) and Ngawang Lhundup from Dhamshung county; Ngawang Shakya and Jamphel Wangchug from Rinpung county; Phuntsok Tashi, Phuntsok Jamdhen and Ngawang Gyatso (34), from Phenpo Lhundrup county; Thinley Kaldan from Chushul county; Ngawang Thupwang from Lhokha Danang county and Ngawang Choegyal from Kham (Eastern Tibet) were arrested during the "re-education" campaign of the Chinese "Work Inspection Team". The monks were arrested for disagreeing with the Work Inspection Team, in particular for refusing to denounce the Dalai Lama and for pasting wall posters calling for a "Free Tibet".

September

- Tenchok Tenphel, a 27 year old monk of Sakya Monastery, was arrested at a political re-education session on 1 September. He died two weeks later on 14 September in the Sakya Detention Centre due to torture. The cause of death was given as "suicide".

November

- Six monks of Sera Monastery arrested for disagreeing with the "Work Inspection Team" stationed in the Monastery.

Nov/Dec

- Lhundrup Palden, a monk of Ganden Choekor Monastery in Ringon, Namling county, 50 km north-east of Shigatse, and two of his students were arrested for distributing long prayers for Gendun Choekyi Nyima composed by the Dalai Lama.

It is to be noted that most of the above information on arrests and demonstrations have been reported from Central Tibet, the area which the Chinese have defined as the "Tibet Autonomous Region". The above statistics do not represent the true figures of the number of arrests in 1996, as these are only the known cases recorded. Due to strict control in Tibet, reception of information is particularly difficult and reporting on any such incident may endanger the lives of the people inside Tibet. Unless we have received reports of release we have assumed a person to be still in detention.

Yan Da - China's Strike Hard Campaign in Tibet

In April 1996, the government of the PRC launched the nation-wide "Strike Hard" or "Crack Down Severely On Crimes" campaign (Chinese: Yan Da), targeted at crushing corruption and crime. Within Tibet Chinese authorities have focused on the so-called "splittists" - individuals who support Tibetan independence and the leadership of His Holiness the Dalai Lama.

Implementation of sub-campaigns such as the "Patriotic Re-education" campaign in Tibet has led to widespread arrests and expulsions of monks and nuns who have refused to be "re-educated" along Chinese communist lines.

The Chinese Criminal Justice System

Strike Hard has been made possible by the serious lack of justice prevailing in the PRC's judicial system; its judiciary, lawyers and criminal procedure.

The Chinese Communist Party (CCP) exerts a pervasive influence on the judiciary. By law, all members must be members of the CCP and all political cases are adjudicated by a Political and Law Commission comprised of members of the judiciary, the Public Security Bureau (PSB) and the Procuracy.

Judges are not required to have any formal legal training and most judges have a PSB or Army background. The judiciary is expected to actively take part in Government campaigns with the result that the degree of punishment received often depends upon whether a campaign is in progress.

As with the judiciary, lawyers are under the pervasive influence of the CCP and the Provisional Regulations on Lawyers 1980 describe lawyers as "servants of the State". Lawyers may not defend their clients against "justified" legal charges with the result that their role is often limited to merely arguing for a lighter sentence. To do otherwise is to risk punishment.

A number of proposed changes to the criminal procedure purporting to strengthen the rights of the accused are due to be introduced in January 1997. However there is widespread concern that the new legislation will similarly provide for arbitrary detention and politically motivated prosecution.

Strike Hard Campaign in Tibet

The main sub-campaign of Strike Hard within Tibet is the so-called "Patriotic Re-education Campaign" and follows from the earlier campaign which banned photographs of the Dalai Lama.

On 26 January 1996 the order was given by the "Tibet Autonomous Region's" Department of Culture to the Norbulinka and Potala Palace to remove all photographs of the Dalai Lama. Following this order, the ban was extended to public institutions and private homes.

On 7 May 1996 a Chinese "Work Team" (Chinese : *gongzuo dui*) arrived at Ganden Monastery, tasked with removing all photographs of the Dalai Lama. The monks refused to co-operate, sparking off a riot. One monk, Kelsang Nyendrak, died after being shot by Chinese authorities, and five other monks, including 14 year-old Gelek Jinpen, received bullet wounds. Reports of arrests of monks range from 85 to 90. A few months later a number of monks were expelled as "fugitives".

While some of those arrested were released in the following months (eight in June, three on 23 July and 15 on 30 August), 15 are known to be still in custody.

"Re-education" Campaign

The "Patriotic Re-education" campaign aims not just to strike at the heart of Tibet's spiritual culture, but also to clamp down on the powerful dissident movement that has taken root in many monastic institutions.

The campaign has enforced laws restricting entrance to monasteries and introduced a political pledge with five principles:

1. Opposition to separatism
2. Unity of Tibet and China
3. Recognition of the Chinese appointed Panchen Lama
4. Denial that Tibet was or should be independent
5. Agreement that the Dalai Lama is destroying the unity of the people

The effect of both of these measures is to de-populate the monasteries.

Monks are given red cards if they assent to the principles. They are subsequently allowed unrestricted travel within China and are seen by the Chinese as having "great belief and love for their country and religion".

Those who refuse receive a green (sometimes described as blue) card which restricts travel to within the region of domicile.

Work Teams

As part of the re-education process, it is common practice for Chinese "work teams" to be sent into monasteries to instruct monks on the evils of the Dalai Lama and Tibetan nationalism. Should the monks refuse to be "re-educated", they may suffer harassment, expulsion or arrest.

Monks are asked to study the following materials issued by the Chinese authorities: "A Brief Explanation and Proclamation on Tibetan History" [Tibetan: *bod kyi lo rgyus sgrog sbyang 'grel bshad kyi gnad bsdus*]; "A Brief Explanation and Proclamation on Opposing Splittism" [*kha phral la ngo rgol bya rgyu'i sgrog sbyang 'grel bshad kyi gnad bsdus]*; "A Brief Explanation on Legal Knowledge" [*khrims lugs shes bya'i sgrog sbyang 'grel bshad kyi gnad bsdus*] and "A Brief Explanation and Proclamation on Religious Policy" [*chos lugs srid 'jus kyi sgrog sbyang 'grel bshad kyi gnad bsdus*].

Work teams in the following monasteries have been reported:

Drepung - a 180 person team (some Tibetans but mostly Chinese) which arrived on 1-2 August 1996 was holding group lectures and also engaging in private tutoring whereby a group of officials focus on a single monk; putting ques-

tions, issuing threats and inquiring about the activities and attitudes of other monks. Work team officials were pressuring young monks to give up their studies and return home. Some Drepung monks resigned in advance of written examinations requiring the denunciation of the Dalai Lama.

Gyantse - a 15 member work team had been in residence since early July. They were lecturing three evenings a week and were planning to stay for three months.

Shalu - a team of five in residence.

Sakya - a 20 member work team had been there for one month conducting daily "political" sessions from 3 to 7 p.m. The sessions were due to end in mid-October. Sakya nunnery also has a work team of three officials giving daily lessons.

Sera - a work team of 70 officials arrived in June and have held main sessions three times a week. Attendance slips are kept and monks must write their own biography, give a thumbprint and sign the five points. In order to illustrate the benefits of Chinese rule in Tibet, officials at Sera reportedly employ educational techniques such as visits to Lhasa's military hospital and modernisation projects in Lhasa. Armed officials or police are said to be deployed on rooftops around the monastery during all sessions. In November 1996, five Sub-Committees - Health, Finance, Culture, Security and Education - were added to the Democratic Management Committee of Sera Monastery, presumably to further disempower the monks.

Nechung - a work team comprising seven officials, all Tibetans.

Ganden - For six months from May to October 1996, Ganden Monastery was closed to outsiders. Chinese military personnel camped in tents at the foot of the hill where the monastery is situated. No communication was allowed between the monastery and the outside.

Samye - a work team was sent in July/ August.

Sangdog Palre - Four member "work team" in residence. They are to remain for 3 years.

Arrests and deaths in custody

Unofficial media figures report at least 2,200 executions and thousands of heavy prison sentences across China since Strike Hard's launch. Within Tibet, there are reports of more than 110 arrests and at least two deaths in 1996 in connection with the campaign. 24 of the arrests were a direct result of monks questioning a work inspection team's form of education.

In July 1996, Dorjee (family name: Khangtsiri), aged 66, died after he was beaten up by members of the People's Armed Police and the Public Security Bureau. He had been unable to pay a fine imposed for the possession of photos of the Dalai Lama. The second death was that of Kelsang Nyendrak, a monk shot in the Ganden Monastery riot in May.

In July three monks and two laypeople were arrested at Sera monastery for pasting wall posters and protesting denial of religious freedom. Also in July four other Sera monks were arrested for protesting against the work inspection team's campaign.

In Drepung monastery, 13 monks are known to have been arrested during the re-education campaign. Ngawang Tharchin, aged 25, was detained in September apparently as a result of contesting a statement that Tibet has been part of China since the Yuan dynasty. Ngawang was arrested two weeks later, sentenced without trial to three years re-education through labour on about 25 October 1996 and is believed to be in Trisam Prison, 10 km west of Lhasa.

Another Drepung monk, Gyaltsen Yeshe aged about 20, was reportedly sentenced to three years at the same time for a related offence. The fate of two other Drepung monks; Yeshe Jangchub (23), detained on 20 August, and Ngawang Choegyal (layname Gyatso), aged 34 and detained on 30 August, remains unclear.

There are unconfirmed reports of deaths in an incident at Ganden Choekor monastery in Ringon, Namling county. A monk called Lhundrup Palden is reported to have been arrested In November or December along with two of his students after he distributed a long-life prayer for the child recognised by the Dalai Lama as the reincarnation of the Panchen Lama. Another report, unverified, said that two student monks had drowned after they had jumped into a river to escape from police.

It was reported that two arrests and one death in custody have resulted from the re-education sessions at Sakya monastery. On 23 August the caretaker-monk of Sakya's main chapel, Gendun Gyaltsen, was arrested during a political meeting after pictures and cassettes of the Dalai Lama were found in his room. Gendun Gyaltsen was placed in "thumbcuffs" and led away by police. One week later, after his release, he was expelled.

Tenchok Tenphel, a 27 year-old monk, was reportedly arrested at Sakya monastery on 1 September 1996 in front of a re-education session. He was held in the Sakya County Prison where he died on 14 September. While police said that he had committed suicide, local sources allege that he had died as a result of abuse in prison and no autopsy was carried out.

Thupten Tsering from Sera monastery reports that in November 1996 six monks of Sera Monastery were arrested following a disagreement with the Work Inspection Team.

Sometime in September 1996, according to a former monk, 14 monks of Ganden monastery were transferred to Drapchi Prison after sentences of up to eight years were imposed on them. Another 12 to 13 monks were moved to Trisam Detention Centre where the highest sentence imposed was three years.

Voluntary depopulation

Many monks have chosen to voluntarily leave monasteries rather than renounce their spiritual leader.

Tsering Dawa, who was working at Samye monastery during the re-education campaign reported to TCHRD that in July / August 1996, a "work team" was sent in to Samye monastery. Tsering's brother, Tenzin Dorjee, was a 25 year-old monk and disciplinary in charge of the dialectical class at Samye. The "work team" distributed questions to the monks testing their beliefs. On 10 September 1996 Tsering found his brother missing, his whereabouts unknown, and said he suspected this was a result of Tenzin Dorjee's vehement opposition to these questions.

Tenzin Bhagdo, aged 23, from Drepung monastery told TCHRD that a "work team" was sent in to Drepung on 2 August 1996. "During the campaign each monk was called to a secluded place and was individually interrogated by a member of the "work team". The questions aim to oppose His Holiness the Dalai Lama and to denounce the Panchen Lama reincarnation recognised by His Holiness. Each

monk was interrogated three times. If one does not give a satisfactory answer on the third time, he will not only be debarred from the monastery but is also sure to be put behind bars", he said. Tenzin left the monastery before his third interrogation for fear of being imprisoned.

Expulsions

Waves of expulsions have taken place throughout Tibet in 1996 as part of "Strike Hard". Reports of expelled monks total 543 and Chinese authorities have targeted young religious initiates in particular.

It is reported that a monastic school in Kumbum Monastery, Amdo region, of 200 pupils was closed on 6 May 1996. 100 of the students, all unregistered monks, were subsequently expelled.

According to a TCHRD source, Rev. Palden Dhondup, the 80 year-old abbot of Chubsang Nunnery north of Lhasa, was expelled from Chubsang in July 1996.

On 30 August 1996 at Ganden Monastery 92 monks were expelled, including 15 monks (released that day) who had been imprisoned in May following protests at the monastery. No reasons were given and the monks were told that, because they had turned against the nation, they could not rejoin a monastery and that they could not go to Lhasa unless they were originally from that city.

Sonam Choephel, a Ganden monk now living in India, said that political officials decided which monks to expel based on the monk's willingness to reform, his attitude to the Chinese and his denunciation of the Dalai Lama.

On 31 August 1996 a second group of around 60 or 70 Ganden monks, most of them below the age of 15, were expelled. There are presently about 300 monks in Ganden and, as this is 100 less than the official ceiling of 400, this suggests that both registered and unregistered monks are being expelled.

In late November 1996, Tsultrim Gyaltsen, a 20 year-old monk from Dunbhu Choekhor Monastery (or Sakya Monastery) in Chideshol in Lhokha district told TCHRD that he and three other monks had refused to sign a document which denounced the Dalai Lama and rejected Gendun Choekyi Nyima as the reincarnation of the Panchen Lama and were consequently expelled.

On 23 August 1996, the caretaker-monk of Sakya monastery's main chapel, Gendun Gyaltsen, was reportedly arrested after pictures and tapes were found in his room. One week later, after his release, he too was expelled.

A Drepung monk has reported that 216 monks have been expelled from Drepung monastery in 1996.

Other TCHRD sources similarly report that Drepung monks under 15 or 16 years of age have recently been expelled. These sources report that other monks were warned that if they failed to accept the five point political pledge by 25 December 1996 they would also be expelled.

Thupten Tsering, a former Sera monk now in India reports that on 17 November 1996, eight Sera monks from Toelung (12 km west of Lhasa) below the age of 16 were expelled from the monastery.

Similarly, he reports, on 18 November 1996 18 more Sera monks from Phenpo Lhundrup (135 km north of Lhasa), all below the age of 16, were expelled.

Then on 19 November 1996, 33 monks below the age of 16, originating from Lhasa and near-by regions, were expelled from Sera monastery.

On 20 November 1996, Sera monks below the age of 16 from Meldo Gongkar, 73 km east of Lhasa, were to be expelled but Thupten did not have more definite information regarding this incident.

In Sera Monastery 515 monks have been issued red passes and allowed to continue in the monastery. The rest of the monks are believed to have been issued green passes and remain in the monastery under certain conditions. The pleas of other monks of Sera Monastery to the authorities not to expel the novice monks went unheeded. The expelled monks who have some knowledge and experience have been stripped of all rights to perform religious ceremonies in their native villages.

The "Last Battle"

In January 1996 Chinese religious authorities warned, "Those who make use of religion to interfere with administrative, judicial, martial, educational and other social affairs, especially those who take advantage of religious reasons to split the country, must be severely cracked down upon according to law". (Xinhua News Agency)

Three immediate tasks were identified in order to "clean-up problems in religion" in 1996: to order all places of worship to register; to deal with difficult religious problems of public concern; and to cultivate contingents of young patriotic religious preachers.

In November 1996 the Tibet Central Committee launched a "Last Battle" against the Dalai Lama, aimed at eradicating any vestiges of the exiled spiritual leader's influence from all levels of society. Their report stipulated that the anti-splittist campaign, launched in the region's monasteries this year, must be broadened.

The Committee signalled the adoption of "administrative measures to resolve the uncontrolled proliferation of religious festivals and shrines", stressed the strengthening of controls over daily life in Tibet and the close supervision of literature and the arts.

The Committee vowed to deal severely with "any monks or nuns whose religious activities or superstitions affect industrial production or daily life" and identified Tibetan youth as the key battleground.

The year ahead

This latest campaign by China against Buddhist monks and nuns in Tibet, under the guise of uprooting so-called splittism, intends, by forcing the closure of many monasteries and restricting religious practice, to further strike at the root of the cultural and spiritual identity of the Tibetan people.

It seems certain that, should this most recent assault in the ongoing onslaught of the PRC against the Tibetans not yield the desired results, it will not be the last. This is a sentiment shared by China's top judge, President Ren Jianxin of the Supreme People's Court, who, in mid-December 1996, vowed, "On the basis of our successful experiences this year, we will continue to deepen the 'Strike Hard' campaign ... The key task for next year is to eliminate all threats to social stability by asserting complete control over the public order situation throughout the country."

70 year old monk flees Tibet after 13 years prison

Thupten Tsering is a 70 year-old monk, formerly of Sera monastery. He arrived in Dharamsala on December 18, 1996 and spoke with TCHRD the next day.

Thupten Tsering entered Sera Monastery at the age of seven. From 1956 to 1959 he served as the treasurer or storekeeper at the monastery. During the 1959 uprising, Thupten Tsering and others were arrested but later released.

In 1966 Thupten Tsering was arrested for the second time for trying to escape to India with documents verifying the inception of the Cultural Revolution in Tibet. This time Thupten Tsering was sentenced to seven years which he spent first in Gutsa Detention Centre and then in Outridu Detention Centre (within Sangyip prison complex). From his release until 1979 he was deprived of his political rights and all of his movements were monitored and restricted.

In December 1987 Thupten Tsering and Yulo Dawa Tsering, a senior monk of Ganden Monastery, were arrested for speaking to two visitors (a Tibetan monk and an Italian tourist) and for allowing them to take video footage of the interview. Thupten said, "Among other things, I mentioned that in Tibet we do not enjoy religious freedom as is claimed by China. The Tibetan people are neither happy nor prospering. Prices of essential commodities are high and the people are poor. I requested His Holiness the Dalai Lama not to return to Tibet as it is not safe."

Both Thupten Tsering and Yulo Dawa Tsering were charged under Article 102 (2) of China's Criminal Law for spreading "counter-revolutionary propaganda". On 18 January 1989, Thupten Tsering was sentenced to six years with deprivation of political rights for two years. Yulo Dawa Tsering was sentenced to 10 years.

Thupten Tsering was first detained in Seitru Detention Centre (within Sangyip) for over a year. While in Seitru, Thupten Tsering and Yulo Dawa Tsering were kept apart, each in solitary confinement, for six or seven months. During these months Thupten Tsering was interrogated every three to four days. These interrogations were conducted at night so that other political prisoners would not see him being taken into the interrogation section of the prison.

On 18 January 1989 when his sentence was announced in a public rally, Thupten Tsering was hit hard on his left shoulder with a rifle butt. He says this is a cause of pain to him even today.

After their sentences were announced, both Thupten Tsering and Yulo Dawa Tsering were transferred to Drapchi Prison.

In 1990, the political prisoners at Drapchi Prison were told that they were to receive medical check-ups. Some doctors came and extracted blood from each of the prisoners after which they were advised to drink warm sugared water. The prisoners received no medical reports following their check-up and blood extraction.

Thupten Tsering was released from Drapchi Prison on 15 December 1993.

On 9 or 11 June 1995 Thupten Tsering, along with 30 other Tibetans, was arrested by Nepalese police while trying to escape to India. Among the group were two other former political prisoners; 64 year-old Tsewang Palden who was on conditional release after having served three years of a five year sentence and 29 year-old Ratoe Dawa, a monk of Ratoe Monastery (50 km south of Lhasa) who had completed a four year sentence for his involvement in an April 1993 demonstration. UNHCR representatives were refused access to the refugees who were later deported from Nepal back to Tibet.

Thupten Tsering reported that he was detained for three days at Dram, a Tibetan border town; then another three days in Nyalam, 444 km from Shigatse; then finally moved to Shigatse where he was detained a further three days. When he reached Shigatse Thupten Tsering was released with the children in the group in consideration of his age.

Thupten Tsering left Tibet for India in November 1996.

Inmate paralysed from torture

Lhundup Ganden (lay name - Tashi or Tashi Gyatso, also known as Ganden Tashi), born 1968, is a 28 year old former Ganden monk. He arrived in Dharamsala, India, on December 18 1996 and spoke with TCHRD the following day.

On 5 March 1988, Lhundup Ganden and other Ganden monks were arrested for

Lhundup Ganden

demonstrating and demanding the release of Yulo Dawa Tsering. Lhundup Ganden was sentenced on 18 January 1989 to three years detention plus deprivation of political rights for one year. The official charge was "instigating counter-revolutionary propaganda". Lhundup Ganden was detained first at Gutsa Detention Centre for two months and then in Sangyip until 8 March 1989 when he was moved to Drapchi Prison.

While in Gutsa Detention Centre, Lhundup Ganden, two Tibetan youths and a Tibetan woman were all stripped naked 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 Lhundup Ganden was later called again to be interrogated, he was unable to walk and had to be carried by other prison mates.

As a result of torture delivered during interrogation, Lhundup Ganden sustained serious head injuries precipitating migraine headaches which he continues to suffer today.

On 3 August 1989, Lhundup Ganden was transferred to Outridu Detention Centre and detained there until 17 May 1990. For the first 34 days he was kept in solitary confinement and was chained all the time. Despite having his hands chained, Lhundup Ganden was put to hard labour during this period - construction work and the removal of human faeces from the urinals, taken to the vegetable gardens to be used as fertilizers.

There were only three cells in Outridu and these rooms were used to confine prisoners in isolation. Lhundup Ganden describes his cell in Outridu as so small that there was hardly any space to move his legs. There was no lavatory in the cell

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The Panchen Lama Reincarnation

On 14 May 1995, His Holiness the Dalai Lama announced the discovery of Gendun Choekyi Nyima, a six year-old boy from Lhari in Nagchu, north-eastern Tibet, as the 11th reincarnation of the Panchen Lama, Tibet's second highest spiritual figure.

Gendun Choekyi Nyima is believed to have been escorted to Beijing by Chinese security forces from his home within days of the announcement. The Chinese government subsequently rejected the Dalai Lama's authority to select the reincarnation and on 8 December 1995 enthroned a different child, Gyaltsen Norbu, as the official Panchen Lama.

Youngest Political Prisoner

The PRC admitted for the first time on 28 May 1996 that it is holding the missing Tibetan child, just over one year after the child and his family first disappeared and following 12 months of denial by Beijing.

China's announcement came in response to a formal question by the UN Committee for the Rights of the Child which met in May 1996 to consider whether the PRC has complied with its legal obligations under the Convention for the Rights of the Child to which the PRC is a State Party.

Beijing said the child was being held to prevent him from being kidnapped. "He has been put under the protection of the government at the request of his parents", PRC's Permanent Representative to the UN in Geneva, Wu Jianmin, said.

According to the Official Chinese News Agency, Mr Jianmin said, "The boy was at risk of being kidnapped by separatists and his security had been threatened", but did not reveal why the government had not previously admitted that it was holding the child nor where the child and his family are being held. No independent observer has had access to them since they were last seen in May 1995.

The UN Committee's Vice-Chairman described the Chinese statement as "not very positive when it comes to finding a peaceful solution to this conflict", and its Rapporteur supported a request that the PRC allow a UN representative to "visit the family and provide assurance". There has been no public response by the PRC to the request thus far.

Arbitrary Detentions

The effects of the Panchen Lama dispute continued throughout 1996 in Tibet. At midnight on 15 March 1996, four student monks were taken from their quarters in Kumbum monastery in Qinghai province (which includes most of the Tibetan region of Amdo) by a squad of 13 police.

Damchoe Gyatso (27), Jigme Tendar (29), Phuntsog (25) and Damchoe Kalden (31), believed to be still in detention, were accused of producing pro-independence posters and leaflets containing prayers for the long life of the Panchen Lama whose birthplace is about 75 km from Kumbum. The handwritten posters condemned China's intervention in the Panchen Lama succession and the writers promised to oppose any attempt to bring the "fake reincarnation" - the child named by the Chinese government as the official reincarnation - to Kumbum, where the previous Dalai Lama had been enthroned.

In total there were some 48 persons detained for involvement in the case of the reincarnated Panchen Lama. These cases were referred to the UN Working Group on Arbitrary Detention in September 1995, and subsequently transmitted by the Working Group to the PRC government. The PRC government claimed, in its reply received in May 1996, that Chinese authorities had scrupulously adhered to the sentiments of the Tibetan people and the religious rites of Tibetan Buddhism in their choice of Panchen Lama.

They criticised the Dalai Lama as having "confounded every established procedure by unilaterally proclaiming his own choice of the reincarnated child" and said, "Fortunately this irregularity was quickly denounced by the central government". The Dalai Lama's proclamation was considered "illegitimate and without effect".

The Chinese' choice of the reincarnation of the Panchen Lama took place "strictly in accordance with religious ritual", the governmental reply stated. "Far from undermining religious freedom, therefore, it was in fact an expression of the Chinese government's strict observance of religious freedom."

Gendun Choekyi Nyima

The Chinese government reiterated its claim that the child recognised by the Dalai Lama was in grave danger from "Tibetan separatists in exile, ever conspiring to despoil ethnic harmony, drive Tibet into turmoil and eventually split up China", and that a few "unscrupulous souls" had even tried to smuggle the boy abroad.

It was, the government stressed, "in response to the parents' appeal to the government for protection, that security measures had been taken to protect the boy, his parents and other members of the family." Despite giving no indication of the whereabouts of the family or the conditions under which they were being kept, the reply concluded that, "At present, they are leading normal lives and enjoying perfect health."

Concerning the state of the detained, the PRC government supplied the following information;

* That Champa Chung-la, Samdrup (a businessman from Shigatse), Thupten Dapa (layname Gonpo) and Topgyal had

been placed under investigation "for suspicion of revealing important state secrets" in violation of the Chinese Criminal Law, but that the latter two had been taken off the investigation list.

* That the following had been sentenced to prison terms "for taking part in disturbing social order and obstructing state officials from fulfilling their functions" thus violating the Criminal Law: Lobsang Tendor (layname Tendor), Gendun Gyatso (Gendun), Sherab Cheme (Buchung), Lobsang Choedak (Chungdag) and Thubten Kalsang/Shepa Kalsang (also known as Lobsang Phuntsog).

* That the following 19, previously under investigation for "disturbing social order and obstructing state officials from fulfilling their functions", had been released: Gyatrul Lobsang Gyalpa (layname: Gyatrul Rinpoche, a lama from Tashilhunpo monastery), Lobsang Youden (Lhakpa Tsering); Lobsang Nyendak (Ringkar Ngawang), Lobsang Cholang (Ngodrup), Lobsang Tenzin (Tenzin); Lobsang Sherab (Sherab); Lobsang Tashi (Tashi Dondrup); Sherab Phuntsog (Tsering Phuntsog); Lobsang Phuntsog (Sonam Phuntsog); Lobsang Palju (Lobsang Tseten); Lobsang Wangchug (Wangchug); Pema Dorje; Lobsang Lungdog (Lhakpa Tsering); Lobsang Gyaltsen (Lobsang Dawa), Champa Samden (Tsering Gonpo), Lobsang Dorje (Dorje Gyaltsen) (all monks from Tashilhunpo monastery); Lobsang Yangphel (Pema), Lobsang Tenzin (Champa Tenzin), Lobsang Dadoi (Penpa Tsering).

The government failed to give details regarding eighteen unnamed persons reportedly detained for involvement in the case of the reincarnated Panchen Lama.

Chadrel Rinpoche

Chadrel Rinpoche was abbot of Tashilhunpo monastery, the traditional seat of the Panchen Lama, and was appointed leader of the Search Committee for the reincarnation of the Panchen Lama by the Chinese authorities more than six years before the Dalai Lama's announcement.

The PRC governmental reply stated that Chadrel Rinpoche, after leaving Beijing in mid-May 1995 to return to Tibet had "suddenly taken ill and had to be hospitalized. Considering the fragile state of his health, the Managing Committee of the Tashilhunpo Monastery thought it best to relieve him of his function as Administrator. He is at present under medical care."

In contrast with this official response, Chadrel Rinpoche has reportedly been in detention since May 1995 on suspicion of having communicated with the Dalai Lama in exile regarding the choice of the reincarnation. He has been accused in newspaper articles of "manipulating religious rituals and the historical convention".

On 22 May 1996, Chadrel Rinpoche was stripped of his membership of the Sixth "TAR" CPPCC (Chinese People's Political Consultative Committee) and removed from his post as Vice-Chairman because he "went against the fundamental stand of the nation and lost his political direction". The announcement of 24 May 1996 on Radio Lhasa added that "In doing this, we have purged the CPPCC of bad elements and have made it clean...". He had already been replaced in July 1995 as head of Tashilhunpo monastery's management committee.

A source reported that in October 1996 the "TAR" United Front officials visited Chengdu, Sichuan Province headquarters and met with Chadrel Rinpoche. When asked what his expectations were Chadrel Rinpoche reportedly replied that he had no idea of his fate. He clarified that he had only worked in accordance with the Chinese government and so was not guilty. Rinpoche said, "You do not have to worry about me. I have no expectations. If I had any expectations, I would not be in this situation."

Chadrel Rinpoche

A large number of monks have also left or been expelled from their monasteries throughout 1996 for refusing to denounce Gendun Choekyi Nyima as the reincarnation. In January 1996, nine monks from a monastery in Shigatse were reportedly detained after burning pictures of seven year-old Gyaltsen Norbu, the boy chosen by the Chinese authorities.

Inmate Paralysed

continued from p. 8

and so the prisoners were forced to relieve themselves in the same space where they slept.

The cells were dark and the prisoners had to sleep on a metal floor without any bed-covers. The cells were designed so as to make them extremely cold as a means of torturing the prisoners.

Lhundup heard of three suicides while he was in Outridu.

On 18 May 1990 Lhundup Ganden's sentence was increased to nine and a half years and three years deprivation of political rights. He and three others - Migmar Tashi, Dawa and Dawa Tsering - were accused of "organising a jailbreak" and forming an independence group called "Snowland For Youths Freedom Organisation" (Tibetan: "*Gangchen Shonue Shibo Rangzen Tsogpa*") within Drapchi Prison.

Migmar Tashi and Dawa had originally been arrested for petty crimes. However, as a result of their political activities while in Drapchi Prison, on 18 May 1990 they were sentenced and executed.

Throughout 1990 to 1993 Lhundup Ganden had to be medically treated. He had become paralysed from his waist downwards while in Outridu and suffered severe headaches. In 1993 when he still showed no signs of improving and his medical bills were piling up, he was finally released on medical parole.

After his release he had to pay for all of his hospital expenses which proved extremely costly. However slowly his legs became normal again.

Despite his better health, Lhundup Ganden says of this time, "when a political prisoner is released he or she is expelled from ones monastery, school or job. The person is not allowed to be a part of the society again. This is the most difficult part of our lives. We are not afraid of going to prison but the life after release is unbearable".

PROFILE

Nun, recipient of human rights award, serving 17 year sentence

Phuntsog Nyidron is a 28 year-old nun from Michungri Nunnery. She was sentenced to nine years and later eight years imprisonment, first for a peaceful demonstration and then for singing independence songs. Her dedication to the cause of human rights in Tibet earned her the Reebok Human Rights Award in 1995.

Phuntsog Nyidron (father: Tashi Wangpo, mother: Palkyi) was born in 1968 in Phenpo Lhundrup District, 135 km from Lhasa. She attended a village school but was unable to continue her studies due to inadequate education facilities in her village. Consequently she left school and in 1986 joined Michungri Nunnery in Toelung Dechen district.

In the nunnery, in addition to learning Buddhist philosophy, Phuntsog began to speak out for the Tibetan people. She advocated freedom of speech, greater freedom of movement and an end to Chinese rule.

On 14 October 1989, Phuntsog led a demonstration in the Barkhor area in the old town of Lhasa. The demonstration took place three days after Tibetans inside Tibet heard word that His Holiness the Dalai Lama had been awarded the Nobel Peace Prize, and was both a celebration of this news and a call for an end to Chinese occupation in Tibet. The peaceful demonstration by a small group of nuns lasted just a few minutes.

Phuntsog was described in the official newspaper Tibet Daily (Chinese: *Xizang Ribao*) on 18 October 1989 as "the ringleader" of "counter-revolutionary propaganda" aimed at "splitting the great motherland".

Other nuns involved in the demonstration were sentenced to three years administrative detention while Phuntsog was sent for a court trial and sentenced to nine years imprisonment.

There were several reasons suggested to explain why she was given the longest sentence. Firstly, she was one of the first nuns to join the Michungri nunnery when it was under renovation and started to function after restorations were complete. She therefore automatically became the senior nun despite her young age. Secondly, the Work Unit Team visited Michungri on several occasions to give the nuns political education, but Phuntsog was the first to confront the Work Unit Team for interfering in their religious activities. Thirdly, Phuntsog was the store-keeper in the Michungri nunnery and was given more responsibility over the administration of the nunnery.

According to testimony received in January 1994 by Tenzin Choekyi, one of the nuns who escaped to India after release, Phuntsog and the other women were kicked and beaten during the arrest and later given electric shocks on the hands, shoulders, breasts, tongue and face. During interrogation each nun was suspended for at least 15 minutes from the ceiling by her hands which were handcuffed behind her, her feet above the ground, and was then beaten with an iron rod whilst in this position.

Yet despite the attempts of the Chinese authorities to force Phuntsog into a confession, she refused.

While in Drapchi Prison Phuntsog Nyidron and 13 other nuns made a recording on a tape-recorder smuggled into the prison which was later secretly circulated in Tibet. Each nun gave her name and dedicated a song or poem to friends or supporters. The women's words told of their gratitude to those who had not forgotten them in prison, of the brutal treatment suffered and of their dedication to Tibetan independence and to the Dalai Lama.

The PRC authorities deemed the public distribution of these songs amounted to "spreading counter-revolutionary propaganda" and the 14 nuns were tried on 8 Oct. '93.

Authorities confirmed that Phuntsog Nyidron was sentenced to an additional eight years, bringing her sentence to a total of 17 years and making her, at the time, the longest serving female political prisoner in Tibet. According to former colleagues, the sentence reflected her social status rather than her offence.

Another of the nuns involved was Ngawang Sangdrol who had her sentence extended by six years. Ngawang Sangdrol (profiled in the Human Rights Update, 30 Nov. '96) is currently serving an 18 year sentence after her sentence was extended by nine years in July 1996.

In 1995 Phuntsok Nyidron was named a recipient of the Reebok Human Rights Award. This award honours people from around the world who have made a significant contribution to the cause of human rights, often against great odds.

Sadly, Phuntsog Nyidron was unable to receive this prestigious award in person. She is still serving her sentence in Drapchi Prison and is not due to be released until 2006 when she will be 38 years old.

The following was one of the songs recorded by Phuntsog and the 13 nuns while in Drapchi Prison:

Looking from the window
Seeing nothing but the sky
The clouds that float in the sky
I wish were my parents

We, the captured friends in spirit,
We might be the ones to fetch the jewel
No matter how hard we are beaten
Our linked arms cannot be separated

The cloud from the east
Is not a patch that is sewn;
The time will come when the sun
From beneath the clouds shall appear.

I am not sad.
If asked why,
Days will follow days
And the time to release
From here will occur.

Birth Control Policy in Tibet

Lhundup Ganden, a Sera monk who recently escaped to India, visited the township of Nyagra under Lhasa City Municipal Bureau in June 1996. Except for one semi-nomadic unit, the rest of the units are inhabited by peasants. The following is a report of the sterilisation policy he witnessed there.

Lhundup explained that birth control policy is carried out in the whole of Tibet through propaganda, coercion and strict regulatory measures. It is being officially enforced with the main objective of eradicating the very identity of the Tibetans. Population transfer is also being carried out on a massive scale.

Lhundup reports that the birth control policy is carried out in a very systematic and organised manner.

The 2nd unit of Nyagra township is comprised of 60 families (totalling about 600 people). This unit was informed in advance about the birth control policy and the actual programme began in 1994.

Of the total population of the 2nd unit, the percentage of child birth allowed by the authorities in one year was fixed at 4.5%. It was mandatory for couples who wished to have a child to test their luck in a lottery system. If the couple is unlucky and their names are not drawn, then the mother, even if she is five or six months pregnant, must undergo an abortion.

If a couple produces a child without undergoing the lottery system, they are fined up to 500 yuan and the baby will be deprived of a registration card and other welfare facilities. When this 'unofficial' child grows up, he or she is denied any educational opportunities.

Nyagra's 3rd unit has 400 people and the child birth percentage was fixed at 3.5%. The same system of lotteries and forced abortions is followed here.

In 1995, of the 4.5% child birth allowed in the 2nd unit, the .5% was "loaned" to the 3rd unit which was therefore allowed 4% child birth in that year.

In 1996, only 3% child birth was allowed in the 3rd unit and the remaining .5% was added to the 2nd unit's 4.5% raising it ito 5%. However, as the 2nd unit in fact recorded a 9% birth rate in 1996, that 4% over the official endorsement was fined.

If a couple is successful in one lottery, they are barred from the lot system for the three subsequent years. If a couple is successful in two lottery draws, they are forbidden from participating in the lottery for the rest of their lives.

On the other side, if a couple does not produce a child for a long period of time, then that couple is highly commended by the Chinese authorities and even awarded prizes.

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Human Rights
UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

January 15, 1997 Volume II: Number 8

25

"Strike Hard" expulsions of monks

Ngawang Jampa, aged 24 from Lhatse, Palbar Dzong, arrived in Dharamsala on 30 December 1996. He is one of the victims of the ongoing "strike hard" campaign presently being implemented by the authorities of the PRC. He was expelled from Lhatse Monastery and was then again expelled, along with 500 other monks, from Chamdo Monastery. The total number of known expulsions for 1996 in connection with "strike hard" now stands at 1295. Ngawang and other Tibetan monks are being denied the right to freedom of education and to practise and profess their religious belief. Ngawang Jampa was interviewed by TCHRD and recounted his expulsion and subsequent journey to freedom.

Ngawang Jampa joined Lhatse Monastery in 1985. He reports that there were a total of 75 monks in the monastery at that time.

The first expulsion drive took place in Lhatse Monastery in May 1996 and 52 of the 75 monks have thus far been expelled. Ngawang Jampa was expelled in late May for his non-compliance with work team officials and his refusal to give his thumb print as a mark of agreement.

In 1992 Ngawang Jampa joined Chamdo Monastery and remained there until his second expulsion in late 1996. During his stay in Chamdo he made annual visits to Lhatse Monastery.

In 1996 when Ngawang Jampa visited Lhatse Monastery he was told by officials from the Religious Bureau and the Public Security Bureau that if he returned to Chamdo he would face expulsion. Ngawang replied that his studies were in Chamdo and therefore he would have to go back. As a result Ngawang Jampa's name was withheld from the monastery's master roll.

The Chinese campaign to educate the monks to be "country loving and religion loving" was launched in Chamdo Monastery in August 1996 with the arrival of a "work team" of 24 members.

Later the monks were asked to go to the monastery of their respective district (Chinese: *Sheng*; Tibetan: *Dzong*) to continue their education campaign. Following the completion of the education campaign they were to receive permission from the district office before they could return to Chamdo Monastery. However it had reportedly already been decided by the authorities that such permission would not be granted.

Ngawang Jampa had already been expelled from Lhatse Monastery, the monastery of his origin, and thus he had nowhere to go. He reports that, as a result of this campaign, 500 of the 1500 Chamdo monks were expelled and that novice monks below the age of 18 were certain to also face expulsion. While the expulsion of such novice monks has thus far not been implemented in Chamdo Monastery, this policy has already been carried out in Palbar Dzong.

Ngawang Jampa reports that initially the "work team" had planned to carry out the campaign at Chamdo for 40 days and to extend if the results were not satisfactory.

There were 13 classes, each class with 60 to 180 monks, and the "work team" conducted one session at 2 pm and the next at 6 pm. Each class was conducted by two members of the work team and one person from the 30-member Monastery Management Committee.

During the 2 pm lesson the main focus was the five principles of the political pledge required from the monks: opposition to separatism; unity of Tibet and China; recognition of the Chinese-appointed Panchen Lama; denial of Tibet's independence and denouncement of the Dalai Lama. The evening session focused on Chinese Communist ideology.

Ngawang Jampa also provided testimony that:

* In February 1995 the Chinese authorities ordered the removal of all photos of the Dalai Lama from Chamdo Monastery. Each monk of Chamdo Monastery was ordered to submit one picture of His Holiness. When the monks refused, Chinese officials confiscated photos of the Dalai Lama from the monks' quarters.

* In 1995, three monks of Chamdo Monastery were arrested for engaging in pro-independence activities. One of the monks named Soepa, originally from Tsa Zo-gar Dzong, was Ngawang's classmate. The three monks are reportedly in Chamdo Prison.

Ngawang Jampa fled India with three other Chamdo monks who are now in Drepung, Sera and Ganden monastery in south India. Ngawang Jampa wishes to pursue his religious studies in Drepung Monastery in south India.

Prisoners in Labour Camp

A TCHRD source has reported that there are about nine political prisoners in Powo Tramo's labour camp. All are serving long sentences and are subject to deplorable prison conditions.

Powo Tramo, situated near Kongpo-Nyingtri (Chinese: *Linzhi*) about 500 km east of Lhasa, holds prisoners serving long term sentences.

Despite a very poor diet the prisoners are put to hard labour. Their prison cells are often flooded with water as the area is prone to floods. The roads connecting the prison to the villages are cut off most of the year due to the floods and as a result friends and relatives of the prisoners are able to visit only once or twice a year.

Of the known political prisoners in Powo Tramo's Labour Camp, there are eight monks and one former Lhasa University student.

Five monks from Serwa Monastery - Jampa Tashi, Lobsang Palden, Jigme Dorje, Lobsang Tsegye and Pema Tsering - were arrested on 29 March 1994 after allegedly breaking the name-plate on a government building and pasting up independence slogans in Pakshoe Ritri, about 226 km south of Chamdo.

The monks were accused of "counter-revolutionary sabotage" and sentenced on 6 July 1994 at a public trial by a court of Pakshoe county, Chamdo Prefecture. Jampa Tashi, aged 28, and Lobsang Palden were sentenced to 12 years each, while Jigme Dorje, Lobsang Tsegye and Pema Tsering were all sentenced to 15 years.

Tenpa Wangdak and Lobsang Palden (also known as Gyadar), both from Ganden Monastery, were first imprisoned on 5 March 1988. They were transferred from Drapchi Prison to Powo Tramo on 28 April 1994.

Gyaltsen from Chamdo Monastery is also serving his term in Powo Tramo.

Life sentence reduced to 18 years

Lobsang Tenzin, a 27 year-old former student of Tibet University, is also in Powo Tramo. He was arrested on 19 March 1988 having been implicated as the "principal culprit" in the death of a People's Armed Police officer during the independence demonstrations in Lhasa on 5 March 1988. Lobsang was first given a death sentence but due to strong international pressure this was commuted to a life sentence in March 1991.

Lobsang Tenzin was one of the political prisoners who attempted to pass a petition to James Lilley, the U.S. Ambassador to China at the time.

According to a former political prisoner, Lobsang Tenzin's life sentence was reduced to 18 years in 1994 due to his "good behaviour" in prison.

A mother's appeal to see her son

Sonam Dekyi

Sonam Dekyi is 59 years old, is suffering from tuberculosis and poor health, and has just one wish before she dies: to see her son, Ngawang Choephel, who has recently been sentenced to 18 years imprisonment by Chinese authorities.

Sonam Dekyi fled Tibet in 1968. Heavily pregnant at the time, she made the treacherous journey across the Himalayan mountains with two year-old Ngawang on her back. On the way Sonam gave birth to her second child but the baby did not survive the journey.

Sonam had to leave Tibet without her husband. He planned to follow his wife and son later but when he attempted to flee he was caught by Chinese authorities. He was subsequently detained and tortured. Since that time Sonam has heard nothing of her husband. As she struggled to bring up her son in a foreign country she had no idea whether her husband was alive or dead.

When Ngawang left home in June 1995 he did not tell his mother he was visiting Tibet for fear of worrying her. He said instead that he was visiting Ladakh, India and would be home in October. When Ngawang did not come Sonam Dekyi searched for him in Tibetan settlements in India and in Nepal, without success.

On 10 January 1997, Sonam Dekyi made an impassioned appeal to the international community at a press conference in Delhi to urge China to allow her to visit her son in prison:

With profound grief and sadness, I the aged mother of an imprisoned son, have come here from the Tibetan refugee camp of Mundgod, South India to address the media. I hope that through you, the governments of the world and the international community will be informed of the woeful story of an old Tibetan mother. I appeal to all of you to save my only son Ngawang Choephel who is presently imprisoned in Tibet.

... Being a single parent to my child, I have devoted my whole life in caring for and educating Ngawang Choephel. I love him very much and he is my only hope and I am wholly dependent on him...

I am certain that the Chinese government's charges against my son are totally baseless. They have accused my son of spying for the Tibetan Government-in-Exile. But the Tibetan government did not send him to Tibet. Being his mother, I am the only person in this world who knows my son very closely. Ngawang is interested only in traditional Tibetan music and has spent most of his 30 years in the pursuit of Tibetan music and dance...

I am aging and my health is worsening day by day. I long to see my only son before I die. I wrote a letter to the Chinese Embassy in New Delhi on December 5, 1996, requesting permission to see my son. There has been no response. I again visited the Chinese Embassy yesterday and met the First Secretary, Mr Huo Zhongquan. He said it will take at least three to four months to seek permission from the authorities in "Tibetan Autonomous Region". I cannot wait that long. I am old and ill... I am worried and do not know what to do. Please help me save my only son...

On 12 January Sonam Dekyi led a peaceful silent procession in Delhi to draw public attention to her appeal. Two days earlier, in Dharamsala in northern India, 1500 people joined a candlelight vigil and offered prayers in support of Ngawang Choephel.

PROFILE

Musician sentenced to 18 years

After 15 months of detention without charge, Ngawang Choephel, a 30 year old Tibetan musician and scholar, has been sentenced to 18 years prison and four years deprivation of political rights after visiting Tibet to research traditional musical customs.

Ngawang Choephel

Sonam Dickey carried her two year-old son Ngawang on her back over the Himalayas and out of Tibet at the onset of the Cultural Revolution. Ngawang's father was to follow but when he later tried to escape he was arrested and tortured by Chinese authorities. It is not known today whether he is alive or dead.

Ngawang learnt the art of music in his childhood in the Mundgod Tibetan Settlement, Camp no. 2 in southern India. After finishing high school he studied traditional Tibetan folk music, song and dance at the Tibetan Institute of Performing Arts in Dharamsala in northern India where he was recognised as an outstanding student.

Ngawang completed his diploma in 1988 and after graduation taught music at Tibetan schools in Mundgod and Bylakuppe settlements.

In August 1993 Ngawang Choephel went to the USA on a prestigious Fulbright Scholarship to study and teach ethnomusicology at Middlebury College in Vermont. One of his primary goals was to learn Western musical notation so that he could preserve Tibet's musical heritage in a form accessible to a general audience. Another aim was to make a video of traditional Tibetan music to be used as an educational tool

Ngawang returned to India in October 1994 and in July 1995 he left for Tibet. During the early part of his trip Ngawang travelled with Kathryn Culley, an American photographer, who assisted him in his documentation.

Before she left Tibet on 22 August, Kathryn was told by Ngawang that he planned to visit Shigatse to look for musicians before returning to India in November or December. Ngawang was also planning to travel to the west of Tibet in the hope of finding his father.

Ngawang was first reported missing in August 1995. It was not until 15 October 1996, more than a year after his arrest, that the Chinese authorities finally admitted to his detention.

Mr Shao Wenguang, the Counselor of the Chinese Embassy in Washington D.C., said that Ngawang had been detained on charges of spying for the exile government of the Dalai Lama and was suspected of violating article 4, section 2(5), of the Chinese State Security Law. He claimed that the "judicial department of the Tibetan Autonomous Region is handling his case according to law".

As a precaution, Ngawang periodically sent completed footage to Kathmandu. Of the 16 hours of filmed traditional song and dance, there was not a single scene indicating that Ngawang was involved in any political activity. The footage confirmed what Ngawang had said in correspondance and a sponsor submission - that his intention in visiting his homeland was the peaceful documentation of the Tibetan people's cultural heritage.

On 16 September 1995, Tibetan businessman Dorji Rinchen, imprisoned in Nyari Detention Centre in Shigatse, saw Ngawang Choephel being brought in. Ngawang told Dorji about his musical research and that he had been detained from the marketplace in Shigatse. He asked Dorji to tell his mother not to worry about him. One evening Ngawang, still strong in spirit, sang for the other prisoners in Nyari.

In September 1996 Ngawang was reportedly transferred to Lhasa and on 16 October 1996 to Sangyip Prison.

On 26 December 1996, the Tibet People's Broadcasting Station in Lhasa, monitored by the BBC, announced, "In accordance with the Criminal Law of the PRC, the State Security Law of the PRC, and the Implementing Regulations of the State Security Law of the PRC, the Intermediate People's Court of Xigaze (Tibetan: *Shigatse*) Prefecture sentenced Ngawang Choephel to an 18-year prison term for committing espionage crime, with a four-year deprivation of political rights".

It was alleged in the official Chinese media that, "In July 1995, he was sent to Shigatse with money and spy equipment by the Dalai clique, and in the name of collecting Tibetan folk dances andsongs, he went to Lhasa, Shannan, Linzhi and other places to collect information" for the Dalai Lama and an organisation of "a certain foreign country" (previously confirmed as the USA).

According to the broadcast, Ngawang Choephel "confessed" to espionage activities. Yet there have been numerous reports of torture being routinely employed by Chinese officials during interrogations as a means of obtaining confessions.

Ngawang Choephel's mother, Sonam Dekyi, a single parent to her only son, is in a state of severe shock after hearing news of her son's sentence. A few months earlier, she had to be hospitalised for over a month due to mental distress caused by her son's detention and today she continues to survive on medications in a fragile state of health.

We appeal to all friends of Tibet and people of the free world to take up the case of Ngawang Choephel and urge the PRC for his speedy release. His detention and sentence is a source of great concern for all Tibetans in exile who travel to Tibet each year to meet relatives or on pilgrimage.

Discrimination of health care in Tibet

According to a TCHRD source in Tibet, during late 1995 and early 1996 the Health Department of "TAR" conducted an inspection of all the private hospitals and clinics in and around Lhasa.

The inspection team confiscated the practising licence of Lodoe Choedak, former Director of Lhasa's *Zhigong* (Chinese) Hospital. After his retirement, 50 year-old Lodoe Choedak had opened a private clinic. Along with Lodoe, the practising licences of nine of his colleagues, all Tibetans, were confiscated. The inspection team claimed that Lodoe's clinic did not fulfill certain criteria and thus forced the closure of the clinic.

Some of Lodoe's colleagues who had good connections with the Chinese officials and some Chinese doctors, despite being recent graduates and lacking experience, were allowed to retain their licences.

Lodoe's Tibetan patients appealed to the Health Department to re-issue practising licences to the doctors. The Health Department responded by confiscating more licences from other new doctors.

According to our source, there were 150 private hospitals and clinics in and around Lhasa before the inspection. Of these, only 119 hospitals and clinics which had good relations with the Chinese officials were allowed to retain their licences.

The story was confirmed by a recent new arrival from Tibet who disclosed that the closure of these private hospitals was a deliberate policy initiated by the Health Department in order to curb the success of the hospitals.

Few patients visit the public hospitals where they receive poor service and negligent treatment, preferring the private hospitals where they receive proper medical treatment and attention.

Discrimination in Language

A recent update by the Tibet Information Network reports further actions taken by the authorities of the PRC to discriminate against the use of Tibetan language in educational institutions within Tibet.

In December 1996, authorities announced that the History of Tibet course at the University of Tibet is to be taught in Chinese rather than Tibetan.

The decision ignores the fact that many of the teachers and students are Tibetan and that the course is taught by the University's Tibetan Language Department. It also ignores one of the reasons listed for the founding of the University - the maintenance and development of Tibetan culture and language.

A long-standing requirement that all students pass an entrance examination in Tibetan is also said to have been dropped this year and all except one of the 17 university courses are now believed to be taught mainly in Chinese.

Eighty percent of students at the University of Tibet are Tibetan and rural students who are not fluent in Chinese are particularly at risk of discrimination as a result of these decisions.

Local authorities have also closed an experimental project initiated by the late Panchen Lama in three secondary schools in the "TAR" whereby Tibetan children were being taught in Tibetan. All other Tibetan children in secondary schools study in Chinese with the exception of some 40 special schools in Amdo province (Chinese: *Qinghai*).

In 1995 the first graduates of the pilot project achieved far better results (79.8% pass rate) than other Tibetan secondary school students (39%) who were required to study in Chinese. Tibetan students studying in Chinese have, moreover, scored well below the national average.

The official reason given for the closure of the project was due to a lack of funds and qualified teachers, yet some 500 teachers have been trained to teach in Tibetan since 1993. Chinese authorities are now setting up a new project to have all primary school education in both Tibetan and Chinese medium while almost all Tibetan primary schools currently teach in Tibetan.

Other actions reported include the downgrading of the committee responsible for policies implementing the use of Tibetan language from regional to county level and the subsequent retirement of many of its Tibetan members. The Head of the University of Tibet reportedly does not speak Tibetan and the head of the Education Commission and Vice-President of the University is also Chinese.

While Tibetan was declared the official language of the "TAR" in July 1988, it is now felt by Tibetans that fluent Chinese is imperative for employment opportunities.

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

January 31, 1997 Volume II : Number 2

Female Prisoners Suffer Inhuman Torture

The following is the testimony of Rinzin Choenyi, a 26 year-old nun of Shugseb Nunnery, who spent six years in Drapchi Prison. She, and other female political prisoners, suffered a variety of torture methods whilst in prison and, in some cases, this has resulted in death.

Rinzin Choenyi was expelled from her nunnery in 1988 because of her participation in a demonstration in Lhasa along with 11 nuns and two monks. She and one of the monks had managed to escape while 11 of the demonstrators were arrested.

On 22 Sept. 1989, Choenyi once again participated in a demonstration, this time with five other nuns of Shugseb Nunnery. She was arrested and taken first to Gutsa Detention Centre where she was detained for two months. She was subsequently sentenced to 7 yrs imprisonment with two years deprivation of political rights. Her sentence was later reduced to 6 years for "good behaviour".

