



Iron Hare 2011 – flames of resistance

— A detailed account of the historic Self Immolation Protest against China's oppression by Tibetans



Published by the Dhomay Alliance for Freedom and Justice





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Translated and edited by Matthew Akester



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Justice

To the brave men, women and children who died
martyrs to the cause of a free Tibet.



Dhoday Alliance for Freedom and Justice
March 16th 2012

English language version translated and edited by
Matthew Akester
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CONTENTS

IntroductionV

Section 1 Chronicle of the Iron Hare year fire protests

One: Tabey's protest on February 27th 20091

Two: Losang Puntsok's protest on March 16th2

Three: Tsewang Norbu91

Four: Losang Kalsang103

Five: Losang Konchok103

Six: Kalsang Wangchuk105

Seven: Kaying and Eight: Choepel107

Nine: Norbu Dramdul112

CONTENT

Ten: Tenzin Wangmo	114
Eleven: Dawa Tsering	139
Twelve: Palden Choetso	154
Thirteen: Rongtsa Tenzin Puntsok	157
Fourteen: Tsultrim	167
Fifteen: Tennyi	167
Sixteen: Tulku Sobha Rinpochey	172
Seventeen: Losang Jamyang	181
Eighteen: Rikdzin Dorjey	196
Nineteen: Sonam Rabyang	198
Twenty: Tenzin Choedroen	205
Twenty One: Losang Gyatso	207
Twenty Two: Damchoe	209
Twenty Three: Nangdrol	217
Twenty Four: Tsering Kyi	223
Twenty Five: Rinchen	226

CONTENT

Twenty Six: Dorje226

Twenty Seven: Gebey234

Twenty Eight: Jamyang Palden236

Section 2 Self immolation protests in exile

One: Thubten Ngodrup241

Two: Lhakpa Tsering242

Three: Sherab Tsedor242

Four: Poetruk243

**Section 3 International statements of support
for Tibet**

.....245

**Section 4 Solidarity initiatives by exile Tibetan
community organisations**

.....377

CONTENT

and their traditions, the flourishing of history, literature, performing arts, medicine and so on, but with the death of Hu Yaobang, that prospect also vanished.

Another sign of modest respite for Tibet at that time was the release of the 10th Panchen Lama from 14 years of imprisonment, who proceeded to visit all parts of the country, like a lion freed from a trap, dedicating himself to finding ways for the rights of nationalities guaranteed in the Chinese constitution to be implemented and for the revival of religion and education in the devastated country. In 1987, the ‘Regulations on Tibetan language education and the use and promotion of Tibetan language in TAR’ were passed by the TAR Peoples Congress. Similar measures on autonomy and language use were drafted in other Tibetan areas, and for a period, there were limited opportunities for Tibetan language education and the revival of religion and education.

However, with the tragic death of the Panchen Lama in 1989, the prospects for realising his wishes and the clear aspirations of the Tibetan people began to change, Chinese language education took over in the urban centres of central Tibet, and gradually in villages too, and more recently education in other Tibetan areas has been forced into Chinese medium, with only Tibetan language textbooks in Tibetan. Almost all social activity in Tibetan areas has been taken over by the government and by Chinese people, and Tibetan language is excluded from government work, public facilities, cultural activities and even shops and transport services, as well as entrance exams for higher education and government service, and the marginalisation of Tibetan medium education has become only a matter of time.

In the monasteries, the government has assumed direct control over the selection of incarnate Lamas, and work teams are being sent in to do “Patriotic Education”, forcing people to

INTRODUCTION

denounce the Dalai Lama and imposing limits on the number and origin of monks. While there is nominal freedom of belief and study, subpolice stations and security offices are being set up, to the point of having local Party branch offices in monasteries, Womens' Association offices and so on, portraits of the four generations of Communist leaders must be hung and red flags flown, surveillance cameras have been installed to monitor assembly halls, monk dormitories and the movements of lay worshippers, interrogating and detaining monks and nuns without official ID documents, increasing controls over public teaching events and so on. These coercive policies are at the root of all the popular grievances against the government, but state propaganda media tell a different story.

During the more than five decades of Chinese rule, the resistance struggle of the first generation of Tibetans went on up to the 1980s, the second generation continued during 1980s and 1990s, and this has been carried on by the third generation. All along, the Chinese government has taken the same attitude towards it, that is to say ignoring all pleas, and using the security forces to crush protest, with violence if necessary.

These days they are increasing the deployment of 'Aid Tibet Cadres' in all Tibetan areas, and there is an increase of Chinese officials at all levels, while Tibetan officials are sidelined. They get workers, technicians and business people from their home provinces to migrate to Tibet, help them with job opportunities and schooling for their children, and even salary and promotion, and this has boosted Chinese migration.

Tibetans meanwhile are turned out of places where they have lived for generations, which are then prospected and dug up indiscriminately for resource exploitation, forests cut, wild-life killed and rivers dammed, leaving no hill or valley untouched.

In the Ngaba Tibetan Autonomous Prefecture where the Iron

Hare year protests were most sustained, only 5 of the 14 Party leadership positions are held by Tibetans, and of the 600 officials who have received promotion in recent years only 20 are bilingual. The situation in other so-called “Tibetan Autonomous” prefectures is entirely similar. In fact, Chinese officials appointed to high office in Tibetan areas lately tend to have work experience in punitive or security-oriented positions in mainland provinces, like the Political-Legal departments. When new officials are appointed at county and township level, there seems to be a deliberate preference for ethnic Chinese.

In answer to a question from a journalist at a meeting with European leaders in Beijing on February 14th, prime minister Wen Jiabao said “The self immolation incidents in Tibetan areas are extremist acts. The Chinese government considers such acts by small numbers of Tibetans as terrorism.” And on the eve of the National Peoples Congress meeting, the chairman Jia Qinglin announced that all protest in Tibet is instigated by the “Dalai Clique”. During the 2008 uprising, the same prime minister loudly told foreign journalists “We did not fire (on unarmed protesters)”, but he had hardly finished speaking when photos of dozens of massacred protesters were released worldwide. When they claimed that the “Dalai Clique” had instigated the protests, HH Dalai Lama repeatedly offered Chinese government representatives access to all archives and records with the Government in Exile in Dharamsala, so that they could check for themselves.

More recently, in an important speech at a meeting on February 8th this year, TAR Party secretary Chen Quanguo stated “We must recognise our struggle with the Dalai Clique to be protracted and complex, and at times acute”, and “Party members and government officials at all levels must engage in the current Social Stability Maintenance work and anti-Splittist

INTRODUCTION

struggle on a war footing, one-pointedly rid themselves of complacency and easygoing attitudes, and make their Social Stability Maintenance work more detailed and tangible.”

At present, armed police both in and out of uniform are deployed in prefecture towns, county towns and urban centres throughout Tibet on a routine basis. In some towns, around the time of anniversaries observed by Tibetans in exile, like March 10th, HH Dalai Lama’s birthday, Democracy Day, Nobel Peace Prize day, armed troops march in the streets, patrol in armoured personnel carriers and so forth, to send out the message.

The first self immolation protest in recent Tibetan history was Tubten Ngodrup’s sacrifice in 1998 during a hunger strike in New Delhi organised by the TYC. Then, on February 27th 2009, the movement resumed with 20 year old Kirti monk Tabey’s protest in Ngaba. Following the death of Kirti monk Losang Puntsok on March 16th 2011, 22 more Tibetans in occupied Tibet, monks, nuns and laypeople, protested against the government by setting themselves on fire during the Iron Hare year. Three more joined them at the start of the Water Dragon year (February 2012). Given the importance of recording the stories of the national heroes and heroines who gave their lives for the cause of Tibet’s religious and political integrity, the Domey Exile Solidarity Alliance has compiled this chronicle of the year of self immolation protests, the consequent demonstrations of sympathy and solidarity by Tibetans both in Tibet and in exile, and statements of support by foreign governments and organisations, entitled ‘Iron Hare 2011 – Flames of Resistance’.

Our initial aim was to record the family history of each protester, and to ascertain the slogans that they shouted in their dying moments (“Bring HH Dalai Lama back to Tibet! May HH Dalai Lama live 10,000 years! Freedom for Tibet! Tibet

must be independent!”) and their final written testaments, in order to provide analysis of the movement. However, as telephone and internet access has been cut off in affected areas, and the required information has not been available, we proceeded by compiling existing reports from Tibetan, Chinese and English language websites, published media and related resources to cover the chronology of protests, the briefest of profiles of the protesters, and the international response. This chronicle is perforce incomplete, and we welcome dedicated researchers to supplement it as much as possible in future. The Tibetan edition was thus released to coincide with the first anniversary of the March 16th 2011 protest, and any slight merit thereby accrued is dedicated to the fulfillment of the wishes of the nobly deceased Tibetan heroes and heroines.

Dhoday Alliance for Freedom and Justice
March 16th 2012

English language version translated and edited by
Matthew Akester
23 July 2012

INTRODUCTION

Note on sources:

The accounts of protests in section 1 were compiled by the Dhomay Exile Solidarity Alliance editorial group from a variety of individuals and media outlets in exile.

In summary:

- the dated accounts from Ngaba are press releases by Losang Yeshe and Kanyag Tsering at Kirti monastery in exile, Dharamsala
- accounts from Machu were contributed by Drolkar Kyab
- accounts from Kandze were mostly contributed by the monks Kelsang and Pema Tseten, and by Yama Tsering
- accounts from Drakgo are mostly from Drakgo Jamyang Palden
- accounts from Tawu are mostly from Tawu Losang Jinpa
- accounts from Serta are mostly those appearing on the Tibet Express website
- several other reports from Amdo are from the Tibet Times website

IRON HARE 2011 – FLAMES OF RESISTANCE

Section 1: Chronicle of the Iron Hare year fire protests

One: Tabey's protest on February 27th 2009



Tabey

At about 1.40 pm on February 27th, 27 year old Tabey, a monk at the Kalacakra college of Ngaba Kirti monastery walked onto the main street of Ngaba county town carrying a hand-drawn Tibetan flag with a photo of the Dalai Lama affixed to the centre, shouting slogans calling for freedom in Tibet. As soon as he began walking, he set himself on fire and continued to shout as he walked on. The armed police who were stationed along both

sides of the street fired three successive shots, aiming at his legs and arms, and brought him to the ground. Then they closed in, extinguishing the flames and beating him at the same time, and took him to the county Peoples' Hospital. It was not immediately known whether he was still alive, but two days later,

his parents went to see him in the military hospital in Barkham (Ngaba prefecture). The first thing he said to his mother was “I am not the son you wanted to see. I should have died that day, but I didn’t manage it.” He did not have time to say much more, as the police took his mother out of the room again. After that, he was not given any opportunity to meet people again, but his mother was allowed to stay with him under a kind of house arrest. In January 2012 when news next emerged of Tabey, it was that they are not allowing the bullet wounds on his arms and legs to heal, but repeatedly reopening them in the name of medical treatment. Further, both Tabey and his mother have been forced to say things they do not really mean, which will be used for Chinese official propaganda.

Two: Losang Puntsok’s protest on March 16th



Lobsang Puntsok

Kirti monk Puntsok, aged 20, of division no.2 in Me’uruma (Xi-ang), Ngaba county, committed self-immolation in protest around 4 pm on March 16 2011, at the top of the market street near to Kirti monastery. The name of his household is Jaru Tsang, and his father’s name is Tsering Tashi. He shouted slogans against the government while setting himself on fire. Local security personnel came to extinguish the flames

and beat him up, but other monks and members of the public snatched him out of their hands, and took him into the monas-

tery. After that, over 1000 monks and laypeople staged a protest march. They had gone less than half a kilometre down the main street when they were dispersed by a large military force using steel truncheons and electric batons, and many arrested. In particular, they tried to arrest all the monks involved. Among those who evaded arrest some were seriously injured. A clampdown was imposed on the centre of town and surrounding areas, such that no Tibetan could come out.

When Puntsok was taken back to the monastery, there was little hope of his surviving, but as he was not yet dead, there was a chance to take him to hospital, but without govt permission the hospital would not take him. Then it was decided to give in to the government so that he could be admitted. He passed away there around 3 am local time on March 17.

The authorities did not initially return the body to his family, but according to what was said, the body would be released after a senior official from the prefecture had arrived.

Around 6 pm on the 16th, a crowd of 1500 Kirti monks marched down to the main entrance of the monastery to demand the release of those arrested that day. They were met there by 300 laypeople who pleaded with them that it was too dangerous to proceed into town to press their demand. They then determined to remain where they were until the detained persons were released. The head of the DMC and other monastery officials then interceded with the local government, asking that detained monks be released in order to defuse the situation. Meanwhile the protestors withdrew inside the compound, and sat down to recite Mani Mantra, light butter lamps etc. saying they would not move until the detainees were released. Finally at 11.40 local time, 7 released monks were driven there, and the monastery officials called on the protesting monks to withdraw, which they did.

The released monks were Tashi (a.k.a Shitra), Kontse and Palden, both from Yushu area, Tashi of Charuwa, Sengge of Chojema, Tentse of Khangsarma, and Konchok Tsultrim.

Tashi had a serious head wound from being struck with a steel club. Three of the detained had been arrested before the 16th, the other 4 were detained for protesting that day.

The monks believe that there are still around 20 monks in custody, while the authorities are pretending that it was only these 7. There are also laypeople and monks from other monasteries still in detention.

The protest took place to mark the frustration and anger of the Tibetan people 3 years after the protests on 16th March 2008 in Ngaba.

As soon as the protests broke out, the security forces encircled the outer walls of the monastery, to restrict movement in and out, and continue to do so. Few of the phone calls made to Ngaba from inside and outside Tibet were able to go through, and internet connections are also down, so no more details are available so far.

March 17 2011

March 16 detainees

Among the laypeople detained on March 16 are Tsering Kyi of the Lhamoka Tsang household in Trinken Dewa (Dewa = group of villages) of Ngaba county and Puntsok of the Do Tsang house in Me'uruma (who was adopted by Lhamoka Tsang since he has no parents or relatives left at home).

Tsering Kyi left behind her 3 year old daughter Rangwang Lhamo, born in 2008 (and named 'Goddess of freedom'), and her

second daughter Kangchen Lhamo, born in June 2010. Only on the night of March 16 was it realised that both both Puntsok and Tsering Kyi had been arrested, leaving the children with no one to care for them. Neighbours then appealed to the local authorities to release Tsering Kyi for her childrens' sake.

Not only did they refuse to do so, but they also rejected a subsequent request to allow the children to join their mother in custody. At that point, Rangwang Lhamo caught cold and had to be taken to the county hospital.

Tsering Kyi's husband is Kesang Jinpa, editor and contributor to the journal *I of the modern age*, who was arrested on charges of separatist activity on July 19 2010, a month or so after Kangchen Lhamo's birth. He was sentenced to 3 years imprisonment and is currently in a prison elsewhere (in Sichuan province).

March 18

Tsering Kyi, who was arrested on March 16, was released on March 18, but she was severely beaten in detention, and they cut off her hair. There is no word about whether her co-detainee Puntsok and others have been released or not.

From the morning of March 19, the government has prohibited normal religious services at Kirti monastery, and even though a deceased person was brought into the monastery for prayers to be said, the monks were unable to assemble as usual. All the doors to the monastery have been locked by the government authorities, monks are not being allowed to leave nor members of the public allowed to enter. The monks understand that they will be subjected to a political reeducation programme, but the details are unclear.

March 19

Tibetan Who Set Himself Afire Dies

By EDWARD WONG, New York Times-Published: March 17, 2011

BEIJING — A young Tibetan monk who set himself on fire to protest Chinese rule in the vast Tibetan regions of western China died early on Thursday. It was the first time that a monk protesting against China had killed himself through self-immolation, according to historians of modern Tibet.

The act appeared to reflect the sense of desperation and futility that simmers among Tibetans who chafe at rule by China, which invaded central Tibet in 1951. The monk, Phuntsog, 20, belonged to the Kirti Monastery in Sichuan Province. The monastery has been a center of protest against Chinese policies and was especially active in the 2008 Tibetan uprising.

“China’s violent rule in Tibet has escalated since 2008 to a point where Tibetans feel compelled to take desperate action,” Tenzin Dorjee, executive director of Students for a Free Tibet, based in New York, said in a statement. “Phuntsog Jarutsang’s self-immolation is a window into the deep suffering and frustrations that Tibetans everywhere are feeling, and is an urgent cry for help that the global community cannot ignore.”

Phuntsog set himself on fire at 4 p.m. Wednesday, according to a report Thursday by Xinhua, the official Chinese news agency.

A report by a Tibet advocacy organization based in Washington, International Campaign for Tibet, or I.C.T., said that security officers doused Phuntsog’s flames, then beat and kicked

him.

Hundreds of monks and laypeople had gathered during and after the immolation and later began protesting the security presence, which had been tightened this month in anticipation of a potential uprising. The anniversaries of the 2008 revolt and one in 1959 that resulted in the Dalai Lama's flight to India both fall in March.

At some point, monks took Phuntsog's body back to the monastery. Security forces locked down the town and detained many local people, said I.C.T. and another advocacy group, Free Tibet. A fellow monk from Kirti, Tsering, confirmed the accounts of the self-immolation in a telephone interview with The Associated Press late Wednesday.

The Xinhua report, citing an unnamed official in Aba County, which is called Ngaba or Ngapa in Tibetan, said Phuntsog died at 3:44 a.m. Thursday after "treatment delays" because monks took him out of a hospital and hid him in Kirti Monastery. Calls made on Thursday to a police station in the area went unanswered.

Kirti was the scene of a brutal crackdown in 2008 to halt an uprising that started after riots broke out in Lhasa, the Tibetan capital. At least 10 Tibetans around Kirti were shot dead, according to Tibet advocacy groups. Monks living in exile in Dharamsala, India, have photographs of several Tibetans killed by bullets in Kirti during the 2008 protests.

In February 2009, another monk from Kirti, Tapey, set himself on fire, but he survived after security officers put out his flames. In 1998, a Tibetan layman living in exile in India, Thubten Ngodup, died after an act of self-immolation to protest the Chinese occupation of his homeland.

The most famous modern case of a monk using self-immolation as a form of political protest occurred in 1963, when a

Buddhist monk in Saigon, South Vietnam, Thich Quang Duc, burned himself to death to protest persecution of Buddhists by the Catholic-dominated South Vietnamese government.

International Campaign for Tibet also reported this week that a Tibetan monk, Sangey Gyatso, who had gone into hiding in Gansu Province, died on Feb. 26 of undisclosed health problems. He was among the 15 or so monks who held a protest in front of foreign journalists in April 2008 at Labrang Monastery in Xiahe. At least three monks from that protest fled to India to seek asylum.