For her entire two months detention in Gutsa, Choenyi was kept in solitary confinement. During the first 3 days, she was interrogated 3 times a day. After that she was interrogated once or twice daily up until the day of her release.

During these interrogation sessions Choenyi was severely tortured. She was made to hang from the ceiling for one hour or more with her hands tied behind her back. While in this position, she was rotated and beaten with twisted jute ropes. Custom-made electric wires were wrapped around her fingers and she was subjected to electric shocks. At the same time she was kicked and burnt with cigarettes. She describes the use of these finger wires to inflict electric shocks as the most painful means of torture that she had to endure.

After completing two months in Gutsa, Choenyi was sentenced to seven years imprisonment and was transferred to Drapchi Prison.

While in Drapchi, Choenyi experienced even worse torture. She recalls that if the nuns were caught reciting Buddhist texts, they would be subjected to electric shocks in the mouth with an electric baton, and when caught prostrating, they were forced to prostrate in water and ice.

On the first day of the Tibetan New Year on 10 March 1992, which also coincided with Tibetan National Uprising Day (of 10 March 1959), the nuns in Drapchi Prison wore new clothes to celebrate the occasion. The prison authorities ordered the nuns to remove their new clothes and when they refused, 23 of the nuns were beaten continuously for three days by 50 to 60 members of the People's Armed Police (PAP). Each nun was beaten by five or six PAP members at a time who kicked them and used electric batons and belts to torture them.

During her stay in Gutsa and then in Drapchi, Choenyi was forced to acquiesce to blood extraction on three occasions. On her third blood extraction in Drapchi, she became so weak that she had to be hospitalised for 28 days.

Choenyi was released in September 1995 after completing six years in Drapchi Prison.

Cases of torture in Drapchi Prison:

♦ Phuntsok Yangkyi, a 20 year-old nun of Michungri Nunnery, died on 4 June 1994. Choenyi reports that, while in hospital, Phuntsok Yangkyi was injected twice in her back and a Chinese doctor extracted a body fluid (Tibetan: *Geychu*). Chinese believe that this fluid is good for increasing vitality. Phuntsok Yangkyi went into a coma after the doctor extracted this fluid from her back. Her nails, tongue and lips turned bluish black. She died six days after being taken to the hospital. Her parents were not given her body.

♦ Gyaltsen Kalsang, a 24 year-old nun from Garu Nunnery, died on 20 February 1995 due to torture and medical neglect while in prison. Arrested on 14 June 1993 for her involvement in pro-independence activities, she was sentenced to two years. In late November 1994 she was hospitalised. While in Drapchi Prison, Gyaltsen Kalsang was diagnosed as suffering from severe kidney problem, yet was still made to participate in strenuous running exercise despite her weak physical condition.

♦ Rinzin Choenden was a 25 year-old nun of Shugseb Nunnery. She participated in a demonstration on 1 March 1989 and was arrested on 8 March 1989. Rinzin Choenden was detained in Gutsa Detention Centre for one night and then taken to Chushul Dzong Prison, 60 km south west of Lhasa.

During her seven day detention, she was subjected to severe torture. On the eighth day, Rinzin Choenden was taken to Shugseb Nunnery in a critical

Continued on p. 4

1996 Report on Human Rights

The TCHRD's first annual report entitled "**Tibet: One More Year of Political Repression**" details the overall human rights situation in Tibet in 1996.

The report is available at the following price inclusive of postal charges: India, Nepal & Bhutan: Rs 35.00. Overseas: US$ 5 (or equivalent currency of your country.)

You may pay by cheque or draft in favour of Tibetan Centre for Human Rights and Democracy (TCHRD).

Prison terms for monks

A former political prisoner of 13 years, (name withheld for security reasons) recently fled Tibet, arriving in India in late 1996.

He reported the arrest of three monks from Rapten Monastery in Rong Village under Nagchu, in the beginning of 1996. They were charged for pasting wall posters which condemned the Chinese choice of Panchen Lama and praised the Dalai Lama.

The three arrested were: Lobsang Tenchong, aged 17 years from Maho who was sentenced to five years imprisonment; Lobsang Tharchin, aged 18 years from Gamthong, who was sentenced to four years and Lobsang Tenchong, 18 years old from Maho, who was sentenced to four years. All three are serving their terms in Sangyip Prison.

Prior to their detention they were said to have been publicly paraded on two occasions as a warning to others not to engage in similar "counter-revolutionary" activities.

Cultural sites under threat

The above informer expressed great concern over the possible destruction of two revered spiritual sites in Tibet.

The first relates to the notion propagated by the Chinese that a large diamond lies at the bottom of Lake Lhamo Lhatso,in Gyatsa district 332 Km S.E of Lhasa one of the most sacred lakes in Tibet. This legend is being used to justify plans for the immediate excavation of the lake.

The second threat relates to the possible sale of Nagla Hill in Nagchu district. The transaction, presently at a halt, is to be carried out by Tenzin, an official leader of the Nagchu district. Such an act is repugnant to the Tibetans as the hill is not only embedded with rich mineral resources but the Tibetan deity of Chakdor *(Sanskrit: Vajrapani)* is also believed to rest there.

The UN Declaration of the Principles of International Cultural Co-operation specifies that "Each culture has a dignity and value which must be respected and preserved" and that "every people has the right and the duty to develop its own culture".

The destruction or disposal of sacred sites would amount to a clear violation of the Tibetan people's right to "freely pursue their economic, social and cultural development" and to "freely dispose of their natural wealth and resources" as protected by Article 1 of the International Covenant on Economic Social and Cultural Rights.

An Appeal from Tibet

The following is an excerpt of an appeal letter received from Lhasa, Tibet. The letter, dated December 1996, describes the new problems of unemployment and prostitution found in the capital today under Chinese rule.

Tibetan people are suffering tremendously from Chinese suppression. It is very hard to live under Chinese occupation. In Tibet's major cities, Tibetans are outnumbered by Chinese. There are 6 to 10 Chinese for every one Tibetan and, in the Lhasa area, 10 to 15 Chinese for every one Tibetan. How sad the Tibetan people are today, outnumbered in their own land by the Communist Chinese.

Jobs at all levels are given to new Chinese settlers. All road construction, engineering work and development projects are run by the Chinese which leaves the Tibetans jobless. The Tibetan people face difficulties in simply living day to day.

The Lhasa Development Bureau is the main Chinese authority in Lhasa responsible for the many Chinese enterprises in Tibet. Tibetan workers have had their jobs taken away and their very livelihood threatened as a result of policies favouring Chinese employees.

Older workers have had their benefits stopped while younger workers fail to receive their monthly salaries on time. This in turn is creating crises within the families of Tibetan workers. High-ranking Tibetans working in Chinese offices are provided with an additional allowance and are able to enjoy a luxurious lifestyle.

Instead of helping the Tibetan people the Chinese officials are conducting house raids, ransacking their belongings and destroying pictures of His Holiness. We Tibetans are living under turmoil. There is not a single day of peace and joy.

Every corner of Lhasa is filled with prostitutes who demoralise young Tibetans and create problems within families. Each Chinese officer is accompanied by several prostitutes. Young Tibetan girls are brought from the countryside to work in the brothels. The situation in Lhasa is tragically deteriorating.

Traditionally, Tibetan monasteries have used donated funds for religious ceremonies. Today they are not free to use donations in this way. In November 1996, during the prayer festival at Sera Monastery, Chinese officials took 37,800 Chinese yuan given as donations, saying that they would keep the amount in the bank.

Rinzin Wangyal Sentenced to 16 Years

According to unconfirmed reports from Tibet, Rinzin Wangyal was sentenced on December 13, 1996 to 16 years imprisonment.

Rinzin (alias Rinwang), a 49 year-old worker at a cement factory in Lhasa was arrested in August 1995 by the Public Security Bureau for political reasons.

Prior to his arrest in 1995, Rinzin was arrested once before between 1966-67 for allegedly organising an underground movement and was imprisoned in Drapchi Prison. While in prison, he was regularly tortured and interrogated by the prison authorities. Rinzin was released from Drapchi Prison in 1982-1983.

Rinzin Wangyal's younger brother Tsedor, had been executed in 1970 for his alleged involvement in forming an underground movement. In 1994, Rinzin Wangyal's brother-in-law, Karma Gelek was arrested for political reasons and still remains in prison.

Rinzin Wangyal's wife Sonam, a daughter of the Yabshi Phunkhang family (family of the 13th Dalai Lama) died in October or November 1996 after being repeatedly refused permission to see her husband for the last time. During her prolonged illness, the Public Security Bureau failed to respond to several letters of appeal by Rinzin Wangyal and his wife's relatives requesting for a last meeting between the couple.

Chamdo Monks imprisoned up to 15 years

Five Serwa monks, all from Chamdo Prefecture, are presently serving sentences of 12 to 15 years for pasting posters and shouting slogans calling for an independent Tibet and the long life of the Dalai Lama. They have been tortured and used as public examples of what can happen to those who disagree with Chinese policy.

Chime Dorje, now 29 years old, is from Serwa village in Joju sub-county, under Pasho County in Chamdo Prefecture. His father, Phuntsok Wangdu, and older brother, Norbu, are both farmers and his mother has passed away.

Pema Tsering, now 25, is from Gyabdo village in Joju, l lo, in Chamdo. His father, Jampal, is the head of the Gyabdo village.

Lobsang Tsegyal (sometimes called Lobsang Khyikyag) 29, is from Serwa village. His father, Dham Namgyal and his mother, Dechen Sangmo, are both farmers.

Jampa Tashi, aged 28, is from Gyabdo village. His father, Lobsang Yarphel, and his mother, both farmers, are now deceased.

Lobsang Palden, aged 26 today, is from Serwa village. His father, named Ngawang Tobden, is a farmer and his h er, named Sonam Wangmo, has passed away. His older brother, Lobsang Tenzin, is a teacher at the Serwa village school.

All five men were farmers before joining Serwa Monastery.

At around midnight on 29 March 1994, the five monks went to the headquarters of the Lingkha District People's Government in Pasho County. From the main gates of the headquarters, they removed the two nameplates which read "Party People's Government" and "District People's Government". The monks broke the first nameplate into pieces and threw it to the ground and replaced the second nameplate upside down.

On the walls of the building the monks pasted posters reading "May His Holiness the Dalai Lama Live for Ten Thousand Years" and "Tibet is an Independent Country". At the bottom of the posters the monks put their names, thumb impressions and wrote, "We are from Serwa Monastery".

As the five were walking from Lingkha district to Pasho County they met Lobsang, the Party Secretary of Lingkha district. They demanded that he drive them to the county headquarters where they planned to stage a demonstration.

On their way to the County Headquarter the monks put up posters on the walls of government and military offices and shouted slogans, calling again for independence and the long life of the Dalai Lama.

The five monks were then driven directly into the compound of the County Public Security Bureau (PSB) where a number of policeman were called in to take the monks into custody. In order to make a public example of them, the five monks were then each tied by one thumb and kept in aerial suspension at the PSB gate.

Later, during interrogation, when the police demanded to know who among them led the shouting, all five shouted in unison to claim the responsibility for himself. All five were then severely beaten and it was reported that their faces were afterwards full of open wounds and that a pool of blood had formed on the floor of the interrogation room. After five days the monks were handed over to the Chamdo Prefectural PSB.

When relatives and friends went to Chamdo to take tea and butter to the monks the police told them, "There is no reason why these mad rebels against the Communist Party of China, would need these gifts. Yes, we allow murderers to be visited in prison. But these are opponents of the Communist Party of China." The visitors were sent away with their gifts without being allowed to see the monks.

Around 10 May 1994, the five were handed over to the PSB of Pasho County. The Pasho PSB questioned Lobsang Palden's brother, Sangpo Tenzin and Chime Dorje's brother, Norbu as to who had told them that Tibet is an independent country. Sangpo and Norbu replied that they had learnt it through the Tibetan language service of the VOA broadcasts. This angered Pasho police who severely beat the two monks.

The Pasho PSB afterwards visited Serwa Monastery where they announced, "The Serwa Monastery has since 1959 always been stirring up disturbances. That is why we never provided it with facilities for rebuilding and renovation. ... Right now those who say they will win Tibet's independence are wearing iron shackles on their feet and wrists, sitting on cold cemented floor."

On 6 July 1994 a public meeting was held at which the decision of the Chamdo Intermediate People's Court regarding the five Serwa monks was announced. They had allegedly been found guilty of "counter-revolutionary" crimes on clear and proven evidence in accordance with the relevant provisions of the PRC's Penal Code and Criminal Procedure Code".

Chime Dorje, Lobsang Tsegyal and Pema Tsering were sentenced to 15 years imprisonment with deprivation of political rights for a further five years. Lobsang Palden and Jampa Tashi were sentenced to twelve years with deprivation of political rights for four years.

The television broadcast of the sentences stated that the five had allegedly put up posters "with the aim of splitting the motherland" and had defaced government nameplates "to indicate that they were overthrowing the township people's government." The broadcast described the verdict as a "signal to anyone who would undermine Tibet's stability or its allegiance to Beijing."

Continued from p. 1

condition. She had to be hospitalised between April 1989 to some time in 1990 and her kidney was reportedly badly damaged. Rinzin Choenden died shortly after in 1990 at the age of 25.

♦ Lobsang Dolma was a 26 year-old nun of Shugseb Nunnery. She was arrested on 17 May 1988 for her participation in a demonstration. She was detained in Gutsa for two months during which time she was severely tortured. Her ribs were badly broken which in turn caused severe pain in her abdomen. Lobsang Dolma was released after two months detention. Despite her critical condition, she tried to escape to India in 1989 but died on the way even before she arrived at the Tibet border.

♦ Gyaltsen Choedron was a 28 year-old nun of Garu Nunnery. She was arrested on 22 August 1990 and was detained in Gutsa for four months. After completing four months in Gutsa, Gyaltsen Choedron was sentenced to four years and transferred to Drapchi Prison. Her sentence was later increased by five years for singing and recording patriotic songs. In 1992 while in prison, she participated in the Tibetan New Year celebrations by wearing new clothes and was severely beaten by members of the PAP. As a result her right leg is permanently damaged.

♦ Choekyi Wangmo is a 27 year-old nun from Phenpo (nunnery not known) who was sentenced to five years imprisonment after her arrest in 1993 for participating in a demonstration. Choekyi Wangmo was detained in Gutsa for five to six months during which time she was subjected to severe torture. When she was transferred to Drapchi Prison after her sentencing, she was in a very weak condition. She was constipated most of the time and passed a lot of blood in her stool. Despite her deteriorating health, she was made to perform the running exercises along with the rest of the political prisoners. During her stay in Drapchi Prison, she was allowed to meet with relatives and visitors on only four occasions. She is reportedly in very poor health as a result of torture in prison.

♦ Ngawang Choekyi is a 22 year-old nun of Garu Nunnery. She was arrested on 14 June 1993 and was detained in Gutsa for six months. While in Gutsa Detention Centre she became very ill due to torture and poor prison diet.

Ngawang Choekyi always suffered from diarrhoea with blood. She was sentenced to four years and transferred to Drapchi Prison. Her left leg was badly damaged due to torture and she suffered from a sore stomach which may have been an ulcer. In 1996, when Tibetan doctors conducted a urine test for her, they confirmed that she may not live long.

Hunger strike in Drapchi Prison

According to new arrivals from Tibet, on 19 April 1996 female political prisoners in Drapchi Prison went on a hunger strike as a protest against a prison order forbidding the families of the prisoners from bringing them food. The prisoners also protested against the poor prison diet.

81 of the 145 female political prisoners in Drapchi participated in this hunger strike. The remaining 64 female political prisoners are reportedly segregated from the rest of the prisoners and therefore could not participate in the hunger strike.

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Correction

Please note that the last edition of the Human Rights Update was mistakenly published as Volume I, Number 5 rather than Volume II, Number 1.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) was registered under the Indian Societies Registration Act 21 of 1860. The TCHRD aims to promote and protect human rights and a democratic polity and procedure for Tibet, to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a world-wide movement towards these ends.

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

February 15, 1997 Volume II : Number 3

Letter from Tibet: Increase in unchecked violence

A letter dated 12 December 1996 describing recent brutal events in Tibet reached TCHRD from Tibet in January 1997. All events described in the letter took place in Tawo Dzong, Kham Province, a small sparsely populated prefecture 1800 km east of Lhasa.

According to the source, the following incidents are representative of the moral and social disintegration which is taking place in Tibet today as Tibetans struggle to live under the Chinese rule without political or financial support. The source reports that Tibetans are being actively encouraged to commit such acts of violence against other Tibetans.

The source writes that a few months previously six Tibetans were involved in an internal conflict which resulted in the death of four of them. The two men responsible for the killings were arrested and detained for only a few months before being released.

In another case, four Tibetans were caught committing a similar crime. They were subsequently released without any legal action being taken against them.

The letter also describes the contrary situation wherein a Chinese is killed by a Tibetan. In such cases, the source reports, not only is the assassin executed, but so too are those people related to the assassin.

This was the reason behind the brutal murder of Dolma Tsering and his friends on 29 November 1996. All were innocent of any crime but were killed as a threat to other Tibetans.

The letter describes the extraordinary courage of Dolma Tsering, aged just 21 years, when faced with death. He was described as having absolutely no expression of fear when killed amidst thousands of people. All those who witnessed the execution were staggered by his bravery.

According to the source, within the space of two weeks, a series of killings took place in Tawo Dzong. A group of nomads had come to purchase grain when the Chinese Armed Police opened fire. One man was injured and his horse killed. A few days later, three nomads travelling from Tawo to Draghor were followed and also killed. Another brutal murder was reported of two men being placed against a target board and shot at through the target.

In total, within just two weeks, five people were killed and one injured. In Tawo, the source reports, no legal proceedings follow the killings of Tibetans.

A particularly inhuman incident occurred during the road construction of the Yumo Chumar. A Chinese bulldozer driver made a game of throwing petrol on an eight year-old nomad girl and setting her ablaze. Such a cruel act was reportedly completely ignored by authorities and the driver was not charged with any crime.

Nuns flee from repression

A broadcast from VOA on 17 January 1997 reported a steady flow of Tibetans across the Nepal border into India in January as a result of repressive events in Tibetan religious institutions. Sangye Chodon and three other nuns from Lhoka Chenpue Vodde Monastery were amongst them.

The four nuns fled Tibet as a result of the "Political Re-education Campaign" launched by the Chinese "Work Team" in their monastery. The "re-education", part of the Chinese national "Strike Hard" campaign launched in May 1996, requires the denunciation of the Buddhist concept of "refuge taking" in the triple gem (Buddha, Dharma and Sangha). This was so repugnant to the nuns that they left the monastery.

The four nuns also reported that the "Work Team" has launched the Political Re-education Campaign in all of the monasteries in Lhoka county, 191 km south of Lhasa. The campaign has also been launched in the retreat places located in the remote hill areas and in the Lhoka Chenpue Vodde Temple which belongs to Nyingmapa, the oldest school of Tibetan Buddhism.

In Chenpue Vodde Monastery there are 50 nuns in all and this represents the first incidence of nuns being compelled to flee.

Sangye Chodon also reported that, in September 1996, Public Security Bureau (PSB) officials of Lhoka county, Samye township authorities and the Samye local PSB officials collected 24 yuan from every monk and nun in the monastery, temple and every retreat in Samye county. The imposition of heavy levies on those monks and nuns who do not originate from the region of their monastery has also been reported.

The four nuns carried with them a copy of the receipt given to them by the local town authorities when they paid this tax. This receipt was merely a hand-written white paper rather than an official receipt of the Chinese government and as such the money appears to have been collected arbitrarily.

Snow storm victims deprived of foreign relief

According to a new arrival from Jyekudo (Chinese: Yushul) in Kham region, now incorporated into the Chinese province of Qinghai, Tibetans in Jyekudo and nearby Serchul Dzong were deprived of foreign relief funds meant for the region following massive snow storms.

Since October 1995 the Kham region has been hit by a series of severe snowstorms. Foreign monetary funds which were initially sent to the region to be distributed among the victims of the massive snowstorms were appropriated by Chinese officials who explained that the funds would be used to buy cattle for the people.

Individuals were told that they could keep their share of the money provided they repay double the amount in three years time. No one was willing to keep the funds under such conditions.

Our source reported that every day television announcements would be made about people receiving vast amounts of monetary aid but in reality they received none of this. Only food and clothing provided by foreign donors actually reached the victims.

The people were told that the Chinese authorities would provide a loan of 60% to each family to buy cattle and 40% would have to be arranged by themselves. However, the majority of the people could not afford this loan due to prohibitively high interest rates.

Despite the heavy loss suffered by the people of Jyekudo due to the snowstorm, our source reports that Chinese officials visited every house in the region and collected the usual tax from the people.

In Sherdul District, those people affected by the snowstorm received only 15 Juan (U.S. $1.50 cents) as monetary relief. The large amount of funds donated to the district by Western groups was used instead to build two two-storey buildings to house Chinese Government officials residing in the area.

News reports indicate that during the snowstorms an estimated 700,000 cattle froze to death in the Jyekudo area, 16,000 people suffered from frostbite and 9,000 people suffered from snow-blindness as temperatures dropped to minus 42 degrees Celsius.

Whereabouts of arrested monk unknown

A reliable source from Tibet has reported the arrest of a 58 year-old monk named Bhagzo (English: Mask maker) of Chokla Monastery in Rinpung Dzong under Shigatse Prefecture where he was responsible for the overall management of the monastery.

Bhagzo was arrested by Public Security Officials in July 1996 for the alleged possession of audio cassettes which contained detailed information on the Panchen Lama reincarnate recognised by the Dalai Lama and for recording and trancribing news broadcasts from the Voice of America.

The present whereabouts of Bhagzo are unknown and his family and relatives are very concerned for his safety. He is commonly known by this nick name rather than his actual name.

Freedom of expression restricted

According to a radio broadcast from VOA on 27 January 1997, the long anticipated regulations on all publications has been formally declared by the Chinese Government's State Council.

Materials including books, radio, television and audio cassettes must first undergo a thorough scrutinisation before they are permitted to be published. The publications should propagate the merits of socialism and educate the masses on socialist beliefs.

The regulations on publications allow commentaries on the general functioning of the PRC government. However, writings which are considered to threaten the public interest will not be approved.

The regulations also declare a stop on the publication of the following subjects; "blind faith" (religious belief), violence and desire or longing. The publisher should seek formal permission from the government regarding the publication expenses and the editor has the sole responsibility for the overall content of the publications.

The Social Science Department has already taken steps to eliminate opposition to the PRC Government. Sang Rhu Tuiyi, the Vice Chairman of the Department has noted that those who oppose and hold reactionary thoughts with regard to Marxism and Chinese leaders must be eradicated. All the publications should be properly scrutinised before being disseminated and the official proofreader should have "the right political direction".

Another arrest

According to a reliable source, a 33 year-old monk named Tsering Dorjee was arrested by Chinese officials towards the end of last year.

Tsering Dorjee was from Thekchen Jangchup Choeling Monastery in Nyagchu County in Karze "Tibetan Autonomous Region" prefecture (Chinese : *Sichuan*). He was charged for pasting wall posters which stated "Free Tibet".

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PROFILE

Tibetans imprisoned for life sentences

Jigme Gyatso and Lobsang Tenzin are just two of the many Tibetans imprisoned for unbelievably long periods for their political convictions. As with many other such prisoners held in Chinese prisons in Tibet, details of their arrest and detention are difficult to ascertain and even visits by family members of the prisoners are strictly controlled.

Jigme Gyatso was formerly a monk at Labrang Tashi Khyil Monastery before he left monastic life in order to marry. At the time of his arrest he was selling incense from a stall on the South Barkhor.

Jigme was reportedly arrested some time in 1987 and tried about one year later. He was then transferred from Gutsa Detention Center to Drapchi Prison and as of early 1992 was reportedly still there.

A Xinhua report of 11 March 1988 confirmed that he had been arrested and charged, apparently under article 101 of the Chinese Criminal Statute for "Counterrevolutionary propaganda and incitement". Jigme Gyatso's trial was attended by relatives who reported that he received a life sentence.

In November 1991 Jigme Gyatso became severely ill and was "trembling and unable to stand up". Although he was refused medical treatment in prison, relatives were permitted to take him to a clinic for a once only visit, and by February 1992 his condition had reportedly improved. There are unconfirmed reports that Jigme Gyatso was repeatedly beaten in prison.

Lobsang Tenzin, aged 31 years, was a former student of the Tibet University, Lhasa. He lived in Lhasa with his mother Dolkar and his eight brothers and sisters.

Between the age of 8 and 13 Lobsang was a student at Bonshod elementary school. From age 14 to 19 he studied at the Lhasa intermediate school and he then joined the Lhasa Tibet University at the age of 20.

On 5 March 1988 (the 17th day of the first month of the Earth Dragon year of the Tibetan Calendar), Lobsang was arrested for throwing stones and fighting with a Chinese person for the cause of Tibet. Thereafter he was implicated as the "principal culprit" in the death of a People's Armed Police officer during the independence demonstrations in Lhasa.

Lobsang was immediately taken to Gutsa Prison where he was beaten severely with wooden sticks and iron rods. He had bruises all over his body and four large wounds on his head. Lobsang described all of these events to his mother when she visited him in prison.

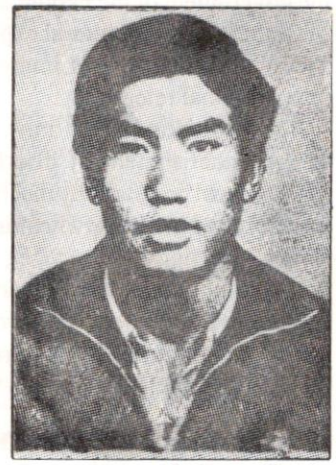
On 16 April 1988, the Chinese authorities passed sentence on Lobsang. An announcement regarding his imprisonment and his expulsion from University was widely broadcast through television, radio and newspaper.

Afterwards, the Special Police brought legal notification of the arrest to his home. The notification stated: "According to Law, Lobsang Tenzin was found guilty of killing a man and has therefore been imprisoned in the Lhasa Police Detention Center".

Since Lobsang's imprisonment there have been just four occasions when family members have been allowed to visit him.

The first visit was arranged by a Tibetan friend working at the prison and took place on 11 July 1988. His family members were horrified to see Lobsang with his feet manacled and struggling to walk.

The second meeting took place on 14 September 1988, the third on 14 November 1988 and the fourth on 15 January 1989. On each occasion there was a prison attendant present at all times to monitor the conversation.



Lobsang Tenzin

Lobsang Tenzin's great spirit remained alive even while in prison. He was one of the political prisoners involved in the attempt to pass a petition to James Lilley, then U.S. Ambassador to China, detailing the conditions in the prison.

Lobsang is reported to be presently serving his term in Powo Tramo Labour Camp. A recent unconfirmed report states that his sentence has been reduced to 18 years.

USA condemns China's human rights record

Senate Resolution

In a resolution submitted on 21 January 1997, the U.S. Senate strongly condemned the PRC's human rights record. The resolution refers to the arrest of Tibetan scholar Ngawang Choephel as a reflection of "the systematic attempt by the government of the People's Republic of China to repress cultural expression in Tibet" and calls for his immediate and unconditional release.

The resolution further draws attention to the establishment of discriminatory development programs by the PRC which have resulted in an overwhelming flow of Chinese immigrants into Tibet, and to the withholding of meaningful participation in the governance of Tibet from Tibetans. The resolution has been referred to the U.S. Committee on Foreign Relations.

Human Rights Report

The U.S. State Department's Human Rights Report for 1996, released on 30 January 1997, reports that during 1996 Chinese government authorities continued to commit widespread human rights abuses in Tibet. These included deaths in detention, torture, arbitrary arrest, detention without public trial, prolonged detention of Tibetans for the peaceful expression of religious and political opinions, and intensified controls on religion, freedom of speech and the press.

The reports refers to the forcible suppression of traditional religious practices where they are considered a vehicle for political dissent and the increased persecution of individuals accused of political activism and supporters of the Dalai Lama. Legal safeguards for detained Tibetans, as for Chinese, are deemed inadequate.

The report finds that, in practice, discrimination by Chinese authorities against Tibetans is widespread, especially in the areas of employment. This is exacerbated by government policies which encourage Chinese immigrants to Tibet.

The rapid and ecologically inappropriate growth resulting from government development policies has, the report says, "disrupted traditional living patterns and thereby threatened traditional Tibetan culture".

In recent years there has been a substantial increase in the non-Tibetan population and the report states that today in Tibet's capital of Lhasa approximately one third of the resident population is Han Chinese.

Children flee Tibet

The flow of Tibetan refugees fleeing across the mountains has substantially increased since last year as many escape repressive new policies introduced by the Chinese Government in the last year.

In 1994 orders were issued by the Chinese authorities in the "Tibet Autonomous Region" restricting government employees from allowing children to go to exile schools in India. However the flow of children outside the government structure continues unabated.

Children of 15 years and under attempt such flights with the hope of getting proper education and upbringing. Five known cases of deaths of children and one of an adult nun have been reported for the period from December 1996 to January 1997.

On 19 January 1997, Deyang a 13 year-old girl from Lhasa, died as a result of exposure to extreme cold which subsequently developed into a lung infection. She was part of a group of 14 Tibetan refugees and it was her third attempt to flee to India. Around the same time a boy of the same age died in Kathmandu as a result of injuries received during the flight across the mountains.

Of a group of 27 people taking a different route, three more deaths occurred. A young boy of 14 years named Kunga died at midnight on 20 January 1997. Kunga was from Lhasa and an aspiring opera dancer. Just one hour later an eight year-old girl named Kardon from Nyethang also died. Early the next morning a nun called Tashi Choeden similarly passed away. Many others suffered severe frostbite.

Besides illness and hypothermia, the children who attempt the hazardous flight from Tibet risk being beaten, robbed or deported to Tibet by the Nepalese authorities. There are detailed accounts of children being detained and beaten by the Chinese police if caught attempting to escape.

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

February 28, 1997 Volume II : Number 4

37

Child prisoners in Tibet

The rights of Tibetan children continue to be violated by the Chinese Government in blatant disregard for their international legal obligations under the UN Convention on the Rights of the Child (CRC) to which the the People's Republic of China is a State Party. Juveniles such as Sonam Choephel are arbitrarily detained for the peaceful exercise of their freedom of expression, imprisoned together with adult prisoners and denied legal representation and contact with their family.

Sonam Choephel, a 17 year old monk, is the youngest of three sons in his family. Sonam's father is deceased and his mother lives with his two elder brothers in Lhoka, 191 km south of Lhasa. Sonam was a monk at Dhunpu Choekor Monastery which had approximately 70 monks.

In 1992, when Sonam was 13 years old, he and two other monks named Jampel Dorji and Phurbu Tashi, both of similar age to Sonam, pasted wall posters reading Free Tibet in Chideshol in Lhoka. They were arrested by the Public Security Bureau (PSB) just ten days later, detained for five days and subsequently released.

On 5 August 1993 Sonam, Jampel and Phurbu again pasted posters. Jampel and Phurbu were immediately arrested and six weeks later, on 15 September 1996, Sonam was also arrested.

Article 37 (b) of CRC clearly states that no child shall be deprived of his or her liberty unlawfully or arbitrarily. Even the "lawful" arrest, detention or imprisonment of a child shall be used only as a "last resort and for the shortest appropriate time."

Contrary to this provision, all three boys were taken to Tsethang prison where they were detained for four months. They were kept incommunicado, in violation of article 37(c) of CRC which states that every child deprived of liberty "shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances". Each boy spent his time in Tsethang in solitary confinement.

While in prison, they were interrogated several times as to why they engaged in "counter-revolutionary" activities and Sonam maintained the same answer; "In one's country, one must have freedom of expression". As this initial period of detention was considered a chance for "reformation", Sonam's answer was deemed unsatisfactory and he was subsequently sentenced and transferred to Toelung Prison.

Sonam, aged only 14 at the time, was sentenced to three years while Jampel and Phurbu each received sentences of two and a half years. Again the principle incorporated in article 37(b) was contravened.

In Toelung the boys were mixed with people of varied ages and crime. Only at mealtime did children prisoners sit at a table separate from the adults. This constitutes a further violation of article 37(c) which requires that child prisoners "shall be seperated from adults unless it is considered in the child's best interests not to do so".

Sonam provided the names of four other juvenile prisoners who were also in Toelung Prison: Migmar, a 16 year old monk from Nyethang; Pema Choedak, a 16 year old monk from Phenpo; Gyakloe, a 17 year old from Kyimshe village in Sungrabling monastery and Luesang, a 16 year old monk from Taktse. All four are still serving their term in Toelung prison.

Sonam was released on 14 August 1996 aged 17 years. Jampel and Phurbu were released six months earlier. Soon after Sonam's release, using a valid travel pass, Sonam went by bus as far as Dram, on the Tibet-Nepal border, after which he had to walk for four nights in a Nepalese costume. He finally reached Dharamsala, India, on 16 February 1997.

Tibet's longest serving female prisoners

Rinzin Choenyi, a 26 year old nun from Shungseb Nunnery, recently arrived in Dharamsala, India, following her release from Drapchi Prison in September 1995. Rinzin was a close cell-mate of both **Phuntsok Nyidron**, a recipient of the 1995 Reebok Human Rights Award and former longest serving female political prisoner in Tibet, and **Ngawang Sangdrol**, currently the longest serving female political prisoner in Tibet.

Rinzin described Phuntsok as an extremely patriotic and tenacious woman who continuously stood up to the Drapchi prison officials. Upon the announcement of her prolonged prison term in 1993, Phuntsok did not exhibit any feelings of grief. In fact she was constantly heard to say, "I have no

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1996 TCHRD Annual Report

"Tibet: One More Year of Political Repression" details the overall human rights situation in Tibet in 1996, including a complete list of the 1018 known political prisoners currently in detention.

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regrets whatsoever. By the grace of His Holiness the Dalai Lama, everything will be fine and I shall be safe."

Phuntsok comes from a family of eight members, including herself. She was closest to her older brother, Gyatso, who was also her most frequent visitor in prison. His visits stopped when he suffered an epileptic attack and passed away, but it was also suspected that his death may have been due to mental agony over Phuntsok's prolonged prison term. Phuntsok's other siblings comprise an elder sister, two younger sisters who are nuns and a younger brother who is a monk.

On 15 December 1995 Rinzin Choenyi went to visit Phuntsok in prison for the first time since her release. Unknown to her, it was also to be the last time she saw Phuntsok. The friends were not allowed to talk at all during the visit as an attendant stood close by to monitor them.

The second time Rinzin planned to visit was in October 1996. Prior to her visit, Phuntsok sent a message via her father, Choenze la, discouraging Rinzin from coming as she believed it would create unnecessary problems for her friend.

Phuntsok's health is currently poor. She has kidney problems, walks with bent head and regularly complains of internal pains. She is currently serving 17 years.

Rinzin described Ngawang Sangdrol as a small-built young nun, known to be very resourceful and courageous.

Once, at a function where many officials and other prisoners were present, some of the nuns were compelled to perform songs and dances. Ngawang Sangdrol gave a solo performance and, when she sang, she replaced the original text with revolutionary words. She was subsequently interrogated and verbally assaulted.

In another incident, a composition written by Ngawang about freedom and Tibet somehow made its way into the hands of the prison officials. As a result she was interrogated and beaten.

Ngawang was involved in many other activities which annoyed the Chinese officials and constantly created difficulties for her. From 19 April 1996 to 3 October 1996, she was kept in solitary confinement existing on only two meagre meals a day.

Ngawang is now serving 18 years behind bars and by the time she is released she will be 33 years old.

Escape from Chok-Treh Prison

According to information recently received, eight Tibetan political prisoners escaped from Gyantse District Prison (Chok-treh Prison) in mid-January 1997.

On 26 December 1996 the eight Tibetans had led a peaceful demonstration at a fair in Sarlha village in Khardoe Sub-District. The demonstration, which lasted half an hour, took place in front of the Gyantse District Headquarters. The protest was joined by some 40 people from the 3000 who had come to attend the fair.

The demonstration was interrupted by the Public Security Bureau (PSB) and the People's Armed Police (PAP) who immediately arrested the eight initial "rebels" and charged them with "counter-revolutionary" activities. They were then taken to Gyantse District Prison.

After spending 23 days in prison, one of the prison attendants (name withheld) warned the prisoners that they may be sentenced to at least seven years imprisonment. Fearing that they would have to undergo torture and extended imprisonment, they immediately made plans for escape and succeeded by fleeing through the prison drainage.

Independence clashes in Eastern Turkistan

Recent clashes between Uyghurs and the Chinese Military in Ghulje City (Inin or Yining) in Eastern Turkistan (Uyghuristan) on 6 February 1997 have resulted in numerous deaths and increased ethnic tensions.

According to one source, the riots began when Chinese police attempted to arrest two Urgyur talips (religious school students) from the mosque during a Ramadan religious service two days before the Islamic holiday Ramadan Eid. A fight broke out when worshippers refused to surrender the students and Chinese police allegedly opened fire killing two Uyghurs in the mosque.

The crowd responded by disarming and stabbing the police officers and Chinese reinforcements of secret police and military officers were called in to disperse the crowd. Shortly after, the people took to the streets leading demonstrations against Chinese rule. After severe clashes with the military and police, around 30 Uyghurs were killed and many more seriously injured. Other reports place the death toll at nearly 300. Estimates of Chinese killed range from 10 to 100.

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Help take Tibet to the UN

The Chinese in their attempt to annihilate the entire race, culture and heritage of more than 2000 years have left no stone unturned. Under the guise of "Strike Hard" campaign, the Chinese Government is systematically implementing plans to crush the Tibetan spirit of freedom. Tibet is undergoing the worst phase of human rights deterioration to date. The need to generate global awareness has become paramount.

The 53rd session of the UN Commission on Human Rights, to be held in Geneva on 10 March 1997, could represent the first step towards a promising future for Tibet. The impetus for a more positive approach regarding Tibet begins with you.

We urge all of our readers to appeal to your national government, foreign ministry and regional representatives to take up the initiative:

1. **To submit a concrete resolution condemning China for human rights violations in Tibet.**
2. **To press for the immediate and unconditional release of all political prisoners.**
3. **To allow internationally recognised human rights observers and other concerned NGOs to enter Tibet in order to monitor the human rights situation.**

PROFILE

Undying spirit even behind bars

Jampel Changchup first became involved in Tibet's freedom struggle through publishing underground independence material from his monastery. Thrown into prison for 19 years, his courage in speaking out remains very much alive.

Jampel Changchup (lay name Yugal) is 36 years old and comes from Toelung Dechen Dzong, 12 km west of Lhasa. He was a former monk at Drepung Monastery, 6 km west of Lhasa. Jampel comes from a family of seven or eight children, several of whom have passed away. Having lost his father at a very early age, Jampel's family has experienced great difficulties due to lack of financial resources.

Jampel was a patriot in the truest sense of the word. From the time he first participated in the mass demonstrations in late September 1987, he has maintained his fight with unrelenting spirit. He was a perpetual freedom activist and persisted despite continuously receiving severe punishment for such activities.

Jampel was unofficially detained on 16 April 1989. However his sentence paper, issued on 7 January 1990, states his official date of arrest as 13 September 1989. At a mass sentencing rally in Lhasa on 30 November 1989, Jampel was among a group of five Tibetans who received sentences of 17 and 19 years imprisonment for independence activities.

Jampel was charged with "espionage" and "organising or leading/ actively participating in a counter-revolutionary group". The authorities said the five-member group, based at Drepung Monastery, had produced "reactionary literature" which attacked the Chinese Government and "venomously slandered the people's democratic dictatorship".

The group had been actively involved in printing and smuggling out pro-independence documents, usually reporting on recent dissident activity in Tibet.

One broadsheet, designed to be stuck on walls in Lhasa, gave the number of Tibetans who had been shot dead by police at a pro-independence demonstration. Another informed Tibetans in detail about anti-Chinese sanctions proposed in the US Congress. A third was a Tibetan translation of the Universal Declaraton of Human Rights.

The Drepung group's most important document to have reached the West was a detailed political manifesto emphasising the Tibetans' legal right to self-determinaton and to a fully democratic system. Avoiding any incitement to anti-Chinese feeling, the document urged Tibetans to fight "with inner strength" and called for an end to "foreign domination".

Jampel had also been involved in staging a small pro-independence demonstration in the centre of Lhasa on 27 September 1989 along with other groups of monks. Four days later three thousand lay Tibetans staged a massive protest against the imprisonment of peaceful demonstrators. This gave rise to the current wave of unrest in Tibet.

Jampel was one of 20 monks harshly disciplined for protesting against the transfer of five Drapchi prisoners on 27 April 1991. The five men, according to unofficial reports, were transferred, handcuffed, to an isolated work camp where they were placed under a regime of hard labour and reduced rations.

When Jampel and his friends asked a guard about the whereabouts of the missing men, the guard phoned for assistance and a large contingent of armed soldiers moved in. Each protestor was tied with rope and four or five guards then beat each one unconscious. Prison staff were not allowed to intervene. Most of the protesting men, including Jampel, were thrown in isolation cells, some in manacles.

Jampel Changchup

Jampel was sentenced in 1989 to 19 years imprisonment with five years deprivation of political rights. He is presently in Drapchi prison. His former prison mates who have managed to escape to India say that he suffers severe kidney problems and his eyesight is gradually deteriorating.

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Chinese officials claim the situation is under control after arresting hundreds of Uyghurs and imposing curfews. Uyghur refugees abroad have staged demonstrations burning Chinese national flags and portraits of Jiang Zemin.

Following a Communist takeover of the Republic of East Turkistan in 1949, the far-west province of "Xinjiang" is considered by China to be one of its five autonomous regions. The Turkic-speaking Muslim Uyghurs face an influx of ethnic Chinese, now accounting for around 38 percent of the population. Growing ethnic tensions resulted in a Beijing-ordered religious crackdown last year, targetting underground schools and mosques that promote separatist sentiments and, according to some sources, resulting in some 57,000 arrests.

HUMAN RIGHTS EDUCATION CAMPAIGN - 1996

Result of Essay Competition:
"Release of Tibetan Political Prisoners"

Organised by
Tibet Bureau for UN Affairs & TCHRD

First: Master Sherab Woeser Choephel (X-D) Upper TCV School
Topic: Release Tanak Jigme Sangpo
Second: Master Palden Kyab (VIII-D) Upper TCV School
Topic: Release Panchen Lama
Third: Miss Phurbu Dolker (XI-A, Arts) Upper TCV School
Topic: Release musician Ngawang Choephel

Congratulations!!! Winners will be contacted individually to be presented with their prizes

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

March 15, 1997 Volume II : Number 5

41

Free Tibet leaflet results in Chamdo monk's death

In May 1996 Chinese "workteams" raided the Chamdo monastery for photographs of the Dalai Lama and the Panchen Lama. Finding pro-independence leaflets, three monks connected to this were arrested. One of those monks is now dead, following severe beatings and torture by prison authorities. More than five hundred monks have now been expelled from the monastery.

On 30 May 1996, Chinese officials raided the room of every monk in Chamdo Monastery and confiscated all pictures of His Holiness the Dalai Lama. While searching the rooms they also discovered some political leaflets calling for a Free Tibet. Three monks were subsequently arrested in connection with the leaflets and taken to Chamdo Prison. The monks were: Soepa, a 24 year old from Tsawa Bhema; Jamyang Thinley, aged 25 from Tsawa Bhenda and Gonpo Sonam, a 30 year old from Tsawa.

After four months in Chamdo prison, Jamyang Thinley was released on 13 September 1996 on medical grounds. As a result of severe torture and beatings by prison officials, Jamyang's state became critical. The possible consequences now represented a serious threat to the prison authorities and Jamyang was quickly released. Only five days after his release, Jamyang Thinley succumbed to death.

Jamyang Khedrup saw the body of Jamyang Thinley prior to cremation. He reported, "His entire back and neck had blisters as a result of being subjected to electrocution. He had marks of having been beaten so badly that it was black and blue all over. There were also patches of clotted blood on certain areas of his stomach".

The other two monks, Soepa and Gonpo Sonam, currently remain in prison.

This was reported to TCHRD by Jamyang Khedrup, a 24 year old monk from Chamdo Monastery in Chamdo County in north-eastern Tibet. He originates from the village of Nyephu under the township of Nyeshe, Chamdo.

He joined the monastery when he was just 14 years old. For eight of his ten years in the monastery, he held various responsibilities with regard to the monastery's administration.

Jamyang tried on two occasions to escape to India. On the first attempt he was caught in Lhatse, close to the southern city of Shigatse. He was detained for eight days within which time all of his belongings, even his scriptures, were confiscated. He was then sent back to Lhasa.

Jamyang's second attempt to flee was successful. He left Lhasa on 5 December 1997 and finally reached India 17 days later on February 18 1997.

A few months before Jamyang Khedrup left his monastery, he was able to sneak a look at the registration book of the monastery. He discovered that, while the initial record showed 1500 monks in Chamdo Monastery, only 961 monks remained registered at the monastery.

Jamyang says this substantial reduction in monks was a direct result of the "Strike Hard" campaign launched by Chinese "workteams" in the monastery on 30 May 1996. The workteams consisted of officials from 18 different departments including the Public Security Bureau (PSB), the Religious Bureau and the Monastery Management Committee.

In June 1996, the workteams raided every house in the locality for photographs of His Holiness the Dalai lama and the Panchen Lama, Gedun Choekyi Nyima. The only photographs which were not confiscated were those of the Dalai Lama taken together with Mao Tse Tung.

On 30 August 1996, the work teams conducted the political re-education campaign based on the five principles: opposition to separatism; unity of Tibet and China; recognition of the Chinese appointed Panchen Lama; denial that Tibet was or should be independent and agreement that the Dalai Lama is destroying the unity of the people.

The monks were ordered to accept the five principles and oppose the Dalai Clique who, they were told, had gone beyond his realm of spiritual authority and was now indulging in political "splittist" activities.

The monks expressed their opposition by coughing and sleeping during the sessions of "re-education" and dismissively shaking their robes.

In a new attempt to "re-educate", each monk was taken into a single room and was interrogated on the five principles. The monks commonly responded that "love for country and religion is possible", as decreed in the principles, but that "there is absence of freedom of religion". Moreover, the monks said, "We do not know the concept of splittist and so there is no reason why we should oppose it". The monks who gave these "unsatisfactory" answers were ordered to leave the monastery.

Jamyang Khedrup believes that the "Strike Hard" campaign will continue to be conducted with the same impetus by Chinese officials.

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Imprisoned nun: "I have no fear of dying in prison"

Ngawang Rigdrol is a 24 year old nun. She is currently serving seven years' imprisonment for taking part in a peaceful demonstration and today is almost completely blind. In mid-June 1992, she carried the forbidden Tibetan national flag during a pro-independence protest around the Potala Palace in Lhasa, Tibet.

For the first one month and twelve days following her arrest, Ngawang was kept in solitary confinement in Gutsa Detention Centre. During interrogation sessions, she was reportedly stripped naked and tied to a chair. After six months in Gutsa, Ngawang was sentenced to seven years imprisonment and subsequently transferred to Drapchi Prison.

In April 1995, reports indicated that Ngawang Rigdrol's eyesight had deteriorated and that she could not see well. The reasons for this are unknown, although she may have suffered temporary damage from the solitary confinement in a darkened room in 1992.

Ngawang Rigdrol's arrest coincided with a crackdown on Garu nunnery, where she lived. This nunnery, 5 kilometres north of Lhasa, has been a centre of pro-independence activity since 19 December 1987. On that day, 20 Garu nuns led the first of nearly 50 protests that have been staged by nuns in Lhasa over the past five years. Sources report that over half of the known protests in Lhasa since 1987 have been led by Buddhist nuns.

A political "re-education" workteam was reported to have been installed in the nunnery in 1993 to begin intensive re- education. The re-education work team is reportedly attempting to coerce the nuns into accepting a new code of discipline which includes the banning of any political or dissident activity.

Ngawang is the sixth child in her family of two boys and nine girls. Her father is 71 years old and her mother passed away in 1994. Ngawang was allowed visitors only on the 15th day of each month. When her mother became critically ill, the family's request for visitation rights was denied. Thus Ngawang was not able to see her mother prior to her death.

Ngawang has kept alive her courage and determination despite having been subjected to repeated inhumane treatment while in prison. Now 24 years old, she is almost blind. The little vision she retains is totally blurred and objects appear obscure. She has suffered regular beatings in prison and her right arm has been so badly damaged that she is not even able to lift a mug. Severe nerve impairment has resulted in the uncontrollable shaking of her hands.

Prison authorities have told her friends and relatives to advise Ngawang to reform her behaviour. They report that she exhibits a total disgust and disregard for prison regulations. When relatives, concerned for Ngawang's health, plead with her to keep a low profile, her common response is, "I have no fear of dying in prison. I will sacrifice my life for my country. May His Holiness the Dalai Lama live long".

Discrimination in access to education

A source from Tibet reports that an 18 year old boy (name withheld for security reasons) from Sanae Lobdring (Middle School) in Shigatse was recently deprived of the opportunity to go to China for further studies.

The required mark to proceed on to tertiary education in China is 185 and the boy, coming fourth in his class, had secured a mark of 197. Nonetheless, he was told that he had major health problems and was therefore unable to take up a tertiary place. The source reports that such cases are very common in Tibet.

As such, they are in violation of article 28(1)(c) of the Convention on the Rights of Child which requires States Parties, of which the PRC is one, to make higher education accessible to all on the basis of capacity.

The source reports, "Children in Tibet are totally discouraged from attending schools. Charging of exorbitant school fees; partiality in choosing Chinese children for higher studies in China despite Tibetan students securing much more than the required percentage; the medium of education being exclusively in Chinese; these are some of the policies the Chinese have taken to, to dishearten diligent students aspiring for a bright future.

In a class of around 48 students, the maximum number of students who would be particularly persistent in their studies is only seven or eight. On average, students are most likely to drop out in ninth grade. For children seeking education in Tibet, their future remains completely obscure."

New harsh Chinese criminal laws

China announced plans on 6 March to introduce harsh new provisions to its Criminal Law targetted at "terrorist" control in Tibet and Xinjiang.

Stressing the need "to deal telling blows at such offences", the vice chairman of the National People's Congress (NPC), Mr Wang Hanbin, announced draft provisions that would add up to 10 years in prison to any sentence for homicide, explosion or kidnapping carried out as a terrorist act.

Of particular relevance to independence activists in Tibet and Xinjiang is the legal amendment whereby "offenders taking advantage of national or religious problems to instigate the splitting of the State or undermine the unity of the State" will be charged under severe provisions for "endangering State Security".

Previously such activities were labelled as "counter-revolutionary" offences, a charge which carried heavy sentences and has been used extensively against Tibetans demonstrating any form of support for independence or for the Dalai Lama.

The amendments, due to be passed mid-March at the closing session of the NPC, are part of a number of proposed changes to the Chinese Criminal Law purporting to strengthen the rights of the accused.

However, the new reworded provisions are reportedly even wider than the originals and will still enable convictions for the exercise of the right to freedom of expression. Instead of 15 charges of counter-revolution, some 11 charges of endangering state security will be used, with additional clauses of "undermining national unification" and of accepting funds from foreign organisations.

A further addition is the charge of "enciting ethnic hatred" which will carry a three-year prison sentence.

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PROFILE

Doctor serving 13 years in prison

Jampa Ngodrup, a doctor from Lhasa, is currently serving a 13 year prison sentence in Drapchi Prison in Tibet. He was charged as an "agent" for his efforts to record the names of those arrested or injured during two pro-independence demonstrations which took place in Lhasa in 1988. Ill-treatment in prison has meant that Jampa is no longer able to walk without the aid of crutches.

Jampa Ngodrup is a 45 year-old man from Lhasa. Until 1959 he was a monk and then practised as a doctor of Tibetan medicine at the Barkhor Nangrong East Clinic (*Chengguan Qu Barkhor* Clinic). He is described as being very straightforward.

Jampa's father, Rinzin Lhundrup Paljor, was also a doctor who owned a private medical school and therefore it was not necessary for Jampa to undergo any formal education in medicine. He started studying medicine at home when he was just 9 years old and around the age of 16 he started to practise.

The family has a long standing legacy of medical practice and Jampa Ngodrup represents the sixth generation. His father and mother, Tsering Palmo, are no longer living. He has one older brother, one older sister and one younger brother. All are medical practitioners.

Jampa was first detained, for unknown reasons, on October 27, 1987. He was again detained on 20 October 1989, and this time was held without charge for ten months until 13 August 1990 when he was officially charged.

Tried in Lhasa Municipal People's Court on 24 December 1990, he was sentenced the following day. The decision characterised the verdict as necessary "in order to strengthen the unity of the motherland ... and to stabilise the democratic rights of the people".

Jampa Ngodrup, who allegedly "confessed", was described as "harbouring counter-revolutionary aims".

According to Chinese authorities, Jampa had committed two crimes. The first was when he gave Lhamo Yangchen, a Tibetan woman, the names of some of those arrested during the Lhasa demonstration on 5 March 1988.

In December 1988, Lhamo Yangchen gave Jampa a list of arrested from the 10 December 1988 demonstration. Jampa made a copy of the list. Lhamo Yangchen was considered a "foreign resident" by the Chinese and the list was considered "state secrets". As a result Jampa Ngodrup was charged under Article 97(1) of the Chinese Criminal Code. This article deals generally with acts of espionage and section 1 deals specifically with "stealing or secretly gathering or providing intelligence for the enemy".

Jampa's sentence paper was issued on 24 October 1990. It stated that he would be held imprisoned for 13 years and deprived of four years political rights. His prison term was to run from 20 October 1989 to 19 October 2002 and thus included the time since he was initially detained.

Jampa Ngodrup is presently held in the fifth Division of Drapchi Prison. In May 1993 he was reportedly severely ill from prison maltreatment. He is suffering extreme fluid retention such that his entire body is bloated, he is unable to walk without the help of crutches and it is suspected that he may have tuberculosis.

Jampa Ngodrup

1996 TCHRD Annual Report

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Population Transfer Threat

The Chinese Government's policy of transferring Chinese settlers into Tibet represents an immediate threat to the existence of the Tibetan people.