Wary of potential uprisings this month, Chinese officials have barred foreigners from traveling to central Tibet, known as the Tibet Autonomous Region. That travel ban has been in effect every March since the 2008 uprising.

Chinese leaders say that Tibetans are generally satisfied with rule by the ethnic Han, who dominate China, and that only a small number take part in protests. They accuse the Dalai Lama, the exiled Tibetan spiritual leader, of organizing the protests from India.

Exile: Tibetan monk in China set himself on fire at anti-government protest, hundreds rally

By Gillian Wong (AP) – March 19, 2011

BEIJING, China — A Tibetan monk in western China set himself on fire in an anti-government protest, then was beaten and kicked by police, prompting hundreds of monks and others to rally, an exiled Tibetan monk said. The 21-year-old monk, Phuntsog, who like many Tibetans goes by only one name, set himself on fire on Wednesday afternoon on a main street near the Kirti monastery in Aba town, in Sichuan province, said

Kusho Tsering, a monk now living in Dharmsala, India. A man who answered the phone Thursday at the Public Security Bureau in Aba said he did not know anything about the case and hung up. A man who answered the phone at the media office of the Communist Party in Aba said his office did not know the specifics of the matter. “The main office of the communist party in Aba county is on top of this issue,” said the man who would give only his surname, Zhang. The phone rang unanswered at the main office. “The monks in the Kirti monastery are always trying to find ways to protest against Chinese rule in Tibet,” Tsering, who is from the same monastery, said late Wednesday. “It’s an obvious way to show the resentment of the Tibetan people.” The account highlights simmering tensions in Tibet and Tibetan-inhabited regions in western China amid several anniversaries this month, including the March 10 anniversary of the unsuccessful revolt against China that caused the Dalai Lama to flee in 1959. Aba county has for years been the scene of large protests involving hundreds of monks and citizens. Within 15 minutes of the monk’s self-immolation, police and plainclothes security officers turned up and extinguished the fire, but also beat and kicked the monk, Tsering said. Angered by the beating, monks and Tibetan residents carried the monk back to the monastery, then marched along the main street before police intervened, said Tsering, who added he received the information from two eyewitnesses and two residents. Tsering said he did not know if Phuntsog survived. Tsering spoke in Tibetan to The Associated Press by phone, with the help of an International Campaign for Tibet researcher in Dharmsala who translated. Wednesday marked the three-year anniversary of what Tibetan activists and residents have described as a bloody crackdown by police on a large demonstration at the same Kirti monastery. It came just days

after rioting that broke out in the Tibetan capital of Lhasa on March 14, 2008, which left 22 people dead and led to the most sustained Tibetan uprising against Chinese rule in decades.

China says Tibet has always been part of its territory, but many Tibetans say the Himalayan region was virtually independent for centuries and that Beijing's tight control is draining Tibetan culture and identity.

The aftermath of March 16th

On or after March 17th 2011, a large number of troops were sent into Ngaba, and a more strict clampdown than before was imposed. In particular on March 20, in an unusual intensification of the clampdown, at monasteries and communities all across the county, monastery officials and community heads were told to ensure that no firecrackers were burst, no incense offerings made, no Lungta thrown, and so on. Among Tibetans it was said that this was because exile Tibetans were holding elections for a new Kalon Tripa that day, and it was to prevent Tibetans in occupied Tibet from celebrating the occasion.

On that day, officials from Sichuan province and Ngaba prefecture arrived at Kirti monastery in Ngaba, and announced that any monk who needed to leave the monastery must first take a letter of guarantee from his class tutor, one from the relevant disciplinarian, and one from the govt officials now stationed at the monastery. Monks could not leave the monastery without these permissions.

On March 21, the newly arrived officials announced that they would be starting a new session of reeducation under the name of the 'Patriotic Religion' campaign. At 8 am local time, the officials came to start this session, but there were no monks in

attendance, so they harried the monastery officials to rectify this. The monastery officials went to individual monks' rooms asking them to assemble in the courtyard of the main assembly hall, and more than 200 of them obeyed.

The officials started their speeches about 10 am, while another group of officials went into many of the monks' rooms to order them to attend. On the first day, the meeting was led by the head of Ngaba prefecture religious affairs department. He strongly criticised the administration and ordinary monks of Kirti monastery, saying they had failed to abide by the law of the nation, the needs of local security, the unity of nationalities, social stability and so on, enumerating many demonstrations that had taken place at various times, and in particular, said that those who had snatched the heroic Puntsok out of the hands of the police were guilty of murder.

He also said that there was a group/cell of monks dedicated to the practice of self-immolation within the monastery, and that they (the govt) would have to join with the monastery authorities to stamp it out.

Among the officials conducting the reeducation there is one group from Sichuan province state law office, one group from Ngaba prefecture including from the United Front department, another group from Ngaba prefecture including the religious affairs dept, and a work team from Ngaba county including the county chief.

The schedule for the reeducation sessions is from 8 am to 12 pm, and from 2 pm to 6 pm. However, as so few monks turned up on the first day, they were all told to stay in their rooms on the morning of the 22nd, while officials came round all the dormitories registering the number of resident monks, their names and ages. Only in the afternoon did the assembly resume in the main courtyard.

March 22

Between 12 and 1 am on the night of March 22, 16 year old Losang Jamyang was arrested at his home and taken away. He is from upper Tawa in Ngaba county, and his mother's name is Dronkar. The police and soldiers who came to arrest him broke down the street door of his family house, and two friends who were with him, Wangchuk and Sonam, were also detained. Many other residents of the two Dewa (pastoral communities) of upper Tawa were also arrested on the nights of March 21 and March 22, but we have not been able to establish the details so far. All of them were arrested between midnight and 2 am on those nights, and the security personnel broke down their doors and treated the detainees with a severe degree of contempt and malice.

Prior to this, on March 20, unable to gather or celebrate in public, it is reported that the people of Amdo Ngaba had cleaned their houses and arranged shrine offerings of water bowls and butter lamps, making heartfelt prayers for the election of a new prime minister and parliament (in exile) of real benefit to the nation. That night around 3 am a few firecrackers were set off in Ngaba county. Security forces made some arrests, but the details of this are not known, and since then arrests have been continuing and the situation has worsened day by day.

Meanwhile the so-called Patriotic Religion reeducation campaign has been going on at Kirti monastery. On March 23, monks were issued with copies of three handbooks on the constitution of the PRC, on the law concerning (respect for) the PRC flag and PRC regulations on the mediation of public disputes, and told to improve their awareness of the law and

regulations.

March 23

Following the self immolation protest in Ngaba on March 16, students at the prefecture upper middle school staged a hunger strike from March 17, but as many of them had their mobile phones confiscated and because there a ban was imposed on all movement in and out of the school, due to restrictions imposed by security forces, students were unable to communicate with their families, and there is little information on the situation there. According to some sources, the protest was still underway on March 23, but even in Barkham city, where the school is located, the situation is not well known.

On March 22, Puntsok's younger brother Losang Kelsang, also a Kirti monk, aged 19, his maternal uncle Losang Tsondu, and another Kirti monk from their native division 2 of Me'uruma township called Samdrup were arrested and are being detained on suspicion of involvement in Puntsok's protest. Samdrup was arrested in March 2008 on suspicion of involvement in the 3.16 protest, and detained for several months. Then on September 24 2008, he was among the seriously wounded when soldiers severely beat up a group of Kirti monks. These days the security forces are making arrests by night, and likewise they patrol Kirti monastery at night and assault any monks they come across. On March 24 the local authorities called public meetings in upper Tawa and Gapma villages in Ngaba county, and told the common people that they had to go for security duty at Kirti monastery. Anyone failing to do so would be fined Y30 per day of non-attendance.

The news that has emerged recently from Ngaba is all coming

from the villages and monasteries in proximity to the county town, and it is hard to get information from further afield.

March 26

On March 23 2011 at around 4 pm local time, more than 100 local people in Namda township, Dzamtang county, in Sichuan's Ngaba prefecture staged a protest calling for freedom in Tibet and the return of the Dalai Lama, declaring Tibet to be independent. They had marched three times around the main street of the town when police and soldiers arrived and started to savagely beat all the protestors they could lay their hands on. Eight people were arrested and detained, of whom the following names are known:

Palko, aged 40, a teacher at the township school; Dorje, a 35 year old man; Ador, a 35 year old man; Osel Dorje, a 28 year old man. The names of the others are not known. After the protest, a strict military clampdown was imposed on Namda township, and as late as March 28, other areas too were subject to strict control as the security forces continued to search for participants in the protest.

Tenzin of the Amey Lota house, in the Chukley Gabma community of Cha township of Ngaba county, a monk at Kirti monastery aged approximately 21 was arrested from his room at the monastery at midnight on the night of March 25. The reason for his arrest is uncertain, but he had not been released by March 27. Armed police with dogs continue to patrol inside the monastery by night.

On March 24 the authorities called public meetings in upper Tawa and Gabma villages in Ngaba county at which they ordered villagers to come for security duty at Kirti monastery,

threatening that those who did not would be fined Y30 per day of non-attendance. They told those attending the meetings that unlike the monks, they the ordinary people had not joined in any protest, that there was a fundamental difference between the monks and the ordinary people, that the government had given significant aid to ordinary villagers and would continue to do so in future, that although these days there was no hardship to justify setting oneself on fire in protest still the monks insisted on doing so, and that there was a group within the monastery which had undertaken to carry out self-immolation protests, and ordinary people should assist the authorities in stamping it out, and so forth.