In contravention of humanitarian law which stipulates that "an occupying power shall not deport or transfer parts of its own civilian population into the territory it occupies" (article 49 of the Fourth Geneva Convention, 1949) there are today an estimated 7.5 million non-Tibetans in Tibet. The 6 million Tibetans are being increasingly marginalised in spheres of cultural, economic and political life.

China makes no secret of its policy of transferring a large number of Chinese "experts" and cadres into Tibet, offering substantial salary, housing and holiday incentives to Chinese settlers. The growing discrimination faced by Tibetans in areas of employment, housing, education and health as a result of the Chinese influx now faces a new boost.

In 1992 China approved plans to dam the Yangtze River and create the world's biggest hydro-electric power project. According to Mr Qi Lin, head of the resettlement for the project, in an announcement on 5 March 1997, the project will require the displacement of approximately 1.2 million people to make way for the reservoir, of which some 60,000 have already been moved.

Mr Lin added that authorities in the two provinces affected - Sichuan and Hubei - were encouraging people to move to under-populated regions, which are generally impoverished areas such as Xinjiang, Tibet and Gansu.

The entire project is due to be fully completed by 2009, and the problems of forced migration and ecological changes, have been effectively swept aside by the promise of vast economic returns. "The advantages of building this dam far outweigh the disadvantages", said Mr Lu Youmei, managing director of the Three Gorges Project Development Corp.

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Gangchen Kyishong
Dharamsala 176215
H.P., INDIA

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

March 31, 1997

Volume II : Number 6

45

Monk suicides rather than be "re-educated"

Recent reports from Tibet detail the drastic changes which have taken place in Dayab Ma-gon Monastery, situated in the Dayab county of Chamdo region, under Chinese occupation. Most recently this has taken the form of "Patriotic Re-education" activities, part of China's implementation of their "Strike Hard" campaign in Tibet. This had the drastic effect of pushing one monk to take his own life rather than accept these policies which are anathema to Tibetans' religious and political beliefs.

During the Seventies there were just 15 monks in Dayab Ma-gon Monastery. In 1995 the figure had risen to 100 monks, and in 1996 to 200 monks. At present there are approximatelyy 1000 monks in the monastery. This figure includes non-residential monks of whom there are about 800.

In earlier times there were 32 different units or houses in the monastery but during the Cultural Revolution all of the structures were completely destroyed. Today the monastery stands with only one general prayer hall. The 800 non-residential monks thus stay in their own homes, engaging themselves in day-to-day livelihood. In recent years the monastery has undertaken some renovation by building one more storey and installing 5 mud-made Buddha icons, the cost of which was borne by local Tibetans.

Once a year the monks in Dayab Ma-Gon are given an opportunity to congregate for a special monlam prayer, which runs from the 9th day to the 15th day in the first month of the Tibetan calender. To take part in the Monlam prayer however, a monk must first obtain a guarantee letter from a senior monk of the monastery with the pledge that he will not take part in any political activities. In the event that a monk breaks this pledge he will face execution or imprisonment.

Dayab Ma-gon Monastery now depends solely on donations and contributions from the local Tibetan community for its survival. Previously the monastery owned agricultural land and houses which had been donated by the aged or bequeathed to the monastery, but these assets have since been confiscated by the Chinese authorities.

When a Dayab Ma-Gon monk makes a pilgrimmage visit to Lhasa he is subjected to a series of interrogation sessions on his return. Questions asked of the monks include: "For what purpose did you go to Lhasa?"; "What have you seen in Lhasa?" and "What did you do while in Lhasa?".

In May 1996 the confiscation of photographs of the Dalai Lama and the political and ideological re-education campaign were launched simultaneously in Dayab Ma-gon Monastery. In August 1996, five unnamed monks were arrested for refusing to agree to the five basic principles of the "re-education" which require denunciation of: the Dalai Lama; the Tibetan chosen Panchen Lama and Tibetan independence. The five monks are reported to be currently imprisoned in Dayab County Prison.

During one of the searches in the monastery for photographs of the Dalai Lama, a monk named Phurbu, born in Dayab, was ordered to hand over his photographs. For five days of repeated demands and severe beatings by Public Security Bureau (PSB) officials Phurbu refused. Unable to endure more, Dayab finally agreed and led the PSB officials to his house. Along the way they passed a small bridge where Dayab stopped and was reported to have said, "I sacrifice my life rather than opposing His Holiness the Dalai Lama and there is no longer meaning to the wearing of religious robes". The monk then jumped from the bridge, and a few hours later his dead body was seen floating in the water by some monks. The monks were threatened with dire consequences if anyone spoke of Phurbu's death.

The PSB officials gave a completely different version of the circumstances leading to Phurbu's death. They stated that he had died from certain diseases and that nobody was linked to his death. At other times it was officials reported that Phurbu had fallen from a horse and died of injuries.

Disappearance

A 23 year-old Ramoche monk called Loedo, from Dayab, has been reported missing for eight months. Loedo, who had joined Ramoche Monastery in 1993, was reportedly arrested by PSB officials from the Ramoche Monastery in August 1996 but the reason for his arrest is unknown. He was detained for approximately one month in Lhasa and was later shifted to Chamdo prison.

At present Loedo's whereabouts are completely unknown and his relatives are gravely concerned for his safety .

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Legal appeals in China's criminal law

The right to appeal is internationally recognised (International Covenant on Civil and Political Rights, article 14(5)). Recently introduced amendments to China's criminal law makes only minor modifications to its system of appeals. The fundamental problem in the appellate process in China remains: the reluctance of defendants to appeal. This may be due not only to the general unsuccessfulness of appeals, but moreover to the discouraging possibility that an appeal will be more unfavourable to the defendant than the original verdict.

Available published statistics for 1994 reveal that over 75% of appeals in China in that year resulted in no change in the verdict. Of the 25% of the cases where the appeals court either entered a new verdict or remanded for retrial, a substantial, but indeterminate, number actually resulted in a heavier sentence.

The testimonial of Ganden Tashi, interviewed by TCHRD in March 1997 in Dharamsala, India, demonstrates the undesirability of using the Chinese appellate process. Ganden Tashi, a former Ganden monk, was arrested in March 1988 for demonstrating for the release of the Tibetan political prisoner Yulo Dawa Tsering. He was detained first in Gutsa Detention Centre (close to Lhasa) for two months, before being transferred to Outridu Detention Centre in the Sangyip prison complex. After five months, in 1990 he was moved to Drapchi Prison from where he was released on medical grounds in 1993.

Ganden reported that from the day after his sentencing in January 1989 he was permitted 10 days in which he could lodge an appeal. At the same time he was told to weigh up very carefully the important role of the law of China and the gravity of his offences when making the decision to appeal. The prisoners were advised that there must be compelling reasons before they chose to appeal.

Ganden's appeal was sent first to the office of the Procuratorate (the Chinese governmental organisation responsible for investigating and prosecuting criminal cases) where, after analysis, it was rejected on the basis that he had no valid grounds of appeal. The case was then forwarded to the High Court which automatically endorsed the finding of the Procuratorate, and gave the official legal weight to the decision that Ganden's conviction should stand.

Ganden was then taken to prison and reported that he and other prisoners were given an address to which to send appeals. Again they were warned as to the seriousness of such an action and that it should be carefully thought through. Ganden, undeterred, sent more than thirty appeal letters to the address provided while he was in prison but on no occasion did he receive a response.

Ganden later had to attend a second trial as a result of independence activities while in prison. During the trial he spoke of his many appeals and the lack of response. He was subsequently sentenced to a further nine and a half years in prison to which he decided not to appeal.

Ganden also reported the case of Topden who had been convicted on murder charges and was also in Drapchi Prison. Topden appealed a total of three times and after each appeal his sentence was increased. After the third appeal his sentence was increased to a life term and he was threatened by Chinese authorities that if he appealed again it would result in his execution. Ganden said that the other prisoners chose not to lodge appeals for fear of having their sentences similarly increased.

There is no known case of a Tibetan prisoner ever successfully appealing his or her case.

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Economic Discrimination

Reports of economic conditions in Dayab, Chamdo region, reveal that Tibetan farmers, who depend solely on seasonal farming of barley, have had to find new means of livelihood. Farmers have begun to search for *Yartsa Gunbhu*, a Tibetan medicinal plant, which they sell at market for 2 yuan each.

However even this small source of income is now being targeted for Chinese taxes. Each farmer must pay one *sang* (50 grams or one tenth of one *gyama* which is 500 grams) as a tax and the remaining plants must be sold to the Chinese authorities for only five *mosey* each, one quarter of the market price.

A person can collect 50 *Yartsa Gunbhu* at the most per day but most are unable to do so. Some can collect only two. The *Yartsa Gunbhu* is found only twice in a year, and for those who are unable to collect enough plants to pay the tax it is necessary to buy the plant from others to do so.

Chinese authorities are reported to levy a tax on every farmer of 36 *gyama* (18 kg) of barley. While the authorities pay a nominal amount of 4 *mosey* for each *gyama*, this is far below the market rate and is used to conceal the levy. After paying the tax of 36 *gyama* of barley, it is necessary to keep some part as a seed for the next season, and only after that can the little that remains be used for the consumption of family members.

It is reported that recently the Chinese authorities have begun collecting even the seed kept for the next season with the promise that it would be returned later. The authorities have been buying the barley at a rate of 4 *mosey* and then selling it back to the farmer at a price of 1 *yuan* in 1995 and 1 *yuan* 3 *mosey* in 1996.

Tibetan sources say that the lives of the people in Dayab are very poor and that it is hard for them to manage even two meals per day. Some, desperate for food, have tried eating sting nettle, a kind of grass found on the farming land. The consumption of this grass has affected many Tibetans, causing their faces to swell and their health to drastically weaken. While the Chinese government has distributed land and animals, the majority of the related earnings have reportedly been collected by Chinese authorities as a tax.

cont. p.4

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PROFILE

Pro-independence posters put tailor in prison

Sholpa Dawa's strong pro-independence beliefs have resulted in his arrest on three occasions and a current prison sentence of 16 years. He has gone to great lengths to print material on Tibetan independence and record the experiences of Tibetan people under Chinese occupation so as to distribute it amongst fellow Tibetans.

Dawa is a 56 year old Tibetan tailor from Lhasa city and is more commonly known as Sholpa Dawa, because he is a native of the Shol district. From 1959 he worked for some time as a construction labourer and later worked as a private tailor.

Sholpa Dawa was first arrested on 29 September 1981 for allegedly distributing pamphlets on the independence of Tibet. He was sentenced to two years imprisonment and deprivation of political rights for one year. Sholpa Dawa spent six months in Gutsa Detention Centre and one and a half years in Sangyip Prison, both close to Lhasa.

"TAR." Middle People's Court document no.17 of 1982 gave the verdict of the trial as: "In 1980, Dawa with defendent Lobsang Choedrak and Tsering Lhamo met at Lobsang Choedrak's house and wrote circulars on the independence of Tibet. Thereafter, he contacted his accused friend Lobsang Wangchuk who helped him to prepare a history on the Independent Status of Tibet and a circular titled, 'Twenty Years of Tragic Experience'. After that, Dawa told his uncle and Kusang, who were working in the Metal and Wood Co-operative Programme, to type the articles and hand them over to Dawa after finishing the work. Dawa, pretending to be making copies of religious manuscripts, borowed a cyclo-styling machine from the co-operative and made more than 160 pro-independence posters in his own home. Not only did he distribute the posters on his own, but he also asked Dhondup Dorjee and Lobsang Choedrak to assist him in this purpose. Dawa had also printed a picture on the poster of 'The snow lion flag when Tibet was independent'".

After his release in 1993, Dawa worked as a labourer for one year in a brick-kiln in Nyethang sub-county, south-west of Lhasa.

On 8 November 1985, Dawa was arrested for the second time for distributing pamphlets which denounced the deteriorating living conditions of the 6 million Tibetans and called attention to the Chinese invasion of Tibet.

Sholpa Dawa was indicted along with eight other young Tibetans. This time he was sentenced to four years in Sangyip Prison and was deprived of his political rights for the duration of one year.

In August 1987, while he was in prison, Dawa's wife Lhakpa Dolma died.

Dawa was arrested for the third time in Lhasa some time in the early part of August 1995 for distributing pictures of the young Panchen Lama reincarnation. It was unofficially suggested that Sholpa Dawa was arrested just before the 30th anniversary celebrations of the "TAR" because the Chinese feared that Dawa and other former political prisoners would disrupt the celebrations. There were grave concerns for his safety at this time after a source reported on VOA that Dawa was receiving threats of execution by the Chinese authorities.

Dawa's verdict was issued along with that of Topgyal, another tailor, on 8 August 1996. There was no mention of his activities regarding the Panchen Lama, an issue which was particularly politically sensitive at the time.

Sholpa Dawa

The sentence paper stated instead: "After thorough investigation, in the year 1993-94, the accused Dawa told Dhondup Dorjee and Ratoe Dawa to collect the list of all political prisoners who have served and who are also currently serving their prison term. Moreover, in July 1993, the accused Topgyal made three "reactionary" documents and gave them to Dawa who handed them over to the 'Dalai Clique'".

Dawa was sentenced to nine years in prison and three years deprivation of political rights.

Sholpa Dawa will have spent sixteen years in prison by the time he is released.

cont. from p.2

Families have strict controls on the amount of livestock they are to keep. For a nine-member family it is permissable to own two goats, two cows, two *dri* (female yak), one and half *zo* (a hybrid of yak and cow) and one sheep. The family can neither increase nor decrease this amount. If one animal dies, the family must replace it with the purchase of a new one. If any animal gives birth, the young must be killed.

From every farmer 2 *gyama* of milk is also collected as a tax. From every nomad, one yak is collected as a tax. The Chinese authorities pay 600 *yuan* for a yak whch is sold at market for 1500 *yuan*. For each sheep 200 *yuan* is paid, while the market price is 500 *yuan*.

Tibetans in Dayab have failed to benefit from Chinese development in the region. Tibetan households receive electricity only on alternate days while Chinese households are said to be constantly well lit. Roads in Dayab remain much as before Chinese occupation with only those leading to strategic areas and joining national highways having been well constructed.

The population in Dayab is reported to comprise of 5000 Tibetans and 15000 Chinese settlers. The Chinese, who now outnumber Tibetan people three to one, live mainly in the urban areas.

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Human Rights UPDATE

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April 15, 1997 Volume II: Number 7

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Protecting the Child?

The right to education is guaranteed in the International Convention on the Rights of the Child to which the People's Republic of China is a State Party. An interview was recently conducted by TCHRD in Dharamsala, India, with a young female student who arrived in India from Tibet in late March 1997. Her testimonial reveals that Chinese educational policies are directed towards the benefit of the Chinese teachers rather than the Tibetan students.

"My name is Sangmo. I am a 15 year old girl from Nyethang under Chushul County in Tibet. My father died a few years ago after he suffered a stroke and so my mother works with my elder sister on the farm. My elder brother is a painter and I also have a younger brother who is only two years old.

I attended a Government school and since many of us were from poor families we did not have to pay school fees. However, when any construction is required at the school each family must send a representative to work on the construction site. This is compulsory.

In my school we have until the sixth standard and it is more or less the primary education that we receive there. There are sufficient numbers of teachers in this school and students who pass the examination are sent to China for further studies on a special scholarship basis. However, often children of rich families from other schools are granted this scholarship through bribes and the poor ones are deprived of this facility.

Nonetheless this is not the end of education for us. We are further encouraged to go to *Lobdring* (middle school). Students of various ages are admitted to *Lobdring* for the duration of three years. I was there for only two and a half months. There was nothing special I could learn as many of the teachers were Chinese and they were not sincere at all in wanting to educate us. The most they would do was to read the text; they would never see to it that the children understood.

The new policy recently introduced is that of compulsory education. If the Chinese authorities find out that children are left at home rather than going to school families are fined or a portion of their land is confiscated".

While this policy appears outwardly to represent an improvement of educational rights in Tibet, the PRC report edly has an ulterior motive in filling schools in Tibet with students. Where there are insufficient numbers of children attending a school there is a risk that the Chinese staff members will be cut or that the school will be closed. Moreover, Chinese teachers are reported to do little beyond making an appearance in the classroom in order to safeguard their jobs. In this sense the policy has little educational worth.

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New arrests

Ngawang Sangpo is a 31 year old from Medro Gongkar County under Lhasa City. A monk at Drepung Monastery, Ngawang was arrested on 5 September 1996 and sentenced to two years imprisonment for indulging in pro-independence activities.

Namgyal Dhondup from Phulung Sub-county in Pashoe County in Chamdo region was arrested on 22 January 1997.

Dramdul, aged 57 or 58 years, was one of the company heads of the Gangyen Development Corporation. He was arrested on 12 November 1996 for his involvement in the Panchen Lama reincarnation issue.

Another arrest in connection with the Panchen Lama issue was Gompo, also a head of one of the branch offices of Gangyen Development Coporation. He is about 38 years old and more commonly known as Kushok la.

Rinzin Wangchuk, 31 years old, was arrested on 29 August 1996. The reasons for his arrest are unconfirmed.

Sonam Dorji, commonly known as Lugu, was a former monk at Ganden Monastery. His involvement in pro-independence activities resulted in a three year prison term in Sangyip Prison.

On 20 May 1991, while in prison, Sonam denounced the seventeen point peace accords and stated that Tibet was a free nation. This resulted in the extension of his prison term for a further one and a half years. He was subsequently transferred to Trisam Prison in Toelung and subjected to harsh labour.

After his release in 1993, Sonam was expelled from his monastery. He worked for some time in "Lhasa Tengyur Studio" until he was again arrested on 14 June 1996. He is presently being held in Gutsa Detention Centre as a suspect of involvement in the bombings that took place last year in Tibet.

Violations in Monasteries and Sacred Sites

A monk interviewed in early April this year in Dharamsala gave a disturbing account of new incidents of violations of cultural and religious rights in Tibet.

Strike Hard campaign in ...

Monks in Dechen Choekor Monastery at Lho-Gonkhar in Lhoka region have been issued red cards in conjunction with the Strike Hard "Political Re-education" campaign. The red card is given to those who are "patriots" and the blue card to those "splittists" who support Tibetan independence and the leadership of His Holiness the Dalai Lama. Monks who have recently joined the monastery are given the blue card.

In Dengechen Monastery in Lhoka Dranak, an eight-member "work team" has been present for three months holding "political re-education" meetings. The Chinese officials would sneak up on the monks outside their rooms and take them to an isolated room for interrogation. There the monks would be asked if the meetings had been fruitful and whether they still supported the "Splittist Government".

Some monks went to Tsethang City, under Lhoka region, to avoid these interrogations but were immediately called back. Dengechen monks are made to pay 5 yuan rent for their room in the monastery and those who did not satisfy the "Work Teams" would be asked to leave.

Cultural artifacts confiscated

The source reported two incidents whereby Chinese authorities confiscated sacred and historical items from monasteries. One was that of a century old dagger which had been presented to Dechen Choekor Monastery. The significance attached to the dagger is immense and it is known as "sNe gDong rGyal-poe lHa Gri" (Sacred sword of the ancient monarch of Nethong).

Chinese authorities arrived at the monastery one day under the pretext of a grand official visit and took measurements and pictures of old relics and statues in the monastery. They then took this dagger along with other ancient artifacts The monks were told that the two objects were needed for a museum display and would be returned shortly. After persistent requests, only the other artifacts were returned. The monks did not succeed in retreiving the sword and there is little hope of its return in the future.

The second incident took place in Dengechen Monastery where ancient *thankas* (sacred scroll hangings) were taken and never returned.

Sacred site desecrated

Chaksam shor-ri is the name of a mountain in Lhoka Kyinak sub-county. This is a sacred mountain with long-standing religious significance. Believed to hold 108 monasteries, 108 caves, 108 cremation grounds and 108 natural springs, the mountain attracts pilgrims from far away places in Tibet.

On special religious ceremonies, people would come in large numbers for circumbulation. Some would opt for the more difficult path of prostrating around the mountain. On an average this would take about one week.

However, the mountain's rich mineral resources is marked for mining by the Chinese. The process has already been commenced and a small section of the mountain has been dug out.

The source, gravely concerned, says: "If timely support is not rendered, it won't be long before this sacred mountain ceases forever to exist. And along with it will end the entire history of such a significant landmark".

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More protests

On the 15th day of Tibetan New Year (8th February) two monks held a short protest infront of the Jhokhang (Central Cathedral). Not even 3 minutes had passed when they were arrested and taken by the PSB (Public Security Bureau) men.

Tsering Jhong is the name of a nunnery in Lhoka Choenkye County in Lhoka region consisting of 20 nuns. In February 1997, officials of County People's Government and PSB came to the nunnery to ban pictures of His Holiness the Dalai Lama. The nuns blatantly refused to obey the order by holding a peaceful protest. They were immediately arrested and taken to Nethang County's Prison where they are presently being held. According to an unconfirmed report, one of the nuns has been released on medical grounds. No names of the participants are known.

Business overrides Human Rights in UN

Britain recently announced that it would join Denmark in backing a resolution to be submitted to the UN Commission on Human Rights. The resolution calls on China to improve its human rights record. The Danish decision met with immediate threats from China of possible economic, trade and diplomatic sanctions.

Denmark, supported by twenty five other countries, tabled the resolution on April 9, and voting is to take place on April 15. The resolution is expected to call on China to refrain from policies which threaten the Tibetan identity and express concern on the whereabouts and well-being of the eight year-old Panchen Lama.

France was joined by Germany, Italy and Spain in preventing the European Union from reaching consensus on sponsorship of a China resolution and Japan, a co-sponsor of China resolutions in previous years, is also reportedly considering withdrawing its sponsorship.

It is speculated that France has dropped its support with the pending visit of the French President to China and a $2 billion order for Airbus planes to be finalised.

PROFILE

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Nun receives 12 years solely for her expression of beliefs

Tibet continues to face the ruthless crackdown by the Chinese Government on any pro-independence activist. Because Tibetan politics is so closely linked with Tibetan religion, the focus of the harsh Chinese crackdown falls primarily on the nuns and monks. Gyaltsen Dolkar is one such example. She received an eight year increase in her prison term for recording songs and messages to families and friends. In one of her messages, she said: "All of you outside who have done all that you can for us in prison, we are deeply grateful to you and will never forget you".

Gyaltsen Dolkar (lay name Dawa) is a 26 year old Garu nun from Medro Ruthog in Medro Gonkar County under Lhasa City. She has an older brother and sister. Her sister is) a nun. Her brother escaped to India from Tibet in 1992. He is currently residing in Ganden Monastery in South India.Gyaltsen is the youngest in her pure nomadic family.

On 21 August 1990, Gyaltsen Dolkar with 12 other nuns from Garu and Michungri nunneries went to Norbulinka (Summer Palace of the Dalai Lama) in Lhasa, Tibet, to watch an Opera Dance. This ,ra, being one of the most festive events of the year, draws a big crowd of locals and foreigners.They felt that this was a great opportunity to raise their voice against the illegitimate occupation of Tibet by the Chinese. The nuns had everything preplanned to launch a peaceful pro-independence demonstration on this occasion.

Some time around noon, they started the protest by shouting slogans like, "Free Tibet" and "Chinese quit Tibet".

They were immediately arrested and taken away by men of the Lhasa City PSB (Public Security Bureau). Gyaltsen was only 19 years old then.

According to the sentence paper issued on 30 November 1990, she was sentenced to 4 years in prison and deprived of political rights for 1 year. She was charged with "counter-revolutionary" activities along with all the other 12 nuns.

While serving her four year prison term in Drapchi in Lhasa, she and 13 other nuns recorded pro-independence songs and messages to their families on a crude tape recorder. This tape was widely distributed in Tibet. The nuns were again charged with "spreading counter-revolutionary propaganda" and given additional eight year sentences in 1993.

Her behaviour is reported to have drastically changed ever since her arrest. Formerly, a very simple and shy nun, she hardly socialised with other nuns in the nunnery. Now in prison, she is reported to be outwardly brash and intrepid. Letters received from Tibet contain facts about her being put under strict observance by prison authorities.Today, Gyaltsen is still in Drapchi Prison. Her former prison mates who are now in exile express their concern over her poor health which is continuously deteriorating. Undoubtedly, she was subjected to various torture methods and beatings at the hands of the Chinese authorities while in prison. Gyaltsen's father visited her twice when she was in prison. However, her mother could not visit her at all, not even once. Both her parents passed away in 1993, possibly due to their trauma over her increased prison sentence. Her father died just three days after the death of her mother. With no family members to visit her, her only visitors are her fellow nuns from the nunnery.

Gyaltsen Dolkar

Gyaltsen Dolkar will have spent 12 years of her life behind bars by the time she is released at the age of 31.

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Tibetan tour guides sacked

Tibetans working as government tour-guides in Lhasa have lost their jobs because of unauthorised trips to India. Between 69 and 72 tour guides, many of whom have held their positions for several years, have thus far been affected by the Government's decree, issued in February, 1997.

To work as a tour guide in Tibet, each guide must pass a test and then pay for the licence. Those tour guides who had visited India in the last two years were required to pay 800 yuan (equivalent to US$100), more than double the price of 300 yuan for the previous year. It was only after paying the sum that they were told that they would be unable to register as tour guides, nor work in hotels, because of the new decree.

In 1994 Chinese authorities announced that tour guides would be watched in order to prevent them "colluding with foreign tourists to harm state security" and the 1996 entrance exam for tour guides included questions about "Deng Xiaoping Thought" and "Is Tibet independent?".

This new Chinese policy appears designed to discourage Tibetans visiting India where they are exposed to the "splittist" influences of the Dalai Lama and the Tibetan Government-in-Exile and are able to study Tibetan culture and history. Those tour guides who had visited Nepal during the previous two years were unaffected by the ruling.

These actions come despite recent claims by China in their "White Paper on Human Rights in 1996" to have guaranteed workers' rights and the rights of ethnic minorities. Reports indicate that Chinese tour guides will be appointed to replace the Tibetans.

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Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

April 30, 1997 Volume II: Number 8

Imprisoned for protesting environmental destruction in Tibet

Tibet's environment is increasingly under threat of destruction by China's actions of mining and development. The Tibetan people are not consulted on the development and rarely benefit from the land's use. They are also prevented from speaking out. When he was 18 years old Phuntsok Chosang was imprisoned in Meldro Gongkar for protesting against China's environmental practices in his hometown. Subsequent to his release from prison, Phuntsok was almost blind and was no longer able to stand upright due to prison torture.

Phuntsok Chosang , aged 23, is from Meldro Gongkar in Gyamo Shang. He arrived in Dharamsala, India, from Tibet on 8 April 1997 and was interviewed soon after.

Phuntsok reported that in 1989 Chinese authorities created a plan to build roads for the purpose of mining natural resources in the Meldro Gonkar county of Gyama Shang (*shang* signifies township), located 73 km east of Lhasa.

Local Tibetans appealed to the Chinese authorities to call off the plan but were consistently ignored. In subsequent protest actions Phuntsok Chosang was one of those who pasted wall posters which read "You cannot exploit our land for mining purposes". The authorities response was that "Tibetans do not have the right to say anything on the matter since the land belongs to the country of China".

In 1990, the authorities began implementing the plan to build roads. While Chinese authorities had initially claimed that the plan would benefit the Tibetans, the construction work necessitated the destruction of cultivated land of local Tibetan inhabitants.

Mining of natural resources in Thalung area in Gyama Shang uses toxic materials and dynamite in blasting the areas. This has resulted in severe ecological imbalance causing extensive soil erosion and frequent heavy rains and hailstorms. Wild animals, birds and farm animals have died from the toxic gases released.

Continued complaints by locals were disregarded and in 1990 Phuntsok Chosang and his 27 year-old friend Gyatso again pasted wall posters of protest. They were pasted on the public roads at Trigang village and at Gyama Shang's main administrative office.

The posters urged Tibetans to no longer remain silent and read: "Chinese cannot exploit our natural resources. If you exploit the resources, Tibet's pastures and food will be less productive. If you exploit our natural resources by force, you should be responsible for the resulting natural calamities".

On 29 December 1991, Phuntsok and Gyatso pasted wall posters for the third time at Gyama Rinchen Gang, a village close by, and at the Gyama Shang main government office. The posters called for Tibetan independence and rebuked promises made by the Chinese authorities: "Earlier you said that you are leading us to prosperity. What is happening is the opposite. You are putting the people into hardship. You are killing wild animals, birds and fish without any mercy. This gravely effects the mentality of the Tibetan people. So the Chinese must stop all these evil acts".

In March 1992 Phuntsok Chosang and Gyatso were arrested from their houses and taken away by Public Security Bureau Officials of Gyama Shang.

Phuntsok suspected that a man named Karma, who was arrested two days earlier and had reportedly been severely tortured in prison, may have informed authorities of Phuntsok and Gyatso's actions.

After their arrest the two men faced a series of interrogations. Finally Phuntsok was forced to confess before prison officials that he had made the poster. He was subsequently placed in a solitary confinement cell which measured only about 5 feet in length and 4 feet in width. The cell was completely dark with no light and no air ventilation.

Phuntsok reported that it was very difficult for him to stay in that tiny cell in absolute darkness. When he coughed the whole cell would echo and vibrate. He was held there for 13 days.

Gyatso was found to be only an accomplice of Phuntsok and was therefore kept in a more spacious cell which usually accomodates three to four people.

While in prison Phuntsok and Gyatso were interrogated once every day for approximately one hour. They were asked: "Who pasted the posters?"; "Who taught you to do it?"; "How many times did you do it?"; "What was the content of the posters?". They were also routinely beaten and iron rods were jammed into their mouths during interrogations. Phuntsok still recalls the names of those who tortured him during interrogation: Li-huan , Dhondup, and Jampa.

While in prison Phuntsok Chosang and Gyatso were provided only with old rotten and left-over food of other prison-

cont. p. 2

cont. from p.1

ers. They had only the clothes they were wearing and no extra clothes were provided to them. They suffered greatly during the month of March, in the early period of their detention, as the weather was exremely cold and the cells became icy.

On the 13th day of solitary confinement Phuntsok Chosang was so ill that he was not able to walk or to hold himself up. He had to stagger to walk even a few steps and would then collapse. He felt dizzy and was near blind; his only vision was blurred. The Chinese authorities were eventually compelled to shift him to a more spacious cell but regular beatings continued.

Phuntsok was finally released on medical parole at the end of May 1993 after one year and two months of imprisonment. He then returned to his hometown but his feeble health condition made it difficult for him to carry out his daily work. He later joined Ganden monastery at the end of June 1996 and remained there until December 1996.

At present Phuntsok is unable to see clearly and cannot read his religious texts properly.

Hunting endangers Tibet's wild life

Phuntsok reports that unique animal species in Thalung area in Gyama Shang under Meldro Gonkar county are threatened with extinction not just by mining, but also as a result of Chinese hunting practices.

While Tibetans are strictly prohibited from possessing firearms, Chinese officials routinely hunt rabbit, musk deer, bharal (blue) sheep, white lipped deer, and *gowa* (Tibetan gazelle) in the area. Every 15 to 16 days the skins are dried in the open air and then taken to the Chinese market where they fetch a good price.

"Spring Action"

Radio Lhasa and the Tibet Daily recently reported that Lhasa Public Security Bureau launched a "Spring Action" campaign on 10 April 1997. The campaign aims ostensibly to strike down on crime and corruption in and around Lhasa and to "uphold the social standard and morale".

The campaign is a follow-on from "Strike Hard" launched in April 1996 which has been utilised to imprison Tibetan political dissidents and severely suppress religious freedom in Tibetan monasteries.

Group rape at Nepalese border

Tibetan asylum seekers face serious dangers not only from the perilous crossing of the Himalayan mountains, but also in attempting to cross the border into Nepal. There is a consistent stream of reports detailing beatings, extortion and sexual abuse by Nepalese border police.

Several months ago a 22 year-old Tibetan girl was serially raped by 12 men led by a man in a police uniform. In a recent interview with TCHRD the girl described the men as being "of large build with a heavy paunch, thick lipped and wicked looking".

The girl recounted that she was targeted because the men believed her to be the only one in the group of eight asylum seekers who was unmarried. She recalled that she was in great pain and was staggering when she tried to walk.

The others from the girl's group were in the room next to where she was being raped. Despite being aware of what was taking place just behind the door, none in the group had the courage to do anything to stop it. To have done so would have meant risking deportation to Tibet.

The girl reported that she too did not dare risk being delivered back into the hands of the Chinese which would almost certainly mean arrest and torture. Therefore she endured the rapes in great fear and the hopeless question of why should this happen to her.

When this incident came to the notice of the officials of the United Nations High Commissioner on Refugees in Nepal, an investigation was carried out to find out the people involved. The investigation is still under way.

The girl has had to undergo treatment since the rapes but has retained her courage and compassion. When it was suspected that she might be pregnant she was asked by officials whether she would consider an abortion. In her own words : "If I have conceived I would not terminate my pregnancy. It is, after all, not the fault of the child so I do not think it is fair judgement to stop the child from becoming. It will not bother me to mother a child. It is fate and fate will take its own turn. I am a Tibetan and I beleive in the blessings of His Holiness the Dalai Lama".

Prisoner Updates

Ngawang Sangpo joined the Drepung monastery in 1983. In the first week of May 1991, Lhasa City PSB officials and monastery authorities detained Ngawang and two other monks for more than seven months on suspicion for hoisting the Tibetan National flag in the main prayer hall of the Drepung Monastery.

In 1996 he was again arrested and sentenced to two year labour. According to reliable sources he had made copies of the long life prayer and the proclamation document of the Panchen Lama composed by the Dalai Lama and extensively distributed amongst Tibetans in Tibet.

Jamyang Tsultrim (lay name Tashi Tsering) is a 28 year old monk from Bayan, close to Amdo Tsongkha in the Qhinghai province. In 1990 he was arrested for the first time after visiting India for a Kalachakra initiation, charged as a "propagandist" of the Tibetan freedom movement.

On 1 or 2 March 1996 he was again arrested, for unknown reasons, by PSB officials. Recent reports indicate that Jamyang was sentenced to two years prison term on 7 January 1997.

Boat tragedy causes 23 deaths

On 21 March 1997, in Drongtoe village under Lhoka Gonkar county south of Lhasa, 23 Tibetans died from a boat disaster.

The Chinese authorities had ordered 123 local inhabitants to work on the plantation of eucalyptus trees in the area north of Yarlung *Tsangpo* (river). While travelling to and from the work plantation they were required to cross the Yarlung Tsangpo on boats made from the hides of yak.

The 123 workers were sent across the wide river in three such boats which are designed to hold far less people. While making their return crossing, the overloaded boat capsized in the middle of the river and 23 people drowned.

Prior to Chinese invasion, Tibet had many areas of very thick forest. According to reports the areas of previously rich

cont. p 4

PROFILE

Labourer sentenced to 16 years and denied visits from dying wife

Rinzin Wangyal was first arrested in 1966-67 for allegedly organising an underground movement and served between 15 to 17 years in prison. He was again arrested in 1995 on suspicion of planning to disrupt "TAR" anniversary celebrations for which he is reportedly serving a 16 year prison term. His wife, nearing death, made repeated appeals to the authorities to visit her husband for a final time. The pleas were ignored and it is unknown at this time whether she has since passed away.

Rinzin Wangyal (also known as Rinwang) is a 50 year-old from Lhasa. After 1959, he worked as a construction worker in the "Ngachen Lokhang" electricity unit.

As Rinzin Wangyal was educated in both Tibetan and Chinese, he was later offered a job in the Geographical Department. However, after the Chinese leader Liu Shao Qi lost political power, there was a shift in the Chinese Government's policy in Tibet. As a result of this, some Tibetans who were accused of holding "wrong political views" were demoted to labourers at the 'Shuini Chang' cement factory . Rinzin Wangyal was among those demoted.

Between 1982-1983, Rinzin Wangyal worked at the 'Jian Zhu Qidui', a construction unit in Lhasa.

Rinzin's mother's name is Ogen Choedon. Rinzin's late father Lobsang Tsewang was a *khenjung* (a Tibetan government official of high rank) before the Chinese invasion of Tibet.

Rinzin Wangyal's wife Sonam is a daughter of the *yabshi phunkhang* family in Lhasa, the family of the 13th Dalai Lama.

Karma Gelek, the husband of Sonam's elder sister, Tse-Lha, was arrested in 1994 and is still in prison.

Rinzin Wangyal's younger brother Tsedor was one of nine youths accused of forming an underground movement. He was executed in 1970.

Between 1987 and 1988, Rinzin visited India to meet his relatives.

Rinzin's son Tenzin Nyima was a student at the Tibetan Children's Village School in Dharamsala, India, for some time. He left school when his mother's health had deteriorated to the point that it was thought that he may never see her again. Tenzin has not returned to school since that time.

While working as a labourer in the cement factory, Rinzin Wangyal was arrested between 1966-1967 for allegedly organising an underground movement. He was imprisoned in Drapchi Prison where he was regularly tortured and interrogated by the prison authorities. Rinzin Wangyal was released from Drapchi Prison between 1982-1983.

In August 1995, Rinzin Wangyal was once again arrested by the Public Security Bureau (PSB). He was suspected of being involved in a political movement aimed at disrupting the celebrations of 1 September 1995 marking the anniversary of the founding of the "Tibet Autonomous Region".

Rinzin Wangyal

It was reported that Rinzin Wangyal's relatives sent three appeals to the PSB requesting permission for a meeting between Rinzin and his wife. His wife Sonam was known to be in a critical condition at this time and was later admitted to Lhasa People's Hospital. Each appeal letter failed to receive a response.

Accounts differ regarding Rinzin's wife. Some say that she died in October-November 1996 after being repeatedly refused permission to see her husband for a final time. Another source reports that Sonam is still alive but is in extremely poor health.

Unconfirmed sources from Tibet report that on 13 December 1996 Rinzin Wangyal was sentenced to 16 years imprisonment.

This means that by the time he is released he will have spent more than 30 years of his life in prison for the cause of Tibet.

cont. from p. 2

and fertile forest land are now bare and arid. The Tibetans have never been consulted on these deforestation activities.

It is only now that the Chinese authorities are attempting to replace some of the trees destroyed. However, as in the case of the area mentioned above, the land has been rendered completely infertile and there is no possiblity of plants being able to grow there. The sending of the Tibetans to do the plantation work which led to the tragedy was in fact absolutely without purpose.

The names of the victims are as follows:

Gorgor, Dawa and Penpa - all male

Jangchup and Dekyi - both female and from the area of Pashong village in Ghonkar district.

14 persons from Lhundup village:

Male: Rinchen, Phurbu, Dawa (also known as Kukpa), Lhakhok, Tsering Namgyal and Dawa Dhondup

Female: Pasang Phunkyi, Migmar, Penpa, Bhagor, Penpa, Bhagkor, Nyima and Pasang

Nyima, Dhadon and Penpa Dolma - all female from the area of Bhorong village

Sonam - holding the position of *shang trang* (Tibetan appointed by the Chinese authorities as a district head).

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Human Rights UPDATE

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

May15,1997 Volume II : Number 9

Sentencing of three involved in Panchen Lama issue

Almost two years after his disappearance following the Dalai Lama's proclamation of the 11th Panchen Lama, the head of the Chinese Search Committee for the Reincarnation - 58 year old Chadrel Rinpoche - has been charged with "plotting to split the country" and "leaking state secrets" and sentenced to six year imprisonment by Chinese authorities. Champa Chung-la, a 50 year old monk, and Samdrup, a 30 year old business man, were also sentenced for their involvement in the Panchen Lama reincarnation.

Chadrel Rinpoche was the director of the Democratic Management Committee of the Tashilhunpo Monastery (the traditional seat of the Panchen Lama) and head of the official Chinese search for the reincarnation.

He angered Chinese authorities in 1995 when he rejected China's plan to choose their own Panchen Lama. Following the Dalai Lama's proclamation of the reincarnate on 14 May 1995, he was arrested on 17 or 18 May 1995 under suspicion of having communicated with the Dalai Lama in exile regarding the choice of the reincarnation.

For the last two years he has been held incommunicado by Chinese authorities and on 21 April 1997 Chadrel Rinpoche (Ch: *Qazha Qamba Chilai)* was sentenced by the Intermediate People's Court of Shigatse (Ch: *Xigaze*) Prefecture in the "TAR" to a total of six years.

Two other Tibetans involved in the reincarnation controversy, Champa Chung-la and Samdrup, were sentenced on the same day. Champa Chung-la was charged with disclosing state secrets and conspiring to split the country. He was sentenced to four years imprisonment and two years subsequent deprivation of political rights. Samdrup was charged with conspiring to split the country and sentenced to a two year prison term and subsequent deprivation of political rights for one year.

Champa Chung-la (Ch: *Qamba Qung*), a 50 year old monk from Namring County under the Shigatse region, was Secretary of the Search Committee and Deputy Director of the Administration of Dechen Kelsang Potrang (Ch: *Deqen Gaisang Pozhang*), the Panchen Lama's residence in Shigatse.

On 11 July 1995, the Chinese authorities forcibly returned Champa Chung-la from Beijing to Tashilhunpo with the intention of making him confess to having disclosed state secrets to the Dalai Lama. At the Shigatse Regional Political Consultative Conference (PCC), the Chinese called all regional administrators of Shigatse and a group of Tashilhunpo monks. Champa Chung-la, forced to speak, declared that the issue of the Panchen Lama's reincarnation was purely a religious matter and said that he had no intention of interfering in China's state policy.

When the meeting closed, Champa Chung-la was immediately handcuffed and returned to Beijing. Since that time his whereabouts remained unknown and the PRC told the UN Working Group on Arbitrary Detentions in May 1996 that Champ Chung-la and Samdrup were being held under investigation "on suspicion of revealing important state secrets".

Samdrup (Ch: *Samzhub*), aged around 30 years, comes from Panam County of Shigatse region. In 1987, he completed the Shigatse Teacher's College and worked in the main office of the large Gangjian Corporation in Dechen Potrang, Shigatse. In 1995 he became the general manager of the Dram (Ch: *Cham*) branch office of the Gangjian Corporation, and was arrested sometime in May 1995 by Shigatse PSB (Public Security Bureau). □

Chimney torture for monk activist

Lobsang Dhargay spent two and a half years in prison where he was subjected to daily abuse. The worst torture he suffered was being handcuffed for a whole day to a blazing hot chimney, left to burn and blister without food or water.

Lobsang Dhargay, aged 31, is from the Golok county of Amdo (Ch: *Qinghai*) province. He came from a nomadic family of the Chuva village near Ragya Monastery and joined the monastery in 1989 aged 19.

The enthronement ceremony of the sixth reincarnation of the Shingsa Rinpoche Tenzin Choekey Gyaltsen (head of the monastery) was held on 15 November 1992. Thousands gathered to commemorate the auspicious day. During the ceremony, Lobsang and his friends, Lobsang Palden and Yeshi Gyaltsen, both 30 years old, and Ngawang Phuntsok, 25 years old, distributed leaflets reading "Free Tibet" and "Chinese Quit Tibet".

At the same time they distributed printed paper copies of the Tibetan national flag and hoisted a flag stitched from cloth on the top of the monastery. Lobsang reported that they had secretly printed more than 40,000 copies of the leaflet on wooden block in the monastery.

The next dawn PSB and People's Armed Police officials came to the

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Panchen Lama: a childhood lost

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It is now two years since 14 May 1995, the day the Dalai Lama officially proclaimed Gedhun Choekyi Nyima as the X!th reincarnation of the Panchen Lama. Two years later and the Panchen Lama and his parents are still missing somewhere in China, their whereabouts and well being unknown. Tibetan people have not forgotten the young lama, who turned eight years old on 28 April, and the emotions his continuing disappearance produces are captured in the pictures reproduced on the next page, designed by exiled Tibetan school children.

"I am Panchen, my monastery is Tashilhunpo. I sit on a high throne. My monasteries are in Tsang, in Lhasa and in China". These were the words of Gedhun Choekyi Nyima just as he was able to speak. He was born on April 25, 1989, on the nineteenth day of the third Tibetan month in the Earth-Snake Year. His father Konchog Phuntsok and his mother Dechen Chodron are from Lhari district in Nagchu, north-eastern Tibet.

On May 14, 1995, His Holiness the Dalai Lama proclaimed six year old Gedhun Choekyi Nyima as the 11th reincarnation of the late Panchen Lama, the second highest religious authority in Tibet. On that day he also received his ordained name of "Tenzin Gedhun Yeshe Thrinley Phuntsok Pal Sangpo".

Officials in Beijing were enraged that their plans to control the selection process had been disrupted and shortly after this announcement, the child and his family were reported missing from their home, said to have been taken by security forces to Beijing.

China repeatedly denied having taken the Panchen Lama into detention. They also began a propaganda campaign against the Panchen Lama, saying his family was "notorious among their neighbours" and the boy himself had once drowned a dog which the official Chinese News Agency proclaimed "a heinous crime in the eyes of the Buddha". Such unsupported allegations further antagonised the Tibetan people.

On the morning of November 4, 1995, 75 Tibetan party members and religious representatives from the "Tibet Autonomous Region" and other parts of Tibet incorporated into Chinese provinces received an 'invitation.' They were selected directly by Beijing specifically to discuss the reincarnation of the Panchen Lama and were told that attending the meeting in Beijing was a 'test of your nationalism and your political stand'.

In a deliberate overruling of the Dalai Lama's proclamation, on 29 November 1995, the Chinese authorities declared Gyaltsen Norbu as their selected reincarnate of the 11th Panchen Lama. His name was drawn from an 18th century golden urn and an elaborate ceremony was held in the Jokhang Temple in Lhasa.

The late 10th Panchen Lama himself had however, declared "According to Tibetan tradition the confirmation of either the Dalai or the Panchen Lama must be mutually recognised". This was printed in the official Chinese publication China Reconstructs in January 1988.

On December 8, 1995, the enthronement of the rival Panchen Lama took place at the Tashilhunpo Monastery in Shigatse. Chinese authorities issued an order to all the high incarnate lamas, religious leaders and cadres to arrive at Tashilhunpo Monastery in time for the enthronement. They were told that they could not feign ill health so as to miss the "coronation".

This provoked massive protests in Tibet. Tibetans in the three major cities of Lhasa, Shigatse and Chamdo staged sporadic demonstrations to protest China's infringement of Tibet's religious matter. Wall posters appeared with increasing frequency on street walls of Lhasa and Shigatse. Two hundred members of the French Parliament issued an official protest on 2 December, 1995, against China's actions and unanimously agreed to sponsor Gedhun Choekyi Nyima as the youngest political prisoner of conscience.

In Tashilhunpo Monastery, the traditional seat of the Panchen Lama, monks openly revolted resulting in massive turmoil. The revolt was forcefully crushed: many monks were taken into detention and beaten and there were more than 50 arrests. Monks in many monasteries voluntarily left their monastery or were expelled when they refused to denounce the Panchen Lama chosen by them.

In May 1996, over a year since the disappearance of Gedun Choekyi Nyima and his parents, Wu Jianmin, China's permanent representative to the UN in Geneva admitted to the UN Committee on the Rights of the Child that he "has been put under the protection of the government at the request of his parents". The Committee requested that China allow a UN representative to "visit the family and provide reassurance", but received no public response from Beijing.

In the last two years, various human rights organisations and concerned individuals all over the world have expressed grave concern at the continuing detention of the Panchen Lama. Denmark tabled a draft resolution during the 53rd UN commission on Human Rights in Geneva in March /April 1997, concerning the human rights situation in Tibet and China. The resolution, sponsored by 14 other countries, also raised for the first time, the issue of the Panchen Lama. Discussion was blocked however by a no-action motion by China.

The matter of recognising the Panchen Lama or any high lama is a question of religious belief and the Tibetan people will recognise only the one chosen by His Holiness the Dalai Lama. From exile in India, the Dalai Lama reaffirmed his choice and insisted, "My recognition of the Panchen Lama's reincarnation cannot be changed".

By appointing another Panchen Lama, atheist China disregarded Tibetan religious traditions and violated the right of Tibetan people to manage their own religious affairs. The Tibetan reincarnation system has always been a purely religious matter and China's politicisation of the process represents an attempt to strengthen their control over Tibet.

Today the Panchen Lama remains the world's youngest political prisoner. With his childhood sabotaged at such a tender age, his future remains bleak. The Chinese say he is alive, but they have not mentioned where and they have not allowed any independent monitor to visit he and his family.

Through other children's eyes

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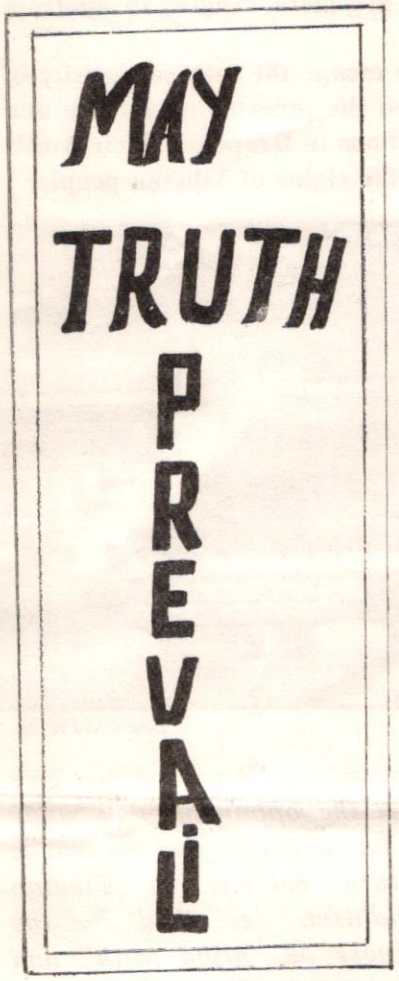
The following are two selected artworks we received from Tibetan school children in response to our Panchen Lama art competition:



Art by: Choephel Class: X School: THF (VTC) Mussoorie

Art by: Tsering Ten Class: VIII 'D' School: Upper TCV Dharamsala

Panchen Toy will no more in future

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Appeal letter from Drapchi political prisoners

The only prison in Tibet acknowledged by the Chinese is the "TAR" prison no. 1, more commonly known as Drapchi Prison located in Lhasa. Currently there are 253 political prisoners, ranging in age from 15 to 70 and with prison terms ranging from 1 year to 19 years.

The following letter (translated from Tibetan) was, miraculously, able to escape the intense security of Drapchi prison authorities. The prisoners who wrote the letter have risked life-threatening torture and arbitrary sentence extensions by daring to speak out about the prison conditions in Drapchi. Their words are a testimony of the daily suffering of those who continue to struggle for the rights of Tibetan people.

Drapchi Prison

The subject of human rights has been widely recognised by the well informed people of this world since the Universal Declaration of Human Rights. Countries have drafted articles to protect and promote the values of human rights yet some countries continue to disrespect these basic human values.

The UN Commission on Human Rights, Amnesty International, Red Cross Organisation, nations, non-governmental organisations and some interested individuals have earnestly appealed for the United Nations to oversee the brutal suppression of one country by another. Nevertheless the UN has not been able to take strict measures to protect the ongoing human rights violations.

We want to single out the fact that the Chinese have pretended to respect human rights in China and Tibet before international representatives. Being signatories to this declaration, China continues to violate the basic and fundamental freedoms of the Tibetan people. They greedily entered through our eastern border in 1949 and finally occupied Tibet by force in 1959.

Since the Chinese occupation of Tibet, the land and the people of Tibet has been destroyed; His Holiness the Dalai Lama, to whom the Tibetan people take refuge for this and the next lives has been compelled to leave his country and his people. There were unaccountable cases of Tibetans slaughtered or injured, and families torn apart. These facts are clearly known to the world.

During the Cultural Revolution, the Chinese imprisoned many learned Buddhist nuns and monks, destroyed large numbers of monasteries, burned all religious texts and scriptures, sterilised Tibetan women and carried out countless brutal actions aimed at eliminating the religion and culture of the Tibetan people.

Under the Chinese policy of "liberalisation", the monks were allowed to stay in the monasteries but were deprived of the study of religious texts. Chinese authorities claim that there is religious freedom in Tibet, but basic requirements for admission to monasteries and nunneries have been intensified. Even when monks are allowed admission to the monasteries, they are forced to work on renovating monasteries destroyed during the Cultural Revolution. The Chinese take away all the money donated to the monasteries by local people.

In order to indoctrinate young Tibetans the Chinese do not give them the opportunity to study Tibetan language and the unique culture related to Tibetan Buddhism, described by the Chinese as "blind faith" and "backward". Chinese constantly urge the people to be firm and stable in communist beliefs.

In addition, all the natural resources from various parts of Tibet are being exploited and taken to China. Shameful and demoralising activities are being encouraged inside Tibet.

According to the Universal Declaration of Human Rights, and on behalf of the six million Tibetans, His Holiness the Dalai Lama described the critical condition of the Tibetan people before the United Nations and to many other nations including the United States and requested urgent action. In 1987 in particular His Holiness the Dalai Lama proposed a five-point peace plan with the hope of beginning peaceful negotiations

with China. The Chinese government rejected this proposal and condemned His Holiness. This is unbearable to us and we are unable to remain silent.

Since 1959 and the brutal occupation and colonisation of the Chinese regime, the Tibetan people have been roused to call for their freedom and demonstrate against the brutal Chinese suppression. This resulted in the death of 1.2 million Tibetans and the ongoing imprisonment of Tibetans still today. However the truth will last forever.

From 27 September 1987, Tibetan people once again staged a peaceful demonstration against China. Led by monks and nuns, hundreds of Tibetans joined the uprising to demonstrate their opposition to Chinese rule in Tibet. In the clampdown of successive demonstrations, the Chinese army opened fire, killing and critically wounding many on the spot and imprisoning thousands of unarmed demonstrators. The Chinese authorities forced the detainees to confess under harsh interrogation.

In Tibet torture is the only method of interrogating. In prison, cruel and degrading methods of torture are inflicted to extract confessions. These include: deprivation of food, water, and air; confinement in a freeze room; setting guard dogs onto prisoners and the use of electric cattle prods.

In some cases prisoners are charged as 'criminals' and administrative detention is imposed by local authorities without supervision by an independent judiciary. The legal procedure established by the Chinese authorities is regarded as the highest authority, thus the Tibetan people have no right to appeal before the court.

After imprisonment, political prisoners are detained incommunicado. They are kept under strict vigilance by special guards sent by the Chinese authorities and there are limits placed on their visitation rights. Only a single member of a political prisoner's family is allowed to visit once a month, while the other prisoners have no limit on their visitation rights. Political prisoners are frequently prohibited from receiving rations provided by their relatives, while other prisoners have no restrictions on such rations.

Political prisoners have no bed, instead they must use rubbish cloths as their bed. Political prisoners are forced to eat rotten and contaminated food and no one has the right to appeal for their good health.

On political grounds prisoners are required to denounce from their heart His Holiness the Dalai Lama and Tibetan freedom, and to pledge their love for the Communist Party. At the same time, prisoners must accept the Chinese laws and regulations upon prisoners, renounce what they have done in the past and agree to accept the laws in the future.

If the prisoners refuse to accept these principles, they are subjected to cruel and inhuman treatment using all torture instruments: beating with iron rods, sticks, iron padlocks and cuffing of hands and feet for many days without any food. This resulted in the death of Sangay Tenphel1.

The Chinese do not take any responsibility upon themselves for sick prisoners. Even if sick inmates are taken for consultation, only outdated medicines and equipment are used. It was as a result of this that Lhakpa Tsering2 and Kelsang Thutop3 died in prison.

Political prisoners are regularly subjected to forced blood extraction and intensive exercises. Political prisoners are also compelled to praise whatever the jailer or prison guards say. Even when the guard makes a false statement we are forced to praise the communist values and ideologies. Nonetheless we are united and never listen to these statements. That is why we are severely beaten and deprived of food, water and sleep.

It is very hard to write the whole story in detail. If we complain about the maltreatment in the prison to the relevant offices, they not only ignore the complaint but also our prison sentences are greatly extended. We are kept under strict surveillance and brutal suppression. In this way the prison guards are promoted and rewards are presented to them by the higher authorities.

In the "Tibet Daily" newspaper it was stated that, during an official meeting, the Public Security Bureau and the Judicial Office of the Tibetan Autonomous Region (TAR) decided to award those guards who had worked hard in disciplining the political prisoners with the extra facilities.

Now we have 253 political prisoners in Drapchi Prison, ranging in age from 15 to 70 and with prison terms ranging from 1 year to 19 years. The present condition in Tibet is critical and more restrictions are being imposed. We are especially susceptible to the above mentioned atrocities which are directly inflicted upon us. Therefore we appeal to people of the world who love and support truth, peace, democracy and human rights.

From all political prisoners of Drapchi Prison.
10th March 1997

1 Sangay Tenphel - 19 year old monk, lay name Gonpo Dorjee, died on 6 May 1996, from torture-related injuries.

2 Lhakpa Tsering died in Drapchi prison on 15 December 1990.

3 Kelsang Thutop - 49 year old monk from Drepung monastery died in Drapchi prison on 1 July 1996.

cont. from p.1

monastery. When they saw the forbidden flag they immediately took it down and collected all of the leaflets from the people. They then began arresting monks from the monastery. By 25 November 1992, a total of 20 had been arrested.

While in detention, the monks were severely beaten while being interrogated as to the names of those who had initiated the movement. An announcement was made, offering 300 yuan as a reward to anyone who provided information about the main "culprits". After 10 days of intense interrogation, the Chinese authorities were finally given the name and picture of Lobsang Dhargay.

On the night of 25 November 1992, Lobsang Dhargay was arrested while hiding out in Gyugo township and taken back to the monastery. He was shocked when he saw his picture in the hands of police but refused to acknowledge the pictured monk.

After he ignored all of their questions the police dragged Lobsang to his room. There, from under a wooden box, they took out the wooden block carved with the forbidden leaflet. Eight armed police then handcuffed Lobsang and took him to the van. On the way he was able to leave a hurried message with two monks for his two friends to escape before the Chinese authorities discovered them.

Lobsang Dhargay was detained in Golok prison, Golok county's largest prison, for one year without trial. Every day in prison he was interrogated and every day the interrogations were accompanied by torture: he was beaten with sticks; kicked; punched and shocked all over the body with an electric cattle prod. Despite this daily abuse, Lobsang Dhargay described such methods as the more lenient punishments.

The worst torture he endured while in Golok Prison was when he was handcuffed with his 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 his body. Lobsang said that there was water running from the blisters and that his wounds were stinging painfully from heavy perspiration. At night, when the prison guard finally came to release his cuffs, his boots were completely filled with water from the sweat of his body.

When Lobsang Dhargay continued his refusal to 'confess', the authorities charged him with 'spreading counter-revolutionary propaganda and incitement'. He was sentenced to five years imprisonment but was released early on 25 May 1995.

It was only afterwards that Lobsang came to know the reason for his early release. His relatives had given goods worth 50,000 Chinese yuan (around US$ 6150) to the prison guards including yak, sheep and a large amount of Cordyheps Sinensis (Tibetan medical plant). After his release Lobsang Dhargay was taken to stay in the Gyugo township (70 km from Ragya) where he could be kept under vigilance.

On 2 April 1997 Lobsang Dhargay escaped with Shingsa Rinpoche. He had to pay 8000 yuan to Chinese police at Nagchu, just before the Nepalese border, and another 10,000 yuan to cross the border into Nepal. On 28 April 1997 he reached Dharamsala.

His friends, Yeshi Gyaltsen and Lobsang Palden, fled the monastery the night of 25 November 1992 having received Lobsang's warning and now study in Sera Monastery in south India.

Ragya Monastery is regarded as the 'problematic monastery' in the Chinese Qinghai Region because of its independence activities. Chinese authorities have established a special PSB branch to keep a watch on the monastery. Visiting scholars are forbidden and students are restricted from pursuing further studies outside Ragya. □

Updated Gaden arrest list

On 6 May 1996 a ban on all photographs of the Dalai Lama was ordered by Chinese 'work teams' in Gaden Monastery, one of the three greatest monasteries in Lhasa. The order, authorised by the "TAR" Department of Culture, had already been applied to the Norbulinka Palace and the Potala Palace.

Sources have recently provided TCHRD with an updated arrest list pertaining to the Gaden incident. The source reported that the mass protest by Gaden monks resulted in more than 41 arrests on 7 May 1996. That night a large number of armed police arrived at the monastery and arrested two monks.

On 9 May 1996, 17 monks were arrested and on 30 August three more monks were arrested. In total, 62 monks and one layman were arrested. Of these, eight monks were released in the first week of July and are now again in Gaden Monastery. The 23 monks who were released from the prison on 30 August were subsequenlty expelled from the monastery.

There are reportedly 32 monks still in prison, as listed below. The sources are not able to remember all names and thus this list is incomplete.

Name	*Age*	*Place of Origin*	*Prison Term*	*Date imprisoned*
Yeshi Rabgyal (Bhagdro)	28	Meldro Gyama	15 years	7/5/ 1996
Jampa Lodroe (Poloe)	22	Drigung	15 years	7/5/ 1996
Jampa Tenkyong	23	Drigung	15 years	9/5/ 1996
(Pasang Tsering)	37	Gyalding	12 years	7/5/ 1996
Tenzin Gelek (Penpa)	23	Tsawa	12 years	9/5/ 1996
(Yonten Gyalpo)	27	Meldro Gyama	12 years	9/5/ 1996
Lobsang Dawa	28	Phenpo	12 years	7/5/ 1996
(Konchok Dhondup)	24	Dhada	12 years	9/5/ 1996
(Khedrukpa)	25	Lubumkhang	12 years	7/5/ 1996
(Atsak)	29	Lhoka	10 years	7/5/ 1996
(Takchoe)	39	Meldro Gyama	2 years	7/5/ 1996
Gyatso Rinchen (Bhakdroe)	19	Meldro Gyama	2 years	7/5/ 1996
(Phurbu Tsering)	21	Kyegu	2 years	7/5/ 1996
Yeshi Samten (Tenzin Yeshi)	20	Tsawa	2 years	7/5/1996
(Sangye)	24	Khampa	2 years	7/5/ 1996
(Tashi Dorji)	35	Jhekha	1 year	9/5/ 1996
(Lobsang Wangchuk)	23	Drigung	10 years	9/5/ 1996
(Jampa Thaye)	21	Kham	5 years	9/5/ 1996
(Sonam Tsering)	22	Kong	5 years	7/5/ 1996
(Phuntsok Dhondup)	26	Dhrushi	10 years	7/5/ 1996
Choesum Gyaltsen	25	Taktse	3 years	30/8/ 1996
(Penpa)	N/A	Bongtoe	3 years	30/8/ 1996
(Tsultrim Gyaltsen)	27	Thargey	3 years	30/8/ 1996
(Tasang)	21	Drigung	10 years	7/5/ 1996
(Sonam Tenpa)	26	Lubum	2 years	7/5/ 1996

Key note: The name in brackets represents the monk's layname.

PROFILE

Chadrel Rinpoche - the man who found the XIth Panchen Lama

Almost two years after his disappearance, Chadrel Rinpoche, the abbot of the Tashilhunpo Monastery and also the head of the Search Committee for the reincarnation of the 11th Panchen Lama was sentenced to six years imprisonment and three years deprivation of political rights. A close disciple of the 10th Panchen Lama, Chadrel Rinpoche was appointed the head of the Search Committee by the Chinese Government, but was subsequently charged with "plotting to split the country" and "leaking state secrets" and sentenced on 21 April 1997.

Chadrel Jampa Trinlay Rinpoche, popularly known as Chadrel Rinpoche, was born in 1939 in a place 340 km west of Lhasa in the Namling county of the Shigatse region. In 1954, at the age of 15, he joined the Tashilhunpo Monastery located in Shigatse, south-west of Lhasa.

Chadrel Rinpoche's ability in religious study made him a close disciple of the 10th Panchen Lama. In 1962 the Panchen Lama sent Chadrel Rinpoche to study for one year at Lhasa Shol School and then for four years in Beijing before returning to Tashilhunpo. During the Cultural Revolution Chadrel Rinpoche was forced to work in a labour camp.

On 19 August 1989, Chadrel Rinpoche was appointed by the People's Republic of China (PRC) government as the head of the Search Committee for the 11th reincarnation of the Panchen Lama. From June 1994 the Chinese authorities reportedly attempted to replace Chadrel Rinpoche with Sangchen Lobsang Gyaltsen, a noted Chinese Communist Party supporter.

On the 28th day of the 12th month of the Tibetan lunar calendar (around February 1995), Chadrel Rinpoche and Champa Chung-la (Secretary of the Search Committee), left Tashilhunpo Monastery and took a flight from Lhoka Gonkar Airport to Beijing. There they attended the meeting of the 3rd General Meeting of the 8th CPPCC (Chinese People's Political Consultative Committee).

This meeting, commencing on 4 March 1995, would ordinarily last for ten days but on this occasion it was extended after Chadrel Rinpoche refused to accept China's plan to instate its own choice of Panchen Lama. At the meeting's end Chadrel Rinpoche was reportedly harassed and detained virtually under house arrest.

On 14 May 1995, the Dalai Lama officially proclaimed Gedhun Choekyi Nyima,a six-year old boy in Tibet's northern region of Nagchu, as the next Panchen Lama. On that day Chadrel Rinpoche managed to leave Beijing en-route to Tibet but, when the PRC government heard of the Dalai Lama's announcement, they arrested Chadrel Rinpoche on 17 or 18 May in Chengdu and took him back to Beijing. There he was held incommunicado under house arrest, suspected of having communicated with the Dalai Lama in exile regarding the choice of the reincarnation.

On 14 July 1995 the local Religious Affairs Bureau in Shigatse issued a formal order removing Chadrel Rinpoche and other leading lamas of Tashilhunpo Monastery from their posts. Eight new pro-Chinese leaders were appointed as the new administrators of the monastery, including Sangchen Lobsang Gyaltsen as the new head.

On 22 May 1996, Chadrel Rinpoche was stripped of his membership of the Sixth 'Tibet Autonomous Region' ('TAR') Chinese People's Political Consultative Committee (CPPCC) and removed from his position as Vice-Chairman because he "went against the fundamental stand of the nation and lost his political direction". On 24 May 1996, Radio Lhasa announced that "In doing this, we have purged the CPPCC of bad elements and have made it clean .."

In September 1995 the UN Working Group on Arbitrary Detention referred the cases of 48 persons detained for their involvement in the case of the reincarnated Panchen Lama, including Chadrel Rinpoche, to the PRC. The reply, when finally received in May 1996, claimed that China had "scrupulously adhered to the sentiments of the Tibetan people and the religious rites of Tibetan Buddhism in their choice of Panchen Lama"

Chadrel Rinpoche

With regard to Chadrel Rinpoche, the PRC stated that, after leaving Beijing in mid-May 1995 to return to Tibet, he had "suddenly been taken ill and had to be hospitalised. Considering the fragile state of his health, the Managing Committee of the Tashilhunpo Monastery thought it best to relieve him of his function as Administrator. He is at present under medical care."

On 21 April 1997, almost two years after his disappearance,

cont. p. 8

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Chadrel Rinpoche was sentenced by the Intermediate People's Court of Shigatse (Ch: *Xigaze*) Prefecture in the "TAR" to four years imprisonment and three years subsequent deprivation of political rights for "plotting to split the country" and three years in prison for "leaking state secrets". The total sentence was subsequently reduced to six years imprisonment and three years deprivation of political rights.

Chadrel Rinpoche allegedly "confessed" to these charges and refused legal representation yet, quoting as the reason the involvement of 'state secrets', Chinese authorities closed his trial to the public.

We call on the People's Republic of China to adhere to international standards of due process in allowing Chadrel Rinpoche legal representation and the right to appeal and to provide humane conditions of detention including visits by family and friends. If you would like to help, please contact the TCHRD at the address given below.

Painter dies in prison

Kalsang Dawa, a 29 year old painter from Phenpo, one of the more than 1000 political prisoners in Tibet, has died mysteriously while serving his prison term. According to his close friend, Kalsang died in October 1995 in Sangyip Prison.

The prison officials reported to his mother Tenzin, aged 50, that Kalsang died in hospital as a result of a complicated old disease. However his friends and relatives report that he was totally fit and had no health problems whatsoever. They believe that Kalsang Dawa was severly tortured and received harsh treatment in prison which could have been the reason for his death. As compensation the prison authorities paid his mother 10,000 Chinese yuan (US$1250).

Kalsang Dawa was first arrested in 1979 when he was just 13 years old. He had reportedly opposed the Chinese Commune System by writing insults on a piece of paper which was seen by Chinese Officials and was imprisoned for one year and a half.

He was arrested again in late April 1993 after forbidden Tibetan national flags, cassettes and other materials on Tibet were found in his possession during a raid.

Results of Panchen Lama art competition

In commemoration of the Proclamation Day of May 14, 1995, when the Dalai Lama officially announced Gedhun Cheokyi Nyima as the XIth reincarnation of the Panchen Lama, TCHRD invited Tibetan school children in India to design a picture or cartoon relating to the Panchen Lama. The response was outstanding with 211 artworks received and we congratulate all those who participated for their great effort and creativity. Congratulations in particular to the following 22 winners:

Name	Class	School
Tsering ten	VIII D	Upper TCV
Tenzin Norzom	X K	Lower TCV
Tenzin Choedak	VIIIB	CST Dalhousie
Tenzin Norbu	IX B	THF Mussoorie
Choephel	X	THF Mussoorie
Gyaltsen	VII	THF Mussoorie
Tsering samdup	VIII P	Upper TCV
Tenzin Yangchen	XB	Lower TCV
Tenzin Ngawang	VIII B	Lower TCV
Tenzin Choephel	VIII B	Lower TCV
Tashi Gelek	VII B	Upper TCV
Kalsang B	IX P	Upper TCV
Chemi Rinzin	VII	THF Mussoorie
Darsel	VII A	CST Dalhousie
Tenzin Dhonten	VII	THF Mussoorie
Tsering Topgyal	VI	THF Mussoorie
Thakchoe	VII	THF Mussoorie
Ngawang Dorjee	VII	THF Mussoorie
Dorjee Gyaltsen	IX	THF Mussoorie
Phuntsok	X	THF Mussoorie
Tenzin Tsegyal	n/a	CST Mussoorie

New adress for internet: tchrdl@tibet.net

Please send any comment and thoughts on the human rights situation in Tibet and the feedback on TCHRD's work on the above address. We have recently introduced this service and therefore any contributions to improve the forum would be greatly appreciated.

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Simply send an e-mail to **listserve@tibet.net** and write **"subscribe tchrd-l"** in your message.

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

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Tibetan Centre for Human Rights and Democracy
Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
E-mail: diir@dsala.tibet.net

Human Rights UPDATE

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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Independence: "a daylight dream"

When Chinese officials enter your monastery, snatch away your freedom to practise your religious faith, replace your spiritual lessons with communist ideology and finally scorn your dreams of national independence, it is difficult to do nothing. When the Chinese work-team proclaimed: "Tibet's independence is a daylight dream and is never to come true", Lobsang, a monk in Dunbhu Choekhor Monastery, dared to defend his beliefs. For this he was sentenced to four years imprisonment.

Lobsang, (ordained name Jamyang Kunga), is 25 years old and comes from Lhangthang Dechen village in Namgyal shol township under Lhoka Gonkar county. He arrived in Dharamsala, India, on 28 April 1997.

Lobsang joined Dunbhu Choekor Monastery, Lhoka Gongkar county, in 1987 at the age of 15 and remained there for five years. In recent years, the Chinese authorities have intensified their repressive policy through the imposition of stringent regulations in the monastery. Lobsang said this fueled antagonistic feelings amongst the monks towards the Chinese authorities and compelled them to openly express their opposition.

First, travel restrictions in Lobsang's monastery were intensified. For instance, if a monk wished to travel to Lhasa, the authorities of the monastery could grant "leave" for only one week and the monk must otherwise seek permission from higher officials of the *shang* (township) or county. Next, monks were compelled to abide by the principles of "love for religion and country" and to oppose the "Dalai's splittist group".

Chinese flags hung from the roof top of the monastery and monks were strictly warned not to remove them. Lobsang explained that the monks felt their moral and ethical values and practices had been disrespected and interfered with and such feelings gave rise to the idea of expressing their frustration through pasting wall posters.

In November 1991 Lobsang and eight of his friends secretly pasted wall posters on the wall of Chedeshol police station (Tibetan: *Ngagthong Khang*) saying "Long live His Holiness the Dalai Lama"; "Tibet is independent"; "Work hard for Tibet's independence" and "Chinese quit Tibet".

So as to all be equally involved, each inscribed the poster; the first person wrote the first two words then the second person continued with two more words and so on. It was also hoped that this would confuse Chinese officials when the handwriting was checked. Four of the group members were from Dhunbu Choekor monastery: 22 year-old Dawa, 28 year-old Damdul, 28 year-old Tashi and Lobsang.

Again on 3 July 1992, the four painted slogans on the wall of a local bank in Chedeshol and on the main public street. This time four other individuals were involved: Damdul, Tashi Chungwa, Tashi Chewa, and Lobsang.

After 11 days, Lobsang and Choephel again attempted to write slogans, but were interrupted after only one line. The next day, 27 year-old Chemey from Dunbhu Choekhor and Lobsang again wrote slogans.

Lobsang explained that usually when the Chinese officials called a meeting they would hang a huge banner reading " Tibet's independence is a daylight dream and is never to come true". So the group wrote on the wall "the one who wrote'Tibet's independence is a daylight dream' is like a frog in a well" (a Tibetan expression signifying one who has narrow vision).

During the following days, Tashi Chungwa hinted in conversation about their involvement in pasting the wall posters and was later taken by Public Security Bureau (PSB) officials. He was interrogated twice but revealed nothing of their activities. On 8 November 1992, Tashi was detained in Nyethong Detention Centre (prison) in Tsethang .

On 18 November 1992, after Tashi Chungwa had been detained for 11 days, Damdul, Tashi Chewa, and Lobsang were also taken into detention. A series of interrogation sessions followed: PSB officials, the People's Procuracy, prison officials and finally the People's Court. The PSB demanded: "Why were you brought here?"; "What do you aim by Tibet's independence?" and "Who asked you to do it?". Sometimes they were interrogated continuously for hours, lasting from 10 am to 4pm, and while being interrogated they were kicked, slapped, and forced to hold their hand upraised for hours at a time.

The four were sentenced in April 1993. Lobsang was sentenced to four years imprisonment and subsequent deprivation of political rights for one and half years, of effect from their date of arrest on 18 November 1992. Tashi Chungwa and Chemey were each sentenced to three years imprisonment and subsequent deprivation of political rights for one year. Damdul was sentenced to three and a half years imprisonment and subsequent deprivation of political rights for one year.

Life in Drapchi prison

After five months of being detained in Nyethong prison, they were shifted to Drapchi prison on 4 May 1993. On reaching Drapchi they were provided with a book called "Book on Prison", which gave brief guidelines on the basic conduct to be observed in the prison. All the prisoners had to study this book for a week.

They were later forced to work in a

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"Between the sky and the earth where Communist China rules, no one is to rejoin any monastery"

These were the last words spoken to Norbu and the monks of Drigung Thil Monastery before they were expelled. Below is his account of how Communist rule has changed his monastery and life in Tibet

My name is Norbu. I am 25 years old and am a former monk at the Drigung Shetra dialectic school of Drigung Thil monastery, in Meldro Gongkar county. On 4 June 1992* the school was formally opened and classes commenced with 28 students.

I joined this monastery when I was 13 years old, having just completed *lobchung* (primary school). Before the 1966 Cultural Revolution, the monastery had 1500 monks but afterwards the number fell to 500. At present there are only 215 monks.

On 29 October 1994*, a compulsory meeting was held in Yari Gar township of Meldro Gongkar by the Chinese officials. The purpose of the meeting was to denounce the Dalai Lama. Many monks, unwilling to comply, left the meeting when it was only halfway through. The Chinese, greatly offended, subsequently suspected us of being connected to an incident in June 1994 in which posters were stuck up in Nyima Shangdra township in Meldro County.

The police came for Sonam Tsering, a 27 year-old monk, alleging that he was one of the main leaders of the poster campaign. Before he was taken away we asked the officials for evidence. They refused. Two days later, five soldiers and ten policemen came and showed us guns in order to scare us. We told them that if they did not produce some evidence we would not let them take away Sonam Tsering and they left.

The next day two trucks and ten jeeps full of Chinese soldiers and police came to the monastery. They numbered almost 200. On 2 November 1994, all the monks demonstrated in front of the officials. But this time we were helpless. They not only took Sonam Tsering away but also stood guard, surrounding the whole monastery compound.

Sonam Tsering was taken to Gutsa Detention Centre and held there for two years. He was not allowed any visitors and two policemen from Meldro were kept in front of his cell to keep guard. Finally in June 1996* he was sentenced to five years and transferred to Drapchi Prison.

At dawn on 9 November 1994, again around 200 police came and surrounded the monastery in three circles: the outer circumambulation, the middle and the innermost. They arrested three more monks: Norbu, 29 years old; Rinchen Gyurme, 22 years old and Choeje, 27 years old, and charged them with hanging posters.

On 28 March 1995, we were called for another meeting at the monastery. Officials announced that "we should go back to where we came from" and that "between the sky and the earth where Communist China rules no one is to rejoin any monastery". They told us that in trying to keep us under control they had spent 30,000 yuan which could otherwise have been used for the development of the town. After our expulsion life was more difficult because we had to procure permission for commuting even within cities.

On 8 March 1997*, I decided to leave Tibet for good to receive religious education and to practise my faith to my best capability. What worries me most is that the school from which we were expelled and which was later closed down is the only one of its kind in Tibet. Our teacher, now 60 years old, is the only living person who is thoroughly well-versed in the subject. The closure of this school means the end of another important religious study. I am hoping that a miracle will take place and the monastery reopened.

Population transfer

The influx of Chinese population into Tibet is now so great and the impact, worse. Chinese language has almost replaced our mother tongue in various places. In a place like Pae, about 300 km from Lhasa, one can not differentiate between a Chinese and a Tibetan. When I enter a restaurant there are people in Tibetan traditional costume but who speak only Chinese.

The Chinese have replaced the Tibetans to such an extent that in Tibet's remote outskirts Chinese now come to trade for hides, an occupation traditionally carried out by Tibetans. Chinese have also started to pick herbal plants, also traditional Tibetan employment. Tibetans today even swear in the name of Mao.

Many Tibetan youngsters from schools and farms are recruited into the army where they are thoroughly indoctrinated. At a certain level of schooling there is a public exam. The only Tibetan children who pass are those who can afford to bribe the authorities. The children, deprived of sufficient education, have no positive future. They know nothing about farming and take to anti-social activities. It is heart breaking to see so many Tibetan youngsters become useless and a burden on their families.

** These dates may not be exact as they have been converted from those of the Tibetan lunar calendar.*

Independence dream *cont. from p. 1*

green-house vegetable farm. During their regular "exercise" sessions they were required to sing in Chinese: "one must accept one's crime"; "one must work hard to reform" and "one must again be a good citizen".

Many prisoners refused to follow this, with the result that their head would be shaved and they would be forced to stand in the sun with their scalp burning. Sometimes they were made to stand continously for six hours.

Lobsang reported that in 1996 many new prison regulations were issued in Drapchi prison to make it more difficult for prisoners to receive visitors. In early 1996, those who wished to visit their relatives in prison had to seek a new pass from the prison officials. Earlier the pass issued from the village or town authorities was sufficient.

From 20 May 1996, a small hole was made within the main gate of the prison. The size of the hole was too small even for a head to fit through. It was through this hole that the visitors had to see and talk to the prisoners. When a meeting was allowed visitors were placed in a glass-walled cell which had a capacity to accommodate only two people.

From 20 October 1996, visitors were limited to bringing only three items for prisoners: a tin of milk, sugar and butter.

Lobsang was finally released on 17 November 1996 after completing his sentence term.

PROFILE

He barely escaped execution

In April 1995, Lodroe Gyatso was awaiting his execution as a result of staging a one-man independence demonstration while in Drapchi prison. The former dance artist was saved by his fellow prisoners who were able to smuggle the news of his impending death to the international community.

Lodroe Gyatso is a 37 year-old dance artist and three-times weight-lifting champion in Sok District in Nagchu county, 326 km from Lhasa. He belongs to the "TAR" Tsaronk-shang village number 3. His father, Jigme, died at the age of 87, his mother, Sonam Yeshi, is currently living in Sok District and he has a younger brother named Tenzin Dhargye. Lodroe is known by the people of Sok District as a man of strong political convictions, possessing an immense love for his country

In 1993 Lodroe's sister, Lharik, was killed in a car being driven by a Tibetan named Gayoel, a known pro-Chinese. Lodroe later filed a murder case against Gayoel. Left pending for over a year, Gayoel was ultimately pronounced "not guilty".

After the trial Gayoel was reported as having told people that he would kill Lodroe one day. Upon hearing this, Lodroe once again attempted to file a case with the Sok district police station but the authorities refused to register the case.

Some time later Lodroe reportedly received a message asking him to arrive at the Nagchu post office where he would receive news relating to the case. On 17 January 1993 Lodroe went to the market area where he was met by Gayoel who was holding a knife. Lodroe also took out his knife and a fight broke out.

Gayoel was said to have also carried a pistol and tried twice, unsuccessfully, to shoot Lodroe. In the course of the fight, during which two policemen stood by and did nothing, Gayoel was stabbed. The police then arrested Lodroe and eight officials of the People's Armed Police took Gayoel to the army headquarters where he was admitted to hospital. The TAR Middle People's Court found Lodroe guilty of murder and sentenced him on 20 April 1994 to 15 years imprisonment.

While serving his term in the 1st block of Drapchi prison, Lhasa, Lodroe thought of contacting the political prisoners of the 5th block to distribute some political literature before the Tibetan New year.

On 4 March 1995, he sought permission from the authorities to go to the 5th block in order to get some medicine for a serious blood pressure problem. He was refused permission to visit the 5th block but was allowed to go, alone, to another block. Lodroe thus had his chance and began demonstrating, proceeding from below the 5th block, along the 6th, 4th, 2nd and 1st blocks, and concluding in the courtyard of the 1st block. Lodroe called loudly "Tibet is independent" and "All Chinese should go back to China". He also shouted that the six million Tibetans are united and believe that the Chinese should leave Tibet.

Lodroe also distributed pamphlets and hung posters with slogans like, "If His Holiness has no obstacles in his 25th year then he will become the ruler of all realms in his 60th year. The Tibetans have been under Chinese rule for 36 years and on this day, to commemorate the Tibetan people's independence struggle, I represent the entire Tibetan people." Lodroe read the posters aloud for every one to hear.

Soon after, two prison officials, Liu Bao and Zhao, Pema Rinzin, head of the 4th block, Lee Tue Tang of the 1st block and one Chinese official of the 6th block, snatched away the pamphlets and clamped thumb cuffs on Lodroe. They kicked and beat him with their belts and then tied and tortured him till he bled from his mouth and nose.

He was then taken to the torture cell where he was untied and beaten again. Pema Rinzin and the Chinese official of the 6th block beat Lodroe on his private parts and on his abdomen. Phuntsok Yong, the head of the prison, said " If the Dalai Lama were here, I would put him here along with you. I should kill you and if I don't increase your prison sentence, don't call me by my name".

On 7 March 1995 Lee Tue Tang, Liu Bao and Zhao demanded that Lodroe "confess to his mistakes". **He refused, saying "even if you kill me I will not confess" and** continued to shout "Long live His Holiness the Dalai Lama" and "Free Tibet". He was then strangled and kicked on his neck and mouth until he fell unconscious. The interrogations continued regularly and from 4 March to 5 April 1995 Lodroe was given only two meals a day consisting of a small *tingmo* (Tibetan steamed bun) and a small mug of water.

Prison officials and Education-through-Labour Commission officials subsequently called a meeting, made papers to execute Lodroe Gyatso and forwarded them to the prosecution division. In April 1995, while the Middle People's Court execution order was awaiting the approval of the Higher People's Court, the prisoners of Drapchi were able to smuggle the news of Lodroe's impending death to Voice of America. An urgent appeal was transmitted to China by the UN Special Rapporteur on Extrajudicial, Summary or Arbitrary Executions on 18 May 1995.

The Chinese response stated that no execution sentence had been passed, rather that Lodroe had been sentenced to a further six years imprisonment dated from 3 May 1995 and stripped of his political rights for three years.

Lodroe Gyatso is currently serving a 21 year sentence. **Help protest the injustice of his sentence by writing an appeal letter to the Chinese authorities. For address details, contact TCHRD.**

Songs of freedom

Already having served nine months imprisonment for Tibetan independence activities, Sonam Gonpo was arrested again in 1996 after Chinese authorities suspected he and his musical group of propagating independence messages.

Sonam Gonpo, commonly known as Sogon, was born in Tsenyi township under Ngapa prefecture now incorporated into the Chinese province of Sichuan. He studied in Ngapa County Middle School from 1983 to 1986 and for three more years in the Higher Middle School.

In October 1989, Sogon became involved in a pro-independence movement and distributed leaflets during a protest reading "Long live the Tibetan Independence" and "Tibetans should hold their own land". He was subsequently arrested and detained for nine months in Ngapa prison without trial. There he was tortured and beaten with cattleprods, sticks and iron bars.

After Sogon's release, while working as a primary school teacher in NgapaTsenyi township, he learnt to play the guitar and sing Amdo folk songs. He began to write his own songs and choreograph dance movements.

In 1996 Sogon formed a local group of 14 artistes and they began touring Tibet giving concerts. Their tremendous popularity alarmed Chinese authorities who suspected that the concerts were propagating pro-independence messages.

On 27 November 1996, nine members of the People's Armed Police raided Sogon's house. They confiscated two volumes of newly written song text, 52 pictures of the Dalai Lama and 72 audio cassettes. They arrested Sogon and detained him for two months in Ngapa prison. After his relatives paid 3,400 yuan to the prison authorities, he was finally released on 1 February 1997.

Sogon, his wife and two small daughters, reached Dharamsala on 28 April 1997.

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Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
E-mail: diir@dsala.tibet.net

New address for Internet:
tchrd-l@tibet.net

Please send any comment and thoughts on the human rights situation in Tibet and the feedback on TCHRD's work on the above address. We have recently introduced this service and therefore any contributions to improve the forum would be greatly appreciated.

Subscribers will also receive regular Human Rights Updates, urgent news and research reports.

Simply send an e-mail to **listserve@tibet.net** and write **"subscribe tchrd-l"** in your message.

Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

June 15, 1997 Volume II: Number 11

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"Political Prisoners in Tibet are treated worse than the criminals"

Ngawang Lhundrup, a recent arrival from Tibet was a monk from Shedrupling Monastery in Lhoka Gonkar at the age of 14. He took part in a demonstration in Barkhor, Lhasa, in 1992 as a result of which he spent 2 years in Gutsa Prison. He recounted the story of a political prisoner's life in a Chinese prison in Tibet.

Ngawang Lhundrup

Ngawang Lhundrup, from Ghonkar County in Lhoka region, was born in 1975. He joined Shedrupling Monastery in Lhogongkar at the age of 14. Sometime later, the head of the Gongkar county and Gangtoe township came to the monastery and ordered all except 25 monks to leave the monastery. Those who had ever been imprisoned or visited India were particularly targeted. After 1992 Chinese officials started to conduct patriotic re-education in the monastery and it was then that Ngawang became determined, in his words, "not to sit by and just watch".

"On 12 August 1992, I was involved in a demonstration in Barkhor in Lhasa along with some other monks and nuns. Together with a monk from Khangmar monastery, I held a big picture of the Dalai Lama with the Tibetan national flag and another monk named Ngawang Dorjee distributed leaflets reading: "Free Tibet", "Long Live His Holiness the Dalai Lama", "Chinese quit Tibet", and "We demand human rights in Tibet".

A little away from Barkhor, two policemen snatched the flag from my hand and beat me as they threw me into a van. A short while later Ngawnag Dorjee and three nuns - Yeshi Dolma, Ngawang Yangchen and Ngawang Choezom - were also put into the van. The others escaped into the crowd.

The five of us in the van were taken to the Public Security Bureau (PSB) office in Lhasa. They dragged us down from the van and began to kick us and beat us as we were taken to the interrogation room. There we encountered more than 20 officers who covered us with the flag they had earlier snatched and again we were beaten and kicked on every part of the body while they abused the Dalai Lama. When they grew tired they gave us each a rod and ordered us to beat each other. When we refused they hit us even harder on the shins, head and abdomen.

We were taken to Gutsa Detention Centre after six hours of severe beating and interrogated about the names of those who had escaped. When we refused to answer there were more beatings. At around 7 p.m. we were placed in separate cells after all of our belongings were taken away. The majority of prisoners in my cell were Tibetan political prisoners, together with some prisoners detained for murder and theft.

Political prisoners in Tibet are always regarded as worse than the criminals; they receive much higher prison terms and their families are not even informed of their arrest. I suffered greatly from malnutrition and the absence of visitors. At the end of each week I was interrogated and severely beaten, but it was not until 25 September 1992 that my arrest warrant was actually issued .

Once a month we would be called for a meeting where the prison officials recited the rules of the prison. We would have to sit on the cold floor and listen to this for hours while prison officers raided our cells and stole our stationery, prayer beads and reading materials.

Chinese prison guards appointed me as a monitor and I had to get up early each morning, clean the whole surroundings of the cell and prepare the morning tea. Prison guards forced me to beg for a handful of tea from each of the prisoners and if I failed I was abused and had to wash the guards' clothing.

The prison authorities took a contract to build a dam near Toelung Trisam and the prisoners were sent for forced labour. We got up early each morning to be squeezed into a small van and transported to the construction site. When we were permitted to stop in the evening our hands would be full of blisters and we would be weak with exhaustion.

On 9 August 1993, the five of us received our notice of trial and on 14 August we were taken to Lhasa People's court. We received no formal hearing and our verdict was simply issued on 16 August 1993. Ngawang Dorjee, Yeshi Dolma and Ngawang Yangchen were each sentenced to three years and Ngawang Choezom and myself to two years. Each

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of us was also sentenced to an additional year of deprivation of political rights.

Towards the end of 1993, one political prisoner complained about the prison conditions, in particular that the sick were still subjected to forced blood extractions under the pretext of receiving physical check ups. As a result, all political prisoners were deprived of visits for three months.

On 12 August 1994 I completed my prison term. When I went to my monastery I found that a new rule had been introduced by the Chinese officials debarring all those who had ever gone to India or been imprisoned from rejoining the monastery. If any such monk was allowed to rejoin, they threatened to close down the monastery.

I encountered so many new restrictions on religious practices especially with regard to the long life prayer offered for the Panchen Lama. I distributed about 20 copies of the prayer before fleeing Tibet to practise my religion freely and seek blessing from His Holiness the Dalai Lama.

Tashi Gang monks in prisons

Only 16 monks remain in Tashi Gang Monastery at Nyethang in Chushul county, just nine of whom are registered. A monk from the monastery reports that 10 Tashi Gang monks have thus far been imprisoned for political activities of whom six are still serving their sentences in various prisons in Tibet.

The four released monks, all of whom were subsequently expelled from the monastery, are:

1. **Migmar Wangdu** -from Tsena shang, aged in his 20's.

2. **Tentuk** - aged 25 years from Nyethang who was released about two years ago after serving five years in Drapchi Prison.

3. **Migmar** - a 16 year-old from Nyethang. He was released sometime in February 1997 after serving a two year prison term in a prison in Toelung. He was only 14 years old when arrested.

4. **Pema Tinlay** - aged 22 years from Lhoka. He was released last year after being detained in Gutsa Prison for three years.

The six Tashi Gang monks who remain in prison are:

1. **Chungpo** - an 18 year-old from Nyethang who is currently in Drapchi Prison.

2. **Pasang Tsering** - a 20 year-old from Tsena who was imprisoned last year and sentenced to four years which he is currently serving in Drapchi.

3. **Samdup** - aged 20 years and originates from Tsena. He was arrested last year and sentenced to three years which he is serving in Lachoe in Toelung.

4. **Nima Tsering** - a 17 year-old from Nyethang presently in Drapchi Prison.

5. **Pena** - aged 28 years from Nyethang who has already served five years from his ten year sentence.

6. **Migmar Dorji** - aged 18 years from Lhasa who was arrested last year during the riots in Gaden Monastery sparked by the Chinese ban on photographs of the Dalai Lama.

Students of Tibetan restricted

Sources in Lhasa report a recent decision that the Tibetan Language Department of the University of Tibet in Lhasa will not take any new students for the academic year of 1997-98.

The reason given by the university authorities is that the syllabus is being changed and the new books required have not yet been compiled. This decision follows policy changes announced by authorities in December 1996 that the university's History of Tibet course, taught by the Tibetan Language Department, would henceforth be taught in Chinese rather than Tibetan.

The students report something else: they feel that the actual reason for the new restrictions on student intake is that the Chinese do not want Tibetan children to receive a good standard of education in Tibetan language. They also report that the books currently used by the department are in fact of a very high standard and that these will be replaced with new books of a sub-standard level.

This argument is valid given that Chinese may soon be the main medium of teaching at every level of schooling in Tibet. On 17 April of this year, authorities announced they would end the use of Tibetan as the sole language of education in primary schools, introducing Chinese from the first year and replacing Tibetan with Chinese as the language of instruction in some primary classes. At the middle school level children must switch to Chinese medium other than some special schools in the Amdo (incorporated into the Chinese province of Qinghai) region where Tibetan medium is used.

It appears Chinese authorities are also reluctant to allow private schools to teach Tibetan language. Recent reports from Kantze Dzong say there are many Tibetans in the area who are seeking Chinese permission to open private schools where Tibetan language will be exclusively taught, but are being refused.

Seven Years in Prison in Tibet

Independent sources have reported on two Tibetans arrested in late 1996 by Apa Hsien Public security Bureau in connection with possession of wooden printing blocks used for printing pro-independence posters.

Jamyang Tsakli, aged around 35 years from Apa Hsien proper, had run a small shop in Apa Hsien. The other, named Gonpo, was from Ngapo. After their arrest they were imprisoned in Apa prison and later transferred to Barkham prison.

Jamyang Tsakli was released from Barkham sometime in February 1997, however Gonpo has been sentenced to seven years imprisonment. It is not known in which prison he is currently serving his sentence.

Hong Kong takeover nerves

Chinese authorities have announced through newspaper and radio broadcasts that Beijing will tighten its security measures in the whole of Tibet, Inner Mongolia and Xinjiang because of the speculated unrest and trouble from Tibetans and others calling for their independence during the Hong Kong takeover on 1 July 1997.

It has been reported on Voice of America that the Chinese authorities are planning to impose strict security in Lhasa and other cities in the "Tibetan Autonomus Region" on 13 and 23 June 1997. Public Security Bureau forces are to be sent to monitor these cities and prevent disturbances.

PROFILE

Monk's life in one of the most dreaded prisons in Tibet

Tenpa Wangdrak, a 53 year-old former monk of Ganden Monastery, comes from Yartoe Yarzam in Lhoka Nedong County. His parents are no longer living but he has a sister who has occasionally visited him whilst in prison. He received a 14 year prison term for openly shouting the independent status of Tibet. While serving his prison term in Drapchi, he attempted to expose the wretched prison conditions for which he suffered grave punishment. Tenpa Wangdrak is presently in Powo Tramo and his former inmates fear he is undergoing the most severe punishments as Powo Tramo is notorious for its ruthless treatment of prisoners.

Tenpa's activism began in November 1987 when he was involved with a plan to make copies of speeches of the Dalai Lama and distribute them widely.

On March 5, 1988, while participating in a demonstration in Ganden monastery which protested the imprisonment of Yulo Dawa Tsering and declared Tibet's independence, Tenpa was arrested. He was taken to Seitru Detention Centre, where a series of interrogations were conducted by Chinese officials.

Tenpa Wangdrak was accused of being the leader of the Ganden demonstration and this, combined with his vehement opposition to the Chinese presence in Tibet led to his sentencing on 17 December to 14 years imprisonment.

After sentencing, he was taken back to Seitru Detention Centre. At Seitru he was asked whether he thought he had deserved his sentence and was told that if he was not satisfied with the verdict he could appeal before the Higher People's Court within 10 days of the pronouncement of the sentence. Aware that such action would have little effect or could result in even harsher sentences, he decided not to appeal.

During his three months in Seitru, he was constantly interrogated on the following questions : "Why do you protest? Do you really want feudalism to revive? What have you done in the last 7 years? What relations do you have with outsiders? Who inspired you to do it ? What kind of people do you co-operate with?"

On the basis of his answers, his sentence was informally finalised. Officials subsequently issued him with a formal arrest warrant and notice was served to appear before the court.

After being detained for three months in Seitru he was transferred to Drapchi prison and kept segregated from other prisoners in Rukhag no. 5 (a unit where only political prisoners are kept in isolation).

Tenpa Wangdrak was assigned the responsibility of managing the vegetable farm such as feeding manure to the plants. For his labour, he was provided with 30 yuan a month.

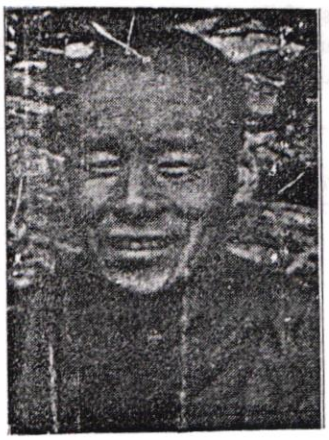
On March 31, 1991, Tenpa Wangdrak and another prisoner attempted to hand a letter to the then US Ambassador to China, James Lilly. The letter described the miserable prison conditions, including the indiscriminate beatings, discrimination between political prisoners and criminal prisoners, inadequate medical facilities and the frequent blood extractions carried out on the political prisoners.

The letter, which appealed to the United Nations Commission on Human Rights to consider the plight of the political prisoners, was snatch from Lilly's hands by the official interpreter. He was later severely beaten and transferred to unlit isolation cells.

On April 27, 1991, after other prisoners had protested against his continued isolation, Tenpa Wangdrak and three others who were present at the time of the initial Gaden demonstration, were chained hand and foot and taken to Sangyip prison. The following day, they were moved, handcuffed, to the labour camp in Powo Tramo county in Kongpo (Chinese: Nyingchi) and were held in Damchu, a unit within the prison complex.

That evening, when the Drapchi prisoners returned to their cells and found that Tenpa Wangdrak and the other prisoners were missing they immediately called for the return of their five inmates. The prison guards responded by severely beating the prisoners, including 80 year old Lobsang Tsundue, popularly known as Hor Lagen (the oldest known political prisoner in Tibet), and 68 year old Thupten Namdrol.

Powo Tramo work camp is renowned for its regime of hard labour and reduced food rations. Visitation rights have been reduced to the possibility of once a year and correspondence is strictly prohibited. A former political prisoner describes Powo Tramo as representative of "the true identity of intense labour and sufferings".



Tenpa Wangdrak

A series of poltical education sessions were held in Powo Tramo in which prisoners were asked to enrich their ideological thought, to oppose His Holiness the Dalai Lama, to denounce the Panchen Lama recognised by the Dalai Lama and to love communism. During these sessions the prisoners were subjected to severe beatings but never relented.

Today Tenpa Wangdrak is reported to be losing his eyesight. This could be as a result of being kept in isolation for four weeks, much of the time in dark.

Birth Control Cover-up in TAR

In an attempt to hide the ongoing birth control policy in the "Tibetan Autonomous Region" (TAR), Chinese health authorities forbid the official use of words relating to birth control. A notice, dated 13 September 1995, sent to all levels of government offices and stressing the use of scientific terms was recently smuggled into India and translated below from the original Chinese version:

Official notice of the National Family Planning Commission and the Health Department banning the use of words such as, "drug-induced abortion" or "surgical abortion".

This notice is for the attention of health offices, family planning offices, public hospitals, women and child care centres and operation theatres in all regions and cities.

The following are the terms and conditions of the National Family Planning Commission and Government Health Office Document No. 146 (1995).

1.The family planning offices and health departments in all regions and cities shall strictly prohibit the use of words such as, "drug-induced abortion", "surgical abortion" and "sterilisation". These invalid phrases should not be used on leaflets and signboards.

2. All the offices should be united in this campaign and inform the general public not to use these words on television, in newspapers, broadcasts or periodicals.

3. Clinics providing "drug-induced abortion", "surgical abortion" and "sterilisation", shall henceforth be named "out-patient operation clinics", "family planning centres" and "operation hospitals".

The Family Planning Commission Document No. 146 (1995) orders health and family planning offices in all regions and cities to strictly investigate all hospitals, women and child care centres and operation theatres and to submit their reports to the TAR Family Planning Office and TAR Health Department before 15 October 1995.

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Human Rights UPDATE

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

June 30, 1997 Volume II: Number 12

Tibet in ruins

China's on-going campaign to destroy all physical signs of Tibet's ancient civilisation is leaving piles of rubble across the land. China's aim to wipe out all traces of Tibetan religion has seen the destruction of more than 6000 Buddhist monasteries since 1949 and the destruction or pillage of countless precious religious statues and artifacts. Secular architecture has also been targeted for its link with Tibetan culture. The capital city of Lhasa in particular is undergoing severe transformation through massive demolition of colourful traditional style housing, replaced with concrete Chinese housing compounds designed to house the huge influx of Chinese settlers. Recent actions reveal these policies continue to be applied at an alarming rate.

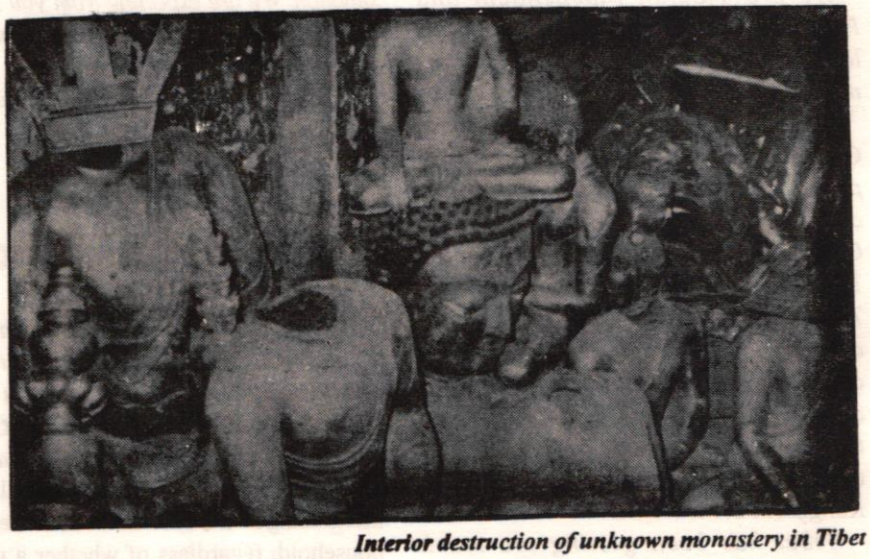
Kham monasteries destroyed

According to a recent report from the Xinhua News Agency published in the Tibet Daily (Tibetan version) on 25 May 1997, Chinese authorities have begun to impose strict restrictions on the construction and renovation of monasteries in Kham (incorporated into the Chinese province of Sichuan). In the last year alone 526 monasteries have been destroyed in one area.

According to the report, "the social life of the people in this province is diverting towards the revival of the old feudal system and therefore the authorities have considered it vital to forbid revitalisation of the blind faith and other bad elements in the name of religion." The authorities boast that they have "taken effective steps in destroying thousands of monasteries in the region which has ultimately resulted in the eradication of the revival of bad influences of feudalism."

Sui-Ning city is considered the "most badly influenced"amongst the villages in Sichuan, where "bad influences" of constructing monasteries are taking place. Two counties and one region under Sui-Ning City have built more than 1200 monasteries, of which 637 monasteries were built in Hui-hung county. On average, each smaller monastery was said to have cost more than one hundred thousand yuan, and each bigger monastery was estimated at one million yuan.

As a result of these activities the central and provincial authorities have reportedly taken the case of Sichuan very seriously and have stated absolutely that unnecessary building of monasteries must be banned.



Interior destruction of unknown monastery in Tibet

Since the Spring of 1996, Sui-Ning city officials "in co-operation with the general public" have demolished 526 monasteries and 111 very large monasteries of considerable value are reportedly to be used as homes for the aged, cultural centres and forest guard houses.

The statute governing the use of public property has been changed to allow this conversion. The demolished areas are being used for farming and planting of flowers, and the materials taken from the demolition are being used to build primary schools and apartments for five building contractors.

Lhasa's historic buildings

A palace built by the Sixth Dalai Lama in the seventeenth century and regarded as one of the most important historic buildings remaining in Lhasa is being demolished this month, the Tibet Information Network has reported.

The Tromsikhang Palace had been awarded protected status by the Chinese government and was one of four buildings in the heart of the Old City officially designated as due for "strict preservation as a cultural relic" by the municipal development plan for the area, the "Detailed Plan for the Lhasa Barkor", printed internally in 1994.

The demolition is reportedly part of a five-year wave of "modernisation" in Lhasa which by the end of last year had led to the demolition of 350 of the 600 historic buildings which stood in the Old City when the Chinese arrived four decades ago. Twenty- eight historic buildings in the area are reported to have been demolished since January, 15 of them in the last month.

The Tibetan quarters of Lhasa today cover just 2% of the urban area while in 1950 they constituted the entire city. □

Chinese colonisation

On 1 July 1997 Hong Kong's democratically elected Legislative Council will be replaced by a Beijing-backed provisional body. Plans to amend laws so as to ban protests on the grounds of "national security" have prompted grave concerns that Hong Kong will be subject to many of repressive policies imposed in Tibet.

While China has vowed to allow Hong Kong a large degree of autonomy, similar promises were made to Tibet in the 1950's by the committee overseeing Tibet's integration into Communist China. As Free Tibet Campaign commented on 24 June, 1997, " Tibet has since been treated much like a colony, with large-scale resettlement of Chinese and the imposition of Chinese laws, language and doctrine".

The following letter, dated 20 June 1997, was able to be smuggled from Lhasa, Tibet. Addressed to the United Nations it is a plea to the world to look at the brutal colonial rule in place in Tibet.

To: The Chairman of U.N.
The Newsroom of V.O.A., C.N.N.
and B.B.C.

We are Tibetan Independent and Freedom Party (T.I.F.P.). We write this letter to you from Tibet on behalf of six million Tibetan people.

Now Hong Kong is handing over to China from British. All over the world are paying attention to this affair! But not any country or organisation realize Tibet - Chinese colony. No one reports about Tibetan condition! We think our country Tibet is a colonial country. Tibetan people are under colonial rule. China is colonialist! So we make our urgent appeal. We are asking China Government to give up colonial rule in Tibet. Especially this time when China is taking back Hong Kong from British hand.

Tibet has been getting too much trouble since 1950. We almost lost all of our civilization. Forty years gone now. We are still living in the bitter Chinese colonized domination. But no one pays attention about China's colony - our country Tibet! As you know we have more than two thousand years independent history before 1950. Tibetan people are expecting for free and independent from China since 1950 up to now - especially this time! British give up Hong Kong's colonized ruling!

So we, most of Tibetan people also demand China that China should give up colonized rule in Tibet. We think that get free is our Tibetan right! Tibet not belong to China like Hong Kong not belong to British! Why China can take back Hong Kong from British colonised rule but don't give up its colonized rule in Tibet! This is for human right! for humans Dignity and Freedom! Including Tibetan people!

That we most of Tibetan special requiring Chinese government. Finish Chinese colonized rule in Tibet. Set Tibet free! We are also asking U.N. and all of the world. Pay close attention to Tibet situation. We are expecting from you support and help! We are one type of humanity. We also need dignity and free life!!!

Yours faithfully: [name withheld]
Lhasa

"My land, your land"

Nyima Tashi, a 25 year-old former monk from Lhading Village,Ngamring County (Shigatse region) reports on the stifling socio-economic policies the Chinese intend to implement in his village.

"It was recently declared in our village that grazing land will be distributed to each household, regardless of whether a particular household rears animals or not. It was suggested that households who do not have animals could sell their allotted share of grazing land to those who do.

My greatest fear is that this type of land distribution could be the cause of many disputes and soon people will start saying "My land, Your land" which was totally unheard of in earlier times. Such actions may sound superficial but the Chinese do not make policies for no reason. Very often such policies act as a facade for the actual goal of destroying communal harmony.