Since March 26, a group of local laypeople have been surrounding the Kirti monastery, purportedly to keep watch on the monks, both morning and afternoon, and at the end of the day they are paid Y30 each and are photographed and videoed doing so (by local security/govt personnel).

March 28

At about 6 pm on March 25th 2011, the Kirti monk Losang Tsepak, aged 27, a student at the Beijing Minorities University, was arrested. His father, named Dondrup, is deceased, and his mother's name is Dondema. He was studying at BMU, and the reason for his arrest and place of detention are not known.

On March 24, the Kirti monk Losang Choepel, aged 24, of Kanyag Dewa (pastoral community), Trotsik township in Ngaba county, was arrested and taken away from the monastery compound. The reason for his arrest and other details are not known.

Also around that date, Losang Ngodrup, aged 32, a monk at

Kirti monastery's Tantric college, from upper Chukley in Cha township, Ngaba county, was arrested. There are no further details on the reason for his arrest. The monks Samdrup, Losang Tenzin and the layman Puntsok, who were arrested earlier, are still in detention.

According to reports received on April 1st, a large number of troops sent to enforce the blockade of Kirti monastery entered the compound today, and prevented even the 70 year old (elderly) monks previously removed to the outer perimeter from moving freely, and it is feared that if this blockade continues, the monks will face problems obtaining daily essentials.

April 1st

The situation in Ngaba - summary of recent events

As is by now well known, on March 16th 2011 a monk named Puntsok at Kirti monastery in Ngaba set himself on fire in a heroic protest against Chinese rule, and did not survive. The Ngaba people both monastic and lay then took out a rally in protest. On March 17th, students at the upper middle school in Ngaba prefecture (Barkham) staged a hunger strike in sympathy with the Ngaba people, and there was a protest in Namda township in Dzamtang county in Ngaba, and so on, and in response to this, the Chinese govt imposed an immediate clamp-down, sending large numbers of troops day by day to blockade Ngaba county, Namda township and especially Kirti monastery and the prefecture upper middle school.

In the first days of April, soldiers surrounding Kirti monastery entered the compound, stopped elderly monks even from

walking the outer circumambulation path, and established observation posts (with binoculars) on the stepped platforms of the monastery's Stupas, keeping watch on the monastery inside and out. As far as has become known, over 30 people have been arrested and detained over this period.

From March 20, for more than 5 days, a reeducation campaign called 'Love the nation, love religion' was conducted in Kirti monastery. After that, Chinese govt officials who came to lead the reeducation campaign split into groups and went into each monastic dormitory in the monastery compound to harrass the monks in various ways on the pretext of "gathering opinions" or "getting feedback".

Since March 19, the monastery's regular programme of religious observances has been cancelled, and armed soldiers and police with dogs prowl around the monastery by night, beating up any monks they come across. The monks have to study scripture in the second half of the day, and are not allowed to sit outside. In early April the Chinese authorities started building a barbed wire fence on the north side of the monastery, where the boundary wall does not extend. It has been very difficult for the monks to supply themselves with food, and they have been reduced to depending upon the Tsampa, butter and so on donated voluntarily by the laypeople, which is distributed by the monastery administration.

Since a few days ago, the village committees in Ngaba county have been calling public meetings to praise and celebrate the Communist Party.

As the govt has sent many soldiers to enforce the clampdown on Ngaba county and Kirti monastery, the ordinary monks have so far remained calm, as they were instructed to do by the Lamas and monastery officials, but it is understood that 800 more troops arrived in Ngaba county on April 9, and if the situ-

ation continues to deteriorate, the outcome is hard to predict. This summary of recent events in Ngaba is addressed to concerned international organisations, such as the relevant agencies of the United Nations, in the hope that they will make their concerns about it known to China's central government, and call for the release of those detained.

April 10

It was announced a few days ago that monks from the age of 18-40 would be taken elsewhere on the pretext of giving them reeducation. Word went around on the evening of the 11th that this was going to be done the next day, so on the morning of the 12th local people were waiting around on either side of the monastery perimeter in anticipation. About midday (Beijing time), a large number of troops suddenly appeared, and prepared to enter the monastery. The public stood on their way, not allowing them to approach the inner part of the monastery compound. The armed police and soldiers responded by beating the crowd and setting trained dogs on them, people were mauled by the dogs and there were serious injuries, but the crowd did not budge, and the soldiers were not able to enter the monastery that time.

Then the members of the monastery's Religious Affairs office came and remonstrated with the crowd, at which the crowd retreated a little, but then around 3.30 pm (Beijing time), confrontation broke out again between the armed soldiers and the crowd, and when it turned serious, the public were joined by many of the monks. Together, they made to push their way out of the monastery, but the compound was sealed by walls and barbed wire fences, and the gates were sealed, and it was

guarded so closely by the soldiers that not a single person got out.

Local people believed that the government's plan was to deport the Kirti monks without the public knowing, carry them away in cars, ten monks per car, and put them in prison somewhere, while saying that they are doing reeducation classes, so for several days before this incident, the public had been on the alert for it to happen. When they saw the soldiers arriving, they assumed it was for this purpose, and risked their lives by standing in the way.

During the incident at 3.30 pm, (more) local people gathered at two crossroads on the main road leading to Kirti monastery. Transport has been suspended in Ngaba county. Schoolchildren from outlying villages at schools in the county town have been told they may not return home, presumably not to expose them to the ongoing attack on the monastery.

April 12

Further to the reported protest and confrontation at Kirti monastery on April 12: on that day, 40 medium sized military trucks arrived at the monastery, but the local people blocked their way and they could not enter. That night, many locals slept out on the road in the vicinity of the main gate of the monastery. The authorities sent many police officers and a large number of soldiers into the area, and they conducted house to house investigation in Ngaba county and surrounding settlements such as Gabma Dewa (pastoral community). They questioned each household about the number of household members, their present whereabouts, whether all the people present were members of that household etc., but as this is a large community, we

have not been able to learn details of those arrested and detained in the process.

Two old women over 60 years old are reported to have died during the confrontation with the army on 12th, but we are still trying to establish their names and places of origin etc.

Local people understand that space has been made for 1000 inmates at the prison in Mao Xian, in the southern part of Ngaba prefecture, and that the authorities were planning to intern Kirti monks aged 18-40 in that detention facility.

Soldiers have been posted to many hospitals in the county.

April 13

It is understood that Losang Dargye, a Kirti monk aged 31 of the Ngaba Tsang house in Ruchen (pastoral community) no.2 in Me'uruma township, was arrested from the monastery. His whereabouts are not known, and there is no further information on his situation.

Two elderly women, over 60, who were attacked by dogs on April 12, during the confrontation with security forces who unleashed trained dogs on the protesters, were so badly wounded that they are still in the county hospital.

On April 13, the authorities announced that no monk would be allowed to leave the monastery for any reason until the work team conducting re-education had finished its work. How long that took would depend on whether the monks cooperate with the work team officials or not.

On April 14, a small number of monks met with the leader of the United Front department from Ngaba prefecture, and voiced their concerns over specific problems in the area, especially the closure of Kirti monastery's school. The officials

gave no response.

On April 15, the monastery remained under blockade, and several monks were arrested, but we have not learned any of their names or details.

April 15

US frowns on Chinese force in Tibet

(AFP) – 14 April

WASHINGTON — The United States on Thursday criticized China after violent incidents at a Tibetan Buddhist monastery, and called on Beijing to respect religious freedom. The intervention of Chinese security forces at the Kirti monastery in Sichuan province is “inconsistent with internationally recognized principles of religious freedom and human rights,” State Department spokesman Mark Toner said.

Clashes erupted between security forces and locals at the monastery in southwestern China after a monk set himself on fire and died last month, according to the International Campaign for Tibet, a New York-based rights group said. Police unleashed trained dogs on residents outside the monastery and beat people when they tried to prevent forces from entering the compound Tuesday, the rights group said.

According to Toner, security forces “have cordoned off the Kirti monastery.” The US administration raised the issue with Chinese officials, he added. “We continue to monitor the situation closely and obviously are concerned by it,” Toner said. The rights group, citing local residents, said security forces were attempting to remove some of the 2,000 monks who live

at the monastery. The situation at the influential monastery has deteriorated since the March 16 death of a monk who committed suicide on the third anniversary of anti-government unrest in the area. Resentment against Chinese rule runs deep in Tibetan regions of China.

Chinese police clash with civilians at Tibetan monastery

Written by Reuters Friday, 15 April 2011 10:29

Police encircled a Buddhist monastery in a Tibetan area of southwest China when tensions sparked by the self-immolation of a monk last month escalated into clashes, exiled Tibetans and activists said yesterday, citing sources in the area. The standoff prompted the leader of the Tibet's government-in-exile in northern India to say monks at the Kirti monastery, the focus of the conflict, could be in danger.

Hundreds of ethnic Tibetan people in Aba county, Sichuan province, gathered at the Kirti monastery Tuesday trying to stop authorities moving out monks for government-mandated 're-education', the International Campaign for Tibet said in an emailed statement. That prompted armed police to lockdown the monastery with as many as 2,500 monks inside, the organisation said. A 21-year-old Tibetan monk burnt himself to death on March 16 in Aba, an overwhelmingly ethnic Tibetan part of Sichuan province that erupted in defiance against Chinese Communist Party control three years ago. His act echoed protests that gripped Tibetan areas of China in March 2008, when Buddhist monks and other Tibetan people loyal to the exiled Dalai Lama, their traditional religious leader, confronted police and troops across the region. The Tibetan Centre for Hu-

man Rights and Democracy said police began to force their way through the crowds Tuesday, beating some protesters and using police dogs on the crowd.