The animals are receiving the worst treatment from these new policies that are constantly being revised. A quota on the number of animals that can be reared has been imposed and any household exceeding this limit must kill the rest of the animals. I think this is to cause stagnation within households and to suppress any prosperity. ▣

Nunnery expansion at halt

I am 29 years old and come from Nyen village in Seshen township in Toelung Dechen Dzong under Lhasa City. I come from a very small nunnery of just 15 nuns of which five are still langushing in Drapchi Prison for participating in a demonstration in 1994 in front of the Tsuklakhang (Lhasa's main temple).

In 1995, the most senior nun and the head of the village sought permission for the expansion of the nunnery so as to accomodate more nuns. The whole of the village contributed to the construction preparations. We were even able to find a sponsor for the project from Lhasa on the condition that all labour be carried out by the village people. This was agreed upon with no hesitation. Finally, when everything was ready, the Chinese "Strike Hard" campaign was launched. The authorities informed us that for at least five years there would be no renovation or expansion of nunneries or monasteries.

All work and no pay:

There are seven members of my family: my parents, elder sister, her husband and their two children. My brother-in-law works as a labourer in our small town. His salary is supposed to be 1000 yuan per year but he has never received his salary on time. This delay creates so much distress within the family but there is nothing that we can possibly do.

When some of the other people facing the same crisis approached their foreman, they were told that the factory had not yet released the budget for salaries. Yet when the factory is approached, another story is given.

We suspect that the foremen are taking some profit before the salaries are distributed. It takes a minimum of one year before the next pay is received, yet even then, only half the full sum is given. My brother cannot however afford to leave the factory as the money is much needed at the farm.

On Education:

We have a Mangtsug (village level primary schools which receive no financial support from the Chinese Government) in our village called "Nyen School". The majority of the teachers are Tibetans but the Chinese language teacher is constantly changing.

The most recent addition to the teach-

cont. at p.4

PROFILE

14 years for posters and songs

Tenzin Thupten from Michungri nunnery was about to complete her prison term when she participated in recording songs conveying messages of freedom and words to her friends inside the prison. Today Tenzin Thupten is languishing in one of the worst prisons in Tibet, Drapchi Prison with a prison term of fourteen years.

Tenzin Thupten (layname Dawa Yangkyi), born in Meldro Gongkar in Lhasa City, is a 26 year-old nun from Michungri nunnery. Her parents, now in their 50's, are nomads and she has 4 or 5 younger siblings. Tenzin had no opportunity to go to school as she was required to help her parents with farming which was also their means of livelihood.

In 1988, when she was around 18 years old, Tenzin joined the nunnery - an opportunity in disguise for her to procure some education. At the time the nunnery was being restored and she also assisted with the renovation work.

On 5 March 1989, she participated in the protest that took place in Lhasa. Filled with courage and determination and indifferent to the potential consequences, she called for the restoration of Tibet's freedom. That day she escaped the Chinese authorities by running away in the midst of the crowd.

After that, when a Chinese "Re-education Management Committee" came to the nunnery to launch the re-education policy, Tenzin and a group of other nuns pasted posters both inside and outside of the nunnery. The posters condemned Chinese rule in Tibet and the presence of the Re-Education Management Committee in the nunnery.

As a result, the members of the Management Committee decreed that TenzinThupten and the others nuns be expelled from the nunnery. The head of the nunnery, Ven. Ngawang Dechen and Jampa Choezom reasoned that Tenzin Thupten and the others could not be expelled, explaining to the Committee that violation of the basic Buddhist principles were the sole grounds for expulsion from the nunnery. Ultimately it was Tenzin's extensive contribution to the renovation of the nunnery which prevented her from being expelled.

In 1990, at the time of Shoton (the Tibetan opera festival) in Norbulinka (the Summer palace of the Dalai Lama), eight nuns from Michungri Nunnery and five from Garu Nunnery held a short protest. Soon after the protest began Chinese officials arrived. The nuns were beaten severely and then arrested.

Tenzin Thupten was taken to Gutsa Prison where she was interrogated while being brutally beaten. She was charged with "counter-revolutionary" activities and later sentenced to five years in prison by the Lhasa City People's Intermediate Court. She was subsequently transferred to Drapchi Prison where she was held in the 1st unit.

In Drapchi Prison, political prisoners were subjected to particularly stringent rules and were a constant target for cruel prison punishments such as forced labour. Tenzin was kept under a strict time-table of severe beatings and other methods of torture and survived on an extremely poor prison diet.

Nonetheless, she did not lose her will to struggle. In 1993 she and a group of 13 other nuns recorded songs with a crude tape recorder smuggled into the prison and the recording was later distributed in Tibet. The songs carried messages of freedom and some words to their friends and relatives outside the prison.

When Tenzin's involvement was discovered, her sentence was increased by a further nine years bringing her term to a total of 14 years.

Tenzin's friends in the nunnery say that her family has to strive hard to make ends meet. Tenzin's mother, her most frequent visitor, visits the prison dressed shabbily with one child on her back and one in the front.

Tenzin Thupten

Today Tenzin Thupten suffers from a kidney disorder, one of the most common ailments suffered by Tibet's political prisoners. Yet, her courage and determination remain strong. If she should refrain from exercising her freedom of expression in the prison, she will be released in probably the year 2004.

Express your concern over Tenzin's arbitrary detention - a punishment for expressing her freedom of opinion, and the inhumane conditions of imprisonment under which she struggles. Write a letter of protest addressed to the Chinese premier Li Peng and send it to TCHRD for forwarding.

cont. from p. 2

ers' department is a student who just graduated from a *Zhungtsug* school (a Chinese government-established primary school). He is not even included in the school staff list.

There was a protest from the people as a response to this recruitment because every day each student must pay one yuan for this teacher who cannot even teach properly. The people's plea was ignored and this young student-teacher is still teaching in the school.

Expulsion:

The source also reported the expulsion of more than 100 nuns from the nunnery called Drigung Tertum in Meldro County under Lhasa City at the end of November 1996. Before the expulsions the nunnery had about 220. The reason provided for the expulsions was that the number was exceeding the limit.

Hermits targeted for new taxes

According to a recent arrival from Domtoe township in Taktse county under Lhasa City, the Chinese have extended their religious repression to include hermits who are peacefully living their life in the mountains. A mountain of retreat called the Dhrak Yepa is home to about 80 religious recluses who have built their own small shacks, strive on begged food and lead a peaceful life.

On 22 August 1996, six men from Domtoe township in Taktse county came and called all hermits for a meeting. They announced; "We have come to enter all names of those who dwell in this mountain as hermits. Up to now we have been very lenient and have not charged you for anything.

"However, from today onwards you shall have to pay 10 yuan for the space (land) that you occupy, 5 yuan for the road that you use and 15 yuan for the water and fire wood that you use daily. In total, 30 yuan per month. And if you fail to do so, you will have to leave this place".

These measures have greatly upset the mountain's residents. With the advent of the new policy of taxation, about fifty people have already left.

There are also confirmed reports that there is a possibility that Chinese workteams will soon be sent in to the region. ■

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

July 15, 1997 Volume II: Number 13

Prisoner miscarries

A recent report describing the inhumane treatment of prisoners in Chinese prisons in Tibet has been received. The report recounts the case of a pregnant woman who was arrested on suspicion of independence activities and subjected to intensive interrogations. The woman's pleas that she felt weak were ignored and two days later, denied recommended hospital care, she miscarried her child.

At the time of arrest in June 1993 the woman (name withheld) was 3 months and 17 days pregnant. The night of her arrest she was reportedly kept standing in a cold room while being interrogated about her activities. The woman told her interrogators that she was pregnant and was feeling weak, however the pleas were ignored and the questions continued.

When the officials realised that the woman was not going to tell them anything, they finally halted their questions but kept her standing, under guard, until 8.30 a.m. the next day. The interrogation session had begun at 6 p.m. the previous night.

By the next morning the woman had been standing for 14 hours in a row and she was reported to be so stiff that she could scarcely move. When a policewoman offered her some boiled water and biscuits she could not eat anything and was suffering such incredible pain that she was unable to bend her legs or sit down.

The woman was taken to hospital where doctors said she should be admitted immediately. The prison officials refused the advice and she was returned to the prison. The woman was given some pills but did not take them for fear they would be harmful to her child.

It was reported that the following day, while trying to go to the toilet, the woman was suddenly struck with dizziness and fell unconscious. The woman later said that she had realised before losing consciousness that she had lost her baby.

Following the miscarriage the woman was hospitalised for one week from 12 June 1993. Although still not completely well, she was then taken back to prison where she was once again lectured and interrogated. This time her interrogators reportedly told her that it was her own fault and her problem alone that she had lost her child and that "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 and pleading with the prosecutor to speak to the doctor of the hospital who had treated her, the woman was sentenced to three years imprisonment.

The special needs of pregnant women under detention are recognised by the United Nations Standard Minimum Rules for the Treatment of Prisoners which states that "there shall be special accommodation for all necessary pre-natal and post-natal care and treatment" in women's institutions.

Arrests in Rebkong

In 1995 Lobsang Lungtok, a monk, was arrested for independence activities. After 18 months imprisonment he was expelled from his monastery in April this year. In January 1997 three other monks and one layman were arrested on similar grounds.

22 year-old Lobsang Lungtok, from Rebkong county (Ch: Qinghai province), Amdo, joined Rongpo Gonchen monastery at the age of seven. There are a total of 500 monks in the monastery.

One night in March 1995, Lobsang pasted wall posters at the the Rebkong monastery and the nearby Teacher Training School. Lobsang had been inspired to act after listening to the VOA Tibetan news service that exile Tibetans were planning to undertake a peace march to Lhasa.

The posters read: "Tibetans and Chinese are distinct in every sphere of life"; "Tibet is an independent country with a recorded history. Thousands of Tibetans died as a direct consequence of Chinese occupation of Tibet"; "All valuable religious artifacts, gold statues and antiques have been hijacked into China"; "Sinocisation policies including birth control are being implemented with an aim to completely eliminate Tibetans as a race" and "Chinese stop wanton destruction of Tibetan environment".

Ten days later, PSB officials came to arrest Lobsang. Not at the monastery at that time, he was finally arrested on 5 June 1995 and taken to Rebkong county prison. Chinese officials told him, "You are now convicted, therefore if you provide us with the names of anyone who is propagating Tibetan independence we can help you."

Lobsang refused and was subsequently sentenced to 18 months imprisonment and deprivation of political rights for two years. While in prison he was frequently beaten and was served meals just once in the morning and once at night.

In January 1997, independence wall posters and the Tibetan national flag began appearing in the courtyard of the Teacher Training School and in the monasteries. Lobsang reports that three Rebkong monks named Gedun Dhondup (senior), Gedun Dhondup (junior) and Dakpa Gyaltsen, and one layman named Menpa Dorjee, were arrested in March 1997 for their involvement.

Gedun Dhondup senior and junior were released in May after one month, and it is believed that Dakpa Gyaltsen may also have been released. Menpa Dorjee is said to be still in detention. There are reports that more arrests are to follow. ■

China's gold mining in Tibet

China's mining practices in Tibet reveal a two-way policy: to transfer massive population numbers into Tibet so as to lessen the burden of its own population problems while marginalising Tibetans and to exploit Tibet's mineral resources. At a gold mining conference held in Lhasa in 1995, officials of the "Tibet Autonomous Region" announced that minerals account for about 20% of Tibet's industrial output and reported the existence of 148 mine zones in the "TAR", of which six had deposits. Tibetan sources reported in the same year that in Gansu province in eastern Tibet and from Tso-ngon province (Ch: Qinghai) to the districts to the west of Nagchu (borders eastern Tibet) in central Tibet, there are about 12,000 gold miners unlawfully extracting gold from the area. Nomads and farmers have raised serious objections to heavy extraction of mineral resources and destruction of green pastures, to no avail. The following two accounts from Golok reveal that such mining exploitation continues.

Kunga Gyatso, aged 20, is from Thakmar *shang* (township) under Golok Tibetan Autonomous Prefecture (TAP) in Pema county, Amdo (incorporated into the Chinese province of Qinghai). Kunga was a gold miner prior to his escape to India on 8 June 1997.

Kunga reports the existence of massive gold mines in his locality of Dokha and says Chinese authorities began mining in the area as early as 1988. From 1988 to 1990 thirty workers, all Chinese, were employed to dig the area.

Kunga says that, unlike Lhasa and other tourist prone areas, Golok is extremely remote and not easily accessible to the outside world. "Any opposition by local inhabitants will be crushed with brute force. People do not dare to protest against the Chinese authorities who declare that the land belongs to China", he says. The Dokha gold mines lie in a nomadic area and Kunga reports that Chinese authorities have used various means, from monetary payment to force, to evict the local Tibetan inhabitants from the area.

"This sort of project has least benefited the local inhabitant", Kunga says, "Rather, it brings huge numbers of Chinese into Tibet which creates problems for the Tibetans in every sphere of life".

In 1990 the Chinese introduced a new mining boat machine, known in Chinese as *Tse-jing Trang no. 2*, in order to increase its yield or output. The number of workers was subsequently increased to 330, of which only 20 were Tibetans.

Kunga Gyatso joined the mines in July 1995 at the age of 18 and worked there for two years before leaving Tibet. He recalls that the pure gold output was (1 gyama is equivalentkg) in 1991, 240 gyama in 1992, 240 gyama in 1993, 212 gyama in 1994, 240 gyama in 1995, and in 1996 it was 200 gyama. The gold is transported to China via Chendu.

Kunga was paid 500 yuan per month as he belonged to the lowest grade worker known as *Kangwa Kung* in Chinese. All the top posts were held by the Chinese and therefore he had no access to detailed information about the mine.

Knga reported that if the annual output exceeded the prescribed target, the miners would receive a bonus of between 3000 to 5000 yuan. He said there is no discrimination between Tibetans and Chinese with regard to remuneration and bonus and all miners were levied 20 percent of their remuneration as a tax.

Kunga also reported that Dornyi village in Machu county under Golok TAP in Amdo, is rich in copper, gold, silver, aluminum, lead and iron. Copper makes up 70 percent of the mineral resources.

Kunga learnt from another source that in 1997 Chinese authorities plan to bring 20,000 Chinese migrants into Golok to work in the mines in Dornyi. For this purpose, necessary infrastructure such as electricity is being introduced.

* * *

24 year old Jigme Sonam arrived in Dharamsala, India, in June 1997 and provided an account of mining activities in his Raktrom township of Serta county under Golok TAP.

Chinese authorities began mining sometime in 1984-1985 and approximately 200 workers were engaged in the work. The authorities compulsorily conscripted 20 people from every township to work in the mines and if a worker failed to turn up at the mines a penalty would be imposed on his friends and other members of his group. Workers are told they will be paid 150 yuan per month but this amount is reportedly never received. Each year the workers are told by Chinese authorities that their salary has been automatically deducted from the annual tax payable.

The gold mines are kept under strict guard by Chinese armed personnel and Jigme did not have access to information regarding the exact output of the gold mines. He reported that the Chinese transport both the pure gold and the residue.

The workers had to provide all food for themselves and thus if a miner has to work for fifteen days he must also carry food for 15 days. If his work is extended, he asks relatives to bring food for him which must be handed to the guard.

According to Jigme, Chinese scientists have revealed that Serta county has abundant gold resources. The county has in fact received the name "Serta" beacuse people believe that there is a horse-shaped gold nugget beneath the earth (*ser* is the Tibetan word for gold and *ta* is horse).

Serta's gold mining area lies just behind the Labrang mountain where for a long time nomads have subsisted. Regardless of the nomads, Chinese authorities have ordered evacuation of the area for mining, telling the inhabitants that the land belongs to the Chinese government. Local Tibetans have been used by the Chinese to evict the nomads without any compensation payment or resettlement.

Logging

Kunga Gyatso also reports that in Pema county the Chinese authorities have established two forestry departments called Dokhog Forest Department (Chi: *Dokhog Ling Trang*) and Makhog Forest Department (Chi: *Makhog Ling Trang*) which are responsible for logging the area. Vast portions of forest land in the area have already been reduced to arid desert land.

Loggers must deposit a huge sum of money for logging rights; the Dokhog gold mining company pays 750000 yuan, Dokhog Forest department pays 150000 yuan and Makhog Forest Department pays 100000 yuan. The total amount of 1 million yuan goes directly to the Chinese government treasury.

PROFILE

Struggle in Drapchi

Ngawang Pekar was halfway through his eight year sentence in Drapchi Prison when his sentence was extended by six years. Already being punished for his attempts to broaden awareness of the situation in Tibet, Ngawang had been caught by the Chinese prison authorities trying to alert the international community to the conditions for political prisoners in Drapchi.

Ngawang Pekar (layname: Paljor) is a 34 year-old monk from Drepung monastery. He was born in Toelung Aangkar under Toelung *Dzong* (county), just west of Lhasa.

His father, Topgyal, and one of his younger sisters are still living in Toelung. Ngawang has a total of two younger sisters, one elder sister and three younger brothers.

His brother Khedup has served a five year sentence in Sangyip and Drapchi prisons. Khedup was a Drepung monk and, now released, lives with his father. Ngawang's mother died while Ngawang was serving one of his terms in Sangyip Prison.

Ngawang was first arrested on 5 March 1988, along with three other Drepung monks, as a result of participating in the massive "March Demonstration" in Lhasa.

Ngawang was sentenced to approximately eight to nine months which he served in various prisons. He was first detained in Gutsa Detention Centre and later was transferred to Outridu, a "Re-education-through-Labour" centre in the Sangyip prison complex located in the outskirts of Lhasa, and then to Sangyip prison itself.

The sentence received by Ngawang was a relatively short one. This was said to have been a result of the general influence of the 10th Panchen Lama at that time.

Ngawang Pekar was arrested for the second time on 12 July 1989. He was alleged to have put up pro-independence posters and participated in demonstrations. He was also said to have spoken with and to be "linked" to certain foreign delegates and organisations.

Ngawang was sentenced to eight years, reportedly around the end of November 1989. At the time of this second arrest Ngawang was said to have been planning an escape to India.

Ngawang was first taken to Sangyip prison and later transferred to Drapchi Prison in Lhasa. On 28 April 1991 a number of Drapchi prisoners, including Ngawang Pekar, were subjected to a massive beating by prison guards. This was a punishment to those who had not renounced their "criminal splittist activities".

While in Drapchi, Ngawang wrote appeal letters to the United Nations and certain human rights organisations and was caught trying to smuggle out a list of political prisoners and a document describing human rights violations being perpetrated in Drapchi Prison. Such activities led to Ngawang being sentenced in June 1996 to an additional six years imprisonment.

Ngawang Pekar

It is reported that Ngawang is not having any health problems at present. He is described by a fellow prison mate as a "giant of a man", reaching approximately six feet tall and weighing 180 *gyama* (90 kg). He is well-educated and fluent in both English and Chinese and remains extremely patriotic in his calls for Tibet's freedom.

Ngawang Pekar is now serving a total of 14 years in prison, a result of his expression of opinion and his attempts to reveal to the world the conditions of Chinese prisons in Tibet. To protest Ngawang's arbitrary detention, write a letter addressed to the Chinese premier Li Peng asking for his immediate and unconditional release and send it to TCHRD for forwarding.

Procuratorate flees Tibet to learn the truth

Lhakpa Tsering, 24 years old from Toelung Dechen Dzong, near Lhasa, was one of the staff at the Dzong (county) Procuracy Office (the Chinese governmental office responsible for investigating and prosecuting criminal cases), earning a salary of 670 yuan (around US$ 85) per month. He confirms the much-reported futility of the Chinese appeal sytem in Tibet and reveals why, despite his well-paid, privileged position in the Chinese administration, he felt compelled to leave Tibet in May 1997.

"I was able to attend a *Lobchung* (primary school) for five years in Tibet, a *Lobdring* (secondary school) in China for three years and then for three years I studied law in a special technical secondary school.

In 1993, after completing my studies, I returned to Tibet to work as a procuratorate. There were 12 other staff in my office, all Tibetan except for the Chinese office head.

Cases of political prisoners did not come under my category but I know that the procedure of appeal is useless. The appeal system exists solely for the sake of formality and has never been successful.

I did not agree with the attitudes of Communist China but to be honest I had no personal problems with Chinese. I was fortunate compared with other Tibetans to have received education and my post as a procuratorate meant that I enjoyed a lot of facilities.

But it pained me immensely that I hadn't been educated about Tibet. There are so many youngsters in Tibet who do not know the real history of Tibet. Ever since I was able to think and act for myself, I could not bear what was happening to my country. Especially after reading books on Tibet and listening to the VOA, I felt I could no longer tolerate being a Tibetan in Tibet.

In Tibet, when riots or protests break out, the media plays a manipulative role. I had previously felt that the Chinese were justified in punishing the monks as in Tibet we are always shown television broadcasts of monks indulging in mob-like activities such as throwing stones at the police. When I came to India I saw a video tape of the same incident but this time I saw monks being beaten by groups of policemen or being thrown off the roof of the *Tsuklakhang* (Lhasa's main temple). I was so sad and distressed because I had never before seen such things."

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Human Rights UPDATE

81

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

July 31, 1997 Volume II: Number 14

China's birth control policy in Tibet

Between September and October of 1996, 308 Tibetan women in the sub-district of Takar in Chushur district under Lhasa City were sterilised over a period of 22 days. One woman died after forced sterilisation and another is reportedly in critical condition. One woman, three months pregnant at the time, was also forced by Chinese officials to abort her child.

Between 20 and 80 families live in each of the 23 villages under the sub-district of Takar, making up a total of 5210 residents. Prior to September 1996, 100 women had already been sterilised in Chushur District Hospital. In September 1996, officials and doctors from Chushur District, the Mother Child Health Care Office in Lhasa City, and the Lhasa City Women's Hospital arrived at the Takar sub-district and instructed Takar government officials to similarly take strict measures. All women with three children were to be forced to undergo sterilisation.

Each sterilisation operation took between one to two hours and, assisted by Takar hospital staff, two female Chinese doctors from Lhasa Women's Hospital were able to carry out 14 sterilisations a day for a period of 22 days in September to October 1996.

The oldest of the 308 women sterilised was aged 38 and the youngest was aged 24. The majority of the women had four to five children but some of the women sterilised had only two children already. Thirty-five year old Nyima, pregnant with her fourth child, was forced to abort her three month old child before also being sterilised.

Nyima Dolma, aged 27 from Takar, died in Chushur Hospital three days after her forced sterilisation. Married with two children, Nyima Dolma was in good health and free of any sickness before sterilisation. Chinese officials announced that the cause of the death was ill health.

In another case, Yangzom Dolkar, a 29 year old woman from Takar, was similarly in good health before she was forcibly sterilised. She subsequently fell seriously ill and, faced with extensive health expenses, is now reported to be struggling for her and her family's livelihood. All of the expenses related to Chinese imposed sterilisations in Tibet must be covered by the individual.

In the case of Nyima Dolma and Yangzom Dolkar, both women were reported to have lost large quantities of blood and to have become weaker and weaker each day as a result of the operation. Although Chinese national regulations specify that women must have a minimum of seven days hospital rest after a sterilisation operation, the women in Takar were allowed a rest period of only three days.

This information was provided by a recent arrival from Takar (name withheld) who says that the Takar health department has been conducting sterilisations and abortions and dispensing contraceptive pills to control the Tibetan birth rate in the region. Birth control policy has been launched in the Takar, Jinup and Nyethang sub-districts of Chushur, he said, adding that some women, struggling to provide care and education to their families, willingly underwent sterilisation.

The informant was employed as a health-worker in Takar Hospital for seven years from March 1991. He was one of seven Tibetans working in the hospital and he, like four of the others, had received only one year's medical training in Lhasa. He had been approached in his village by a member of the Chinese Communist Party who knew of his family's poor economic situation and had asked if he would be interested in doing medical work as a way out of his poverty.

In fact the informant received just 60 yuan a month (around US$7.50) for most of his time in Takar hospital and this was increased to 100 yuan a month just before he left Tibet. Two of the other Tibetans working in the hospital who had undergone full medical training received a much higher salary and various government-provided facilities.

Since China's take-over of Tibet, the Chinese authorities have taken various steps to effect the sinocisation of the Tibetan people. Birth control policy is carried out in all parts of Tibet through propaganda, coercion and strict regulatory measures. The systematic and organised manner in which China is implementing its birth control policy in Tibet corresponds to the Chinese population transfer policy being conducted. It is estimated that some 7.5 Chinese settlers have been moved into Tibet, already outnumbering the 6 million Tibetans. By denying Tibetan women their reproductive rights, China further marginalises ethnic Tibetans in Tibet.

The Tibetan Centre for Human Rights and Democracy is gravely concerned at reports of China's coercive birth control policy against Tibetan women in Tibet and believes that this constitutes an immediate and critical threat to the survival of Tibetans as a distinct people. TCHRD considers China's action to be a direct violation of article 16 of the United Nations Convention on the Elimination of All Forms of Discrimination Against Women, to which China is a State Party, which safeguards the right of all women "to decide freely and responsibly on the number and spacing of their children".

Painter suicides in prison

Kalsang Dawa, a 29 year old painter from Phenpo, central Tibet, was reported to have died mysteriously in October 1995 while serving his prison sentence in a Chinese prison in Tibet (reported in Human Rights Update of May 15, 1997). More reliable information has been received from a recent arrival from Tibet, detailing the circumstances of Kalsang's death. Suffering mental and physical pain as a result of prison beatings Kalsang Dawa took his own life.

Kalsang Dawa was arrested and imprisoned in April or May 1993 for having painted the forbidden Tibetan national flag and pasting independence wall posters. He was taken to Sangyip prison in May 1993 and kept in Unit no. 6.

One night a drunk prison guard stormed into Kalsang's prison cell and immediately began to beat him for not having complied with prison orders to go to sleep on time. The beating continued the next day and Kalsang received heavy blows to his head.

Since that day Kalsang demonstrated some kind of abnormality in his behaviour. He was said to have often covered his ears with both hands and would cry out; "they are inserting electric batons into my ears." Sometimes he would take off his shirt and place it on his head. His health deteriorated.

One of his fellow inmates reported; "Unable to remain silent spectator to his suffering we pleaded several times to the prison officials to take him to the hospital. Finally they took him for a medical check up, but the hospital reports showed that he was fit and had no problem with his brain. We were not satisfied and again pleaded with the authorities to take him to hospital for a proper and thorough medical check up but the same report was given."

Kalsang Dawa was imprisoned in Sangyip for about eight to nine months, and later, after his sentence was pronounced, he was transferred to Toelung Trisam Prison. Toelung Trisam, 12 km from Lhasa, is known as a labour camp, where the prisoners are put under hard labour.

One of Kalsang Dawa's close inmates in Sangyip (name withheld) was later Kalsang's cell mate in Toelung Trisam. Now released, this man had told our source that Kalsang often complained of pain although when he was first brought into Sangyip, he had been in good mental and physical health.

In Trisam prison the visiting day was fixed on the 14th of every month and on one such day Kalsang was reported to have dressed in new clothes, washed his hair and looked very fresh and happy. He said to his fellow prisoners that; "if I die I have nothing to regret, since I die for the sake of six million Tibetans and for our country Tibet".

This was to be Kalsang's final statement. A few hours later he 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.

Chinese prison officials subsequently intended to call Kalsang's parents to show them the cause of their son's death, but Kalsang's close friend had strongly objected to this and the problems it would cause his parents, and he offered to take responsibility for the body. He asked the prison officials to cover the cremation expenses but, after much pleading, was provided with a sum of only 800 yuan.

Kalsang Dawa's parents are poor farmers and were unable to help him look after his well being. They were reportedly devastated at not having seen their son before he died.

Spiritual head imprisoned for mining protests

Nazod Trulku, the spiritual head of Nazod monastery and its 200 monks located in the south of Serta County, was sentenced in August 1996 to six years imprisonment. Reacting to the escalating Chinese mining activities in the area around the monastery, Nazod Trulku had printed and distributed environmental protest posters.

The population of Serta city is 10,000 and today 80 % of these are Chinese settlers, brought in to carry out the massive mining activities in Serta County, Golok Tibet Autonomous Prefecture in Amdo (incorporated into the Chinese province of Gansu).

Nazod Trulku was intensely unhappy with the "development" and environmental devastation and in June 1995, on the day said to commemorate the 40th anniversary of China's "Peaceful Liberation" of Tibet, he decided to act. On that day Chinese authorities had called a public meeting in Serta county for representatives from various counties and the general public. Seizing the opportunity, Nazod Trulku, assisted by some friends, distributed independence leaflets and pasted wall posters protesting against the mining activities.

The posters read: "Because this land has been blessed by the appearance and births of successive Dalai Lamas and the high lamas, this blessed land is believed to be land of gold"; "Due to the mining in the area and the unavailability of food, many living creatures are starving to death"; and "As a result of the mining the protector gods are disturbed and unhappy, resulting in the break out of various new diseases in the surroundings. Livestock bear less milk than usual and farming yields have fallen".

In March 1996, Chinese authorities found the wooden block used to print the posters and other related documents in Nazod Trulku's house. The spiritual head was arrested the same day and taken to Serta county prison. He was kept there for five months, interrogated and tortured periodically.

Some sources say that Nazod Trulku has been transferred to Me-Nyag Ra Nga prison in Nyag-rong county under Karze Tibetan Autonomous Prefecture but the exact place of his current imprisonment is not known. The information regarding his arrest and sentencing was provided by 24 year old Jigme Sonam, from Raktrom township in Serta, who arrived in Dharamsala, India, in June 1997.

Signature Campaign for Sonam Dekyi

On 28th July, 6439 signatures from 22 countries were submitted to the Chinese Embassy in Delhi requesting that Mrs Sonam Dekyi be granted a visa to visit Tibet in order to see her son, Ngawang Choephel, currently serving 18 years imprisonment on charges of "spying" for the Tibetan Government-in-Exile.

We sincerely thank all those who participated in the campaign and pledged their support for Sonam Dekyi and Ngawang Choephel.

PROFILE

The sacrifices of a man and his family

Namgyal Tashi is currently serving 8 years in prison. He has made an extraordinary number of sacrifices for the cause of Tibet. Namgyal Tashi spent his days painstakingly printing independence posters using wooden blocks and hand-crafting Tibetan flags for distribution. His family has also made more than their share of sacrifices. Namgyal Tashi's son has also spent time in prison for independence activities and his daughter, a nun, continues to serve her staggering 18 year prison term. Namgyal's wife died soon after her husband and son were taken away to prison by Chinese Public Security officials.

Namgyal Tashi, aged 65 years, was born in Nampa Tsalug under Lhoka district and lived in Tengayling in Lhasa. Before 1980, he worked in the stone factory of the Lhasa City Co-operative Society.

Namgyal Tashi subsequently began to distribute the Tibetan national flag and the leaflets throughout the region of Lhasa. In 1987 he participated in major demonstrations in Lhasa and in 1989 he went to Samye monastery (south of Lhasa) and asked the monks to paste pro-independence leaflets in the monastery and hoist the banned Tibetan national flag on the top of Samye. He then travelled to Dranagshol and Chedeshol in Lhoka district, passing the Tibetan national flag and leaflets to his friends as he went, and later carried his pro-independence campaign into Amdo (eastern Tibet) with great success.

On 13 June 1991, the head of the Lhasa City Public Security Bureau, together with armed officials, ransacked Namgyal Tashi's home, confiscating pictures of His Holiness the Dalai Lama, leaflets and flags still to be stitched. Both Namgyal Tashi and his son Tenzin Sherab were arrested, leaving behind the 56 year-old mother of the household, Jampa Choezom. Suffering massive depression, Jampa Choezam died just three days later.

Namgyal Tashi was detained incommunicado for eight months in Seitru Detention Centre in Lhasa. He was later transferred to Drapchi Prison and sentenced to an eight-year prison term for alleged "splittist" activities, including involvement in demonstrations, links with "Westerners involved in anti-Chinese activity", and distribution of posters and the Tibetan national flag.

Namgyal Tashi is described as a relaxed, easy-going man with a high sense of morality. He is very religious and never harms others. Namgyal has seven children and an eighth (the eldest) has passed away. Ngawang Choedon, 42 years old, is the eldest of the children; Rinzin Dolker is 35; Tenzin Sherab is 32; Tenzin Choephel is 28; Jampal Tenzin is 25;

Ngawang Sangdrol is 20 and Pema Tseten is 17. As an aristocratic family, they were subjected during the Cultural Revolution to public humiliation and insult and Namgyal Tashi was sent for labour work without payment.

The sixth child of Namgyal Tashi is Ngawang Sangdrol, the longest serving female political prisoner in Tibet. She is presently in Drapchi Prison serving a total of 18 years imprisonment for independence activities and is not due for release until 2010.

Namgyal Tashi is due for release in 1999. He will never be able to see his wife again and will have to wait a further 11 years to see his daughter free.

If you would like to offer your support, please address an appeal letter to the Chinese Premier, Mr Li Peng, requesting the Chinese authorities to release Namgyal Tashi immediately and unconditionally, and send it to TCHRD for forwarding.

Destruction of Tibet's forests

Tibet is China's largest source of timber with 7.6 million hectares of forests. Forest production accounts for 14 percent of the region's gross domestic product. Tsawa Pashoe, Zogon, Markham, Chamdo, Kongpo, Dromo, Nangchen and Bathang are only some of the mentioned areas in Tibet where major deforestation has been reported by recently arrived Tibetan refugees in India.

Sonam Tashi from Derge village in Kham says that the Chinese are cutting down trees as fast as they can build the roads to transport them to China. Sonam reports that Kongpo, a lush forest area in south-east Tibet (425 km east of Lhasa) is near extinction and predicts that if the Chinese continue to cut down trees at the same rate, Kongpo's trees will be gone within 6 to 18 months.

Sonam also reported on a creative new method devised by the Chinese to transport these trees. An "uncountable amount" of trucks show up at the banks of the Drichu river (one of Tibet's major rivers which flows south-east from central Tibet all the way into China) daily and dump huge logs into the river. The strong current of the river carries the logs, felled mostly from Palyul and Ringchu, into China. This is mostly done in Summer when the river is very high with a strong current.

Another recent refugee from Gonjo in Kham, Jigme Loyang, reports that there is a brand new highway in Gonjo to transport trees. The road shortens the route for the Chinese and logging trucks are able to travel from Lhasa or Chamdo through Gonjo, Derge, Karze and finally into Serdo and finally China.

Jigme, whose village lies on the new highway, has counted between 200 to 500 trucks full of trees on their way to China each day. He estimates that around 2,000 trucks a day are using this road to transport wood, minerals and other products to and from China.

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Human Rights UPDATE

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

August 15, 1997 Volume II: Number 15

The risk of returning to Tibet

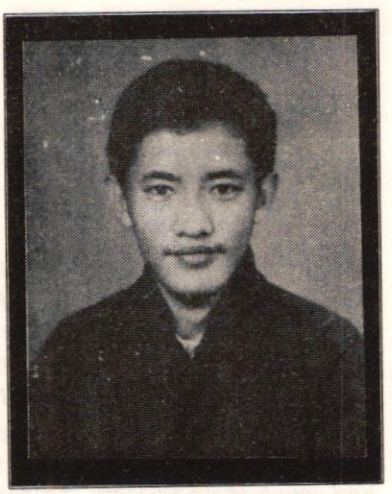
The flight across the Himalayas to escape the repressions of Chinese-occupation in Tibet is not the only risk Tibetan refugees face. Those who, after spending some time living abroad, choose to return to their homeland, may find themselves accused of illicit "espionage activities for western forces and the Dalai clique". Such was the case for Ngawang Choephel, serving 18 years in Drapchi today for entering Tibet to do research on Tibetan music. One of his prison mates has a similar story: Ngawang Jungney is presently serving a nine year sentence in Drapchi for "being a spy for the Tibetan Government-in-Exile" after visiting Tibet to undertake study on Tibetan language.

Born in Naydrung village, Damshung county, north-west of Lhasa, 27 year old Ngawang Jungney (ordained name), lay name Tashi Tsering, later went to India and worked as a Tibetan language teacher in Dharamsala. He then returned to Tibet accompanied by a westerner to do further studies in Tibetan language and joined the University of Tibet in Lhasa.

On 13 January 1994, Ngawang was arrested near the road leading to the University by "TAR" Public Security Bureau (PSB) officials and was accused of being a spy for the Tibetan Government-in-Exile. He was detained in Seitru Detention Centre, part of Lhasa's Sangyip complex, for six months and 26 days. While in Seitru he reportedly underwent a series of torture inflicted by PSB officials.

Finally, after failing to find any valid evidence to prove the alleged espionage activities, the officials finally decided to release him. When Ngawang requested that his Indian Registration Certificate - earlier confiscated by the PSB - be returned, his detention was extended for a further day.

After he had been in detention in Seitru for three months, a 26 year old person named Chungdak was put in Ngawang's cell for two months. Chungdak was reportedly known for his criminal activities and was put in the same cell in order to extract Ngawang's future plans and ideas.



Ngawang Jungney

Ngawang Jungney was re-arrested after two months of his release from Seitru and this time he was kept in a tight security cell in Drapchi Prison where prison officials could control both his movements and his state of mind.

Initially Ngawang Jungney was to be sentenced to one year imprisonment but, when he refused to kneel down before an officer named Paljor - the 46 year old Deputy-in-Charge of Drapchi Prison Unit # 4, he received a sentence of nine years which he is currently serving.

Ngawang Jungney's release is estimated for the end of 2003 when he will be 36 years of age. □

Three new Gutsa prisoners

A recent arrival from Tibet has reported the cases of three new prisoners currently detained without charge in Gutsa, the Detention Centre for the prefecture of Lhasa, located about five km from the city.

Phuntsok Wangdu, a 30 year old Ganden monk from Medro Gongkar, Gyama County, was expelled from Ganden Monastery in 1989 and came to India. After a short stay in India he returned to Tibet in 1994 where he was actively engaged in political activities including the preparation of prisoners lists for prisons in Lhasa and in Powo Tramo, 500 km east of Lhasa. PSA officials searched for Phuntsok in Lhasa and at his house but at the time he was staying with friends. Later he was arrested in Lhasa and after that his whereabouts remained unknown for about seven months.

Sonam Dorjee is a 29 year old Ganden Monk from Medro Gongkar who was first arrested in 1990 for taking part in a demonstration in Lhasa's Barkhor area with a group of 15 monks. They were sentenced to 4 to 5 months in Gutsa Prison and than released. Sonam Dorjee was again arrested in June 1996 for allegedly carrying explosives and some secret documents.

A nun from Michungri nunnery was first arrested in August 1991 for demonstrating in Barkhor. She was imprisoned in Gutsa for nine months and then Toelung for a year and three months. She was arrested again in December 1996 because she had made and posted a poster about the reincarnation of the Panchen Lama and Chinese-imposed taxation. It was also said that she carried a Tibetan national flag and some secret documents. Upon arrest she was handcuffed and manacled for about a month and kept in solitary confinement. □

Chinese taxation and the life of a Tibetan nomad

Heavy taxes imposed by the Chinese authorities do not spare the poorest people of Tibet: the Tibetan nomads. Meat and "milk" taxes mean that a family may not have enough for long and savagely cold Winters.

Twenty-five year old Kalsang Tenzin is from Lungbo Tha, Bo Ra shang (township) in Sangchu county under Golok Tibetan Autonomous Prefecture (now incorporated into Qinghai province). Kalsang Tenzin joined elimentary school at the age of seven and studied there for three years. In school he was taught Chinese, Tibetans and mathematics but had to discontinue his schooling when the heavy taxes imposed by the Chinese authorities mant his family could no longer afford his education.

"My family are farmers but, since the Chinese authorities have ordered us to change our means of livelihood, we are now semi-nomads. An acre of land is confiscated by the Chinese authorities every year. My family previously owned pigs, goats, yak, dri (female yak) and horses but for the last three years the Chinese authorities have ordered farmers not to keep pig. My family must now pretend to be nomadic and we have started keeping sheep, yak and other livestock in huge numbers.

"Nomads are taxed yearly as per the number of animals one possesses and according to the number of family members. For instance, if a family has 200 livestock, a tax of one yak and one sheep is levied. This tax is higher the greater the number of family members, irrespective of the family's income .

"Taxes are collected in the form of yak, sheep or milk; these are chosen at the discretion of the tax officials. A 'milk tax' is imposed even on male animals such as yak. The authorities usually arrive to collect the taxes during the month of April. As Tibetan nomads reserve meat and butter to be used in the Winter season, they are forced to forgo their reserved food as a tax to the Chinese authorities, thereby resulting in terrible scarcity of food during the Winter.

"Yak and sheep are taxed during the month of August and September. This time is chosen as the the animals have built up fat and it is more profitable for the Chinese authority who take for themselves 50 percent of the meat.

Karma Tenzin, from Chamdo County, who recently arrived in India, also reports on taxes in his area: "In a year we have to pay taxes in the form of foodgrains, meat, butter and hay. The taxes are paid according to weightage.

A family of five people must pay:

Foodgrains	25 gyama
Butter	10 gyama
Meat	6 gyama fresh yak meat
Hay	Not fixed

(1 gyama = 500 grams)

The amount of meat taxed also depends upon the *khel* of the animal (ie. how much it can carry)."

"Re-education" extends to hermits

A 30 year old monk (name withheld) from Ewang monastery (popularly known as Chonang monastery) of Phuntsokling township under Lhatse county arrived in India in July 1997. He described how now even religious hermits are being forced to break vows and leave their retreats in order to attend Chinese "Re-education" sessions. The monk disclosed the circumstances by which he was compelled to leave his monastery.

"I first joined the monastery at the age of seven. Only 17 monks are authorised to register in my monastery and although at present there are 37 monks in the monastery, the extra 20 live in secrecy.

The authorities made an announcement that a work team would come to the monastery on April 22 1997, and they actually arrived on the night of April 25. They immediately convened a meeting and ordered the monks that, while the political re-education is underway, the over-all authority of the monastery will be undertaken by us. They said they planned to stay in the monastery for three months, and, if this did not bear fruit, this would be extended to six months and then to one year. They had decided to issue identity cards to individual monks of the monastery and threatened any one who did not comply with their regulations with expulsion.

As soon as the work team arrived the unregistered monks left the monastery for fear of being prosecuted or of risking the closure of the monastery, imposition of heavy fines and the possible harassment of other monks by the county authorities.

Despite repeated appeals by the monks not to disturb the religious hermits who spend years of solitary retreat in the hills, they too were ordered by the Chinese to attend the re-education sessions. Their are three categories of hermit, each with strict rules: some are not supposed to leave their hermit place; some are not supposed to speak out and some are not supposed to eat. All of these monks were forcibly evicted from their hermitages. The hermits were greatly upset by this and some are suffering mental disturbances, some even behave as if they are insane.

The work team comprised of officials from seven government departments. The work team asked us about the Dalai Lama and Avaloketeshwara (the God of Compassion) and said that we must directly oppose the Dalai Lama clique. I responded that I would never oppose His Holiness the Dalai Lama. To do so goes against my Buddhist belief and there would no longer be any point in putting on maroon robes.

They told me that I was the lone person working to split the motherland and after this one of my friends who understands Chinese language overheard Chinese officials saying that I would soon be arrested and would probably be executed or imprisoned. I therefore decided to leave the monastery and, by walking during the night and sleeping during the day, I escaped to India via Mount Kailash. On the way, due to lack of proper food, I was compelled to sell my religious artefacts such as my driphu (religious bell) and dringma (rosary).

Many other monks also left. Because our movements were controlled so strictly, the monks would pretend to be going on pilgrimmage in order to get out of the monastery. At present in Chonang monastery there are said to be only three to four monks remaining." □

PROFILE

Restaurant manager serves 12 years for "incitement" of youth

When Tsering Ngodup's advanced age determined that he could no longer be as physically active for Tibet, it did not affect his youthful spirit. In his fifties, Tsering, who ran a restaurant in Lhasa, would encourage his young customers to raise their voice for the cause of Tibet and for those who could sing the best patriotic songs he would prepare special dishes. Today he is serving a 12 year sentence in Drapchi Prison for his "counter-revolutionary incitement".

Tsering Ngodup, also known as Pa Tsengon la and simply Pachen, is 65 years old. He was the former manager of the Lhasa Gernyer Restaurant - a restaurant run by the Stone Cutters' Co-operative Society.

Tsering Ngodup resided in the jurisdiction of Pe-ling Municipal Committee in the south of Lhasa, but his place of origin is in Tsona county under Lhoka region. He has a daughter, Dawa, and a son, Gyamtso, who is a monk of Tse Podrang monastery. His wife passed away many years ago.

Tsering Ngodup was arrested by Public Security Bureau officials on 7 April 1989 and was sentenced on 12 September 1989 by the Lhasa City People's Intermediate Court. The court verdict stated that 57 year old Tsering Ngodup "has often engaged in inciting those of the youths such as Penpa, Sonam and Dawa, the regular visitors at the restaurant, by saying that 'If any pro-independence demonstration breaks out, you young people must all take part. I have grown old and, even though I feel like taking an active part in it, my age and feeble body condition bar me from doing so'.

The verdict also found him guilty of "inspiring and inciting counter-revolutionary slogans like 'Tibetan Independence' amongst the youth. He incited the youth to sing patriotic songs and rewarded those who sang the best by providing them with specially prepared dishes."

The verdict found that; "On the morning of 5 March 1989 in particular, without any valid basis, Tsering Ngodup encouraged the youth by saying that the demonstrations had already been started. He called; 'The sun has risen now, you the youth must rise up to participate in the demonstrations.'

"In March 1989 Tsering Ngodup helped the youth Penpa Tsering to transcribe patriotic songs and speeches related to Tibetan Independence and distributed them amongst the youth", the verdict says.

On 13 September 1989, Radio Lhasa reported that during the demonstration Tsering Ngodup had not only "incited reactionary independence songs" and delivered speeches "stirring up separatist emotion", but had also "wantonly robbed, destroyed and set on fire public and private properties, and beat up public security officers. In doing so, [he] ran utterly rampant, seriously disrupting social order and upsetting stability and unity in Lhasa."

He was further accused in the broadcast of contacting Tibetan exile authorities and, upon his return from abroad, alleged to have engaged in "espionage activities". This included the gathering of lists of those detained by the Chinese for interrogation and of those wounded during the demonstrations of March 5 and July 10, 1988 and attempting to send them abroad. He reportedly visited relatives in India in 1987 and wrote a coded letter in October 1988 to the "Security Department of the Dalai Lama clique".

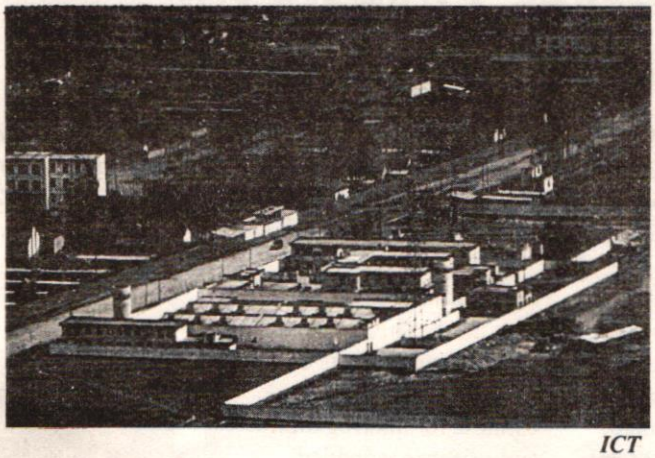
Having found Tsering Ngodup guilty under sections 102 and 52 of China's penal law of "counter-revolutionary activities and threatening the unity of the motherland" and "serious crimes" of inciting young people to participate in demonstrations, the court verdict stressed that "Even under prosecution before the court he did not accept his guilt. He will therefore be punished heavily." Tsering Ngodup was sentenced to 12 years imprisonment and four years subsequent deprivation of political rights.

Jamyang Lodroe, a Tibetan refugee who now works as a driver in Dharamsala, India, knew Tsering Ngodup in Tibet and had personally witnessed Tsering Ngodup's state of health. Jamyang reports that Tsering Ngodup now walks staggeringly because of permanent damage in his pelvic bones caused by severe torture inflicted during interrogation.

Tsering Ngodup

Tsering Ngodup is currently in the Fifth Division of Drapchi prison. He is due for release in the year 2001 by which time he will be 69 years old. **Express your concern over his arbitrary detention due to his political convictions and write to Mr Li Peng, the Chinese Premier, and send it to TCHRD for forwarding.**

Lhasa's new prison facilities



ICT

A new, modern prison has been built in the northern outskirts of Lhasa, ICT has reported following a fact-finding mission to Tibet Located close to Outridu Prison - Sangyip's Fifth Unit, the new facility has two or three cell blocks of 12 to 14 cells each, and may be the Sixth Unit of the Sangyip complex. The lack of outdoor space suggests that the new prison may be a high security facility. It could also be a city or prefectural level Public Security Bureau detention centre.

ICT also reported that Chinese authorities are building two new cell blocks for Outridu. Each has 16 cells with a likely capacity of 6 to 10 prisoners per cell, expanding capacity by 200 to 300.

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Tibetan executed on false charges

A recent arrival from Tibet has reported the execution of 30 year-old Gonpo Tsering who was said by Chinese authorities to have killed a Chinese official during a dispute over the collection of taxes. Gonpo Tsering is from Kamoche village of B~yer Shang in Choni county, now incorporated into the Chinese province of Gansu. One year after he was executed, the same Chinese official who Gonpo had been accused of murdering was seen alive in a town nearby.

The source reported that the Chinese authorities usually came to collect taxes in August or September of every year. In August 1995, three tax officials went to the house of Gonpo Tsering for the collection of tax. Gonpo's family of eight members was required to pay 50 gyama (approximately 25 kg) of barley per individual as a tax to the Chinese government.

The family paid the total tax of 400 gyama (200 kg) without dispute. Later that same month the Chinese officials returned to Gonpo's home demanding more taxes and forcibly took half a sack of barley weighing about 50 kg.

In the same month, twelve Public Security Bureau officials stormed into the house for the third time. The officials reportedly seated themselves comfortably and demanded more barley tax. Says the source, "I don't know why that family was targeted for this harsh tax treatment. I don't believe it was uniform, but some other families were also targeted with no apparent reason."

He says that the family pleaded with the officials, saying that they had already paid two lots of tax and that they no longer had enough barley for their own consumption. Despite their appeals, the Chinese officials continued to demand payment and, in the confrontation that ensued, one of the officials hit Gonpo Tsering over the head with a stick.

In retaliation, Gonpo took a knife from the kitchen and slashed the head of an official. The wound was bleeding heavily and Gonpo was arrested on the spot and taken to an unknown destiny.

Two days after Gonpo was taken away, the family was notified to collect his dead body for cremation. His parents were reportedly ordered to bear not only the cremation costs but an additional 200 yuan to cover the cost of the bullets used to shoot their son. "It was known in that area that the family of someone executed by the Chinese authorities must bear the execution cost," said the source.

The Chinese officials told Gonpo's family that the wounded official had died two days later and that Gonpo was therefore executed for murder. Says the source, "One year later, that official who had been declared dead due to Gonpo's actions was seen cycling around the town closest to Kamoche village."

83 Tibetan women sterilised

Since the start of this year, 83 Tibetan women have been sterilised "through various means" in Chukok Sonak town, Rebkong district, under Qinghai province where Chinese authorities have launched a strict birth control policy. In 1996 nine Tibetan women were sterilised and 32 were required to use contraceptives.

These figures were provided by the the Qinghai Tibetan daily newspaper published on 12 March 1997. In

Billboard in Chabcha prefecture, Qinghai province, advertising one child policy for Amdo families

conjunction with extensive propaganda, six general meetings were held in Rebkong district calling on officials in the area to implement the birth control policy.

On 12 February 1997, the same newspaper reported that a meeting on birth control in the province had been called at the start of 1997 in Siling (Ch: Xining), Qinghai's capital. During the meeting the birth control policy for the 1996 year was analysed and plans for 1997 were concluded.

The meeting also fixed strict regulations to control the birth rate and the population of the province. Economic sanctions and prizes were to be given to officials and couples who followed the regulations and those who refused to follow the birth control policy would be punished. The head of Siling city and the Tibet Autonomous Prefectures of Tso-lho, Ma-lho, Tso-Jang, Tso-nub and Tso-shar were each given incentives to encourage the implementation of the birth control policy in their repective regions.

Dead child delivered after forced contraceptive

"According to what I have seen, the Chinese authorities have been implementing the birth control policy in my area since February or March of 1997. I saw a woman who lives next door to my uncle be inserted with a contraceptive and then four months later she brought home a dead baby," says 13 year old Jampa Tenzin who recently fled Tibet. He reports on the systematic insertion of a long-term contraceptive in all Tibetan women in his area above 16 years of age. From Jampa's description the device seems to work, like the contaceptive "Norplant", through the gradual release of hormones.

Jampa lived with his uncle in Doba village, Jamdoon Shang, in Drayab county in the "Tibetan Autonomous Region". He says, "There are about 100 to 150 households in my village. Jamdoon is the closest town to our village; it is bigger and better facilitated than the villages. The Chinese authorities have established a hospital and an animal husbandry there. As far as I know, there are ten villages surrounding Jamdoon shang (town): Chon-go, Dzo-ku, Go-tu, Re-li, Da-do, Lho-lung, Lha-sung, Tse-sung, La-Phag Gon, and Yong-po.

Immediately upon arriving in my village the Chinese officials called a meeting of the village elders and ordered that all girls above 16 years of age must undergo birth control operations. Tibetan women living in all the nearby villages were ordered by the Chinese authorities to come to the Jamdoon hospital to be forcibly inserted with a contraceptive.

I have actually seen this contraceptive being inserted. A small cut is made at the top of the woman's arm , a small piece of rubber tube is inserted and then it is stitched back up. They say that the insertion of this contraceptive works for five to ten years to prevent a baby forming in the womb.

I heard of three cases of women from my village who, after being forced to undergo such an operation while they were pregnant, gave birth to dead babies. Many Tibetan women must undergo this operation even in the later stages of pregnancy.

I personally saw one of these three cases. The woman was the daughter-in-law of the Paikok family who lived next to my uncle's house. She was almost five months pregnant when the officials operated on her, inserting this type of contraceptive into her arm.

Later she went to Chamdo for the delivery of her baby but the baby was dead when it was born. I saw the dead child when the mother brought it home. The Chinese officials later threatened Tibetans in the area with dire consequences if anyone dared speak of the delivery of the dead child.

If the Tibetan women don't turn up for the operation, they are fined between 1500 to 3000 yuan. (Between US$ 200 to $400). This amount is a lot for the poor Tibetan people and so finally, even though they don't want to, they must undergo this operation. Now every Tibetan woman in the villages above 16 years has been operated on."

Jampa Tenzin arrived in India in August 1997. He was sent into exile by his family in order to receive education. Although he attended a school in Chamdo for three years, he was forced to leave because he was not able to follow the lessons. The teachers at the school were reportedly sent by Chinese authorities from Amdo and U-Tsang and, as Jampa and others in his area spoke a Kham dialect, he says that he could not understand them. Leaving his uncle and parents behind, he escaped Tibet together with his twelve year old cousin. □

Hermits forced to give up retreat

Hermits in Tibet are being forced to give up their religious retreats as they fall subject to Chinese "Re-education" sessions and "government taxes".

Kunchok Chodup, 42 years old, comes from Sangshu village in Gabde county under Golok Tibetan Autonomous Prefecture (incorporated into Qinghai province). He joined Lungkya monastery at the age of 22 and studied there for the next four years. At the time there were 300 monks in total in the monastery.

As the monastery was not within Kunchok's home locality, it was mandatory to seek special permission from the Chinese authorities to stay in the monastery. Kunchok reports; "It is a well-known fact that this permission is never granted. Therefore I had to leave the monastery.

After that I travelled to central Tibet where, from 1995, I spent two years in retreat at the Samye Chenpo hermitage. Samye Chenpo is located in the Samye township in Tranag county under Lhoka county. I left the hermitage on 23 March 1997.

During the years I was in the hermitage there were 200 hermits in total, comprising both monks and nuns. The Samye hermitage is part of the larger eighth century Samye monastery. Local Tibetans are the source of our livelihood; they provide us with food during our stay in the retreat.

We heard people saying that a Chinese work team would be arriving at Samye monastery on 8 April 1997 to conduct 'Re-education' and, soon after, many hermits voluntarily left the monastery, most of them on the pretext of going for a pilgrimage within Tibet. There are now only 30 to 40 hermits left in the hermitage; the rest have left, either with or without a pass.

It is a rule that a hermit must be granted a pass from the county authorities to go into the retreat. A sum of 30 yuan is charged for the pass from each hermit and 3 yuan is subsequently charged every month from the senior hermits and between 6 to 20 yuan from a newly joined hermit as a 'government tax'.

As the hermits' only source of income is donations received from pilgrims and local inhabitants, the required tax must be paid from this. Tibetans normally come for pilgrimage at the hermitage from the 3rd to the 10th day of the first month of the Tibetan lunar calendar and from the 6th day to the 15th day in the holy month of Saka Dawa - the fourth month of the Tibetan calendar.

During that time all the hermits congregate to receive alms in the form of money, butter and barley flour in order to survive for the rest of the year in the retreat. The Chinese-imposed taxes mean that the hermits are no longer able to survive in this way." □

PROFILE

Six years for prisoner list

In 1993, Topgyal, together with Sholpa Dawa, decided to do something concrete to make the world aware of the situation in Tibet. They began the task of putting together a list of current and former political prisoners in the Lhasa area. It was the hope of both Tibetans, both elderly men, that they would be able to somehow get the document out of Tibet. Today both men are serving lengthyprison sentences in an unknown Chinese prison somewhere in Tibet.

Topgyal (also known as Tsempo Topgyal - "tsempo" meaning "tailor"), a 58 year old private tailor in Lhasa (other sources describe him as a businessman) was originally from Tsang-do township in Lhundrub County in the "Tibet Autonomous Region".

In 1993 Topgyal and Sholpa Dawa (or Shol Dawa - profiled in Human Rights Update of March 31, 1997), a 60 year old Lhasa tailor, reportedly obtained a list of prisoners' names from two former political prisoners, Dondrup Dorje and Ratoe Dawa. They were said to have been compiling a list of current and released political prisoners to send abroad.

Their activities were not discovered until more than two years later. In August 1995, just before the 30th anniversary of the founding of the "Tibet Autonomous Region", a group of former activists, including Sholpa Dawa and Dondrup Dorje, were reportedly detained by Chinese authorities who suspected they may disrupt the celebrations. Topgyal's involvement in the prisoner list was believed to have been uncovered during interrogations of the group.

Topgyal and Sholpa Dawa were tried by the Lhasa Intermediate people's Court on 8 August 1996. The charge of "counter-revolution", commonly used against Tibetan independence activists in the past, is to be phased out under new criminal legislation to go into effect on 1 October 1997 in China. Topgyal and Sholpa Dawa were therefore charged with the crime of "endangering state security".

In the court's concluding decision, issued as "Lhasa Criminal Court Trial Document No. 48 (1996)", the three judges ruled; "This court holds that the defendants Xuedawa [Sholpa Dawa] and Duobujie [Topgyal], with the objective of overturning the socialist system and the peoples' democratic dictatorship, actively accepted a mission specially appointed by foreign enemies, actively gathering various kinds of intelligence about this country within our borders and engaging in criminal activities that endangered state security".

Topgyal was also found to have written three "reactionary letters" which he had passed on to Sholpa Dawa. The letters "together with the list of prisoners' names, were stamped with an ox-head stamp of their own manufacture, and were the to be sent abroad as a report to the Dalai Clique", the court statement said.

Topgyal was sentenced to six years imprisonment while Sholpa Dawa received a nine year sentence. Their current whereabouts are unknown.

Topgyal is due for release in 2002 at the age of 63. Express your concern over his arbitrary detention resulting from his political convictions by writing a letter to China's Premier, Mr Li Peng, requesting his immediate and unconditional release. Send your letter to TCHRD for forwarding.

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Your may make your contribution preferably by International Money Order or by cheque in favour of Tibetan Centre for Human Rights and Democracy.

Thankyou

Thousands executed

China executed at least 4,367 people last year by firing squad or lethal injection, Amnesty International has reported, including some Tibetans shot for "counter-revolution" or "subversion".

This figure, the highest since 1983, was confirmed by Chinese media. Amnesty said it had logged more than 6100 death sentences, exceeding the previous two years combined, yet believed the figures "to fall far short of reality".

The impetus behind the recent escalation is the "*Yan Da*" or "Strike Hard" campaign. Implemented in China to control crime, Strike Hard was launched in Tibet in April 1996 to clamp down on so-called "splittists"- those who support Tibetan independence and the leadership of the Dalai Lama.

At the end of 1996 TIN reported that 34 Tibetans had been executed in the "TAR" region, an execution rate eight times higher in Tibet than in China during the campaign.

A.I. ***Chinese police in position for execution***

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Human Rights UPDATE

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TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

September 15, 1997 Volume II: Number 17

six arrested prior to Hong Kong handover

Restrictions were imposed by the Lhasa Public Security Bureau from April of this year to ensure stability and security during the July 1 Hong Kong take-over and to prevent riots and pro-independence movements during the July 7 birthday ceremony of His Holiness the Dalai Lama (broadcast on VOA Tibetan service on 27 August 1997). A new arrival from Tibet reports that six Tibetans were arrested by the Lhasa Security Bureau prior to these two events for fear they may stage pro-independence activities during this time.

The six arrested were:

1. Dawa, male, aged 60 from Tsemonling, north of Lhasa;
2. Kalsang Tsewang, male, from Ramoche;
3. Lhakpa Tsamchoe, a woman from Kyiray;
4. Pema Choedon, a woman from Kyiray;
5. Migmar Drolma, a woman from Dranakshol; and
6. Dakpa Wangden, male primary school teacher from Lhasa Shol.

Lhakpa Tsamchoe was reportedly released after three days of detention and it is not clear where the other five are being held. Sources provided TCHRD with the following details of two of the prisoners.

Migmar Drolma

Dawa, aged 60, was born in Lhasa and lived in Ramoche village, north of Lhasa city. Dawa was a former monk of Sera Monastery and before 1959 worked for Lhasa City Municipal Enterprises as a watchman and later in the house of his brother Gyaltsen, who held a high official post in the Tibetan Government. In 1959 Gyaltsen fled to India and all the property was seized by the Chinese who labelled the entire family "revolutionary class" and subjected them to degrading treatment.

During the Cultural Revolution Dawa was sent for hard labour: from 1960 to 1964 on the Ngachen hydro-electric power station and from 1965 to 1966 on the Paye hydro-electric power station in Kongpo. On his return to Lhasa he was forced to clean drains, build houses and cut stones in the electric power station.

In 1979 a fact-finding mission from the Tibetan Government-in-exile was permitted to visit in Tibet. In July 1980, as soon as the five-member delegation reached the Potala palace, Dawa shouted for pro-independence and prayed for the long life of His Holiness the Dalai Lama. Soon afterwards the Chinese police tried to arrest him but he escaped into the crowd.

In August 1985, the year celebrating the 20th anniversary of the foundation of the "Tibetan Autonomous Region", Chinese officials arrested Dawa and detained him for four months in Gutsa prison. Each day of his detention he was reportedly charged 2 yuan for food.

In 1987 Dawa travelled to India for a pilgrimage and stayed for two months in Dharamsala.

On 10 December 1988 - International Human Rights Day - Dawa and some other Tibetans, staged a peaceful demonstration in Lhasa and flew the forbidden Tibetan flag from the top of a long stick. He was reported to have told the younger Tibetans; "I'll go first. I'm old and I won't regret it if I am shot. You all are young now and it would be an unbearable loss if you were to die in the demonstration."

Dawa was arrested by police in the middle of the demonstration and sentenced to three years in Gutsa prison. In Gutsa he suffered from gastro-enteritis and had to undergo an operation and extended treatment. Kalsang Tsewang, who had also worked in Lhasa Municipal Enterprises, appealed to the prison authorities for Dawa's release on medical grounds and, two years after his arrest, Dawa was finally released into Kalsang's care.

A source in Tibet describes Dawa as "a man who served others in his life and sacrificed his own benefits and profits. He will lend his hand to the needy and poor when they are ill. He is extremely patriotic and felt a responsibility for all prisoners. He used to visit all the prisons nearby Lhasa to take the prisoners food once a month and when he didn't have enough he would ask the prisoners' relatives if they would like him to take something for the person. When he saw prisoners without proper clothing and shoes he would take off his own and offer them to the prisoners."

Kalsang Tsewang

Kalsang Tsewang, born in Lhasa, is a 49 year old man from Ramoche who worked as the Chief Engineer in the Lhasa City Municipal Enterprises. He has four

cont. p. 6

Chadrel Rinpoche in secret prison cell

Chadrel Rinpoche, the abbot of Tashilhunpo Monastery and head of China's Search Committee for the Reincarnation of the 11th Panchen Lama, has been on hunger strike since July this year, locked in a secret compound in Chuandong No 3 Prison in Dazu County in Eastern Sichuan, US monitoring group "Human Rights in China" (HRIC) recently reported.

The 58 year old Tibetan man had not been heard of since he was sentenced on 21 April 1997 to six years imprisonment and three years subsequent deprivation of political rights for "plotting to split the country" and for "leaking state secrets". Chadrel Rinpoche had disappeared two years earlier, in May 1995, after the Dalai Lama officially declared Gedhun Choekyi Nyima as the next Panchen Lama. He was held incommunicado under house arrest, suspected of having communicated with the Dalai Lama in exile regarding the choice of the reincarnation.

According to Chinese authorities, Chadrel Rinpoche "confessed" to the charges and refused legal representation. Reasoning that the case involved "state secrets", Chadrel Rinpoche's trial was closed to the public and the whereabouts of his detention has remained unknown until now.

Chadrel Rinpoche is believed to be held in the same cell as Hu Feng, a liberal communist intellectual, imprisoned by Mao Tsetung for over 20 years in complete secrecy for arguing that culture should not be made to serve political ideology.

Chadrel Rinpoche was reportedly brought to this top-secret compound, which even top prison officials are forbidden to enter, in late April or early May of this year. Only three people are allowed inside: two commissars who report directly to the Ministry of Justice in Beijing and a prisoner who acts as cook and guard of Chadrel Rinpoche and is never permitted to leave.

Human Rights in China, based in New York, reports that Chadrel Rinpoche, who is always called by a code name, has been denied all outside contact and is not allowed to leave his cell to take exercise. He reportedly commenced his hunger strike in July of this year and while it is unknown whether he has resumed eating sources report that his health is very poor. □

Chadrel Rinpoche

Woman fined for pregnancy

A Tibetan woman aged 19 years (name withheld) from Dingrae Dzong (county), Shigatse region, who arrived in Dharamsala on 2 September 1997, has reported the implementation of birth control policies in three rukhag (units) in the county and the growth of Chinese business and prostitution.

Birth control policy

The source was told by her mother that the Chinese had arrived in the area about six months ago and announced that from that time onwards the farmers were to be allowed only 3 children and the government officials only 2 children.

The policy was put in force from this year. Pregnant women who had already reached these prescribed limits, were advised to have an abortion or they would be fined 1000 yuan. Where a couple had exceeded the limit but the children were born in previous years, they would not be fined.

The Chinese officials announced that this policy has been implemented in the three Rukhags (units) of Dingrae Shen: Maenthu Rukhag, Sharlung Rukhag, and Dongma Rukhag. Maenthu Rukhag is very small, comprising only 30 families, while the other two Rukhags are much bigger. The Chinese have claimed that they have so far collected about 40,000 to 50,000 Chinese yuan during 1997 in fines from the those who exceeded the limits.

The source reported that her mother was fined for the fifth child, who was born a couple of months ago. She says that her mother had a difficult time in paying the fine and that she had helped her to pay.

All women who already had the maximum number of children were advised to undertake sterilisation; carried out by means of injection or the insertion of a tube in the upper arm. (This latter procedure was reported on in our last update of 31 August 1997). The source had visited Lhasa earlier this year and had also heard of women there being inserting with this tube .

The source says she has heard of many women in Maenthu Kukhag having fled into the forest for fear of the Chinese birth control policy. "I have heard that many of the girls have been sterilised and a few of them have escaped," she says, "The Chinese birth control policy is very strict and the fine has to be paid in a limited period."

Chinese business

"I was working in an Amdo Restaurant in Dram, the Tibetan town at the border of Nepal. A few years ago there used to be lots of Tibetan businessman who owned shops and restaurants but recently many Chinese businessman have migrated to Dram and set up business there selling general everyday goods. With the migration of the Chinese many of the Tibetan businessmen have lost business and they have had to return home. At present there are only about 10 Tibetan businessmen; some sell clothes and thick white boots to walk in the snow.

The Chinese have opened many brothels recently and I know of about 20 brothels in Dram alone. In each brothel there are about 4 or 5 girls and sometimes there are also Tibetan girls who have been brought from Lhasa. □

Prisoner's Appeal In Vain

Tsewang, a 63 year old man from Shol Lhasa, has failed in his appeal to the "TAR" People's High Court after being sentenced by the Lhasa City's Intermediate People's Court to five years imprisonment for "stealing state secrets and communicating with western splittist forces" in its verdict issued on 26 March, 1996.

The verdict of the Intermediate Court stated "at the end of July 1992 defendant Tsewang has visited Mysore region in India. After returning to Tibet the defendant Tsewang has collected information on the political and economic situation in Tibet, lists of people who participated in demonstrations and secret documents and has sent them twice to a secret enemy organisation based abroad without mentioning his name. The defendant confessed to receiving 40,000 Indian rupees from the organisation on whose request he has undertaken these activities."

The verdict also stated "the defendant, with intention to destroy the proletarian and socialist system, had collected information as assigned by a secret organisation based abroad and has sent this information to them. He has therefore violated the state security law and is hence convicted of espionage crime. As per article 97 section 1 and article 52 of the People's Republic of China's Criminal Law, the defendant has committed espionage crime and is hence sentenced to 5 years imprisonment and deprived of his political rights for 3 years."

Tsewang had been arrested on June 16, 1995 at 6:45 pm from his home for "political reasons". After charging him with spying, he was interrogated by the TAR National Security Bureau on August 10, 1995, and was thereafter detained in "TAR"'s Detention Centre (Seitru).

Tsewang, born in 1935, worked as an accountant at the 'Shol Thongye Ngamle' a co-operative production unit, and lived in Shol's main Gate No. 1/20 before his arrest. He visited India twice in 1985 and in 1992.

He was first arrested in 1959 after the abortive uprising of Tibetan people against China. At that time he was a soldier in the Tibetan army. In 1985, after returning from a trip to India, he was again arrested. He was arrested for the third time in June 1995 and accused of being a "spy" for the Tibetan Government-in-Exile.

The High Court in its sentence paper issued on 30th May 1996 stated "The High Court regards the previous investigating court's judgement on the defendant Tsewang who had committed espionage crime as reliable, appropriate and just and hence the defendant's appeal has been rejected."

Appeal cases are notoriously problematic under China's appellate system, despite minor modifications introduced this year. Defendants are reluctant to appeal for fear an appeal decision may be even harsher than the original verdict and there is to date no known case of a Tibetan prisoner ever successfully appealing his or her case.

Six years for Drayab monks

In Drayab Magon Monastery, monks have protested without success against recent decisions by Chinese officials to reduce by hundreds the number of monks allowed. Five monks who refused to accept "Re-education" principles requiring renouncement of the Dalai Lama and Tibetan independence have been arrested, four of whom are now serving six year sentences.

Drayab Magon monastery in Drayab County, Chamdo region, is considered one of the biggest monasteries in Drayab with about 440 monks. It also has about 32 small monasteries, each with more than 20 monks, under it. When Chinese officials put a limit of 80 monks on Drayab Magon the monks appealed to the officials for the ceiling to be raised. They were told that "with luck" a maximum of 100 monks might be allowed.

"Re-education" work teams arrived in our monastery on the 12th day of the 11th month of the Tibetan year in 1996 (21 December 1996). There were 27 officials in total: 3 Chinese and 24 Tibetans. Lectures on "Chinese Judicial System" and "Religion" were begun and classes were held everyday. In the beginning they did not stay in the monastery, leaving in the evenings after classes, but later, when the sessions were proving unsuccessful, they were ordered by Chamdo officials to stay 24 hours a day to watch the monks.

Exactly three months after their arrival the work team left Drayab Magon to visit the 32 smaller monasteries. They left a note saying they would be back again because they were not happy with the performance of the monks. The work team's expenses during their stay at Drayab Magon were borne by the monastery.

During the "Re-education" sessions the monks were told to submit their photos of H.H. The Dalai Lama and oppose the "Dalai Clique". About 280 monks accepted these principles in order to stay in the monastery and the work team said the "Re-education" would be extended to three years or so until the other monks changed their mind. The monks were restricted in their movements inside and outside the monastery.

On 18th or 19th of the 11th month in 1996 according to the Tibetan calendar (27 or 28 December 1996), while the re-education sessions were underway in Draya Magon, five monks pasted a poster on the door of the treasury office reading "Free Tibet"; "Beat the drum when it is in your hand and when you have to hear it from somebody that will be too late" and "Long Live His Holiness the Dalai Lama".

When the officials saw the poster all the monks in the monastery were rounded up and their hand writing was screened. After a few days five monks were arrested on the 22nd or 23rd of the same month (1 and 2 January 1997): Gonpo, aged 23; Shadok, aged 45; Chimmey Lobsang, aged 18; Ngawang, aged 21 and Tashi Nyima, aged 19. Tashi Nyima is from Nyenmo Drayab County and the other four are from Drayab County.

The five monks were first taken to Drayab prison and later to Chamdo. In Chamdo all except Shadok were sentenced to six years. Shadok was released after 12 days in prison and then expelled from the monastery as a "splittist".

This information was provided by Lobsang Khedrup, aged 28 from Drayab County, (Tib.: Dzong) came to India on 27th of Aug. 1997. He became a monk when he was 11 years old.

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THE NEXT GENERATION

The state of education in Tibet today

1997

A Report by the
Tibetan Centre for Human Rights and Democracy

A report released by the Tibetan Centre for Human Rights and Democracy (TCHRD) today describes widespread and systematic violations by the People's Republic of China (PRC) of Tibetan children's rights to education. "The Next Generation: The State of Education in Tibet Today", a 100 page report based on interviews conducted in Spring 1997 with 50 Tibetan children who have fled from Tibet in the previous two or three years, reveals the imposition of prohibitively high school fees, the phasing out of Tibetan language and culture, discrimination, indoctrination lessons and excessively cruel punishments.

To order this book we would appreciate a minimum price of Rs. 50/- for India, Nepal and Bhutan or US$ 5 (or the equivalent to your country) for abroad. You may pay by International Money Order or by cheque in favour of Tibetan Centre for Human and Democracy. Thank You.

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PROFILE

Monk takes responsibility for Tibet booklet and is sentenced to 12 years

In 1995 a young monk named Sonam Dhondup was arrested after Chinese officials found a booklet on Tibet and a Tibetan national flag in his room. His plans to distribute the booklets were never able to be fulfilled and Sonam Dhondup, attempting to take the full responsibilty plan and thus save his fellow helpers, is now serving a 12 year sentence in Gutsa Detention Centre.

Sonam Dhondup is a 23 year-old monk from Nyalenda Monastery who comes from Phenpo Khatse, Dhondup Dzong under Lhasa City. His father is no longer alive and his mother's name is Jangchup.

Sonam Dhondup (layname) chose to join Nyalenda monastery when he was 12 years old. At that time there were about 250 to 260 Nyalenda monks.

In the 1st month of the 1995 Tibetan calendar year (around February or March of 1995), Sonam Dhondup, then 21, and Tseten, aged around 23 years, initiated some political activities. They printed a booklet on Tibet and stitched a Tibetan national flag which they kept wrapped in yellow silk cloth.

Later that same month, Sonam Dhondup together with three other monks went to a place nearby called Thang to distribute the booklets. When they arrived at Thang the four monks stopped to watch some Chinese officials playing a game of Daechu (snooker) while at the same time they whispered among themselves about how they would distribute the booklet. One of the Chinese officials overheard them and reported to his supervisor about their plans.

Later, after the game, the Chinese began to tease the four monks and a fight broke out. One of the monks was subsequently hit over the head with a beer bottle by one of the Chinese officials.

The next day these officials came to search the house where the four monks were staying in Thang. Their rooms were ransacked and the Chinese officials discovered the booklets and the national flag in Sonam Dhondup's room.

Soon afterwards, in the same month, some 40 monks from Nyalenda monastery were arrested in connection with the printing and distribution of the booklets and 30 monks were expelled from the monastery. The expelled monks have appealed to the Chinese authorities, without success, to be re-admitted. This leaves just 30 monks now in Nyalenda Monastery; all others have been expelled or have left voluntarily.

Sonam Dhondup and the other three monks were taken to Gutsa Detention Centre and during interrogation Sonam said that he had taken the lead in the booklet distribution plan. As a result he was sentenced to 12 years imprisonment. Tseten was also sentenced to 12 years. The other two monks were sentenced to six years.

Sonam's mother is permitted to visit her son in prison only on the 15th day of each month and she is not allowed to take Sonam more than two Tibetan breads.

Sonam's niece, now living in India, describes Sonam as a "quiet and simple" man. She believes that he is currently in good health and is still being detained in Gutsa Detention Centre in Lhasa.

Sonam Dhondup is now 23 years old and is not due for release until around 2008. TCHRD considers Sonam Dhondup to be arbitrarily detained for political reasons and we call on the Chinese authorities to release him immediately and unconditionally.

Add your appeal to ours: address your letters to Mr Li Peng, Premier of China, and send them to TCHRD for forwarding.

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Your may make your contribution preferably by International Money Order or by cheque in favour of Tibetan Centre for Human Rights and Democracy.

Thankyou

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63 year old arrested

Sixty-three-year-old Gonpo from Tsongyon region under Bayan county was arrested on December 25, 1996, by the Public Security Bureau and his detention was officially announced in January 1997. However, the term of his sentence and present whereabouts are unknown.

Gonpo was reportedly arrested on charges of having contacts with the Tibetan Government-in-Exile based in Dharamsala, India. Gonpo, a graduate of West North National University in Lanzhou city under Kansu province, was the former Director of Section 5 of the People Investigation Office of Qinghai province. Since his retirement he has been residing in Xiling city, Qinghai. □

Six arrested prior to Hong Kong handover

cont. from p.1

younger sisters and their mother died before 1959.

His father, the commander of Tibet's north-east army unit, was forced to flee Tibet in 1959. Chinese officials seized all the belongings of their family and, labelled as "revolutionary class", they were forced to do hard labour along with other Tibetans.

At that time Kalsang Tsewang's sisters were very small and he worked hard as a stone mason and carpenter to earn livelihood for his family who were living in severe poverty.

Kalsang Tsering requested the Chinese authorities many times to be permitted to visit his father in India but all of his appeals were rejected. It was not until after his father's death that Kalsang was allowed to visit India during the Kalachakra Initiation held in Salugara, India in December 1996. □

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

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Tibetan Centre for Human Rights and Democracy
Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
NEW ADDITIONAL PHONE & FAX: 91 1892 23363
NEW DIRECT E-MAIL: tchrd@dsala.tibet.net

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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Heavy Taxation threatens survival of Tibetans

The latest policy of Chinese repression comes in the most subtle manner of taxation. The Tibetans, irrespective of their economic position are all subjected to various forms of taxation some of which are totally ludicrous. Though the taxation policy was implemented in Tibet since the Chinese occupation of Tibet, but in recent times harsher form of taxing imposed causes difficulties and threatens the very survival of the Tibetan people. The worst effected by such a policy are the poor peasants and the nomads who are left with hardly any money to run their family. The farmers and the nomads in Tibet have to struggle hard to eke out their livelihood. As a result of which, their children are also deprived of the opportunity to go to school because they simply can not afford it.

As enshrined in the International Covenant on Economic, Social and Cultural Rights, article 1(2) expressly prohibit the deprivation of people's own means of subsistence. It further provides people to freely pursue their economic, social and cultural development. However, in Tibet today basic means of subsistence is at stake.

In this case of "reform" policy the heavy price Tibetans have to pay becomes an alarming issue inciting many of them to flee Tibet. This issue coincides with the recent report that the official Xinhua news agency on "The Tibetan Tax system brought into line with China's". What is not being considered is the fact that the economic status of people of Tibet and China is not same at all. Especially in comparison to those of the people from the countryside.

According to the Beijing based Xinhua news agency, on 9 September, "The Tibet Autonomous Region in southwest China has made substantial progress in its tax reform and as a result, its tax system is on par with the nation's. The local tax income topped 380 yuan in 1996, compared with 140m in 1992, with annual growth of over 20 percent. The figure is expected to further increase to 450m yuan this year. Since the reforms began in 1993, a number of new taxable categories were added and some outdated ones dropped". The source also said that Tibet's tax system was formed in the 1950's and 1960's and was different from the national system. Since the reforms began in 1993, there has been many changes with addition of some new categories and some outdated ones dropped.

However, what makes it difficult for any research analysis on this issue is the fact that the nature of taxation is not uniform in all parts of "Tibet Autonomous Region" and Tibetan areas incorporated into Chinese provinces.

Ironical to this taxation reform policy, the Chinese official policy clearly outlines the criteria that exempts the "ethnic groups and minorities" from paying any kind of tax. The present reform policy seem to the bare the prime intentions of the Chinese. The nature of taxation is intensively harsh that people who are unable to pay has to bear more severe consequences of equally high fine.

This also brings to light the promise made by the Chinese premier Jiang Zemin during the 53rd UN Commission on Human Rights that by the end of this year China will sign the International Covenant on Economic, Social and Cultural Rights. However, there is no consistency with the economic policy that is being implemented in Tibet today.

The urgency with how those people effected by the policy spoke to us incites us to bring out this special edition.

29 year old ***Phuntsok Namgyal*** *from Horshe shang in Golok Serta county of Karze Tibetan Autonomous Prefecture (now incorporated in Chinese province of Sichuan) spoke to TCHRD about the tax policy imposed in his area.*

I come from a nine-member family, and own 5000 *mu* of pasture land (one mu is equivalent to 67 square metres). It is compulsory to fence one's pasture land and the cost of fencing range from 8000 to 9000 yuan. In case people fail to do so they are liable to be fined 2000 yuan. Through such imposition of taxes, Chinese authorities actually intent to suppress and intensify its hold over Tibet. Chinese authorities also aim to degrade Tibetans to such a miserable state that they are not able to raise their voice against the Chinese authorities.

Grazing land tax :1000 yuan as tax is levied annually on my family. This tax is imposed depending on the size of the pasture land. The tax is collected in the month of August every month.

Meat Tax : My family is required to pay 2000 gyama of meat annually out of which 2 to 3 yuan per gyama is returned. However, if we sell it in the market we would receive 9 to 10 yuan per gyama. The meat tax is collected in the month of August and September, since the animals put on maximum fat during this season.

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mu : a measure of land area 67 sq.mtrs
gyama : 500 grams
sang : 10 sang makes one gyama
mosey : 10 mosey makes one yuan
phing : 10 phing makes one mosey
Yuan : Chinese currency

Milk : We submit 1000 gyama of milk in the month of May every year as a tax to the Chinese authorities out of which only 1 yuan for each gyama is returned.

Butter : 500 gyama of butter every year, from which 4 to 5 yuan per gyama is returned whereas in the open market, business would be much better. We would receive 15 to 16 yuan per gyama. This is being collected in the month of August every year. In cases of delay, 10 yuan is fined on every gyama.

Except milk, other taxable product has to be personally delivered at the township

In my area, every individual in the family is required to kill 20 rats and guinea pigs per month. If we fail to meet that quota, we were fined 20 yuan for each animal that amount to total of 6400 yuan. As a Buddhist this goes against our belief. However, we are left with no choice but to adhere as the monetary aspect becomes almost impossible. The Tibetans are also forced to kill foxes, but no quota has been fixed with regard to the number as yet. The Chinese authorities aim to deepen the hardship that already exists in the daily life of the Tibetan people. Due to this policy, out of desperation the nomads in my area has to find themselves other means of livelihood such as construction work.

*25 year-old **Ogen Tso** is from Machen township in Davoe County which is in Tsongon (Chinese: Qinghai). He was a nomad in Tibet and comes from a family comprising of his mother, sister and himself. He had never been to school. He arrived in Dharamsala on 9/9/97.*

Yartsa Gunbhu: (medicinal plant)

Every individual in my family has to compulsorily pay 1.2 sang of Yartsa Gunbhu, if you don't remit that prescribed quota, we are fined 1500 yuan per individual and total of 4500 yuan from my family.

Meat : My family has to give three yak as a tax to the Chinese authorities, If we don't they would take more than what is prescribed. This collection is conducted in the month of October.

They also levy tax on yak's fur but I don't know the exact quantity.

We are also required to compulsorily fence the pasture land. To do that we have to request the Chinese authorities and can not do it on our own. If we did, it would be destroyed and they would fence it themselves. In the end we would be charged 5000 yuan for the work from the family.

Yartsa Gunbhu (the medicinal plant) and Gold is abundantly found in Sha-doe and Machen Gang-ri. For that purpose some 100 to 200 Chinese come to collect and mine in my area.

*22 year old **Tsoduk** is from Labrang township in Ganjang County in Gansu province. She was from a nomadic family in Tibet and arrived in Dharamsala in mid-September 1997 along with a group of people from Amdo. She escaped to India via Ngari region in the west of Tibet. She fled from her homeland unable to bear the miserable living condition caused by heavy taxing policy implemented in the region. Tax is heavily levied upon the natural products of the nomads and farmers. In most part of the Amdo region, the people are harassed by such a policy to such an extend that they find themselves plunged into the state of sheer hardships with respect to living conditions of the Tibetan people.*

My family has livestocks that comprises of 40 bigger animals such as Yak, Dri and 500 sheep. The taxes are being levied according to the strength of the family member.

Meat: My family has to pay 10,300 gyama of meat annually. This tax is collected in the month of September of every year. Tax officials make house calls to collect the taxes. In case, one fail to submit the tax in due time officials would either take away the animals or the people would be dragged in to the prison. Out of 10,300 gyama, the authorities return 5 mosey per gyama but the market price is about 12 yuan per gyama.

Milk : For twelve-member family a total of 18,000 gyama of milk is imposed as a tax that is, for every individual 1,500 gyama. This is collected in the month of June, in return they pay only one yuan and 7 mosey per individual.

Butter : 15 gyama of butter as tax is levied for my family which is normally levied either in Autumn or in Spring season. In return we get back one yuan for each gyama. But in the market one will receive about 17 yuan for each gyama.

Wool : 3200 gyama of wool is taxed for my family. They collect this tax every June. We would get back 2 yuan per gyama but in the open market we will receive 12 yuan per gyama.

Grazing land Tax : 500 yuan is taxed for the grazing land, collected according to the size of the land.

*27 year old **Tsegye Phuntsok** is from Podrang township in Kyithang county in Ngari region under TAR. His family is a six-membered family. He joined the school at the early age of seven, studied in a primary school for three years and five years in a middle school. In total he spent 8 years in school. He describes the taxing policy in his region of Podrang in the western region of Tibet. People of Podrang region are farmers and they depend on barley farming.*

Barley Tax : My family owns 20 mu of land. The taxing policy is based on the number of mu one possesses. We have to pay a tax of 1800 gyama of barley annually. In return they would give us 7 mosey per gyama from what we have paid. However, in the market we would receive one yuan and 5 mosey per gyama.

Compulsory work : The Tibetans in this region have to avail themselves with compulsory work for 20 days to work in various field without receiving any payment from the officials.

Circumambulation Tax : In recent times the Chinese authorities have imposed the newest kind of tax which was unheard of before by the Tibetan people in this region. That is, each individual is levied 3 yuan as a tax to acquire the right to circumambulate the holy mount Kailash.

*20 year old **Tenzin Tsundue** is from Jingo township in Machen County in Tsongon province (Chinese: Qinghai). He was a nomad in Tibet and he belonged to a family of six members. His family possess 300 livestocks, and has 2900 mu of grazing land. Here the taxes are imposed according to the strength of the family member.*

Meat : My family has to pay 750 gyama of meat annually, out of which 2 yuan per gyama is returned to us. However, to sell it in the open market we would receive 8 yuan

per gyama. This meat tax is collected in the month of September of every year.

Grazing land Tax : Grazing tax is imposed upon Tibetan according to the number of the family members. Therefore we are levied 1900 yuan per year.

Wool : 200 gyama tax on wool is levied, depending on the size of the grazing land. From 200 gyama collected we are returned 1 yuan and 5 mosey but the market rate that we will incur is 5 yuan for each gyama.

Butter : 15 gyama is taxed on butter. In return we receive one yuan per gyama from the Chinese authorities, where as the market price will be from 13 to 17 yuan per gyama.

Yak's fur : Our family has to pay 180 gyama of yak's fur as tax. We get back 5 yuan per gyama, where as in the open market we will receive 14 yuan.

Yartsa Gunbhu : In this area, the Tibetans are taxed on this medicinal plant too. We have to pay 1gyama 80 sang (10 sang is equal to one Gyama) and from that we will receive 1500yuan per gyama, whereas the market price is 3000 to 4000 yuan per gyama. We are also levied tax on Shi-thang(another medicinal plant) but I am not sure of the amount. These plants can be collected only in the month of April and May every year. So we are required to fill the stipulated quota of tax within that time.

Social security : In this area, taxes are levied on every family as per amount of land they possess. So, in my family we have to pay 600 yuan as tax to the Chinese authorities as "social security".

Leasing investment : 1700 yuan is levied as tax from my family. This is based on the tract of land we possess.

Older people's Home : For the old people's home, every individual from a family in my village from the age of 15 to 60 years is charged a tax of 40 yuan annually.

Education : Every family in my village has to pay education tax of one yak and two sheep per year. As compensation we will get 150 yuan for the yak and 40 yuan for the sheep. However, in the market we will receive 2000 - 3000 yuan, and for sheep the 300 yuan. This is regardless of whether one send their children to school or not.

For those who send their children to school, the school fees is exhorbitant amounting up to 1100 yuan annually in the middle school. While, in the primary school 500 yuan is charge as fees per year.

Often we have so-called vets coming to our village and for just inserting a thermometre in the mouth of the animals they charge 5 yuan for each animal. This way they make extra money at the cost of our daily bread.

*22 year old **Kusang** is from Shamey township in Rorkhe County which is in Aba Tibetan Autonomous prefecture (Chinese : Sichuan).*

In my family there are eight members. We have a total of 80 yaks and Dri, and 300 sheep. As yet, the distribution of land for animal grazing and thereafter the fencing is yet to be introduced. As part of the meat tax we are required to give one yak to the Chinese authorities. This is to be paid in the month of August and September every year. In return we receive amount ranging from 1500 to 2000 yuan and we have to personally go and submit the same to the authorities.

Meat : In a year we are required to pay one yak as meat tax to the Chinese authorities.This is to be paid in the month of August and September every year. In return we receive amount ranging from 1500 to 2000 yuan and personally have to go and submit the same to the authorities.

Milk : Each individual has to pay 200 gyama of milk as a tax. From my family we have to pay 1600 yuan in total. This tax has to be paid in the month of June every year. During the time the officials would stay for about a month to satisfy the said quota.

Grazing land Tax: Annually my family has to pay 200 yuan. This is collected in the month of April and May every year.

Butter : Each individual has to pay 50 to 60 gyama of butter tax that means a total of 400 gyama has to be paid to the Chinese officials.

Cheese : With regard to cheese tax, every individual is needed to pay 20 - 30 gyama of tax, totalling upto 160 gyama.

In case if we fail to remit the prescribed tax in time, we would be fined 100 yuan after every passing month. It was made mandatory for the Tibetan to pay tax.

Dunbhu Shethang Medicinal plant:

Huge quantity of this medicinal plants has been plucked from this area. This medicinal plant is available for plucking only from May to July every year. During these season 200 to 300 Chinese would be engaged in the work.

*19 year old **Kyadhe** is from Khang Ched township in Gabde county in Golok Tibetan Autonomous Prefecture in Qinghai Province. There are six members in his family, and they own livestock of 110 Sok (Yak and Dri) and 40 sheep.*

Meat Tax : In a year my family has to forbear two yak and three sheep as a meat tax. From that we were returned 2 yuan per gyama where as if we sell it in the market we would receive 4 yuan and 5 mosey.

For sheep we will receive 2 yuan per gyama, and in the open market we will receive 6 to 7 yuan per gyama.

Droma (sweet clove) : Four to five gyama has to be paid as a tax annually, that is collected in Autumn and Spring season.

Butter : My family has to remit 2 gyama and 5 sang of butter from each Dri (female yak). Nothing is returned from the authorities.

Cheese : Annually has to pay 20 gyama from their family.

Wool : The wool tax is levied as per the number of sheep one possess. In return they would receive 3 to 3.5 yuan per gyama. But if we sell it by ourselves we would receive 5 yuan per gyama.

Yak's fur (Tsipa) : This is also tax according to the number of yak one possess, for each gyama we get only 2 yuan but if we sell it in the market we would receive 3 yuan.

Yak's fur (Khullu) : It is also a yak's fur which grows in the rib part. For each gyama we receive 7 gyama, however if we sell it in the market we would receive 17 to 18 yuan per gyama.

Yartsa Gunbhu : We need to give in one sang and six sho (10 sho is equal to one sang). In total my family has to pay 9 sang and six sho) annually. We are returned 1500 yuan per gyama where as if we sell it in the market we would receive 2500 to 3000 yuan per gyama. This medicinal plant can be collected only in April and May of every year.

In the nomadic area where Yartsa Gunbhu is found abundantly, the Chinese authorities allow other people to collect the medicinal plant charge them 600 yuan. This proves threatening for the nomads who are given no compensation by the Chinese authorities for exhausting their land of the plant that is a means of livelihood for the nomad themselves.

*21 year old **Lobsang Phulchung** is from Chideshol township in Lhoka County. He was a monk in Phadhampa monastery.* He joined the monastery at 18 years of age. *There are six members in his family and each individual were distributed with two and a half mu of land.*

Barley : Every individual has to pay 12 khel (a load on the yak equivalent to 28 gyama). There fore a total of 72 khel has to be paid to the Chinese authorities. If a family does not meet the required quota even after giving away all the product, the family has to cover it by making payment in cash.

Fertilizer: The farmers are compulsorily made to buy fertilizers from the Chinese authorities. The farmers in our region do not use chemical fertilizer that are manufactured in the factory. Instead we normally use manure. They provide us with two types of fertilizer, one red and the other white. Everyone has to either take the red sack which costs 50 yuan or the white which costs 40 yuan.

Therefore the Tibetan farmers has to indulge in other means of livelihood to ease the financial constraint due to the taxes. Such as, weaving garments, working in Chinese enterprises to meet their basic necessities.

*23 year old **Rinzin Choephel** is from Gyochu township in Tsawa Pashoe county in Chamdo region of "Tibet Autonomous Region". He is from a family of six. They own 35 mu of farming land. In their area farmers cultivate crops twice a year. In August -September they cultivate barley and harvest in the month of April. Then from April they cultivate Maize and harvest in July.*

Barley tax is levied according to the size of the farming land that one possess. I do not know the exact quantity of barley tax that my family has to part with. The Chinese authorities will return accounting per gyama one mosey and 5 ping (10 ping is equivalent to 1 mosey), where as if we sell it in the market we will be receiving 10 yuan per gyama.

Butter Tax : For every single animal, two gyama of butter is charged. This is charged without even sparing the non-milk producing animals. This results in having no milk to consume for ourselves.

Grass tax : Grass tax is levied depending on the number of mu. For each mu a big bundle of grass measuring about 5 metres in length and 4 metres in height has to be reverted to the authorities.

Besides the taxable area of nomads and the peasants, of late commoners who are of other profession find themself having to pay much of what they have earned. Many feel they are being totally squeezed of their sustenance.

A recent arrival from Tibet who owned a private vehicle, 5 tonne truck (Chinese: Tung Fung) found it hard to keep on working as a driver that he was compelled to leave Tibet.

He expressed his concern over the fact that other people of the same profession undergo similar hardships. The vehicle he owns is a good's carrier and if he is caught with few people in it, he is liable to be fined upto 100 yuan per person and his vehicle kept in police's custody for two days.

It cost him 55000 when he bought it second hand from a road construction department. It was an exorbitant amount for him when he had literally no money at all. So, he took loan from a bank with no backings from his family. When he started off initially with his business, he was confident that it would be good business for him and soon he would have cleared his debts. However, when he started to pay the taxes that were imposed on him, he realised it was incomprehensible and that way he could never be able to return his debt to the bank.

Every month he has to take care of the road tax which was 325 yuan, then his vehicle being a good's carrier he has to pay 115 yuan as part of the transportation tax. He has to pay another sum of almost 700 yuan for which he has to go to Shigatse. This 700 yuan he has no idea what it is for. Finally every year all private vehicles are checked for any repair work.. And whether a vehicle needs any repairing or not one has to pay 7000 yuan after which we are given a card. This is compulsory.

All these expenditures are without considering the cost of fuel. Furthermore, they are told that the taxes will increase because the money incurred will be used for the renovation of road. This indicates a more stiffled livelihood. He could turn to his brother and sister as they had made it clear to him when he bought the vehicle in the first place. He sold the vehicle at a much lesser price and was left with no choice but leave Tibet.

A similar case of taxation to truck operators is a man from Khartse village. He too owns a 5 tonne truck (Chinese: Tung Fung) which he bought along with another friend. They paid 70000 yuan when they bought it brand new. They normally operate between Gyantse to Dram, Gyantse to Shigatse, Gyantse to Lhasa. Sometimes even to Yatung to fetch timber. The taxes they have to pay vary from the previous case in amount and nature. as part of road tax they have to pay 500 yuan per month. Taxation office fees is 35 yuan per month. Insurance per year costs them 2000 yuan in the initial stage then 40 yuan per year. As permit fee for functioning his truck as a good's carrier every they are liable to pay 15 yuan per month.

Tax for non-resident :

According to a recent informant a Tibetan who is a non-resident of Lhasa area i.e. a Tibetan resident from other places in Tibet has to pay a tax of 29 yuan per month per person for stay in Lhasa. After the payment, identity cards are being issued to the person concerned for stay in Lhasa which is valid for one monthonly. This system of isuing ID card started in the beginning of this year. If a person fails to renew the card after expiry, a fine of 2 yuans per day is charged.

***Thupten woeser** is a 17 year old from Amdo Golok, Gabde shen, Khoche shang. He hails from a nomadic family of 6 members. They have 100 dzo 100 sheep and 6 horses.*

Meat tax: My family has to pay 1200 gyama of meat every year which is collected in the month of september. We get back 1 yuan per gyama whereas the market price will be 10-12 yuan per gyama.

Land tax: As part of land tax we have to pay 1000 yuan every year. This is calculated according to the size of land we own.

Wool: Every June wool tax of 600 gyama is collected from us. We would get back 2 -3 yuan per gyama but if sold in the market we will get 12 yuan per gyama at least.

Butter: 20 gyama of butter has to be given at the price of 1 yuan for each gyama. The market rate is 16-17 yuan per gyama.

Cheese : 30 gyama of cheese is collected every year.

Yak's fur (Tibetan Tsipa) : 15 gyama of yak's fur is collected for which we are given 2 yuan per gyama. However, the market rate will be 3-4 yuan per gyama.

My family also fenced the boundary of

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PROFILE

An Unsung Hero of Tibetan Struggle

Since the March 1959 Tibetan National Uprising, for almost 28 years the issue of Tibet remained a yet another isolated story closed to the International fora. Until, on 27 september 1988 the most contemporary protest took place. This was an awakening and the issue of Tibet came back to the attention of the world. This was made possible when a group of twenty one monks of Drepung Monastery and four lay people initiated the demonstration. Ngawang Gyaltsen was one of them and since then they never looked back. Today Ngawang is languishing in Drapchi prison, sentenced for 17 years, yet his spirit remains unabated.

Ngawang Gyaltsen (lay name Ngodup Gyaltsen) more commonly known as Tsewa Khampa is a 38 year old Drepung Monastery monk originally from Toelung Dechen County. He was born in Songrapa. His parents are both in their 80's and he has a brother.

On 27 September 1987, he actively participated in the demonstration against the Chinese. It was one of the most famous contemporary uprising where a total number of 25 men participated out of which 21 were monks of Drepung Monastery. He was arrested that same day. For four months till 21 January 1988 he was held in Gutsa Detention Centre. While in Gutsa they were given such pathetic diet that they often threw away the food in the excrement pot. When prison officilas saw it they would be infuriated and as part of punishment it would be cooked again and the prisoners would be compelled to eat again.

From his time of release on 21, January 1988 till 16 April 1989, he was a part of an organisation of ten who were actively involved in many pro-independence activities. The main activities this organisation dealt with were: the distribution of speeches of His Holiness the Dalai Lama; Tibetan version of the leaflets of the UN Declaration of Human Rights and another document " Maong pai Bod Kyi Mang Tsoi Tsa Khrim (Future Democratic Constitution of Tibet).

Such political activities continued until he was caught for the second and the last time.

Ngawang's intrepid act of uninterrupted freedom struggle aggravated the Chinese to a large extend. Ngawang was also caught for attempting to send the list of political prisoners of Tibet to India.

When Ngawang came to know that the Chinese officials were after him, he immediately made an attempt to flee Tibet in March 1989 with another monk, Kalsang Thutop. Unfortunately he was arrested on the border.

Ngawang detained in Sangyip prison for six months after which he was sentenced to 17 years with five year deprivation of political rights by the People's Court of "Tibet Autonomous Region" as the "accessory offender". Along with him seven others were implicated and Kalsang Thutop was one of them. Ngawang was charged with "actively participating in criminal activities, engaging in espionage and illegally crossing the national border". He was also implicated for sending information about the violence in Lhasa out of the country.

According to Ngawang Woepar one of the participants of the September demonstration and who escaped in Dharamsala, India in 1991, the Chinese officials told all the monks who served four months in Gutsa that they would be liable to further implications if they continue to indulge in such political activities once they are released they would be dealt with most seriously.

Ngawang was later transferred to Drapchi Prison where he is currenlty serving his prison term.

Ngawang is described by Ngawang Woepar as a head strong, determined person who would not change his mind so easily once a decision has been made. Patriotism is one of his strong points and while he was in the monastery he was one of the best students. All age group in

His health is beleived to have become weak apparently due to poor prison conditions.

Express your concern and support by addressing an appeal letter to the Chinese Premier, Mr. Li Peng, requesting the Chinese authorities to release Ngawang Gyaltsen and all other political prisoners who continue to languish in Chinese prisons in Tibet.

You may send it directly to the Chinese Embassy or send it to Tibetan Centre for Human rights and Democracy for forwarding.

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the grazing land for the animals and that cost us a fortune of 10100 yuan.

However, no sooner had we finished it we were told by Chinese officials to demolish the entire fence and have a new one built. A new one cost our family an additional expense of 20100 yuan.

***Tsundue Songjoe** is a 16 year old ex-monk of Rong goenchen Monastery in Nyanthok township in Dhaloe County which is in Amdo (Chinese : Qinghai). His family's means of livelihood is farming. There are six members in his family and they own 9 mu of farming land.*

Land tax : Last year we had to pay 7000 for this expanse of land but this year the amount has been increased to 10,000. Besides the other taxes that we have to pay normally, this year each individual had to pay 7 yuan in every family. When we asked the reason behind this unusual collection of money we were told that it was to cover the expenses of the Hongkong handover. It is still ambigious as to where this money will go to but we know for sure that it is extremely stiffling.

*The school in my village is established and funded by our local Tibetan inhabitants. Salary of the teacher and other school expenses are being borne by our village folk, says **Tsingdrol Lhamo**, 15 year old girl who recently escape from Tibet.*

Taxation : We are nine member family and my family owns 30 muk (one muk is equivalent to one acre). Generally the tax is levied according to the strength of the family and number of the acres one owns. Each individual member has to pay six boe of barley (boe is a unit of measurement, a boe is wooden container which has the 24 kg capacity) in a year. So the total of 54 kg. of barley has to be paid to the Chinese authorities.

Human tax : In my village tax is levied even on person which is collected in the name of human tax. Per individual 160 yuan is imposed as tax, therefore my family has to pay sum of 1440 yuan to the Chinese authorities. As far as I know the villagers pay this tax since I was 12 years of my age. If we don't pay this tax in due time we were fined upto 300 yuan. Due to various form of tax imposed on the us, we are faced with lots of problems. In case if we complain about heavy taxes, they threatened us of confiscating the land. The tax were collected in the September month of every year. We do have to go the Shang by ourselves to remit this taxes and not the other way round.

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Tibetan Centre for Human Rights and Democracy
Narthang Building, 1st Floor
Gangchen Kyishong
Dharamsala 176215
H.P., INDIA

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Tibetan Centre for Human Rights and Democracy
Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
E-mail: diir@dsala.tibet.net

New address for Internet:
tchrd-l@tibet.net

Please send any comment and thoughts on the human rights situation in Tibet and the feedback on TCHRD's work on the above address. We have recently introduced this service and therefore any contributions to improve the forum would be greatly appreciated.

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

October 15, 1997 Volume II: Number 19

105

7 more Serwa Monks Arrested

In July this year seven monks from Serwa monastery in Chamdo region were arrested by the Communist China's Public Security Bureau. This is the second known case of arrest of Serwa monks. Earlier in March 1994 five monks from the same monastery were arrested and are presently serving prison sentences of 12 to 15 years in Powo Tramo Labour Camp. Their only crime was that they dared to raise their voice against the repressive rule of the Chinese authorities.

According to a young Tibetan farmer who recently escaped from Pashoe County of Tibet, seven monks from Serwa monastery in Pashoe county under Chamdo Region were arrested.

Apparently the monks of Serwa monastery left their monastery in the early morning of 30 June 1997. Around dusk that same day they reached Lingkha subcounty. Upon their arrival there, they took down the nameplates of the headquarters of the People's government of the Lingkha sub county in Pashoe county and in it's place pasted wall posters that read: "Tibet is an independent country".

They later marched towards Pashoe county and around dawn on 1 July, 1997 they reached Pashoe county where they staged a demonstration, shouting, "Tibet is an independent country, basic human rights of the Tibetans must be respected" etc. Soon all seven were immediately whisked away by the PSB officials of the Pashoe county.

They were kept in detention for about a month during which they were said to have been tortured indiscriminately. They were later transferred to Chamdo prison in Chamdo proper. Nothing is known of their health condition nor or how long they are sentenced to.

The seven monks are 25 year old Tashi Phuntsok, Rinzin Choephel (24), Sherab Tsultrim (25),Dawa Dorjee (24), Lobsang Damchoe (26) and Ngawang Choephel (16) and all the seven are from Lingkha sub county.

According to the informant, along with seven monks, the artist of the same monastery 36 year old Rinzin Choephel was handed over to the Chamdo authorities for further actons to be taken against him. He was suspected of having links with the seven monks and their activities.

Earlier in March 1994 five monks were arrested for breaking the nameplates of the government offices and raising their voice for the Independence of Tibet showing their opposition to the Chinese rule. They were Chemi Dorjee, Lobsang Tsegyal, and Pema Tsering, all sentenced to 16 years imprisonment and subsequent deprivation of political rights for 5 years.

While, Lobsang Palden and Jampa Tashi were sentenced for 12 years with subsequent deprivation of political rights for four years. They are now serving their prison term under pathetic prisons condition in one of the most notorious prison in Tibet. (Refer Volume II Number 2 of the Human Rights Update)

Editor Disappeared

Chakdor Tsering

Chakdor Tsering, editor of the Tibet journal "Daser" has reportedly been detained in June 1997 for political reasons. However, nothing is known of his whereabouts till now.

Chakdor Tsering, 30 years old is from Amdo Lharang.

He acquired his education in the Sangchu District Primary School in the Kan-Lho Tibetan Autonomous Prefecture. In 1989, he joined the Tibetan Teacher's Training school in the Tsoe City of the region and completed his study in 1992.

During his study, he was under much scrutiny by the District Security officials and the Chinese teachers in the University. His moves were always observed as they suspected him of holding anti-Chinese views and they feared he would create some unpleasant stir in the university.

After the completion of his studies he worked as the editor of the "Daser", a quarterly Tibetan journal of the Kan-Lho Tibetan Autonomous Prefecture, in Gansu province. Recently, around the month of June he was arrested for political reasons and since then his whereabouts remain unknown.

Three Amdo men sentenced for "espionage"

Collective trial followed by sentencing is very common in Chinese courts in Tibet. This allows the court authorities to decide cases at their own free will. Many political prisoners have had their sentence decided as such. This weakens the scope for any accused to prove themselves not guilty. The following issue represents such a court scene.