Armed police were patrolling around the monastery, which has been partly ringed by cement walls, creating fears of food shortages, a coalition of Tibetan advocacy organizations said in a separate statement. Tibetan leaders in exile Thursday called on other governments to denounce the crackdown and for civilians to adhere to non-violent protest. “We are afraid there may be mass brutal treatment towards the monks and they may be killed or tortured,” Samdhong Rinpoche, the prime minister of the exiled Tibetan government in Dharamsala, India said in a statement. “We are very concerned and can only pray and appeal to the international community to appeal to PRC (China) to refrain from this genocide. We feel very helpless,” he said. China says the Tibetan government-in-exile has no legitimacy.

Many monks, or lamas, from the Kirti monastery fled to northern India in past decades, and Kirti Rinpoche, a senior lama of the Kirti monastery in exile, said economic growth and propaganda alone could not defuse tensions in his homeland. “The senior (Chinese) leadership must find the courage to accept that constant repression born of suspicion and the attempt to enforce ‘Harmony’ with the power of the gun cannot address the real situation,” he said. China has ruled Tibet since Communist troops marched in in 1950. The traditional Buddhist leader of the region, the Dalai Lama, fled to exile in northern India in 1959 after a failed uprising against Party rule. Many Tibetans revere the Dalai Lama, but the Chinese government accuses him of fomenting violence to seek Tibet’s independence. He has said he wants Tibetan autonomy under Chinese sovereignty, and rejects violence. Aba County, or Ngaba as it

is called by Tibetans, is in western Sichuan province, an area next to the Tibetan Autonomous Region that is also home to many Tibetans. Many advocates of self-determination say that these traditionally Tibetan areas are part of one, wider Tibet that should win self-determination. A Chinese Foreign Ministry spokesman did not answer questions about the incident during a regular news briefing on Thursday, but said conditions in Tibetan regions of China had improved enormously thanks to Beijing's policies. "Tibet has undergone 30 years of development that has matched the rest of the country and made important economic and social developments which have improved the lives of local people," spokesman Hong Lei told reporters. "Local religion has been appropriately protected, and the central government's policy towards Tibet has received the consistent support of the local people," Hong said.

It is reported that all the govt officials in Ngaba county, right down to school teachers, have been involved in the 'Patriotic Religion' reeducation campaign underway at Kirti monastery. Government officials in Dzoerge county have also been mobilized as a reserve force to assist in reeducation. According to our informant, there were around 800 officials present at the monastery for the reeducation campaign today.

From today they are doing things in a different way, obliging individual monks to stand up in front of the class and respond to questions, give their point of view, and so on. Since the monks did not respond as the officials wished, they were told that "Your attitude to reeducation has not improved, so the reeducation will have to continue for a longer time." Meanwhile the blockade around the monastery is still in place. The wall being built on the north wall of the monastery has now been completed, so now only the three main gates give access to the compound, which has made the blockade easier to enforce.

We understand that students at the upper middle high school in Ngaba prefecture are continuing their hunger strike. We have no further information about this, but sources tell us that the students are still confined in the school compound, not allowed to leave.

April 17

Patriotic Religion education campaign underway at Kirti monastery 100 monks reported ‘disappeared’ so far, 34 monks and laypeople arrested Tibetan Centre for Human Rights and Democracy April 18, 2011

On April 15, the local authorities held a meeting on the great courtyard in front of the main assembly hall at Kirti monastery, attended by the monks, Ngaba county officials, teachers and so on.

The head of Ngaba prefecture United Front dept Tse Butrang spoke, saying “Whether the monastery is destroyed or not, whether religious activity continues or not, is not for us to say, it depends entirely on your behaviour. And while paying lip service to the rules, you not only commit acts of terror, but one group of monks has been reporting the situation to foreign countries”, and said that they could not be allowed to get away with such things. He further said that ever since 2008 the Kirti monks had continuously engaged in protest, and this had seriously damaged stability throughout society in Ngaba.

On April 17 it was reported that all the govt officials in Ngaba county, right down to school teachers, have been involved in

the ‘Patriotic Religion’ reeducation campaign underway at Kirti monastery. Government officials in Dzoegge county have also been mobilized as a reserve force to assist in reeducation. According to our informant, there were around 800 officials present at the monastery for the reeducation campaign today. On April 15, the Xinhua news agency printed a feature-style report from Kirti monastery. The reporter approached the main entrance to find life going on as normal, with shoppers, worshippers and pilgrims and trucks laden with goods filing in and out of the four-pillar Tibetan style ornamental gateway in perfect freedom.

At about 4 pm, a 53 year old man from Chagahe pastoral area came riding up on a tempo (motorcycle driven cart) with basins and other goods piled up in the back.

“There is no restriction of movement in and out of here”, he said. “I have just been doing some shopping for my kids...Some time ago, Tsetre of the monastery’s Democratic Management Committee arranged in conjunction with the Public Security office to carry out 24 hour patrols of the monastery, with teams of both monks and police officers, to prevent unknown persons from entering the monastery compound.

This reporter learned that on morning of April 3, a group of 11 monks had had to go out of the monastery to recite prayers for a member of the public taken ill, and also on April 15, some monks went out to recite prayers for someone who had died.

Horpe, the vice-head of Ngaba county told this reporter that the Kirti DMC had recently bought in 3000 Jin of vegetable, 1700 Jin of meat, 3000 Jin of rice, 7000 Jin of Tsampa and 1200 Jin of butter from the market. And Tsetre of the DMC assured him that the monks had plenty to eat.

Since March 16, there have been 34 arrests, and 100 monks have disappeared. Soon after Puntsok’s self-immolation, a

writer based in Xining called Go Sherab la returned to Ngaba, but disappeared in between and has not been seen since.

April 18

On April 18, as for several days previously, many govt officials from Ngaba and Dzoerge counties came to the monastery to drill the monks in a ‘Patriotic Religion’ reeducation campaign. On the afternoon/evening of April 19, armed police, soldiers and officials in groups of ten went into every dormitory block in the monastery compound to question the monks and get them to voice their opinions. They showed a very aggressive attitude, and if the monks’ answers were not to their liking, they even beat them.

Monks from other monasteries in the county are forbidden from coming into the county town, and strict controls on movement have been clamped on all the monasteries, whether directly or indirectly.

Since April 12, 200 or more local people have been waiting on guard near the monastery’s main entrance and along the roadway in fear that Kirti monks are being secretly taken off to prison by the authorities. Several times, the police and soldiers have told them they cannot stay there, and tried all means both peaceful and violent to get them to move, but have not succeeded so far. Most of the people keeping watch are 60 and 70 years old, and so far no have been arrested.

On April 17, large numbers of soldiers came to Me’uruma pastoral area, Ra Ruwa pastoral area, Cha township and other localities in Ngaba county, and pitched tents, as if they were planning to stay for some time. On April 18, officials, soldiers and police conducted a thorough search of (households in) Jo-

leb pastoral area.

On April 8th, Losang Gelek, a 27 year old Kirti monk from Ruchen (community) no.1 in Me'uruma township was arrested from the monastery. His present whereabouts are not known.

A clarification

The Xinhua news agency reported that the monks have plenty of food because the monastery administration is providing them with staples, but the fact is that the monastery administration is doing this precisely because the monks have no food. In the monastery's long history, there is no tradition of monks being fed by the monastery administration, but now they have no other option than to do so temporarily as the monks do not have daily food. There is an unprecedented famine inside the monastery.

So the Chinese govt should be asked

1. Was it the normal practice hitherto for the monastery administration to procure foodstuff to distribute to the monks as their daily fare?
2. If not, why have they started to do so now?

April 19

Also on April 19, foreign ministry spokesman Hong Lei told a regular press briefing in Beijing that situation at Kirti monastery was normal, religious observances going on, worshippers coming and going, and monks free to leave to conduct pujas in local households. The fact is that the monastery is surrounded by two rings of armed soldiers on guard 24 hours a day, while inside 800 govt officials intimidate and harrass the monks under the guise of a 'Patriotic Religion' reeducation campaign. They have fenced off all the prayer wheels around the perim-

eter to prevent people from worship, and blocked off all the gaps in the perimeter wall, turning the compound into a prison, and now that the monks don't even have food to eat day by day, how can the govt talk about security and normality?

If the govt's account is correct, then foreign reporters and observers should be allowed in to see for themselves, because seeing is believing.

April 20

On April 20 as before, over 800 officials from Wenchuan county, Maoxian county, Hongyuan county, Dzoerge county, Ngaba prefecture and Ngaba county continued to conduct the reeducation campaign inside the monastery. They assembled the monks on the courtyard outside the main assembly hall in the morning to lecture them on 'Patriotic Religion', and in the afternoon, groups of officials and armed soldiers, ten at a time, entered each monastic residence building to question the monks and oblige them to give their opinions, and if they do not like the answers, they beat the monks or bully them, and tie them to trees around the compound and leave them there for a long time. They thoroughly searched all the monks' residences, and were seen planting listening devices. They instructed the monks that what the officials tell them during reeducation is only for them to hear, and is not to be passed on to the outside world, or even to their own parents.

On April 19, the official leading the reeducation threatened the monks saying "If you don't know how to behave [literally: "how to stay and how to go"], I have the power and the strength to get rid of you in an instant!"