The Intermediate peoples' Court of the Tso-Nub Tibetan Mongol Autonomous Prefecture under Qinghai Province has sentenced three Tibetans for a considerable long term. They were charged with "spying" and "forming Counterrevolutionary groups" as issued in their court verdict paper.

On 16 June 1994, the Intermediate People's Court of the Tsonub Tibetan Mongol Autonomous Prefecture, *(Chinese: Hai-Shi)* under the Qinghai Province, has sentenced three Tibetans to nine, seven and six years respectively. The court revealed false eveidences and verified that the accused three were involved in espionage activities for the Tibetan Government in exile and formed a Counterrevolutionary group.

Lukar Jam, 26 year-old man is from Sangnak township in Shinhai county of the Tso-Lho *(Chinese: Hai-Nan)* Tibetan Autonomous Prefecture, Qinghai Province. He was sentenced on 16 June, 1994 to eight years imprisonment for "espionage activities", one year for forming the "Counterrevolutionary group" and additonal five year deprivation of political rights.

He had earlier visited India in December, 1991 and was a student for one year at the Transit School in Dharamsala, India. He returned to Tibet the next year. He was arrested on July 13, 1993, alleged for inciting the local Tibetans by distributing reactionary literature and forming a pro-independence group. Despite all these charges by the court, Lukar never accepted the alledged crime of being a "spy" for the "Dalai Clique".

Tse-Gyon Gyal, 30 years old from Tri-Kha County in Tso-Lho Tibetan autonomous Prefecture under the Qighai Province, was also sentenced on 16 June, 1994 to six years imprisonment for "espionage activities", one year for forming "Counterrevolutionary Groups" and additional four years deprivation of political rights. Prior to his arrest, he worked as a staff in the Public Security Bureau of Themchen *(Chinese: Tian jun)* County in Tso nub *(Chinese: Hai-Shi)* under the Qinghai Province. He was charged with having "contacted the Exile Tibetan Government". He too refused to accept the crime charged against him.

Namloyak, 25 year-old from Thangnak township, in the Tse Ghor Thang *(Chinese: Xing Hai)* County, under the Tso-Lho Tibetan Autonomous Prefecture was sentenced on 16 April, 1994 to five years imprisonment for "espionage', one year imprisonment for forming "Counter-revolutionary Groups" and deprivation of politcal rights for an additional four years. The court charged him for "spying" and "distributing independence leaflet" and as part of the evidence they exhibited some books which were published by the Xinhua Publication (government authorised).

Such provision of irrelevant evidences is mainly aimed at trying hard to prove the defendants guilty. In such cases where people are charged for "espionage" crime, an unfair trial is held whereby the convicted are charged and sentenced to lengthy prison terms.

Popular singer disappeared

Yadong

According to an account provided by a tourist who recently visited Tibet, Yadong, a popular Tibetan singer is believed to have disappeared since July last. He is the Khampa singer from Chengdu who sings in Chinese besides singing in his mother tongue, Tibetan. He is apparently very popular in Chengdu. His song "Khampa Han" (roughly translated as Brave Khampa) is not very approved by the officials.

In July just before a public performance of his song in Lhasa, a government official gave an anti Dalai Lama speech. Yadong is known to have gone over to his fellow partner in the evening an apologised saying he will not perform after what was being said about His Holiness. He walked out of the performance in the last moment. Last week, TCHRD heard from an unconfirmed source that Yadong was arrested in Chengdu, and his present whereabouts is not known.

This is one of the second known case of Tibetan singer, who was believed to have been arrested and taken to an unknown place after Ngawang Choephel who was arrested while researching on de-phasing Tibetan music and dance. Ngawang Choephel was detained for over a year without any formal trial and is now currently serving 18 years prison term after being charged with 'espionage'.

"Yadong and several other popular Tibetan singers were called in Lhasa for the felicitation of Hongkong reversion to China in July 1997, since that day Yadong was not seen in public", says a group of young Tibetan who recently arrived from Derge region of Tibet. Although there are no confirmed reports about his arrest, majority of the people with whom TCHRD interviwed spoke of his disappearance. Various other rumours that are spreading in Lhasa relates of his death due to a road accident and that of his trip to a foreign country.

"Yadong is known for his melodious voice both in Mandarin and Tibetan. His compositions are mainly related to religion, with many of his songs in praise of the Buddha and the enlightened one. He was once acclaimed as the second best male singer of China during one of the major song competitions. It is believed that he has many Chinese fans from mainland China" says another group of Tibetan who arrived India in early October 1997.

Many of his album are also abundantly available in India for sale.

Upon asked about Yadong's present whereabout, a Chamdo man said "I heard people saying that he escaped to a foreign country from prison after he was imprisonment for singing song in praise of H.H the Dalai Lama". "He is a giant looking man, with a beard and long hair",

added the Chamdo man.

"Yadong is said to be from Karze Tibetan Autonomous Prefecture but he no longer lives in Karze", said another new comer from Tibet. According to another recent arrival, he is from Derge, Penta.

It is also said that Yadong was a member of the Karze Dance Troupe during which time he was imprisoned for 3 months for reasons unknown. This resulted in his dismissal from the dance troupe upon his release from the prison.. He even went on an official trip to Taiwan and USA once.

Whatever the case may be it is an undeniable fact that Yadong is not seen in public anymore. His absence is quite conspicuous in context to his periodic appearance in the Television.

Tibetans are being continuously suppressed for exercising their freedom of expression in any form, thereby denying the Tibetan people of their basic right of expression.

Tashi Lhunpo Monks continue to face harrasment

Monks in Tashi Lhunpo Monastery are still not free from harrasment by the Chinese Officials. Strict vigillence is observed over the entire administration of the Monastery. Monks who show allegiance to the Chinese government have a better possibilty of being appointed in place of those who oppose the Chinese authorities presence in the monastery. Two monks of Tashi Lhunpo recently escaped to Dharamsala, India in July 1997. Upon their arrival they accounted on the present condition of Tashi Lhunpo Monastery.

"Since 1995, hundreds of Chinese have arrived in the monastery to systematically carry out political re-education campaign. The primary aim of the education session is to directly oppose H.H the Dalai Lama and Chardral Rinpoche, the Chinese appointed head of the search committee who is now in prison and the Panchen lama reincarnate recognised by H.H the Dalai Lama. In case we refuse to pledge such political vows we face the threat of being heavily punished or taken to prison where atrocious tortures are carried out by the Chinese authorities.

At present Phuntsok the deputy head of the democratic management committee of the monastery is held in detention since July 1995. Tendor a monk of Gyupa sub monastery, a branch monastery of Tashi Lhunpo monastery was arrested on the night of 13 July, 1995. He is now kept incommunicado in Ngari prison in Shigatse.

Also Gyatrul Jampa Tenzin , Chairman of Monastery Democratic Disciplinary committee was arrested and taken to prison on the night of 13 July 1995, he was beaten indiscriminately while being taken to the prison. He is now kept in a secluded cell where no one is allowed to have contact with him. He is physically permanently disordered as a result of series of torture inflicted on him.. Upon his relcase from prison on 7 March, 1997 he was expelled from the monastery allowing only three hours to pack up his belonging. He now lives in his native town Lhatse.

Personal secretary of the previous Panchen Lama, Ven. Thupten Kalsang was expelled from monastery after being imprisoned for one year. He lives now in Shigatse area. Many such cases of imprisonment followed by expulsion from the monastery is as follows :

16 year old Lobsang Tsultrim, 25 year old Gedhun, 27 year old Sonam Phuntsok, 17 years old Lhakpa Tsering 28 year old Chemi Tsering, 24 year old Tseshon Chungdak, 21 year old Lobsang Gyatso, 27 year old Tsering Gonpo, and 25 year old Gelong. They were all expelled from the monastery after levying a fine of 3500 to 4700 yuan from each individual. They are now no longer allowed to wear the traditional monk's robe.

For any religious prayers to be conducetd in lay houses, they are reqiured to obtain a pass from the Chinese authorities. Furthermore, those who are expelled are debarred from joining any school, monastery or government offices.

Unable to live in such a restrained situation, Penpa, personal attendant to the previous Panchen Lama died of heart failure. He could not bear to see such atrocities inflicted upon the monks.

In mid April, 1997, Ngagchen Lobsang Chodak the abbot of Sangchen Gyudpa monastery, a sub-monastery of the larger Tashi Lhunpo monastery, was expelled from the monastery. Upon his expulsion he was kept in the house of the previous Panchen Lama in Shigatse under strict surveillance of the Public Security Bureau where he was denied any contact with the public. Nganchen Lobsang Chodak is now 67 years old.

In his position, Tsering Deputy chairman of the monastery management committee who is "loyal", and display positive allegiance of the Chinese Communist Party was appointed. Tsering's appointment was met with vehement opposition from the monks which was crushed with threatens by the Police.

Gyatrul Jampel Tenzin, Nganchen Lobsang Lobsang Chodak, Phuntsok and Thupten Kalsang are all amongst the 8 member Chinese appointed search committee headed by Chadral Rinpoche.

At present nine-member work team are still in the monastery. They conduct education sessions on Tuesdays and Fridays. They hold classes dividing the monks into four to five different groups from 4 pm to 7.30 pm. In this session we are ordered to oppose H.H the Dalai lama and Panchen lama reincarnate recognised by H.H the Dalai lama. Besides this regular sessions, we would be suddenly called for a general meeting. Such sessions prove extremely disturbing and damaging for our general religious study.

The present administration of the monastery is looked and controlled by the Shigatse Religious Department. This department appoints management of the monastery through the process of secret ballot. However, the list of the candidates are already selected by the Chinese authorities in Shigatse. The general monks of the monastery has no say in the administration of the monastery."

TCHRD has acquired a picture of Phuntsok Nyidron, the recipient of the 1995 Reebok Human Rights Award. She is presently serving 17 years prison term in Drapchi prison. Ven. Phuntsok Nyidron is from Michungri nunnery and she is the second longest serving female political prisoner in Tibet.

291 Women sterilised

In Tibet today, it is a very sorry picture for woman. The most natural phenomenon of becoming a mother has to be authorised and sanction sought. Dreams of parents who want more than one or two child is crushed. Various cases of women fined for pregnancy, pregnancy being forced to terminate, forced sterilisation is becoming a common day ritual. This is becoming an alarming issue as it threatens the survival of Tibetan people coupled with the massive transfer of Chinese population in Tibet.

291 women within the past few years underwent sterilisation in Madiu township under Nagchu Region of the "Tibet Autonomous Region". In 1996 alone, 53 women were sterilised. These figures came out in the official Chinese newspaper "Tibet Daily" of 4 August, 1997 edition.

The Nomads of the region are educated about the importance of birth control for the prosperity of the nation and family. This is based on these books, "Tibet Autonomous Region Provisional Birth Control Policy" and "Resolution to generate the Birth Control Policy and prevention of premarital birth studying the marriage law". These are distributed specifically as guidelines for the proper implementation of the Policy.

Of the eleven villages under the Madiu township, 50 percent of the women population are of the child bearing age.

The various Offices of the township, Peoples' Government and Women Association has built awareness within the people about the importance of birth control. The Birth Control Office has established a special committee for the implementation of this policy.

The Committee has even honored those women who "accepted to conform to the principles of the policy" resulting in a total of 291 women having undergone sterilisation within the past few years. In 1996, the birth rate of the region was 16.78% which compared to 1990 census has dropped by 3.72%. Therefore, the entire population of the region has decreased by 2.08% compared to the 1990 population census.

This report coincides with an account by a recent arrival from Tibet on China's birth control policy. She herself underwent the rules laid down by the policy. She reported that the child bearing age legalised for Chinese women is 21, whereas it is 18, for Tibetan women. Every pregnant woman is required to declare her pregnancy or she will face the consequences of being refused the legal document of registration (citizenship) and ration card. The government officials are allowed to have just one child, whereas the farmers can have two but not more. The informant herself was 18 years old when she delivered her first child and she had to pay 2000 yuan to the officials of the birth control office. She was not aware of the policy when she became pregnant.

However, her son still doe not have the identity certificate which implies that he cannot attend schools nor enjoy any rights that are laid down by the government. The age gap between the first child and the second should be 6 years failing of which will mean anothe: ranging from 500-2000 yuan.

After every second child born they will conduct the forced contraceptive method preferably the intra-uterine device method. They are not educated on the implications and consequences of such a method. The informant was concerned about few women in her village who has bad cramps and there are some cases of dangerous complicatons due to this IUD. Some of the device inserted get rusted due to negligence and other cases where flesh grew around the coil. With the insertion of this metal women can not do hard labour which is a part of their peasant life. They often suffer severe pain around their hips and abdomen.

Those working in the government undergo a more easier method of insertion of a pill inthe arm which is expensive but has no side effects nor pain. Some people in the village side who have o knowledge about the entire policy conceive their third child and when government officials come for checkings they will either have to pay huge fine or have the child aborted, some of them even in their 8th month.

For many Tibetans they are not aware of the implication of this policy. They feel that the policy is also implemented in China so it is not a special occurrence. However, they are not aware of the difference in the population of China and Tibet. Not aware that this could marginalise the Tibetan population further to a more ominous state.

20 year-old monk receive harsh treatment

In June, 1997, 20 monks of Gongkar Choede Monastery participated in a heated debate about the re-education session that was being held in their monastery. One of the monks, Jampel Tender exhibited his disgust by pasting posters speaking against the presence of the workteam. This resulted in him receiving severe beatings and illtreatment.

Jampel Tendar is a 20 year old monk from Gongkar Choede monastery in Gongkar county under Lhoka region in the Tibet Autonomous Region. This monastery which is about 60 kilometers south of Lhasa consists of 78 monks. He was reportedly detained some time in June, 1997 when a 28 membered work team was carrying out the re-education session at the monastery. The work teams had been there since the past one year and the monks were being instructed to denounce the Dalai Lama and speak in support of the fact that Tibet is part of China.

The incident took place when at the night of June 16, 1997 Chinese officials called a meeting. This meeting led to heated up argument where 20 monks involved. As soon as the meeting got over, Jampel Tendar put up handwritten posters around the monastery condemning the Chinese rule and declaring support for the Dalai Lama. The posters also included a handwritten drawing of the forbidden Tibetan national flag.

This was subsequently followed by his detention at the monastery for the night. He was reportedly taken to the detention centre in Tsethang in Nedong county under Lhoka region the following day after which he was again transferred to Gutsa detention centre. From the time he was initially arrested Jampel suffered and continued to receive beatings and ill-treatment. Reports indicate that he may have received administrative sentence and nothing is known whether he was given any medical care or if he is in proper health condition.

Since this incident broke out, the monks of Gongkar Choede Monastery continue to receive harsh treatment and subjected to strict scrutiny.

PROFILE

"Torture cannot destroy us: We did not die"

Fourteen nuns had their sentences increased while in prison on 8 October 1993. Despite being behind bars they were courageous enough to voice their feelings and belief on a smuggled tape recorder and distribute it outside prison complex. They were subjected to harsher torture and beatings and their sentence increased. Yet, they refuse to stay chained. They say: "Torture can not destroy us: we did not die". Below is the profile of Ven. Jigme Yangchen who dared to offend the Chinese authorities with her courage and determination to speak for the sufferings of Tibetan people.

Jigme Yangchen is 27 years old and she is from Lhoka Kyeshe. She joined Shungseb nunnery when she was 17 years old in 1987. Her parents are very old, apparently in their late 60's. They are farmers. She has two older brothers and a sister. She also has a younger brother who is staying with her parents in her hometown. Her sister is married and does not stay with them anymore. One of her elder brother who is a carpenter is in Lhasa and the other brother was a monk at the Sungrabling Monastery. However, his political enthusiasm and involvement in political activities cost him expulsion from the monastery. The younger brother who is currently staying with her parents also has a wife.

Jigme is described by an ex-nunnery and prison mate as a very gentle person. She is known to be extremely shy but intelligent. She is very determined and will strive to get what she wants and believes is hers. Apparently this determination and will wound her up in one of the most notorious Chinese Prison Tibet, Drapchi, for an outrageous lengthy prison term. Jigme is currently serving 12 years imprisonment.

Six nuns, including Jigme Yangchen, from Shungseb nunnery made plans to stage a demonstration in Bharkhor market place. They left together for Lhasa on the same day from their nunnery.

On 28 August, 1990, Jigme Yangchen along with other nuns of Shungseb nunnery held a demonstration shouting independence slogans. They started to walk from Tsuklakhang (Central cathedral) to Barkhor. Hardly 15 minutes passed after starting with their protest when Public Security Bureau officials came and arrested them. They were immediately taken to Gutsa where they were harshly beaten and tortured. After about 6-7 months in Gutsa their prison term was settled and they were transferred to Drapchi Prison. All the elder nuns in the group were sentenced to a higher prison term. Jigme Yangchen was one of those, she was sentenced to 7 years in prison. They were charged with "counterrevolutionary" activities.

Mid way through her prison term, in 1993, she was involved with other 13 nuns in making a recording on a crude tape recorder smuggled into the prison. The recording consisted of all their names dedicating a song or a poem to friends or supporters. Their message conveyed gratitutes to those who had not forgotten them in prison, of the brutal sufferings they undergo and of their dedication to the common goal of Tibet and to His Holiness the Dalai Lama.

This act of theirs was deemed "counter-revolutionary" by the PRC authorities and on 8 October 1993 all the nuns were tried. Jigme yangchen received an additional 5 years prison term totalling her sentence to 12 years.

Today Jigme Yangchen is reported to be in extremely poor health condition. She is reduced to skin and bone and is very pale. She suffers from various complications plainly due to the numerous inhumane torture and beatings she has sustained from the prison officials while interrogation. Her brother in Lhasa comes to visit her during visitation periods.

This is one of the songs/ poem that they recorded on the crude tape recorder.

From my embittered mind
I sing a sad song
The Chinese have transformed our land of
Dharma (religion)
Into a giant prison
The unending torture
which the Chinese have
inflicted upon us
Could not destroy us:
We did not die.

Add your appeal to ours: address your letters to Mr. Jiang Zemin, President of PRC and send them to TCHRD for forwarding.

Expulsion

A monk named Dorjee aged 19 from Lhatse Choede Monastery in Lhatse County in Shigatse Region was expelled from the monastery in March-April, 1997. He was expelled from the monastery because he refused to accept the principles laid down by the workteam members in his monastery. As a result he was expelled from the monastery. After his expulsion he went to his home town and made an attempt to visit India in June 1997 but failed because of heavy snowfall. In his second attempt he succeeded and is now currenlty residing in India.

According to him the workteam came to his monastery in March-April 1997 and stayed for three months. During the re-education session the work team did not distribute any materials but they handed two copies to the head of the monastery. The work-teams conducts clase regularily from 12-3 p.m. and 4.30 - 6 p.m. with an hour and half for lunch break.

The monks are not allowed to go out of the monastery during the re-education sessions. In case of urgent matter they have to seek permission from the head of the workteam member. During the re-education session the monks have to answer accordingly to the questions thrown by the workteam members. It can either be answered verbally or in written form.

According to the source, he is so far the only monk who was expelled from his monastery.

Certain rules are laid down by the authorities regarding recruitme nof new monks.

The age limit of admission is from 13-17 yrs. No monks below the age of 13 are admitted.

The qualifications to be a monk are Age, County Officials authorisation, Parents consent is not neccessary, should not have any political affiliation, and the monk should not have any relatives in India.

THE NEXT GENERATION
State of Education in Tibet Today

TCHRD has recently released this report which discribes widespread and systematic violation by the PRC of Tibetan children's right to education.

To order this book we would appreciate a minimum price of Rs 50 (India, Nepal and Bhutan) or US $ 5 (abroad).

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Tibetan Centre for Human Rights and Democracy
Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
E-mail: diir@dsala.tibet.net

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

31 October, 1997 Volume II: Number 20

Couple imprisoned

Tsering Gyaltsen and Yangzom, a married couple from Lhasa, have been reported to be currently in detention after their arrest around the end of September this year. The information was received from a reliable source but the charge is unknown. It is believed that they were detained by Chinese authorities on suspicion of being involved in political activities.

Tsering Gyaltsen is a 38 year-old man from Lhasa. He is the son of late Gyalo. Tsering attended primary school from the age of 8 to 12 years and middle school until the age of 18.

After completing middle school, Tsering worked as an accountant in an upmarket department store commonly called "Yamey" for 10 years. He later worked as an accountant at a branch office of the Gangchen Development Cooperation until his arrest in September which occured just after his return from a visit to India.

Tsering was first arrested in 1983 by the Public Security Bureau as a result of political activities. He was held in Gutsa Detention Centre in Lhasa for four and a half months.

Yangzom

In 1985 Tsering visited India to see relatives and in 1989 he was again arrested. This time he was detained for about a month in Lhasa.

In December 1996 Tsering travelled to India with his wife for the Kalachakra initiation, to make a pilgrimage and to visit with relatives. He returned to Tibet in May-June of 1997 and his wife followed him in August this year. Both of them had legal documents for travel.

Tsering's wife, Yangzom, is 31 years old and is also from Lhasa. She is reported to be currently detained in Gutsa Detention Centre and Tsering is believed to be in Sangyip Prison in Lhasa. Nothing is known of their present condition but sources say that they are undergoing severe interrogations. □

Tsering Gyaltsen

Principal arrested

The principal of Lhasa Shol school, Drakpa Nyendrak, was reportedly arrested in the first week of July this year for engaging in clandestine pro-Tibetan activities such as drafting slogans and making posters.

PSB (Public Security Bureau) officials reportedly found a Tibetan flag and certain documents in the principal's possession after being informed by insiders of his political activities. Drakpa Nyendrak was interrogated over a series of sessions and some other Tibetans, suspected of colluding with Drakpa, were also arrested.

The arrest of six Tibetans during the first week of July, coinciding with the Hong Kong handover and believed to be aimed at stifling potential political unrest, was reported in Human Rights Update, September 15, 1997. The six names received in that report included Dakpa Wengdak, a teacher at the Lhasa Shol primary school, but did not mention Drakpa Nyendrak.

This latest report (source protected) also refers to six arrests and it is therefore unclear whether names have been confused or whether more than six arrests were in fact carried out. □

New arrest

22 year old Gyurme Dorjee, a monk from Dhargye Choeling Monastery, is from Nobu in Tsethang sub-county under Lhoka region (close to Lhasa). He was arrested around the last week of May this year after he allegedly pasted anti-Chinese posters on the walls of the county office.

During a search of the monastery, PSB officials found photographs of the Dalai Lama and some incriminating documents amongst Gyurme's belongings. He was immediately arrested and for seven days he was kept in Lhoka Dranag prison, whereafter he was sentenced to three years and tranferred to Drapchi prison. □

A child's dream of school

The growing number of children fleeing Tibet at great risk, often sent by parents, is a clear indication of the desperation of Tibetans to reclaim their Tibetan identity.

Tashi

The most recent statistics reveal that almost 500 children (below the age of 18) have already fled Tibet this year. Growing up as a minority group in Tibet, and educated within a Chinese school administration, Tibetan children are taught - often in Chinese - that Tibet has always constituted part of China. At the same time, Tibetan students in Tibet report having to pay attendance fees far higher than their Chinese classmates, often so exorbitant as to make it impossible for the predominately rural dwelling Tibetans to receive any schooling at all.

Ten year old Tashi is from a village farming family in Pelbar county in Chamdo region (east of Lhasa). Tashi has six members in his family: his mother, a younger brother aged seven, an older brother and sister, and a grandmother of more than 70 years who also lives with the family. His father left the family when Tashi was five years old.

When even survival became a question for the family, they had little choice but to leave their farm and migrate to Lhasa. Things were no better and Tashi says that sometimes his family members even begged for food. School for Tashi, he recalls, was a subject not even worth discussing. His days were spent from morning to evening trying to find fuel for cooking. The alternative was begging.

As Tashi became older he says his mother became very worried for her son's future. Yet the possibility of attending school remained a far-off dream for him. His mother therefore borrowed some money and paid a guide to take Tashi across the mountain pass out of Tibet.

Tashi describes the trek as very difficult. He was one of many small children in a total group of 45 people. The elder men in the group helped the small children and carried them on their backs.

Upon reaching the huge Tsangchu river in Ngari Region (western Tibet), the group was forced to stop, unable to cross. They were reluctant to attempt swimming with the children on their backs and therefore decided to follow the river until they reached a narrower crossing point.

This slowed down the group and dampened everybody's spirit. Other members of the group recalled that Tashi was especially affected. Suddenly he jumped in the river crying, "I have left my mother and I don't think I will reach India. I don't want to live anymore". The group quickly pulled Tashi out of the river before he drowned. "Tashi is really a special child," they said of his courage.

Today Tashi is admitted in a Tibetan school in India. He remembers his mother and relatives back home but he is happy that he is finally able to fulfil his mother's wishes to receive an education and to serve the Tibetan community. □

Disappearance

Chadra, a monk from Shabten Monastery in Nagchu region (north of Lhasa), has been missing since mid-February of this year. Kunchok Gelek, a monk formerly of Drigung Thil Monastery, says Chadra disappeared after Chinese officials discovered a photograph of the Dalai Lama in his possession.

Chadra is aged in his late twenties and comes from a nomadic family. He was the monk responsible for performing the burial ceremony for the other monks - currently about 100 - of Shabten monastery, says Kunchok Gelek.

Just days after Losar (the Tibetan New Year which concluded on 10 February 1997), Chinese officials ransacked Chadra's room and found that he was keeping a picture of the Dalai Lama in his amulet (a brooch used to hold charms). Chadra and three other monks were subsequently arrested.

There was absolutely no news of Chadra following his arrest until recent unconfirmed reports that he was in Lhasa. "Some people in my hometown say that he might have been killed," says Kunchok. "Even his close relatives have no idea of his whereabouts and they were not allowed to see him. It is said that he and the other monks must have been found discussing Tibet's independence. When the officials found the forbidden picture, Chadra was known to have said, 'His Holiness will always remain my Tsawai Lama ("core teacher"). I still have faith in Him no matter what you do'."

Chinese "re-education" workteams arrived in Kunchok's monastery on 20 April 1997 and stayed for two months. "They would make us say things that go beyond our principles and beliefs," said 23 year-old Kunchok. "They forced us to denounce the one person we hold the most important in our hearts. I decided it was better to leave the monastery even though I knew that this was precisely the workteams' intentions. I could not dream of opposing His Holiness the Dalai Lama nor any of his virtues."

Kunchok, who entered the monastery at the age of nine, left the monastery after 13 years on 8 May 1997. Now in India, he says he has found peace of mind and is happy to be able to speak without having to fear the consequences. □

Monk dies in prison

Jamyang Trinlay, a monk from Chamdo monastery, died from severe beatings while in prison last year, says his former fellow-monk, 16 year-old Sonam Woeser.

Sonam, who recently escaped to India, says that the "re-education" process is still in place in his monastery where a 40 member work team - all from the Chamdo "Religious Department" and all Tibetan - is in residence.

"Some years ago, when I first joined the monastery at the age of 12, there were about 1800 monks in Chamdo monastery, but by late March 1997 the number of monks had fallen to only 1300. For the last four years no new monks were recruited in the monastery," reported Sonam Woeser.

Sonam says that the Chinese work team arrived in the monastery in August 1996 and announced that monks below 18 years of age would be expelled. The abbot of the monastery appealed to the authorities not to go ahead with the expulsion or, if there was no other choice, to expel older monks rather than those yet to receive their formal religious education. Thus far the authorities have expelled from Chamdo monastery only the monks who were not

cont. p. 4

PROFILE

17 year sentence for political activities

In a collective trial held by the Intermediate People's Court of the "Tibet Autonomous Region" on 30 November 1989, Ngawang Woeser was sentenced to a 17 year prison term and subsequent deprivation of political rights for five years. The court verdict pronounced him a "main culprit" in the organisation of a "counterrevolutionary clique" and for "spreading propaganda" and "violating state security law".

In January 1988, Ngawang Woeser and some of his close friends organised and formed a ten-member secret organisation in Drepung Monastery. The 'Organisation of Ten' was to distribute: speeches of the Dalai Lama; a Tibetan version of the United Nations Declaration of Human Rights; and a document entitled 'Maong Bod Kyi Mangtsoi Tsa Khrim' (Future Democratic Constitution of Tibet).

29 year old Ngawang Woeser (lay name Jamyang), was a farmer from Dranang county in Lhoka region. He is the eldest son of Tenpa Phuntsok and has a younger sister and brother. Ngawang joined Drepung monastery in 1981.

Ngawang Woeser was one of the 21 Drepung monks who initiated the famous Lhasa demonstration on 27 September, 1987. The demonstration - said to have sparked Tibet's independence movement - lasted only a few minutes and the monks were quickly arrested by the Public Security Bureau.

Ngawang Woeser was held in Gutsa Detention Centre for one day and then transferred to Sangyip Prison for about a month of interrogations. He was then shifted back to Gutsa for a further three months.

Ngawang Woeser was finally released on 21 January, 1988, along with more than 50 other prisoners after repeated appeals by the 10th Panchen Lama. Monks from the three largest monasteries - Gaden, Drepung and Sera - had also threatened to boycott the Monlam Chemo (the great prayer festival).

Ngawang Woeser (2nd from right) amongst protesters flying handmade Tibet flags at the September '87 demonstration in Lhasa. Ngawang Rinchen is far left.

After his release Ngawang Woeser was forbidden to ever join the monastery again. Nevertheless, he continued to carry out political activities in the monastery and was one of the most active members of the Organisation of Ten.

When the organisation's activities became known to Chinese officials, Ngawang Woeser was immediately arrested on 16 April 1989. The other members were arrested soon after. Ngawang Woeser was detained for almost one year in Sangyip Prison during which he underwent a series of interrogations.

Finally, a group trial was held for the ten members by the Intermediate People's Court of the "Tibet Autonomous Region" on 30 November 1989. Ngawang Woeser was sentenced to 17 years imprisonment for indulging in "counterrevolutionary" activities and "incitement of pro-independence activities and leaking state secrets", along with other charges. The other nine monks were simultaneously sentenced, receiving different terms. In the trial they were not provided the opportunity to defend themselves against the charges.

After his sentence was pronounced, Ngawang Woeser was transferred to Drapchi prison on 15 January 1990. He was forced to undergo "Reform- Through-Labour" and "Re-education".

"He is presently leading a very miserable prison life in Drapchi. His health condition has deteriorated over the years spent in prison," adds Ngawang Rinchen, a former Drepung monk and one of the group's members, who arrived in India in 1996.

The ten members of the organisation were: Ngawang Woeser (29); Ngawang Phulchung (39); Jampel Jangchup (37); Ngawang Gyaltsen (36); Jampel Losel (30); Jampel Monlam (30); Ngawang Kunga (30); Kalsang Thutop (49) who died in prison in July 1996; Jampel Tsering (29) and Ngawang Rinchen (32) both released in 1996. Most of them are serving long term sentences of over ten years.

Express your concern over the arbitrary detention of Ngawang Woeser by writing an appeal letter for his immediate release and humane treatment to China's Premier, Mr Li Peng, and send it to TCHRD for forwarding.

cont. from p.2

originally from Chamdo county.

Sonam says that during the education sessions; "we showed our reluctance by various means. Unable to conduct proper sessions, they decided to confer responsibility for a particular group on each of the senior monks. If a monk failed to co-operate, the senior monk of his group faced imprisonment. During the session the monks were asked to denounce the Dalai Lama and to oppose the 11th Panchen Lama recognised by the Dalai Lama but the monks unanimously refused."

In late March 1996, four monks from Sonam's monastery were arrested for pasting wall posters reading "Tibet is an independent country" at the outside gate of their quarters. The four monks, all from Tsawa Zogon county in Chamdo region, were: Soepa, aged 30; Sonam, aged 36; Jamyang Trinley, aged around 34 years; and an unnamed fourth monk.

The monks were detained for four months in Chamdo prison and in August 1996 Soepa was sentenced to two years and Sonam to three years. The sentence terms for Jamyang and the fourth monk are unknown.

In prison the four monks were reportedly severely tortured and it was said to have been as a result of this brutal treatment that, in his third month of detention, Jamyang Trinley began to suffer serious mental problems. After his health deteriorated, Jamyang was shifted to Tatsathang hospital but he was declared dead upon reaching the hospital. It is believed that his kidney was critically damaged from beatings.

The other three monks are currently being held in Powo Tramo labour camp.

Gedhun Choekyi Nyima: World's Youngest Political Prisoner

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

November 15, 1997 Volume II: Number 21

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Monk suffers in six different prisons

The nightmare began for twenty year old monk Yeshi Samten when work teams entered his monastery and ordered him to renounce everything he believed in. When Yeshi refused, threats were made. When he attempted to escape, Yeshi was imprisoned and tortured in six different prisons and detention centres, his suffering made public as a warning to others. He finally managed to flee to India in October 1997.

Yeshi Samten is from Yathak monastery in Tongpa township, Zokhang county, under the Chamdo Region of the "Tibet Autonomous Region". In 1996, he says, there were 60 monks in his monastery. Since then, 32 monks have been expelled by the five-member work team that arrived in March 1996.

"The monks were called into the monastery's prayer hall by the work team," says Yeshi, "and then they locked us in. For three days we stayed locked inside and they gave us no food. The work team began tearing down all the idols and the religious artifacts placed on alters. They threw these sacred objects and the religious texts on the ground in front of us, saying 'How can these help you? These idols are just stone and mud'.

"Later, all the monks were called in to a separate room for interrogation in groups of three at a time. The interrogation sessions lasted from 9 a.m. to 12 a.m. and from 4 p.m. to 6 p.m. We were ordered to denounce the Dalai Lama and to pledge not to go to India, not to speak in favour of Tibetan independence and not to carry out political activities.

"Thirteen monks were later detained for 13 days in the county prison for refusing to agree with the work team. I also refused to renounce my beliefs and two friends of mine did the same. As a result, our parents were called in to the monastery and told to make us reform our behaviour. When we stated that we were adults and could not be made to change our stand, the workteam ordered us to go home and stay with our family for one week. They told us,"make the most of that time to wear your best robes and eat the best food since you now have only one way to go".

"They threatened our parents and family members if we tried to escape but we were so fearful of our lives that we fled. On the way we were caught at Pashoe county by about 40 army officers and detained in Pashoe military prison for one day. Throughout that day I was hit with rifle butts while at the same time I was being kicked and beaten with wooden rods. My hand was badly hurt.

"Next we were handed over to Zokhang county, where I was beaten by ten police personnel before a public gathering in order to warn the people of the dire consequences of disobeying the Chinese. The three of us were imprisoned on March 20, 1996, in three separate cells. For about a month we were beaten with electric batons every morning and every evening for an hour each time. We were given very little food. At noon we were beaten with rifle butts, sticks and anything that the guards could get hold of.

"During the four months I was detained in Zokhang county prison, my parents made persistent appeals promising that I would never again be a monk and would instead do farming work. As a result, I was released on 20 June 1996.

"After my release, I travelled directly to Lhasa and reached there in 20 days. Ten days later I left for India. I was caught by the army police at the border area of Gyala along with a group of 13 people. We were then transferred to army personnel in Kyi-drong county who put us in the military prison.

"During the first seven days we were not provided with any food. The guards interrogated us, "Why were you going to India?", "Who invited you to go to India?", while they beat us with sticks. There was a woman in our group with a tiny 4 month-old baby. The baby was unwell and so the army personnel finally allowed the mother to go out to beg for food in the nearby town.

"We were held in the military prison for one month and 11 days before being transferred to Lhatse county. There again we were detained for three days in the Lhatse police prison while we were photographed and every detail about each of us was recorded.

'Next we were transferred to Shigatse county prison and kept for seven days. Sixty to sixty-five of us were thrown together into the truck like animals. The authorities announced the name of each detainee over public loudspeakers and we were thrown one by one into the truck. They also broadcast warnings to the public of the consequences of attempting to flee the country as we had done.

"We were then driven to Gutsa Detention Centre in Lhasa and seven more days of detention followed. This time at least we were provided with tea in the morning and tea with barley flour in the evening. Once again our details were recorded and we were warned that 'there is only one way to go', in case anyone dared to flee. Finally, after the seven days, we were released in October or November 1996

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"After some time in Lhasa I returned to Zokhang county for *Losar* (Tibetan New Year) in February 1997. My two friends stayed in Lhasa, both hospitalised for back injuries caused from torture by Chinese officials. When he heard that I was back in Zokhang, the administrative head of the county called the Chinese police to have me arrested. Terrified, I left again for Lhasa after just three days in Zokhang and from there, finally, I made it to India.

"A three-person work team is still carrying out the re-education session in my monastery. The monastery is also without its spiritual head because the reincarnate lama, although enthroned last year in the monastery, is not allowed to remain in the monastery for his religious education." □

Memories of prison labour sends chills

"The worst part of my two years in prison were the times when I had to go out for labour work during summer. While I was in prison there were two construction sites on which we had to work; one was a four-storey building and another was a factory for Tibetan medicine. I shudder now when I think of the workload we were subjected to. It still sends chills down my spine. Each day a group of seven men were expected to fill up 14 huge tractors full of gravel stone for construction. I worked half conscious like a zombie. The entire day would pass by and I would have no knowledge of it except that my body was in continuous motion. In the night when I returned to my cell, the pain would run all over my body. My muscles and joints would be so completely exhausted that even closing my fist would send a sharp pain to the nerves."

Luesang is an 18 year old monk from Dechen Sangak Monastery in Dechen township, Taktse Region. He wasn't able to attend school and joined the monastery when he was 12 years old.

On 4 December 1994, when he was 16 years old, Luesang and three other monks made wall posters with Tibetan freedom messages and a handmade Tibetan paper flag and stuck them on walls around Takste County. The other three monks involved were 16 year old Gelek, 18 year old Lobsang Jampa and 21 year old Wangdue.

The next day, ten monks from the same monastery staged a demonstration around Lhasa's central temple. Within a few minutes, the Barkhor police officials arrested all except two who escaped. Those caught were: Gelek (16); Wangdue (21); Lobsang Gedun (25); Migmar Wangdue (23); Norbu (22); Gyatso (24); Yonten (20); and Migmar.

Lobsang Gedun and Migmar Wangdue were thought to have spearheaded the demonstration and received the highest sentences of six years each. Norbu, Wangdue and Gyatso each received four years, Gelek three tears and Yonten two years. Migmar's term is unknown. Except for Yonten, who was released, all are serving their prison terms in Drapchi.

On the morning of 9 December, 1994, 20 policemen came to the monastery and called the names of Lobsang Jampa and Luesang. Luesang was taken to Taktse county prison for four months.

Luesang says that it was during the first three months in prison, awaiting the finalisation of his prison term, that he underwent the worst kind of beatings. He also remembers that the security guards were more expert than the policemen in their beatings and would hit them on the face and everywhere on the body.

Lobsang Jampa was kept for two months in Taktse county prison and then transferred to Gutsa Detention Centre.

In the second week of March 1995, Luesang was transferred to Trisam Prison. The prisoners there worked from 10 o'clock in the morning until 8 o'clock at night outside the prison campus, mostly as labourers in Chinese factories.

Of the 13 monks from Luesang's monastery, only three have been released, including Luesang himself in December 1996.

Luesang also reports the arrest of another monk called Pasang who is from Dechen township. Pasang held a short solo demonstration in his township and was arrested on 8 December, 1996. He was sentenced to 5 years in Drapchi Prison. □

More work team imprisonments

Dorji Rapten is a 20 year old monk. He reports that since Chinese work teams entered his monastery, one monk has disappeared - believed executed or life imprisoned - and Dorji himself has just been released from prison.

Dorji Rapten is from Dhayap Magon monastery in Pare township in Dhayap county, Kham (eastern Tibet). He was 11 years old when he joined the monastery.

Dorji reports that some time in 1993, two posters were stuck in Dhayap county. Soon afterwards, a work team of 120 men arrived at Bhugon monastery. Meetings were held and the rooms of the monks were ransacked. In the room of one monk named Tse-Tse, the work team found, among some scriptures, a Tibet flag and some documents.

The workteam linked Tse-Tse to the wall posters and he was immediately taken away. He was kept in Dhayap prison for 15 days before his trial and it was during that time that Dorji met him.

After sentencing, Tse-Tse was reportedly taken to Powo Tramo labour camp. There are rumours that Tse Tse has been executed while other sources say that he has been sentenced to life imprisonment. Tse Tse has not been seen since his sentencing.

In 1994, a Chinese work team came to Dorji's monastery. Each day the three to five member work team conducted re-education sessions. They quickly expelled all 30 monks who had joined the monastery after 1990.

In 1995, Dorji took eight months leave and went with three other monks to Lhasa to acquire the vows for *Getsul* (to become a fully ordained monk). While travelling back to the monastery, Dorji stopped in Dhayap county, taking shelter with a family. Dorji was carrying a small bag with him and, when the father asked him what he was carrying, Dorji showed him the scriptures and photographs of the Dalai Lama. The father called the rest of the family and they held the photographs high on their head in respect. Dorji returned to his monastery the next day.

Fifteen days after this incident, four men arrived in the village close to Dorji's monastery. They said they were work team members, but Dorji said they looked more like policemen. The men started asking

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PROFILE

Sentenced to 17 years for "espionage"

Lukar Jam's prison term is one of the longest known sentences handed down to a Tibetan political offender in the last twenty years. It is, however, part of a noticeable pattern of Tibetans who, after spending time in India for reasons of study, pilgrimage or family, are arrested and imprisoned as "spies" for the Tibetan Government-in-Exile on their return to Tibet.

Lukar Jam

Lukar Jam is a 28 year old Tibetan from Sangnak township in Shinhai county (Chinese: Xinghai) of the TsoLho Tibetan Autonomous Prefecture (Ch: Hainan prefecture), Amdo (incorporated into Chinese Qinghai Province).

Lukar visited India in December 1991 where he studied for one year at a Tibetan exile school. He returned to Tibet in November 1992, allegedly carrying 14 letters for Tibetans in Amdo, four of which were delivered.

In March 1993, Lukar Jam was stopped by the border police in Dingri, about 50 km from the border with Nepal, while making a second visit to India. The police reportedly discovered some confidential documents together with two letters addressed to the Tibetan Government-in-Exile. Lukar Jam was then sent back to Qinghai to be questioned by the security police there.

From June 1994 onwards there were reports from Tibetan refugees and unofficial sources that three Amdo men had been sentenced for "espionage activities" and forming a "counter-revolutionary" group. Some reported sentences of up to 18 years while other sources reported much lighter sentences (See Human Rights Update, October 15, 1997). Chinese authorities withheld all details of the three cases and it was not until November 7 this year that investigations by independent monitors were able to finally confirm the sentencing.

The three Tibetans were detained in Delingha, a military base in Haixi Prefecture, and tried by the Haixi Prefecture Intermediate People's Court in June 1994. Lukar Jam, referred to in the Chinese documents by the Chinese name Li Kexian, received eight years for "espionage" and ten years for "the crime of organising and leading a counter-revolutionary group". His sentence was commuted to a total of 17 years according to the court-issued 'Criminal Judgement Document No. 19 (1994)'.

According to the official Chinese court documents, Lukar Jam was sentenced for collecting information and for starting a secret pro-independence group. Lukar was also accused of planning to send abroad books about history and economics.

The other two Amdo men were TsegonGyal and NamLoyak, alleged to have written the two letters found in Lukar's possession. They were reportedly detained in May 1993 and sentenced to 16 years and 12 years respectively for writing the letters as well as allegedly "collecting confidential information" and joining Lukar Jam's "secret group". The sentencing of a fourth Tibetan, also accused of joining the group, was not specified in the documents.

The Haixi Prosecution Service told the court that Lukar Jam and the two other men had "delivered four items of unlawful correspondence" which Lukar had brought from India and "purchased and collected over 30 volumes of books and materials, such as surveys of eight autonomous prefectures or counties of our [Qinghai] province" as well as eight items of "classified or top secret documents and data".

The 'unlawful', 'classified' or 'top secret' nature of the publications is not explained or specified in the court documents. The documents do state that the prosecution presented as evidence to the court "one volume of statistical information about the national economy [and] one handbook of statistics about the education system". Ironically, such county surveys and statistical information are known to be openly sold in bookshops throughout Tibet and China and are also available from specialist libraries in the West.

It is reported that authorities at the trial said Lukar was sent to Qinghai by an "external illegal organisation" to "deliver correspondence and gather intelligence" and that "on numerous occasions he disseminated reactionary opinions concerning such subjects as 'Tibetan Independence'".

Tibetan refugees in India say that Lukar and the other two men never accepted the Chinese allegations against them and argued that many of the books were for public sale. These arguments were reportedly rejected by the Chinese as 'false and in contradiction with the law'.

Express your concern over Lukar Jam's shocking prison term by writing an appeal to the Chinese embassy and send it to TCHRD for forwarding.

cont. from p. 2

Dorji about where he had come from recently and what he had in his possession. Dorji answered truthfully, admitting to possessing the photographs.

He was told to bring the photos to the men and then more questions followed, accompanied by ruthless beatings. The men asked him if he had got the photographs from abroad and, when Dorji said that he had not, he was beaten even more savagely for "lying".

The interrogations went on for seven days and around the second week of March 1996, Dorji was sentenced to three years prison. With the help of his uncle who knew someone in the county office, Dorji was released on bail on March 22, 1997, after serving one year. □

New arrests of monks for posters

Two monks from Kham were arrested and imprisoned in June this year for pasting independence wall posters. They have not been seen since.

In May 1997, two monks from La Monastery in Lapa township, Zadhe county in Kyekudo, Kham (Ch:Qinghai), pasted wall posters condemning Chinese rule. Some residents feared the repercussions and tore down the posters.

In early June 1997, posters were again pasted. This time, no one tore down the posters and the next day the local policemen saw them. A search was launched and two monks were arrested and taken away that same evening.

The two monks were Tsering Tashi, aged 30, and Yidhi, aged 24. Both monks were attending to the La Monastery's small provisional store in Zadhe county, about one night's journey from the monastery. The two were easily traced because the paper they had used to make the posters was sold only in their shop. They accepted responsibility for the posters because they feared that others might be arrested for no reason.

Tsering Tashi and Yidhi are currently being held in Kyekudo prison. No one has been permitted to see either of the monks and nothing is known of their present condition. They were reported to have undergone severe beatings during their initial interrogations.

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

November 30, 1997

Volume II: Number 22

Tortured for defending Panchen Lama

Since the Dalai Lama announced the discovery of the reincarnate Panchen Lama in May 1995, Chinese authorities have waged a brutal campaign against those who openly support him. Lobsang Shakya, a monk at Tashi Lhunpo Monastery - the seat of the Panchen Lama - was among those who refused to denounce the Panchen Lama in favour of the boy chosen by Chinese authorities. He suffered a series of prison interrogations, torture, hospitalisation and hospital interrogations.

"They suspended me from the ceiling and beat me with blows and kicks all over my body while they interrogated me about why I had not criticised the Dalai Lama and why I had refused 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 like an animal. This went on for several hours. When I had to go out to the toilet, I was always accompanied by security officers, and my vision was completely covered," remembers Lobsang Shakya, who suffered more than two months of interrogations and torture.

"I was bleeding excessively and frequently fell unconscious. They beat me most on my stomach. As I fell unconscious, they would splash my face with drain water. I heard them say, "Do not hurt him on the outside; disable him with internal injuries'."

Lobsang, aged 24, says, "I was interrogated by four to five Public Security Bureau (PSB) officials at a time which would last from 10 a.m. to 3 p.m. Two meals were served; one in the morning and one at night. The interrogation session would run continuously for a week, and then there would be a break for 5 to 6 days.

"During that time, my relatives and many people from Shigatse came to visit me. They brought with them food and clothes, but I was never allowed to receive any of 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."

Threatened with a two year sentence and a 3000 yuan fine for being a "counter-revolutionary", Lobsang escaped while in hospital being treated for torture-related injuries. "All of the monks who were expelled from Tashi Lhunpo were fined between 3000 and 10000 yuan. They were also forbidden to join any other monastery or to conduct prayers in lay houses," Lobsang reports.

In April 1995, 13 work teams arrived in Tashi Lhunpo Monastery and 'patriotic re-education' began.

When the Dalai Lama announced Gedhun Choekyi Nyima as the XIth Panchen Lama on May 14, 1995, the people of Shigatse celebrated and offered prayers for his quick enthronement. On May 16, "TAR"'s political leaders denounced the decree as "totally illegal and invalid".

The next day it was declared that Tashi Lhunpo must be made a true patriotic monastery and that "all monks must respect the order of the authorities; the reincarnation of the Panchen Lama is a political matter and the Golden Urn must be used for the selection of the Panchen. You all need to be re-educated".

On May 20, Pasang, the head of the work team, asked the monks' opinions on the reincarnation. Lobsang Shakya wrote, 'the reincarnation of the Panchen Lama is a religious matter and all monks believe in Gedhun Choekyi Nyima as chosen by His Holiness the Dalai Lama. The Chinese Government, in the pretext of politics, wants to select their own boy by using the golden urn, but there are not two Panchen Lamas. If this happens there will be no peace in the world.'

Says Lobsang, "The work team was angered by my letter and that night Pasang and Yung, head of the Religious Affairs Bureau, arrived at my room and asked who had written the letter. I replied that I had. Pasang told me,'You are foolish, you never listen to our words. You have the wrong view and all the contents of your letter are false. You must confess your mistaken believes and you must be re-educated'." In the subsequent months he was again threatened to change his way of thinking.

On 25 November, Gyaltsen Norbu, the boy selected by the Chinese government, was taken to Tashi Lhunpo. The monks were ordered to put on their good robes, to carry a *khata* (a scarf offering) and to 'exhibit good expression'. At 1.30 am, when the PSB became aware that Lobsang was absent, six People's Armed Police officers went to his house.

"They dragged me out and took me to Shigatse Nyari prison, my vision blocked with black fabric over my head and my hands manacled. I was kept in Nyari for just 15 minutes before being taken to Karkhang prison, Shigatse." The next day Palden, the local head of the PSB, and Sotop, the head of the Home Department, arrived at Lobsang's cell and the torture began.

After six days of uninterrupted interrogation, they told him, "if you confess to your crimes, your sentence may be reduced from two years. We are advising you out of sympathy, so you must think carefully". When Lobsang did not comply, another two months of interrogations and torture followed.

"After my relatives and the Shigatse people learned of my health condition,

cont. at p. 4

Comedian suffers mental breakdown

Menlha Kyab

Menlha Kyab, a famous Tibetan comedian and writer from Tsolho (Ch: Hainan) Tibetan Autonomous Prefecture in Tsongon (Ch: Qinghai) Province, was recently reported to have suffered a serious mental breakdown as a result of his imprisonment for six months. Twenty eight Tibetans including Menlha Kyab were believed to have been detained in June or July 1993, just prior to a visit by Chinese President Jaing Zemin to the province. The detainees were thought to have been suspectedof distributing pro-independence leaflets during the President's visit.

Compulsory slaughter

Tibetan Buddhists consider the slaughter of any living creature a great sin. Yet recent reports from Tibet's rural areas reveal that Chinese authorities are forcing Tibetan farmers and nomads to do exactly that. Lobsang Gyaltsen, a recently arrived refugee from Tibet, reports that his family and the others in his village are forced each year to kill 30 percent of their livestock.

"We are allowed to keep only 70 percent of our animals and must kill the other 30 percent. Some animals are "worth" more than others. For example, every cow is worth six sheep and so, if we have 100 cows, we must kill 30 cows or 180 sheep", says Lobsang who comes from a village called Drog under Yaama township in Toe Nyabring county, Shigatse region.

"There are 25 families in my village with a population of 100 people. The killing must be done every year. There are 11 members in my family and we lead a semi - nomadic life. We were provided the land share of 8 people, but I do not know how much land this equates to. We have between 150 to 160 sheep and goats, 10 cows and 15 yaks," says Lobsang who arrived India in late November. Thus, Lobsangs's family was required to kill 45 sheep and goat, 3 cows and 5 yaks.

If a family refuses to kill its animals, the animals are nonetheless confiscated and the family is charged a fine of 60 yuan per animal. In addition, for every hide of the animals compulsorily killed, 1 yuan and 7 mosey must be paid to the authorities as a tax.

Lobsang believes that this policy is an attempt by Chinese authorities to exhaust the wealth of Tibetans and ultimately create a situation in which Tibetan farmers and nomads can no longer survive. Lobsang also says the increase in supply of meat has distorted the market price and the lower prices represent a further cut to farmers' livelihood.

"The decrease in the number of the animals means we suffer from a scarcity of manure for the farm land," says Lobsang. "We are unable to find meat, butter and cheese for our consumption and we lead a miserable life. Ultimately, we are compelled to buy butter from the Chinese authorities. They also order us to kill our horse and cow and try to force us to buy modern farming machinery to replace them. So far none of the farmers have bought any machinery other than a ploughing instrument, costing about 1700, to which the farmers all contributed. Some families are so desperate that they do not even have tsampa (roast barley flour) to eat".

Lobsang's family must also pay school "taxes". He reports, "There is only one school in our town. Every family in my village is required to give the meat of a whole animal, 30 gyama of tsampa and two sacks of fire wood to the school authorities, regardless of whether their children attend the school. Of the 40 children in my village only four or five have gone to school. Although the school was established by the government no funds were allotted and the students must bear all the expenses. It is also felt that even if children receive schooling they will not get employment and so parents keep them at home to help with farming work.

"A seven-member family is required to pay 60 gyama (30 kg) sacks of barley in tax for which they are paid only 7 mosey. The market price is 1 yuan and 5 mosey. For every animal, we must pay 1 yuan 4 mosey. We must also sell at a price which is below the actual market price for sheep and goat's skin and pay tax on the grass.

Lobsang Gyaltsen was a former monk of the 12-monk Panggon monastery. He and a friend voluntarily left the monastery in July 1997 after "re-education" work teams arrived in April. Four monks below 18 years of age were expelled. Lobsang believes the nearby 40-monk monastery of Chonang was closed down after the entry of the work teams in the monastery. Chonang's spiritual head, Lama Yeshi la, reportedly disappeared after advising the monks not to ever oppose and criticise H.H the Dalai lama religious relics, artifacts were all looted to China, leaving only the statues and idols made of mud.