On 20th they unblocked a few of the Mani wheel chapels

around the processional path in order to encourage worshippers to return, but when they didn't do so, the authorities resorted to offering them Y30 to make Kora, and they were filmed for TV.

Since 17th, many soldiers have been going to all the pastoral areas around the county, down in the settlements and up on the hilltops, like Me'uruma, Cha Ruwa, Chukley upper and lower, Ra Ruwa, Naktsangma and so on, and getting people by force or persuasion to sign [or put fingerprint on] a document without explaining or letting them know what it says.

A few days ago the 24 year old Kirti monk Tsering, son of father Aga and mother Rikli, from Ruchen no.4 in Me'uruma township, was arrested. His present whereabouts are unknown.

On April 19, many cameras and listening devices were placed throughout the monastery compound, so that officials have all the monks' activities at all hours in the palm of their hands.

There are reports that those detained since March 16 have been taken to prisons in other counties in the prefecture, but we have not been able to confirm this.

Some of them have been released, but even after a week or two they are still unable to look after themselves. In prison they have been subjected to a fearsome regime of beatings and torture, tied to powerful electric heaters for long periods, tied to metal pillars and electro-shocked, so that they looked like they had been skinned alive, and they pass out from the pain several times a day.

April 21

Around 9 pm on April 21, armed soldiers, police officers and 'special police' (Duijing) deployed around all of the monastic

residences in the Kirti compound to seal them off, and then arrested over 300 monks, following a preconceived plan. They put them into 10 trucks of the largest size, and took them away. According to what local people have heard, they have been taken either to Dujiangyan or to Tashi Ling (Li Xian).

From about 4 pm Beijing time on the 21st for the next 24 hours, there were no telephone signals whatsoever. At about 5 pm Beijing time on the 22nd, five large trucks of the type used in the previous night's arrests pulled into the monastery. Their registration plates and other writing on the sides had been covered up, so it is supposed that they plan to arrest more monks tonight.

The doors to the rooms of the monks arrested last night have been sealed, or marked with notices saying it is forbidden to open them.

It is particularly disturbing that as the monks were driven away, the group of over 200 mainly old people who had been waiting around the entrance of the monastery since April 12 out of concern that something like this was going to happen were mercilessly beaten when they tried to prevent it. People had their arms and legs broken, one old woman had her leg broken in three places, and cloth was stuffed in their mouths to stifle their screams.

Among them Dongko of upper Tawa, aged 60, and 65 year old Sherkyi of the Rako Tsang house in Naktsangma, Cha township were both killed. The people were put into four goods trucks, two went to the army camp and two went to the 'Ray-bong' cemetery, and there they were released. Most of them were released by 9 am on morning of the 22nd, but a group of younger people was detained. A girl from the Nakle Losang house has been reported missing since last night, but there are no further details of their names and so on. On April 22nd, all

shops and restaurants in the county town remained closed, and only military and official vehicles were on the roads. In fact, the monks had got wind that something like this was going to happen by midday on 21st, and around 6 pm a large group of monks gathered, protesting that they could not do such a thing, and that if any of them were arrested (the rest) would stand in their way. They remained there until about 8.30 pm, when the senior official leading the present reeducation campaign came and told them emphatically that there was no such intention and that the monks should return to their rooms. He was backed up by the monastery Khenpos and members of the Democratic Management Committee saying the same thing, and saying that if the monks did not go back to their rooms, there could be a confrontation with the army, and the monks themselves would be responsible for the consequences. The monks returned to their rooms, and a only short while later their dormitories were surrounded by special police (Duijing), and the arrests went ahead as described above.

April 22

One of three youths who protested outside the local police station in Dzamtang township dies from police beatings, other two seriously injured

TCHRD April 22, 2011

Chukpel, one of three youths arrested for protesting outside the local police station in Dzamtang township, under Dzamtang county in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan on April 7th has died as a result of the beatings he received, and two others, one named Dechen and the other's

name unknown, were seriously injured and have been taken to Chengdu for emergency medical treatment.

On April 7th, the three young men let off firecrackers outside the police station, saying that they were celebrating the election of a new Kalon Tripa (by the exile community), and shouted slogans such as ‘May HH Dalai Lama live for 10,000 years!’ and ‘Self-government for Tibet!’ They were arrested and beaten by the police. 24 year old Chukpel lost consciousness and was taken to the local hospital, but passed away soon after.

The other two were so badly injured that they had to be taken from the local hospital down to Chengdu.

Immediately, about 1000 local people gathered outside the police station, protesting “What crime did our people commit?”, “Isn’t it against the law for you to kill someone for no good reason?”, and “You had better find a resolution to this, and we are going to sleep on your doorstep until you do, and we will not be moved!”

The police then offered compensation of Y700,000 for Chukpel’s death, and managed to disperse the crowd on that occasion. Chukpel is 24 years old, a native of Gyalrong, and was married into the (locally important) Dzamtang Choeje Migyap Pongsang family.

CHENGDU, 22 April 2011 (Xinhua) - The local government of a Tibetan county in southwest China’s Sichuan Province has decided to give legal education in Kirti Monastery, where a young Tibetan monk set himself on fire and died from serious burns last month.

The local government of Aba County of Aba Tibetan-Qiang Autonomous Prefecture said in a circular issued early Friday that the decision was made in light of the “problems” in the monastery as well as illegal activities committed by some of

its monks over the past years.

The education would be carried out “right away.” The monks would study the country’s laws and regulations as well as religious disciplines and commandments, it said.

A minority of the monks in the monastery have, for a long time, been disrupting social order. Some of the monastery’s monks incited local mobs to commit criminal violence including smashing, looting and arson on March 16, 2008. The mobs attacked government agencies and police offices, the circular said.

Two more self-immolation incidents have occurred in the monastery since 2009, which had “a great negative impact,” according to the circular.

Following the latest self-immolation incident of Rigzin Phuntsog in March, some Tibetan monks took to the street to gather a crowd to stir up trouble. They even held Rigzin Phuntsog, who was seriously burned, for 11 hours and delayed his medical treatment, according to the circular.

Rigzin Phuntsog, a 16-year-old monk at the Kirti Monastery in Aba County, died on March 17, after setting himself on fire at around 4 p.m. on March 16. After police on patrol put out the fire, a group of monks from the Kirti Monastery forcibly took Rigzin Phuntsog away. After hours of negotiation, the monks agreed to allow Rigzin Phuntsog to be taken to hospital at around 3 a.m. on March 17, according to the county government.

These criminal conducts gravely violated Buddhist doctrines and commandments, sabotaged the normal religious order, greatly hurt the feeling of the believers, and endangered safety of other monks, the circular read. According to the circular, some monks in the monastery had visited prostitutes, got drunk and kicked up rows, and engaged in gambling. And some dis-

seminated pornographic videos. These activities “have corrupted social values and tarnished the image of Tibetan Buddhism,” the circular reads.

Save Kirti Monastery!

In Tibet as a whole, and especially at Kirti monastery in Amdo Ngaba, the Chinese government not only continues to enforce a strict crackdown, but is trying to wipe out the monastery by expelling monks and imprisoning them.

Kirti monastery is a major centre of the Gelukpa school in southern Amdo. It was founded in 1870 by the 8th Kirti Rinpoche Je Losang Trinle Konchok Tenpa Gyatso, and comprises four colleges for the study of Sutra and Mantra aspects of the Buddhist teachings: the philosophy college, upper Tantric college, Kalacakra college and medical college. At present there are over 2500 monks, making it one of the largest monasteries inside Tibet.

Since the Red Army entered the region, twice in 1935, in the course of its ‘Long March’, and caused a famine the likes of which had never been experienced by the Ngaba people, there has been a terrible history of suicide, mass starvation and so on, as the ordinary people both lay and monastic were subjected to killing, beating, imprisonment and forced labour under successive campaigns from ‘Democratic Reform’ [1958-60] to the ‘Great Proletarian Cultural Revolution’ [1966-70] to ‘Patriotic Religion’ [1996 to the present], leaving a deep wound in the hearts of the Tibetan people.

In 2008, when there was a massive peaceful protest movement against the Chinese government all across Tibet, the monks and laypeople of Ngaba county, and especially Kirti monas-

tery, protested peacefully and were suppressed by the Chinese army. On a single day, more than 20 Tibetan protesters were killed, and a great many imprisoned.

On February 27th 2009 when the Kirti monk Tabey set himself on fire in protest against the government, shouting slogans and so forth, Chinese soldiers fired on him, seriously wounding him, and arrested him. It is still not known whether he is dead or alive.

Since the Kirti monk Puntsok set himself on fire on March 16th 2011, for the sake of Tibet's religious and political freedom, the monastery has been and still is under tight military blockade. In the early hours of April 22nd, over 300 monks were forcibly removed from the monastery and taken elsewhere, and this is thought to be continuing. The monastery is under the strict control of armed soldiers day and night, and there is not the slightest freedom. The government is implementing its aim of wiping out the monastery in a planned way. If a large monastic centre of Buddhist studies with 2500 monks gets wiped out, it will be a severe loss not just for related communities in the Ngaba region, but for all Tibetans and for the world.

Those of us with a special relation with Kirti monastery, the exile branch of the monastery in Dharamsala [Himachal Pradesh], and the Kirti monastery in Darjeeling [West Bengal] are staging a 'monastic procession' or devotional march from Dharamsala to Delhi to attract attention to the Buddhist monastic community, and particularly the impending destruction of Ngaba Kirti monastery. At the same time, we are putting three demands to foreign governments and the Chinese government:

1. An emergency appeal to lovers of peace and truth the world over, governments, parliaments, non-governmental organisations and especially our co-religionists in both East and West

to launch an emergency campaign to rescue Kirti monastery from repression by the Chinese government

2. The young reincarnation of the Panchen Lama, Tibetan prisoners of conscience in general, and especially prisoners from the Ngaba region such as the Kirti monks Losang Tsondru and Losang Dargye must be swiftly released.

3. The Chinese government must grant the Tibetan people human rights, freedom of expression and religious freedom, so that monasteries of all denominations can pursue the observance and propagation of their religion freely.

May governments and private citizens who respect truth and love peace, and all peoples at home and abroad grant their valued support to the truth of our cause.

Thank You.

Kirti monastery in exile

April 22nd 2011

April 23

From about April 23, the armed troops were supposedly withdrawn from the monastery, but remained hidden inside trucks stationed in the vicinity of the monastery. Many police were sent in their place, and now even more than before a great many police and special police are openly continuing with the crackdown and restrictive controls, and have installed cameras and recording devices to constantly monitor the monks' every movement. Since the arrest of 300 monks, the remainder have not attended reeducation and are staying put in their rooms.

Although the bereaved Donko Tsang house in Tawa Gongma is alongside the monastery, not a single Kirti monk has been sent to perform rites there. Instead a few monks have been called

from other monasteries to perform rites for the deceased. Now the bodies of the deceased are just being placed in the regular spot in front of the Kirti assembly hall and dedicatory offerings made to the monastery before they are carried off to the cemetery. For bereaved relatives to bring the corpses of their loved ones to the monastery, the place that offers relief and spiritual guidance in their moment of grief, and have to leave without the monks being able to recite four words of prayer for them is an additional agony on top of their mourning, and they have to head off to the cemetery choked with unbearable misery. Those who can afford it take their loved ones to other monasteries to request prayers.

Since surveillance cameras have been installed within and without, it has become hard to find out what is happening in the monastery day by day. Ngaba police are perpetrating a big deceit by dressing up as monks and local people and putting on a performance of normality. The dismantling of temporary military accommodation and tents in the vicinity is part of the same performance. Many of those who attempted to stop the deportation of the 300 monks were arrested, and on April 25 it was indicated to them that they would be released on payment of a Y1000 fine, but the people are complaining that innocent people cannot be punished, and that this is neither legal nor ethical.

April 27

It has just been learned that Kirti monk Jigme was arrested sometime before April 22. He is 30 years old, from the Troko Mema pastoral area of Machu county, Gannan, Gansu. There is no further information on his present whereabouts, but on

April 24 he was brought back to the monastery dressed in lay clothes and photographed behind the main assembly hall, then returned to his place of detention. This was seen by many people, confirming that he is under arrest.

Due to the installation of cameras and sound recorders in the monastic buildings and compound, it has become very difficult to get information about the current situation inside the monastery.

April 28

China refutes reports on 2 Tibetans killed by police

A government statement released Thursday said previous foreign media reports on two Tibetans killed by police in Aba County of southwest China's Sichuan Province were "purely fictitious."

The fact is an elderly woman died of illness on April 16. According to the statement, the 86-year-old female herder died of lung disease at her home in Aba Tibetan-Qiang Autonomous Prefecture. The body had been kept at home for six days before a relative of the deceased took it to a local monastery for a prayer ritual.

Later, the relative contacted another monastery -- the Kirti Monastery -- for a prayer ritual, but a Lama said the monastery didn't hold prayer services on that day. So the relative took the body directly to the sky burial site for a sky burial ceremony. Previous overseas reports, citing the International Campaign for Tibet, said two elderly villagers were beaten to death by the police during a security crackdown at the Kirti Monastery.

The statement reiterated that no casualty or accident occurred during the legal education at the Kirti monastery. All monks at the Kirti Monastery are learning the basics of the Chinese Constitution, Criminal Law and regulations on religious affairs, in line with a local government circular issued on April 22.

The government's decision to enforce legal education at the monastery followed the tragic death of Rigzin Phuntsog, a 16-year-old Kirti monk who set himself on fire on March 16.

Around 9 am Beijing time on April 28, Kirti monk Losang Konchok, age 28, of Tawa Gongma in Ngaba county, and four other monks were arrested from the monastery. The names and details of the others are not known, nor their present whereabouts. A few days earlier, Kirti monk Tsering Dramdul of the Namkhyen Tsang house in the Nagtsangma pastoral region of Cha township in Ngaba was arrested on suspicion of being one of those who brought Puntsok back to the monastery after his self-immolation protest. As usual, there is no more information on his whereabouts.

When the 300 or so monks were taken away on the night of the 21st, the authorities claimed that some monks were hiding in the assembly hall, and broke down the main door, and any monastic residences with locks on the doors had their locks smashed.

Since the arrests of April 22, monks have not been participating in the 'Patriotic Religion' reeducation sessions, but thinking of its propaganda message to the outside world, the Chinese government ordered monks to come and say prayers for any deceased persons brought to the monastery. After the monks refused to attend, on April 27 the authorities threatened that if they did not attend prayer ceremonies for the dead, they would close down the monastery. This matter was discussed

by the senior students, who concluded that the young monks would not agree to it because the authorities were simply using them to serve the government's purposes, and not holding the prayers out of any sympathy with the community.

Family members and relatives of those monks among the 300 arrested on 21st from other counties have been coming to Ngaba county to contest the arrests. On April 29, about 20 carloads of them came to Ngaba from the Khangsarma pastoral area in Chikdril county (Golok prefecture, Qinghai). Their way was blocked by 10 army trucks and they were handed over to the Chikdril Public Security. They were turned around about 5 km from the Ngaba county government offices and were not able to lodge their protest. The essence of their complaint was that there should be a good reason for detaining such a large number of innocent people, and unless a good reason could be found, they should be released immediately.

April 29

No Clashes Between Police And Tibetans in China's Aba: County Chief

Xinhua-Friday, April 29, 2011

CHENGDU, April 30 (Xinhua) -- There have not been any clashes between police and civilians in Aba County, nor have there been any casualties, said Wang Jun, the chief of the county in southwest China's Sichuan Province on Friday, refuting previous foreign media reports that two Tibetans were killed by police. Previous foreign reports said that two Tibetans were beaten to death during clashes with police earlier this month in Aba, where the Kirti Monastery is located. According to a

government statement released on Thursday, instead of two Tibetans reportedly killed by police, one 86-year-old Tibetan woman died of lung disease. “A report from the county police bureau showed that neither police-civilian clashes nor casualties occurred,” Wang said. “The Kirti Monastery was never suppressed,” said living Buddha Dokhar, who presides over the monastery’s management committee. “Monks here are doing Buddhist rituals, chanting prayers for the dead, just like they always do. They are also learning doctrines and Chinese laws and regulations on religious affairs,” said the living Buddha. According to him, many Tibetans in Aba have heard rumors that the government had transferred hundreds of the monastery’s monks out of town. “However, they (Tibetans) came to the monastery but found that the monks are still here, chanting,” he said. All monks at the Kirti Monastery are learning the basics of the Chinese Constitution, the Criminal Law and regulations on religious affairs after the government decided to enforce legal education there following the tragic death of Rigzin Phuntsog, a 16-year-old monk who set himself on fire on March 16.

On about May 2, Kirti monk Losang Dargye, age 31, of division no.2 in Me’uruma township, father’s name Losang, was sentenced to 3 years in prison by the Ngaba county Peoples Court, and is shortly to be taken elsewhere.

He became a monk at a young age, and in 2003 he travelled to the Tibetan capital Lhasa to begin higher Buddhist studies at Drepung monastery, which he completed with distinction. When Drepung monks protested in March 2008, he was among them, and was caught on film by govt cameras. He was then arrested, and spent the next 5 months or more being moved from one detention centre to another. Finally, he was returned

to Ngaba county, and eventually released on strict conditions to present himself to the authorities whenever they called him and not to leave the county without written permission from the county authorities.

He was arrested on April 11 this year in a surprise raid by police and soldiers on his quarters in the monastery.

Kirti monk Konchok Tsultrim, age 33, of the Lotsul Tsang house in Tawa Gongma was arrested after March 16 this year. He was sentenced around the beginning of May to 3 years in prison by the Ngaba county Peoples Court, and is shortly to be taken elsewhere.

He was serving as the monastery storekeeper. His mother's name is Sonam Drolma. There have been no reeducation meetings in the monastery since April 22 (the day after the mass arrest) when remaining monks refused to attend. On May 6, the authorities announced that attendance was compulsory, and that if the monks attended voluntarily the re-education could be limited to a 3 month period, but if they did not it would continue for a whole year.

Previously the monastery was under strict control inside and out by national army troops, special police forces and regular police, but now those soldiers and police are wearing new yellow uniforms not seen before, and no armed soldiers are in evidence around the monastery compound. They are concealed in trucks parked in the vicinity. The yellow uniform soldiers (the monks call them 'Sertoma') are even more than the previous uniformed ones, and the special police and policemen are still keeping watch on the monastery compound. The police and soldiers are currently occupying a residential compound east of the monastery that was sponsored a few years ago by the monk Tenpa Yarpel to accommodate elder monks who could not find a place inside the main compound, and the scripture teach-

ers and others. They have placed cameras and sound recording devices in every monk's room, so they have to be extremely careful at all times.