Forced recruitment

To strengthen the military power inside Tibet, the Chinese government is reported to have begun forcefully recruit young Tibetans into army service. At the same time Chinese authorities have commenced mass propaganda on radio and television emphasising the need for young Tibetans to join the army after graduation from secondary school, choosing to serve the "nation" rather than pursuing further study.

According to a source from Tibet, Chinese authorities have been recruiting soldiers from six districts of Keygudo region, in Tsongon province (Ch: Qinghai). Every year 60 Tibetans are recruited from two alternating districts in the region. The men recruited should be aged from 18 to 21 and must satisfy certain height and weight criteria.

The number of Tibetans who choose to join the army voluntarily is extremely low. Should someone refuse to be "recruited", he faces a fine of up to 2000 yuan. In addition, he will nonetheless be forced to join. Those who attempt to evade recruitment by fleeing are arrested and could face detention of two years and a fine of up to 3000 yuan.

PROFILE

Body broken, spirit strong

Nuns in the Chinese prisons in Tibet are often targeted for fatal punishment and torture. Many of them are permanently scarred and disfigured. Gyaltsen Choezom is one such woman. A Garu nun of 29 years, Gyaltsen is serving nine years in Drapchi prison for exercising her right to freedom of expression. Although she is due to be released in two years time she will carry the painful reminder of her prison life.

Gyaltsen Choezom is a 29 year old nun from Garu Nunnery, near Lhasa. She is originally from Taktse County. Gyaltsen's parents are farmers and she has two older brothers and one younger brother.

On 22 August 1990 Gyaltsen participated in the demonstration that took place in Norbulinka (Summer Palace of the Dalai Lama) at the time of the Great Opera Festival. It was led by a group of nuns from Michungiri and Garu nunnery. Beginning some time around noon, the group of nuns started shouting "Free Tibet" and "Chinese leave Tibet".

The nuns were immediately arrested by some members of the Public Security Bureau (PSB) and Gyaltsen was taken to Gutsa Detention Centre in Lhasa where she underwent a series of interrogations accompanied by beatings and torture. After spending four months in Gutsa, Gyaltsen was transferred to Drapchi prison in Lhasa. She, along with the other twelve nuns, was charged with 'counter-revolutionary' activities and was sentenced to four years in prison.

On 10 March 1992, the first day of the Tibetan New Year and also coinciding with Tibetan National Uprising Day (commemorating 10 March, 1959), the nuns in Drapchi wore new clothes to celebrate the occasion. When they were ordered to remove them by the prison officials, the nuns refused to comply.

Gyaltsen was one of the 23 nuns who were then beaten continuously for three days by 50 to 60 members of the People's Armed Police (PAP). She received severe beatings from five or six PAP members who also kicked her and used electric batons and belts. During the course of one beating Gyaltsen's hip was stamped on and crushed, leaving one side of her leg permanently damaged. Today she drags her leg when she walks.

Some report that the prison officials held a particular malice for Gyaltsen and that she was frequently subjected to unnecessary punishments. On one occasion she was accused of breaking a door and was brutally beaten.

Gyalsten Choezom photographed before she joined the nunnery with her mother, father and brother (l to R)

In 1993, whilst in prison, Gyaltsen and 13 other nuns were discovered to have recorded Tibetan songs and messages of peace to their family and friends on a smuggled tape recorder. Some of the songs were also devoted to the Dalai Lama calling for his return to his homeland.

Gyaltsen's sentence was increased by a further five years, making her total prison term nine years.

Gyaltsen's former prison mates are today gravely concerned about her well being as she has already sustained a severe leg injury.

Express your concern and support by writing an appeal letter addressed to the Chinese premier, Mr Li Peng, requesting the immediate and unconditional release of Gyaltsen Choezom and send it to the Chinese Embassy in your country or to Tibetan Centre for Human Rights and Democracy for forwarding.

cont. from p. 1

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, my interrogations were continued. With the help of the hospital head and a doctor from the Tibetan Medical Institute (TMI), I was able to receive treatment in TMI for more than two months" Lobsang says.

"At the recommendation of a Tibetan medical officer, I was allowed one week's treatment without harassment from PSB officials. He advised me to use that period to escape. 'There is no hope of you being readmitted to hospital, you will remain in prison', he told me. I remained in hiding for more than two years before escaping to India on 10 October 1997."

"After my escape, PSB officials went daily to harass my family and relatives, inquiring about my whereabouts. Later I learned that the officials had even stuck my photograph up at the border region of Dram. After they failed to find me, the officials presumed that I had died."

Health Care System:

Lobsang also reported the use of red and blue cards in the hospital. Holders of a red card received free medication and those with a blue card paid half-price. Lobsang said the local Tibetans were required to pay full cost for medication, whereas the Chinese who came to the hospital did not have to pay.

Tibetans were also required to pay 800 to 1000 yuan as a deposit, 20 yuan for a bed per night, 200 yuan for a bottle of glucose plus check-up expenses. "During my stay in the hospital," Lobsang reports, "two Tibetans died after doctors refused them treatment for having no deposit."

"Gyalpo, a 47 year-old man from Shalu district, Shigatse region, died from serious injuries to his lung and liver. Another man from Tsongdu district, Shigatse, also died when he couldn't pay 1000 yuan."

"Tibetan doctors are being expelled and replaced with Chinese doctors. China claims that they have built hospitals in Tibet, but in reality these benefit only the Chinese settlers. Tibetans have no right of health care."

"Chinese medical teams have sterilised women aged 16 to 45 in the region by various means. Those who refused were fined up to 500 yuan."

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Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 22457/22510 Fax: +91 1892 24957
E-mail: diir@dsala.tibet.net

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Human Rights UPDATE

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

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Freedom of Expression void

Chinese President Jiang Zemin claimed, "China's citizes enjoys the freedom of assembly, speech and demonstration and protests", during his visit to Canada on November 29, 1997. In contrast with this, hundreds of Tibetans have been arrested by Chinese authorities solely for voicing their opinions or gathering to peacefully call for human rights respect in Tibet. Four new cases of Tibetans arrested for expressing their religious and political views have been received.

Courtesy: Tibet Times ***Menpa Dorjee***

Menpa Dorjee, a 55 year-old from Rebkong County in Tsongon (Ch: Qinghai) County, was arrested in March 1997 for hanging the Tibetan national flag in the middle of the streeet of Rebkong City during Monlam (prayer) festival. Public Security Bureau (PSB) officials subsequently raided his room and confiscated documents and books on Tibet. He was sentenced to one year and six months imprisonemtn in early November this year.

Menpa Dorjee was a physician in allopathic medicine, which he learned from a famous allopathic doctor called "Barefoot Doctors" during the Cultural Revolution. In the early eighties, he worked in different religious activities and later in 1986 he bought a zerox machine and used it to make copies of documents and books on Tibetan independence.

Menpa Dorjee has extensive knowledge of traditional Tibetan language, medicine, history, art and calligraphy. He used to write rare Buddhist texts for the monastery, draw portraits, and made a computer script for Tibetan language.

Ngawang Tendar is a 29 year-old monk from Jampa Ling Monastery in Tsawa Pomda Village in Chamdo Region under "Tibet Autonomous Region". He joined the monastery in 1990.

On 1 August 1995, Ngawang with three other friends went to the annual summer picnic festival. When they felt that the crowd had grown big enough they started shouting pro-independence slogans such as "Free Tibet" and "Long Live His Holiness the Dalai Lama".

They were subsequently arrested by the Tsawa Pashoe County PS B and were then handed over to the Chamdo PSB. The other three monks were released after three months of imprisonment. However, Ngawang was regarded as having spearheaded the demonstration and continues to be held without charge.

Pentse, a prisoner in Lhasa's Drapchi prison, reportedly shouted "Free Tibet" during a visit by a foreign delegation to the prison. Two other prisoners also supported Pentse's comment. The three prisoners were said to have been put in a dreaded cell and threatened with execution.

Ngawang Phelgay

Ngawang Phelgay is a 26 year-old monk from Drepung Monastery. On 22 October 1997, he reportedly brought down the Chinese National Flag hoisted on the Drepung Monastery and stamped on it. He was subsequently arrested and interrogated for his actions.

During the time of interrogations he is reported to have said, "No one instigated me to do this. I am doing this out of sheer frustration for the presence of work teams in the monasteries who have deprived us of the right to freedom of religion".

Tsultrim Dhargey, a 26 year-old monk was said to be in a state close to death

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following more than two years detention, according to a new arrival from Tibet (name with held) who met with him on 13th October 1997.

Tsultrim is from Ragya Monastery in Machen County, Golok Tibetan Autonomous Prefecture under Tsongon (Ch: Qinghai) Province. He first visited India in 1990 for pilgrimage and studied in Sera Monastery in south India until his return to Tibet in 1993.

While crossing the Himalayan border, Ngawang and two of his friends were arrested by the PSB of Nyalam County and detained for a few days. They were then transferred to Lhasa PSB and later to Qinghai Province PSB. They were released after two months of severe interrogations and torture.

In May 1994, Tsultrim was arrested by the Public Security Bureau of Machen County and detained for six months.

In July 1995, Tsultrim was again arrested by the Machen County PSB and detained for 20 months. During his detention he was reportedly beaten by PSB officials on many occasions and injected with a toxic fluid which caused him to lose consciousness. When he was released in February 1997, he was beyond recognition even of his family.

Birth control policy in Amdo

The Chinese authorities claim to have achieved good results with regard to the implementation of their birth control policy in Tso Jang (Ch: Haibei) Tibetan Autonomous Prefecture in Qinghai Province.

It was reported in the Qinghai Tibetan Daily Newspaper on 8 August 1997 that, in 1996, the birth control officials succeeded in inserting contraceptive coils in 2958 women in the region. This has reportedly resulted in reducing the birth rate of the region from 86.13% to 85.73%.

The Chinese Communist Party and government officials have implemented the birth control policy in accordance with the following points:

1. Regulation of birth control policy and economic development; implementation of research in those field; timely deciding of critical issues and problems; administration of birth control offices and military groups, and supporting officials who love the birth control policy.

2. Strictly observing the gap between the children born and to control birth due to illiteracy of the policy.

3. Strict enforcement and practice of the above regulations.

4. Provision of support and guidance to poor and destitute families in advance; helping the people of the region and striving for a middle class economy by lowering the birth rate and strengthening the economic status.

85 Tibetan Women sterilised

In Chabcha district in Tsolho (Ch: Hainan) Tibetan Autonomous Prefecture under Tsongon, Chinese authorities have launched a strict birth control policy. Since the start of 1997, 85 Tibetan women have been sterilised and 113 were force to go undergo abortions. This appeared in the Official Qinghai Tibetan Daily Newspaper published on 12 June 1997.

This incident took place in 13 villages in Chabcha County under Tsongon (Ch: Qinghai) county. The regional head of Chabcha County passed a resolution to implement the birth control policy and decided to award those in the village who best succeed in implementing the policy.

Under this policy, 31 women from Sadrushi village were sterilised, 18 women were inserted with contraceptive devices and 14 Tibetan women from Changshe village of the Chabcha district underwent sterilisation.

Re-education in Kan Lho

In 1997, Chinese authorities launched the "re-education" campaign in all monasteries in the Kan Lho Tibetan Autonomous Prefecture under Gansu Province. Officials from the PSB and the Religious Bureau of Kan Lho were sent to monasteries to teach socialist values and force monks to destroy pictures of the Dalai Lama and the Panchen Lama recognised by Dalai Lama, and to believe in and display pictures of Gyaltsen Norbu - China's choice of "Panchen Lama".

In Machu County, officials forced monks to buy pictures of Gyaltsen Norbu which come in three different sizes. The large one costs 25 yuan, the medium 10

New temple and monastic rules

The following is a translation from Tibetan of "Lhasa Municipality's Monastic (temples and hermitages) Disciplinary Rules for Monks and Nuns":

1. One must protect law and order, property of the people, unity of the nationalities, unity of the motherland and oppose the splittists.

2. One must respect the leaders of the party and the government, the socialist system, and the policy and rules laid down by the officials of the region.

3. No one is allowed to listen to or disseminate reactionary propaganda which threatens or harms the unity and security of the country, possess or distribute reactionary literature, audio and video tapes or participate in any sort of splittist activity.

4. One must accept the rules laid down by the Democratic Management Committee of the monastery (temples and hermitages), work for the welfare of the society and monastery, actively participate in the production and labour works.

5. One must listen to the advice given by the teachers and officials of the monasteries and maintain solidarity between old and young.

6. One must show sincere faith in the Buddha, study all subjects of Buddhism and strive for its flourishing.

7. Monks and nuns must strictly abide by the monastic vows and religious discipline of the monastery. They must be humble and bear good characters, and should wear monastic robes unless it is an exceptional circumstance.

8. No one can oppose the government and legal officials in the name of religion or intrude in the re-education.

9. One must preserve cultural monuments and artefacts, monasteries and public property.

10. One must take an interest in environment and personal health. The monks and nuns must preserve the image of monastic community and work hard to become good monks and nuns who love religion and nation and abide by the law.

Nationalities and Religious Bureau of Lhasa Municipality. 20.7.1997

More Monasteries targeted

Thupten Soepa is from Rame Kyishong town in Lhoka Gongkar county and was a monk at **Rame monastery**. Thupten reports that on 1 March, 1997, an eight-member work team arrived at the monastery. They started the re-education session and ordered that photographs of the Dalai Lama be taken down.

"Initially, none of the monks were willing to meet their demands and refused to comply with their orders," says Thupten. "Then the members made threats that our parents would also be made to suffer and many of us had no choice. In the space of a month our parents were called twice to ensure that we listened to their instructions.

"There were three of us who refused to obey the work-team and as a result we were expelled from the monastery on 5/4/97. The other two monks were Inchung la, a 48 year old from Tharpaling in Lhoka, and Tsering, a 38-year old from Toelung Dechen county. Before we were expelled we had to give an ink hand-print on the expulsion record and then we were sent home and ordered not to ever return to the monastery again nor join any other monastery. We were also prohibited from moving about freely within Tibet and if we wished to go to Lhasa we had to seek permission.

"The work-team was at our monastery for six months. They stayed in the private chamber of the Dalai Lama and for their entire stay they lived on the expenses of the monastery. If we were late by one minute we were fined 5 yuan and if we did not turn up at all, we were fined 10 yuan. They told us, "Even if you do not obey our instructions here in the monastery, you will not escape the re-education session because you will have no choice when we conduct it in your homes at a later stage. Therefore, it will be much easier for you here in the monastery".

"While they were at the monastery, they took note of all the *Kusung Thugten* (religious artifacts) and took photographs of all the sacred things in the monastery. This made it difficult for us to conduct special prayers because we had to seek prior permission to retrieve the statues and idols from the cupboard.

Closure of Monastery: "Another monastery called **Sungrabling** in Lhoka had more than 70 monks. In May this year the monastery was finally closed down after repeated expulsions of monks. There were 25 monks when they closed down the monastery and now it is completely empty. The Chinese authorities accused the monastery of having dealings with the Tibetan exile government. The caretaker was also expelled and the head of the monastery was taken to Tsethang for four days of interrogation before being sent home. As he was an old man the authorities did not imprison him. Two policeman came to the monastery and took many of the sacred objects to the county office".

Arrest: Thupten also reported that a monk named Khedrup, originally from Tharpaling, was detained from Gongkar Choede monastery for refusing to obey the instructions of the work-team members. Khedrup, about 18 years old, was sentenced to six years and is presently in Tsethang prison.

Workteam in Namrab Monastery: In Namrab monastery, says Thupten, four monks out of 48 were expelled when work-teams came to their monastery.

Airport expansion in Lhoka

About four years ago, an airport was built in Kyishong sub-district in Lhoka County. Kyishong is one of the best known places in Tibet for excellent harvests and many Tibetans in this area had to give up their land for construction and therebylost their means of livelihood. In mid-February 1997, just after Tibetan New Year, expansion of this airport began and many more Tibetans had to give up their land.

The people were told that this expansion was necessary for the people who would be returning from Hong Kong. Fifteen trucks arrived, each carrying 70 workers. All of the workers were Chinese brought from China and houses were built alongside the construction as temporary sheltering for them. Those Tibetans to whom the land had belonged were given a certificate granting them permission to work as a road constructor and some were given about 1000 yuan as compensation.

Thupten says, "I have strong feelings that the Chinese will stay back even after the construction is completed. A few years ago more than 300 Chinese came to work on a similar project in Gongkar county. They built a carpentry factory and all of the logs were carried out from Kongpo region (Ch:Nyintri) in Tibet Autonomous Region. After one year the factory was closed down but all of the Chinese are still living in Gongkar and have built homes and own shops. Some of them work in government offices. Now, with the transfer of more than 1000 workers for the construction of the airport in Gongkar, the Tibetans are totally outnumbered by the Chinese."

Military Construction: Thupten also reported on the construction of a military cantonment currently underway close to his monastery. "At many places in Lhoka, there are military cantonments being built. Within this year alone, about 15 military base camps were built in the fields and more are built close to the Tsangpo.

Birth Control Policy: In a village in Lhoka called Koja with about 100 families, about 40 women have been sterilised and many more have been given contraceptives. In some cases, these contraceptives have rendered women infertile. Young girls not yet married are also given these contraceptive pills.

Two nuns Expelled

Lobsang Dolkar is a 22 year-old nun from Gonpa Phug nunnery in Dongkar Shang, Nyemo county under Lhasa city. Lobsang joined the nunnery in 1990. At that time, there were only nine nuns which later increased to 15. On 5 June 1997, she was expelled from the nunnery along with another nun for not having obeyed the principles of the workteam members.

On 9 March, 1997, a six-member work team had arrived at the nunnery and started the "re-education" sessions. Many rules were made which included restrictions on freedom of monement. The nuns' behaviour was observed and recorded since the date of their arrival in the nunnery. They were given four books to study according and were expected to

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follow the principles laid down which included opposing the Dalai Lama.

The "re-education sessions" went on for three months during which time the nuns at no point of time obeyed the ideologies. As a result, the work team called the parents and relatives of the nuns to the nunnery and told them to advise the nuns.

Despite these heavy threats, Lobsang Dolkar and one of her friends refused to follow the instructions of the work team members. They were expelled from the nunnery on 5 June 1997. Subsequent to their expulsion, four other nuns were also expelled on similar grounds. Four months after Lobsang and her friend's expulsion, they decided to flee to India.

The work team is reported to have stayed at the nunnery for a total of four months. When they left there were only remaining in the nunnery.

Lobsang further also reports on the plight of four nuns from Rangjung nunnery in Nyemo county under Lhasa city, who had participated in a demonstration in Lhasa in 1994 to show their support for peace marchers from India. These nuns were: Sangye Chodon (27), Tsering Chozom (22), Dekyi Yangzom (21) and Trinlay Dolkar (21). Sangye Chodon was later sentenced to 6 years, while other three were sentenced for 4 years. They were first detained in Gutsa detention Centre, and after being sentenced, they were transferred to Drapchi prison.

Ranjung nunnery also faced expulsion after workteam members arrived. The nunnery previously had 35 nuns, out of which only 24 remain.

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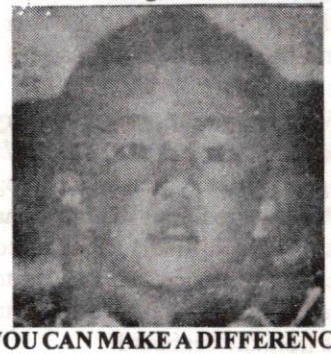

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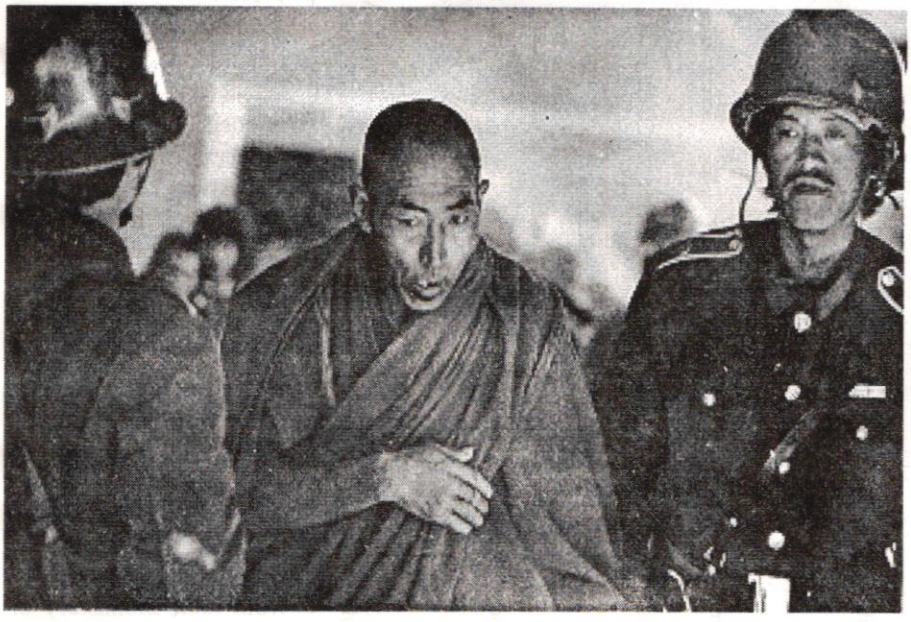
CHINA IN TIBET

Striking Hard Against Human Rights



1997 ANNUAL REPORT

Human Rights Violations in Tibet

The Tibetan Centre for Human Rights and Democracy has released its second annual report documenting the ongoing and widespread human rights violations by Chinese authorities in Tibet. The report includes a complete updated list of the 1216 known current political prisoners detained in various Chinese prisons in Tibet as well as comprehensive lists of monasteries and nunneries covered by Chinese "re-education" work-teams and arrests and expulsions of monks and nuns in connection with the "Strike Hard" campaign in Tibet.

This special end of year issue of the Human Rights Update contains a summary of the report's findings of intensified repression in areas such as religion, arbitrary arrest and detention, freedom of expression, torture, women's rights, children's rights, population transfer and subsistence rights.

For a copy of "China in Tibet: Striking Hard Against Human Rights", please send Rs/- 50 for India, Nepal and Bhutan, and US$5.00 (or equivalent in your currency) for abroad to TCHRD. You may pay by International Money Order or cheque payable to 'Tibetan Centre for Human Rights and Democracy'.

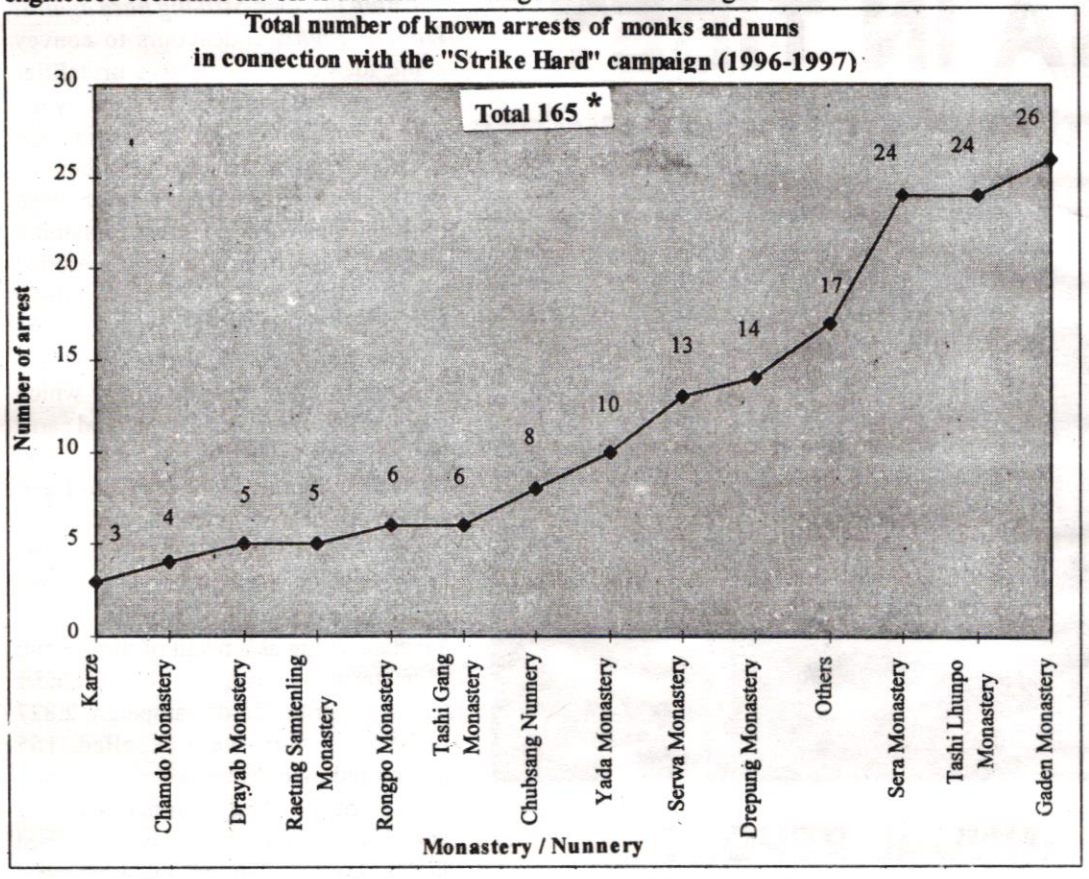
China in Tibet: Striking hard against Human Rights endeavours to convey some idea of the extensive brutalities which continue to be perpetrated by the People's Republic of China against the people of Tibet. The human rights of every Tibetan in what has recently been termed "the world's largest remaining colony" have been drastically eroded under Chinese occupation; their individual rights and their rights as a people trampled under the boots of Chinese military and the trucks which carry out the natural resources and carry in Chinese settlers.

As of December 1997, there are 1,216 known political prisoners languishing in Chinese prisons in Tibet. Of those, 295 are women and 39 are juvenile prisoners below the age of 18. Six reports of Tibetans dying as a result of torture and ill-treatment were received in 1997. Under China's "Strike Hard" campaign, 2,827 monks and nuns were expelled, 165 arrests and nine deaths were reported.

The "Strike Hard" campaign and its attendant "re-education" drive, launched in Tibet in early 1996 and rapidly extended in 1997, signals an increasingly intensive momentum by Chinese authorities to crack down on Tibetans who call for independence and respect for human rights in Tibet. As Chinese work-teams surge into more and more of Tibet's monasteries and nunneries, controls have been tightened and populations culled. The 1997 year saw the continuing detention of Tibet's second highest spiritual leader - the eight-year-old Panchen Lama reincarnate, and the six-year sentencing of the religious figure who helped to find him.

China's clamp down has not stopped at Tibet's religious institutions. Threatening to extend "re-education" sessions into all spheres of Tibetan culture -which authorities recently declared "non-Buddhist" - the PRC has already made massive inroads into its efforts to sinicise

the Tibetan people. Tibetan language and Tibet-related education has been drastically downgraded. Population measures - a ceaseless flow of Chinese settlers transported in to "develop" the region and the forced sterilisation of Tibetan women - combine to produce an ever-growing threat to the Tibetan people's survival. And as "development" causes drastic changes to the Tibetan social structure, the most striking feature of Tibet's Chinese-engineered economic lift-off is the lack of



of the Dalai Lama and Tibetan nationalism and those. A five-point political pledge requires monks to oppose the idea of an independent Tibet, to denounce the Dalai Lama and to recognise the Chinese-appointed Panchen Lama. Democratic Management Committees established by Chinese authorities in Tibetan monasteries and nunneries have been reconstituted by the work-team. Regulations allowing entrance into monasteries have been tightened and most recently entrance has been denied to those aged below 16 years, thereby further reducing the monastic population and discouraging religious studies.

China reported that so far some 30,000 of Tibet's 46,000 Buddhist monks and nuns have received "patriotic re-education" and out of 1,787 monasteries and temples, a reported 1,780 monasteries and temples have been covered by the work-teams. Chinese authorities have announced they are now determined to extend the campaign from monasteries and nunneries into all parts of Tibetan society.

Freedom of Religion

Throughout 1997, Chinese authorities intensified their brutal suppression of Tibetan people's right to practise and express their religious beliefs. Under China's "Strike Hard" campaign (or "Crack Down Severely on Crimes"), implemented in Tibet since April 1996, Tibetan monks and nuns have been targeted for intensive 'patriotic re-education' sessions and strict controls within the monasteries and nunneries have resulted in 2,827 expulsions, 165 arrests, nine deaths and 35 voluntarily leaving their monasteries and nunneries.

Chinese work-teams have been sent into monasteries and nunneries all over Tibet to conduct "patriotic re-education" sessions to instruct monks on the "evils

Freedom of Expression and Opinion

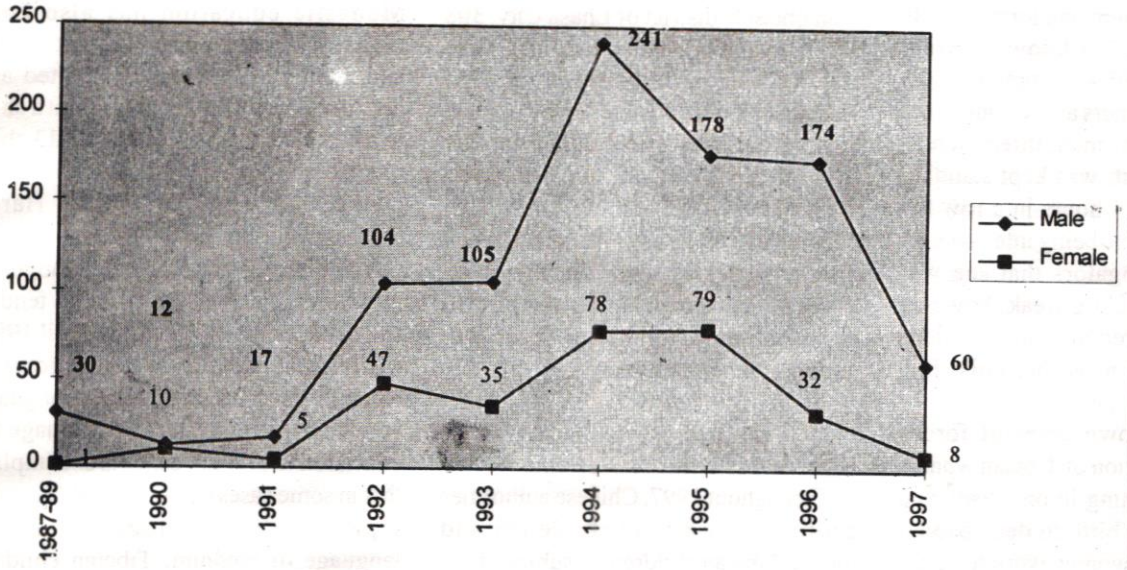
In 1997, 96 known cases of Tibetans arrested were recorded, most as a result of exercising their freedom of expression and opinion. The term "endangering national security" has been introduced in amendments to the Chinese criminal law, replacing the previously used term of "counter-revolutionary", but it appears that any expression of perceived political opinion in Tibet can amount to a threat to China's "national security". Tibetans have been arrested in 1997 for: pasting pro-Tibetan wall posters; hanging the Tibetan national flag; writing leaflets calling for Tibetan independence; and, as always, for speaking the forbidden phrase of "Free Tibet".

China's "patriotic re-education" campaign, launched in May 1996 and intensified during 1997, further restricts freedom of expression. Tibetan monks and nuns have been ordered to sign pledges of political allegiance and to accept without question the work-teams' re-styling of Tibetan history and religion. If a monk or nun ventures to speak their own opinion, or to question those of the Chinese officials, they face arrest and expulsion from their monastery or nunnery.

Arbitrary Arrest and Detention

Almost all Tibetan political prisoners in Chinese prisons in Tibet represent cases of arbitrary arrest and detention. Ninety-six such arrests were recorded in 1997 and, commonly charged with 'endangering state security', these individuals have received prison sentences of up to eight years. During the 1996 year, 204 cases of known arrests of Tibetans exercising their freedom of expression and assembly were reported. Due to the difficulties and time lags involved in receiving information from Tibet, a further 53 cases of arrests in 1996 were not reported until 1997, bringing the current total of known arrests for 1996 to 257. The majority of the new cases of 1996 arrests were of monks who failed to satisfy Chinese "re-education work-teams".

Total number of known male and female prisoners detained in Tibet in 1997
(Male 921 Female 295; Total 1216)



Political Prisoners

As at the end of 1997, 1,216 known Tibetan political prisoners and prisoners of conscience languished in Chinese prisons in Tibet, imprisoned for peacefully exercising their right to freedom of expression and opinion, freedom of assembly, or freedom of religion. This figure includes 295 women and 39 juvenile political prisoners below the age of 18. Many of these individuals have already served incredibly long periods deprived of their freedom; for some this may be the second or third time they have been imprisoned. There are currently 85 prisoners known to be serving prison sentences of 10 years and above.

The eight-year-old Panchen Lama, together with his parents, continues to be held by Chinese authorities. Chadrel Rinpoche, the head of the Search Committee for the Reincarnation of the Panchen Lama, was sentenced to six years imprisonment in 1997. Political prisoners such as Tsering Ngodup (66) and Sonam Dhondup (24) are serving periods of 12 years in prison for expressing their political views and Lobsang Tenzin (28) and Ngawang Choephel (31) have both been sentenced to 18 year prison terms on suspicion of being involved in political activities. Tanak Jigme Sangpo (71), the longest known current political prisoner in Tibet, will have spent 41 years in prison by the time he is released in 2011. Nuns like Phuntsok Nyidron (29), Jigme Yangchen (28), Tenzin Thupten (27), Ngawang Sangdrol (21) and Gyaltsen Dolker (27) have been sentenced from 12 to 17 years for recording songs and poems whilst in prison.

Disappearance

Only a limited number of disappearances are exposed each year in Tibet. By simply denying any knowledge of the person, the Chinese authorities are able to act with impunity. In several cases, the PRC government has admitted many months after a Tibetan has "disappeared" that she or he is in fact being detained but have refused to reveal their whereabouts. Such was the case with Gedun Choekyi Nyima, the eight-year-old boy recognised by the Dalai Lama as the reincarnation of the Xth Panchen Lama, who has been missing with his parents since May 1995.

There are 10 known cases of "disappearance" of Tibetans in 1997. It is not known whether any of these ten, some as young as 16 years, have been sentenced or even charged. Their whereabouts are unknown and thus not only is the victim kept in constant fear of his or her fate, family and friends must also suffer the mental torture of not knowing whether the victim is alive or dead, where they are being held and are unable to go to their assistance. Four new cases of disappearances which occurred in 1996 were also reported in 1997.

Torture

Six reports of Tibetans dying as a result of police torture and ill-treatment were received in 1997. Amongst these, Jamyang Thinley (25) died after four months of severe torture by prison officials. His dead body was covered in blood, bruises, and blisters caused by electrocution. Kalsang Dawa (29) had begun to cover his ears with both hands and cry out: "they are inserting electric batons into my ears" during his two and a half yrs of prison torture, before he was found hanging dead from his cell ceiling. Phuntsok Yangkyi (20) went into a coma after Chinese doctors extracted fluid from her body and her nails, tongue and lips turned bluish-black before she died.

Dozens of cases describing brutal torture methods by police and prison officials were also reported. Victims recall being beaten with rifle butts and sticks, kicked and punched all over the body, shocked with electric cattle prods, having iron rods jammed into their mouth, being placed in dark, tiny confinement cells in freezing temperatures and being subjected to forced blood extraction. One prisoner describes being handcuffed with his arms around a hot chimney and left there for a whole day without food or water. The scorching heat of the chimney resulted in watering blisters all over his body. One nun caught reciting Buddhist texts in prison was subjected to electric shocks in the mouth with an electric baton, and, when caught prostrating, forced to prostrate in water and ice.

Rights of Women

Tibetan women have been subjected to brutal repression following the severe

religious crackdown launched in 1996 and 137 nuns are known to have been expelled from nunneries. Tibetan women, often nuns, continue to be arrested arbitrarily and subjected to ill treatment and torture while in prison. Of the 1,216 known current political prisoners, 295 are women and 11 female political prisoners are serving more than 10 years. One woman, three months and 17 days pregnant, was kept standing in a cold room for 14 hours in a row the night of her arrest while being interrogated. She told her interrogators that she was pregnant and was feeling weak, however the pleas were ignored and the questions continued. She miscarried her child in a prison toilet the next day.

In 1997, 883 known cases of forced abortion and sterilisation of Tibetan women were received, resulting in one death and three women giving birth to dead babies. Many other Tibetan women were fined for pregnancy. Reports of strict birth control measures were received from different parts of Tibet. This is of particularly concern as, in combination with China's massive population transfer into Tibet, it constitutes a serious threat to the survival of the Tibetan people.

A limit of two or three children is fixed by Chinese officials and those who fail to keep within the quotas may be punished with heavy fines of up to 1,500-3,000 yuan (US$ 200-400). A child born in excess of the quota may be denied school and employment opportunities. Many women do not receive proper information regarding inter-uterine devices or may not even be told they are being inserted with one and there are reported cases where the coil had become rusted or flesh had begun to grow around it.

In one sub-district of Lhasa City, 308 Tibetan women who already had three children were sterilised over a period of 22 days in late 1996. One of the women died in hospital three days after her forced sterilisation. In Jamdoon township in "TAR", all Tibetan women over the age of 16 have reportedly been inserted with long-term contraceptives. Three of the women have given birth to dead babies after being forced to undergo the operation.

Rights of Children

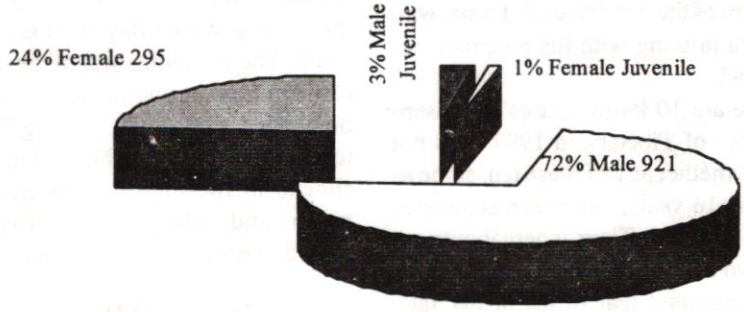
Throughout 1997, Chinese authorities continued to arbitrarily detain and torture Tibetan children, to subject them to religious repression and to deny their educational and cultural rights. At least 39 Tibetan child political prisoners currently languish in Chinese prisons in Tibet for exercising their freedom of expression; the youngest is eight-year-old Gedhun Choekyi Nyima. They are frequently detained in adult prisons, denied legal representation and contact with family and subjected to severe ill-treatment.

Roughly one third of the school-aged children in Tibet continue to receive no education at all. Most new schooling is built in Tibetan urban centres and is designed for the children of Chinese settlers. Tibetans are commonly unable to enter schools due to prohibitively high school fees and the fact that admission exams are conducted in Chinese. Monastic education has also been targeted; the number of student monks and nuns has been strictly limited and high bribes are demanded to admit a child to a monastic school. A total of 613 child monks and nuns have been expelled in connection with the "Strike Hard" campaign during 1996-97.

The phasing out of Tibetan language in schooling reveals an ominous tend to sinicise Tibetan children. In April 1997, officials in the "Tibet Autonomous Region" announced that Tibetan language would no longer be the sole language for education in primary schools and implied that in some cases Chinese would actually replace Tibetan altogether as the language of medium. Tibetan children now in exile report being forbidden from wearing Tibetan clothes, eating Tibetan food, observing Tibetan holidays and carrying photographs of the Dalai Lama.

Recent child refugees also describe a variety of brutal punishments implemented in Chinese-administered schools in Tibet. Reports of being made to clean drains, wash teachers' clothing and clean industrial areas were received from the interviewed students. Even primary school students - children between six and 12 years - were subjected to beatings using rubber clubs, whips, belts, electric wires, chair legs, whole chairs, bamboo sticks and other instruments.

Number of known Female, male and Juvenile prisoners in 1997



Racial Discrimination

Discrimination by Chinese authorities against Tibetans on the basis of their race is paramount in many spheres of life, including public representation, employment, education and health. The majority of government and other public officials in Tibet are either Chinese or directly chosen by Chinese and the Democratic Management Committees established by Chinese "work teams" in Tibetan monasteries and nunneries comprise individuals directly chosen by the Chinese authorities.

Workers' rights of Tibetans are seriously violated throughout the "TAR" through the use of compulsory and unpaid labour and China itself admits that a minimum wage has been introduced

everywhere except for the "TAR". In the early part of 1997, 69 to 72 Tibetans working as government tour guides in Lhasa lost their jobs, ostensibly on the ground that they had made unauthorised trips to India. Reports indicated that Chinese tour guides would be appointed to replace the Tibetans.

Tibetan children in exile describe various methods of discrimination against Tibetan students including higher school fees; having to pay for their chairs, desks and books as well as anything broken at school. A widespread inequality regarding the right to education is the entrance examination which is commonly held completely or mostly in Chinese, even since 1997, for the Tibet University in Lhasa. The students also reported discrimination in the content of their education, saying that they rarely received any lessons regarding Tibetan culture or history.

Tibetan refugees have reported local Tibetans having to pay full price to receive medical treatment while Chinese patients do not have to pay anything. High prices for their hospital expenses included: 800 to 1,000 yuan as a deposit; 20 yuan per night for a bed; 200 yuan for a bottle of glucose; and further payment for a check-up. It was reported that seriously ill Tibetans had died after being refused hospital care for not having the requisite deposit.

Population Transfer

The preservation of the Tibetan identity is perhaps the most critical and immediate threat faced by the Tibetan people today. Since mid-1994, it is estimated that more than 500,000 new Chinese immigrants have been moved into Tibet to work on the 62 new industrial development projects initiated by Beijing. The population transfer that accompanies such project results in further marginalisation of the six million Tibetans who are now outnumbered by an estimated 7.5 million Chinese settlers.

These settlers receive preferential treatment in housing, employment, education and social services. New schools and hospitals constructed in the "TAR" are primarily located in large towns and cities, and are geared toward Chinese settlers. Traditional Tibetan-style housing has been destroyed in favour of Communist-style blocks and development projects promise to wreak further havoc on Tibet's fragile ecological system, already seriously endangered by China's extensive deforestation and mining.

Right to Subsistence

In contrast with claims made by the PRC regarding the advancement of socio-economic conditions in Tibet, the accounts of 70 Tibetan refugees who have recently escaped from different parts of Tibet reveal that China's economic policy in Tibet has severely affected the huge percentage of Tibetans who live in rural areas of Tibet. Innumerable Tibetans report that economic repression is drastically affecting their livelihood and their ability to feed themselves and their family.

China's taxation policy plays a crucial role in this repression. Tibetans are subjected to various forms of taxation, some unbelievably high, irrespective of their economic position, and there is no evidence that those who are forced to pay the taxes benefit in any way from the revenue. A variety of taxes are imposed; on land, animals, wool and fur, hides, meat, grains, butter, milk, cheese, hay, fertiliser and medicinal plants. "Old age" and "education" taxes are also charged, even if the person receives no schooling and no social security. A tax on non-residents who visit Lhasa has also been reported to have been in place since the beginning of 1997. A new tax on the right to circumambulate has been reported and even a "human tax" was reported.

Conclusion

The PRC justifies its denigration from individual rights on the grounds that it has concentrated on promoting collective rights, the Tibetan people are nonetheless deprived of their most precious collective right: their cultural identity. In May 1997, Chinese authorities declared that: "religion must adapt to the development needs of socialism and not socialism adapting to the needs of religion," and in July, Chen Kuiyuan, Party Secretary of the "TAR", argued that Buddhism is marginal to Tibetan culture and that Tibetan culture must be exposed to Chinese influences.

At the 53rd UN Commission on Human Rights, the PRC launched massive lobbying efforts to end the "confrontational approach" and to adopt a "more positive bilateral dialogue". A number of countries have taken China up on this offer, holding high level meetings with Chinese officials where human rights were indeed placed on the agenda.

What has this approach yielded for the human rights of the Tibetan people? An occasional symbolic gesture - the release of one or two political prisoners, the signing of certain international instruments - always timed to influence UN voting patterns or economic negotiations with particular states. The reality is that the bilateral "dialogue" did not bring any concrete desired result to alleviate the sufferings of the Tibetan people.

The human rights situation in Chinese-occupied Tibet has a distinct character. It is a combination of countless gross abuses of individual universal human rights as well as an assault on the collective rights of the Tibetan people as a whole. Human rights violations against Tibetan people are frequently perpetrated through systematic and institutionalised racial and cultural discrimination. Political, religious and cultural repression has been intensified in 1997 and is currently implemented in schools, monastic institutions and public office; a widespread drive by Chinese authorities to extend their control over all spheres of Tibetan life. The ultimate result of such tactics is the annihilation of the entire race, religion and heritage of the Tibetan people.

RECOMMENDATIONS

This report makes clear that the PRC's international obligations regarding the human rights of the Tibetan people in Tibet continue to be violated in total disregard to the Universal Declaration of Human Rights. Member states of the United Nations Commission on Human Rights in particular and the international community in general are therefore requested to urge the PRC to:

* Halt the policy of religious persecution through the forceful "patriotic re-education" campaign which has to date resulted in 2,827 expulsions of monks and nuns from their monasteries and nunneries, 165 arrests and nine deaths.

* Release all prisoners of conscience who were arbitrarily detained in violation of their freedom of expression under the

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Known Arrests and Demonstrations in 1997

January	Arrested 2: Lungtok and Choejor from Amdo Golok. Arrested for pasting wall posters in the street of Gadhe County in Golok "Tibetan Autonomous Prefecture"
January	Arrested 7 students from Nationalities Teachers Training School in Qinghai Province. Arrested for publishing a journal called "Reva Nyagchik" literary meaning in English is "Guaranteed hope".
2 Jan.	Arrested 5 monks from Drayab Magon. They are Gonpo (23), Chimey Lobsang (18) Ngawang (21), Tashi Namgyal (19) and Shadok (45). Arrested for pasting posters reading "Free Tibet" on the door of the Treasury Office in Drayab County. Except Shadok all the monks were sentenced to 6 years in Chamdo prison.
13 Jan.	Demonstration in Tsolo. Leaflets calling for independence were pasted in Tsolo "Tibetan Autonomous Prefecture". No arrest were reported.
January	Arrested 2 nuns: Yeshi Palmo and Tenzin Yeshi.. Arrested for protesting against the Chinese Work Team officials during its "Re-education" session at Raeting Samtenling Nunnery.
22 Jan.	Arrested Namgyal Dhondup. Arrested from Phulung sub county in Pashoe County, Chamdo region. (Ref: Human Rights Update April 15, 1997)
23 Jan.	Arrested 7 monks from Sera Monastery. Arrested for charges of leading a protest against the Chinese authorities and taken to a prison in Lhasa. One of them was Dawa and the names of others were not known.
February	Arrested 20 nuns from a nunnery in Lhoka Choenkye county. Arrested mainly due to refusal to obey the orders of the County People's Government and the Public Security Bureau to denounce the Dalai Lama and ban his photographs. They have openly criticised the Chinese authorities for their policy. (Ref: Human Rights Update October 31, 1997)
8 Feb.	Arrested 2 monks. Arrested for holding a short protest infront of the the Jokhang, Lhasa on the 15th day of the Tibetan New Year. No details were known.
10 Feb.	Arrested 4 monks of Shabten Monastery in Nagchu region. Chinese officials found a picture of the Dalai Lama in the room of one of the monks. (Ref: Human Rights Update October 31, 1997)
21 Feb.	Demonstration in Malho county. Hoisted Tibetan National flag and pasted independence posters in main market place of Malho county in Qinghai province. No arrest were reported.
March	Demonstration in Lhasa. Pasted independence leaflets on all electric polls in Barkor area of Lhasa. No arrest reported.
March	Arrested nun Ngawang Choekyi from Danang, Lhoka. Arrested for pasting pro-independence poster on the wall of Sa Ngag Simbuk nunnery.
March	Arrested 5 monks from Gomar monastery. Arrested for pasting the forbidden Tibetan national flag in the streets of Matho zhou. Gedhun Dhondup (38) was released after several days but the names of others were not known.
10 March	Protest in prison, Lhasa. All the Drapchi political prisoners sent an open appeal letter describing critical prison condition meant for the international community.
March	Arrested Menpa Dorjee from Rebgong County. Arrested for hanging Tibetan National flag in the middle of the street in Rebgong city.
23 March	Arrested 3: Three monks: Gedun Dondrup, Dakpa Gyaltsen, Gedun Ngodup Rebkong monastery. Arrested for pasting wall posters and the Tibetan national flag in the courtyard of the Teacher Training School and in the monasteries. (Ref: Human Rights Update: July 15 1997)

25 May	Arrested Chungdak (21). Arrested by the Work Team officials during the re-education session in Tashi Lhunpo Monastery.
May	Arrested Gurmey Dorjee from Dhargye Choeling monastery under Lhoka region. Arrested for having pasted anti-China posters on the walls of the county office. (ref: Human Rights Update: October 31, 1997)
June	Demonstration in Rebkong. Four monks from Rongpo Monastery hoisted Tibetan National flag.
June	Arrested Abhum Lhundrupof Lithang Monastery. Arrested for disseminating speeches of Dalai Lama in the monastery.
20 June	Arrested 4 monks from Sog Tsendhen monastery. Arrested for pasting posters in their monastery and town in February 1997. Tenzin Chuwang (50) and three monks from the same monastery are presently in a prison in Lhasa but their prison terms and conditions are unknown.
16 June	Arrested Jampel Tendar of Gongkar Choede Monastery. Arrested for pasting posters around the monastery condemning China's rule in Tibet and declaring support for the Dalai Lama.
June	Arrested 2 monks: Tsering Tashi (30) and Yidhi (24) from La monastery in Lapa township, Kham. Arrested for having pasted anti-China posters. They are currently being held in Kyekudo Prison. (Ref: Human Rights Update: November 15, 1997)
July	Arrested 5 Tibetans: Dawa (60); Lhakpa Tsamchoe, Kalsang Tsewang, Pema Choedon and Migmar Dolma. Lhasa Security Bureau feared that they may stage pro-independence demonstration during the time of Hong Kong hand-over and the birthday ceremony of the Dalai Lama. (Ref: Human Rights Update: September 15, 1997)
July 97	Arrested Drakpa Wangden, Principal of the Lhasa Shol School. Arrested for his engagement in pro-independence movements such as drafting slogans and making posters. (Ref:Human Rights Update: October 31, 1997)
1 July	Arrested 7 monks from Serwa monastery: Tashi Phuntsok (25), Rinzin Choephel (24), Sherab Tsultrim (25), Dawa Dorjee (24), Lobsang Damchoe (26) Lobsang Dechen and Ngawang Choephel (16). Arrested for taking down the nameplates of the headquaters of the People's Government of the Lingkha sub county in Pashoe county and in its place pasted wall posters that read: "Tibet is an independent country" and for demonstrating and shouting slogans.
July 97	Arrested Rinzin Dhondup an artist from Serwa monastery. Arrested for suspicion of having links with the 7 Serwa monks.
August	Arrested four monks from Sera monastery. Arguing with the work team at the monastery.
Sept.	Arrested 2: Tibetan couple named Tsering Gyaltsen and Yangzom. Charges unknown but believed that they were detained by Chinese authorities of being involved in political activities.
22 Oct.	Arrested Ngawang Phelgay from Drepung monastery. Arrested for bringing down the Communist China's flag from the top of his monastery and stamping on it.
1997	Arrested three monks from Yada Monastery: Dechen, Yeshi Samten and Lobsang Tsering. Arrested for arguing with the work team at the monastery.
1997	Arrested 2: Tenphel (19) and his friend (22) from Dongze Monastery. Both of them are in Drapchi prison serving

Note: The above statistics do not represent the true figures of the number of arrests in 1997, as these are only the known cases recorded. Due to strict control in Tibet, reception of information is particularly difficult. Reporting on any such incident may endanger the lives of the people inside Tibet.

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remise of "endangering state security". Currently 1,216 prisoners of conscience are languishing in various Chinese prisons in Tibet and of those 295 are women political prisoners and 39 are juveniles below the age of 18.

* Ensure that all those detained for alleged political or religious activities are charged with a recognised criminal offence and in accordance with international standards and that they are granted a fair and public trial within a reasonable time. Inform detainees immediately upon their detention of the charges against them and allow them regular access to legal representation and contact with family and friends.

* Prohibit the use of torture during interrogation and detention and conform to the provisions of the UN Convention Against Torture; investigate immediately reports of torture or mistreatment of detainees and ensure that prison and detention centre officials are held accountable; allow prisoners prompt and adequate access to medical care; and investigate immediately any deaths in custody and allow external medical authorities and the family to examine the body.

* End policies of forced abortion and sterilisation. In 1997, 883 known cases of forced abortion and sterilisation of Tibetan women; three cases of women giving birth to dead babies and one case of death due to sterilisation were received. Strict birth control measures were reported in different areas of Tibet, targeting female between the age of 16 to 45.

* Respect the rights of Tibetan children and release all juvenile political prisoners, including Gedhun Choekyi Nyima. Ensure that all Tibetan children have access to free, compulsory primary education; ensure that Tibetan students are not discriminated against with regard to access to educational institutions and the charging of school fees; and allow Tibetan children to be educated in their mother tongue of Tibetan and on subjects relating to Tibetan history and culture.

* Prevent the transfer of Chinese population to Tibet which marginalises the Tibetan people in economic, political, social and cultural spheres and further threatens the survival of the Tibetan people's race and identity.

* Protect the rights of Tibetans to own their lawfully earned income and review the harsh economic policies and imposition of high taxation that threatens the livelihood of poor Tibetans.

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Tibetan Centre for Human Rights & Democracy
Narthang Building, 1st Floor
Gangchen Kyishong
Dharamsala 176215
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Tibetan Centre for Human Rights and Democracy
Narthang Building, Gangchen Kyishong, Dharamsala H.P., India
Ph: +91 1892 23363 / 22457 / 22510 Fax: +91 1892 23363 / 24957
E-mail: tchrd@dsala.tibet.net

NEW WEBSITE & FORUM

TCHRD has launched its new website at: ***http://www.tibet.org/eng/ngo/tchrd/index.stm*** *The site contains information about the Centre as well as current and archived TCHRD newsletters.*

TCHRD also has a new discussion forum. The ***"Barkhor"*** *(replacing TCHRD-L) is a place to exchange ideas on Tibetan human rights issues.*

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