May 6

It will be remembered that students of the Ngaba prefecture upper middle school (in Barkham) went on hunger strike from March 17 in sympathy with the suicide of Kirti monk Puntsok and the situation of the Ngaba people, and in emphatic protest against the state's singular resort to deployment of police and armed troops to deal with the situation in Ngaba county, and the arrests and suppression of the population there. The students were then forcibly confined, had their mobile phones confiscated and internet access cut, and were forbidden from making outside contact.

Around April 22, the students' textbooks and other reading matter were checked by govt officials, and any books not endorsed by the govt were confiscated and burned. Students were warned that they are not allowed to possess any book without an official stamp of approval. The many students who come from Ngaba county were told that they may not return to their homes for an indefinite period, and would not be allowed to return there during the summer vacation.

On April 12, two of the elderly people who tried to oppose the soldiers at Kirti monastery were killed, and a group of younger people were detained. This group was taken to a detention centre where they were subjected to beatings and mistreatment. The other older people in that group were taken to a compound next to the Ngaba river where they are being put through a daily program of reeducation.

On May 8th it was learned that Chogyam of the Chogyam Tsang house, age about 33, in the Chukley Gongma pastoral area of Ngaba disappeared around April 15. His mother's name is Manay. On about May 3rd, personnel from the provincial State Security bureau in Chengdu and police came to search his mother's house, and his own house up in the pastoral area. At that time it became clear that he is being held in detention in Chengdu. He left behind his wife and one year old child.

There are many similar cases of disappeared people who have been missing for very long periods, apparently being held by State Security and Public Security, about whom no information whatsoever can be found as to their whereabouts or circumstances. When the Kirti monk author Go Sherab was detained, for example, nothing more was known about him until he was eventually released. (Go Sherab was released in Chengdu on May 5. he is not permitted to return to Ngaba. The exact date of his detention is not known).

Since April 18, older women (aged 50-60) with citizenship cards have been allowed to come and go from the monastery (e.g., to visit relatives), but on May 6 it was announced that visits would not be allowed more than once a week. Soldiers and police have been posted at the entrance to each monastic dormitory, and control tightened.

May 8

Kirti monk Losang Rinchen, age 21, was arrested from his room in the monastery on May 9th. He is from the Tsamring Tsang house in pastoral division no.2 of Me'uruma township, Ngaba county. His mother's name is Tsewang Kyi. He was arrested and taken away by Ngaba prefecture State Security and

Public Security officers, but sources had nothing more to say on where he was taken or the reasons for his arrest.

Monasteries and communities in Ngaba, especially Kirti monastery, remain under tight restriction. A ‘Patriotic Religion’ reeducation campaign is underway at the monastery, and the monks’ residences are under overt surveillance by police personnel and covert surveillance by cameras and listening devices tracking their movements 24 hours a day.

May 11

Kirti monk Losang Khedrup, age 39. was arrested on May 6th. The reason for his arrest and place of detention are not known. he is a native of Chukley Gabma in Ngaba county. His father’s name is Toli.

Gerik, age 60, of the Ge Tsang house in pastoral division no.3, Me’uruma township was arrested from the locality at 11.40 pm on March 19. Details of his place of detention are not known. He is suspected of passing on information about the situation in Ngaba to the outside world since 2008, and especially about the self-immolation protest by Kirti monk Puntsok in March this year. This is the third time he is known to have been detained by Public Security. In 1998 he was arrested on suspicion of distributing leaflets about the situation in Tibet, and detained for over a month. Again in 2008 he was detained on suspicion of transmitting information about the situation in Tibet and Ngaba. This time, it is learned that he and 9 monks accused of a high degree of involvement in this year’s troubles have been subjected to inhuman treatment and torture in police custody.

His wife and children have been subject to serious harrass-

ment as a result. His wife Donko, 52, was arrested on March 20 and detained for a few days, in which time she was severely beaten. His 23 year old daughter Metok was arrested on March 22 and eventually released on April 2. She had been beaten so badly that there were fears for her life, but the authorities did not allow her to be admitted to hospital, and she is still lying on her sickbed at home without receiving medical treatment. Her body is covered in bruises and wounds, and her mental faculties are not working normally. Metok suffered severe maltreatment in detention in 2008. This time she was detained in order to extract information about to whom her father was passing on information. Several people, both monks and laypersons, with connections to Gerik fled in order to evade detention (following his arrest), but since nothing more has been heard of them since, there are fears that they have also been detained. Another daughter of Gerik and Donko who is in school was able to find refuge thanks to the selfless sacrifices of her teachers, fellow students and the school itself. Donko's nephew, Kirti monk Losang Tsering, age 24, disappeared after March 16 this year. Relatives and friends of the Ge Tsang house are being subjected to severe harrassment and danger. The residential quarters of Kirti monastery remain under guard by soldiers and special police forces, as well as surveillance by cameras and sound recording devices. The names of monks not present at the monastery have been made public, with an announcement that they are not permitted to return. The doors of unoccupied cells have been sealed with notices reading "Not to be opened", and the former occupants are not permitted to enter. The ongoing reeducation campaign was supposed to last for 3 months but it is repeatedly announced that unless the present behaviour of the monks improves, this period will be lengthened. There are over 1000 officials of various levels coming

to the monastery in the name of conducting reeducation, and their presence is backed by soldiers and police in each monastic residence building. More than 20 monks have been detained since May 6, but due to conditions inside the monastery, it has not been possible to get clearer information.

May 12

On May 12, Kirti monk Losang Choepel, age 19, of the Karma Tsang house in the Naktsangma pastoral division of Cha township, Ngaba county, was arrested from the monastery and taken into detention. His place of detention and the reason for his arrest are not known.

These days, soldiers, police and special police forces, inside and out, armed with a variety of weapons, are maintaining their blockade of Kirti monastery. They divide monks from the same dormitory into groups of 20, and hold so-called ‘Patriotic Religion’ reeducation meetings in the monks’ dormitory buildings. They ask lots of questions, and when the monks cannot give the answers that the officials want to hear on many issues, it seems that they are arresting them. However, there are no details of individual cases available, as the channels through which they could be sent are under tight control. Kirti monk Losang Dargye of Ngaba Tsang house in Ruchen no.2 of Me’uruma township was sentenced to 3 years in prison around May 2. The crime for which he was sentenced was that during the Patriotic Religion meetings he spoke his own mind in front of the officials and soldiers, and told them what he thought. That shows how much freedom of expression Tibetans have. The main question the foreign press are asking is how many soldiers are there in Ngaba. So far we have just been giving the

numbers estimated by local witnesses, no hard figures. Recently one correspondent reported hearing from a Chinese soldier at the new army base that there are 55,000 troops deployed in Ngaba. This is the first estimate we have heard from the Chinese side. Of course we don't know how reliable it is, but it gives some idea of the crackdown going on all over Ngaba county.

Since March 16th this year, they have been changing the heads of all the townships (Xiang) with people from other counties.

May 22

Kirti monk Losang Choepel, age 27, of the Gatse Tsang house in Chukley Gabma township, Ngaba county, was arrested from the monastery on the 19th of this month and taken into detention. He was arrested for giving answers unacceptable to the Chinese government when questioned during the 'Patriotic Religion' reeducation classes that are currently being held in the monastery. His place of detention is not known.

There are many others like him who have been or are being arrested for showing a defiant attitude during reeducation. One group including Losang Jinpa ('Jinnak') of Chukley Gabma and Losang Dorje was detained for ten days and then released, while another group remains in detention. There are many such things going on all the time, but we are unable to learn individual details in most cases.

At the beginning of May, the monks were individually photographed, and now those who for any reason did not get photographed at that time are now forbidden from entering the monastery compound. Patriotic reeducation is going on under the tight control of soldiers, police and special police forces.

It seems that a group of monks from among those deported from the monastery on April 22 who are from Mintang and Khangsarma in Chikdril county, Golok prefecture (Qinghai) have been sent back to their homes, but this is not confirmed and there are no further details.

May 25

Clandestine footage on the situation in Ngaba

<http://www.youtube.com/watch?v=zwmstGsFIJc>

BBC report: <http://www.bbc.co.uk/news/world-asia-pacific-13171572>

Two women arrested for opposing the deportation of Kirti monks on April 22nd, Choko, age 45, of Trinchen Tsang house in Tawa Gongma township in Ngaba county, and Serkyi, age 35, daughter of Lokle Trakho of Tawa Gongma, were released on May 17th after 25 days in detention. Their heads had been shaved, and they were beaten and abused so badly in detention that they are unable to look after themselves.

On April 12, after the authorities threatened to remove all monks aged 18-40 for compulsory reeducation elsewhere, they were among those who stood in the way of the police and soldiers, and then remained on vigil outside the monastery for the next ten days intending to oppose any further attempt at deportation. When troops moved in on April 22, they arrested the younger protesters standing in their way, and put the older ones in trucks and drove them to the cemetery and army camp before releasing them.

Also, it has been announced that Kesang, a young man of the

Tragyal Tsang house in Trotsik, arrested at the time of the March 16 protest in Ngaba, is soon to be sentenced, but it is not known on what charge.

May 30

In mid May the Chinese authorities had indicated that they would start paying Kirti monks a wage of Y800 per month. When the monks came to hear of it, their instant reaction was to refuse, saying that they could not accept money accumulated through the blood and sweat of the people. On May 26 they announced that they were paying the first half month, and gave each monk Y400. Many monks refused to accept saying it was not right for them to take money collected from the blood and sweat of the people, but the officials used all means, peaceful and forceful, repeating time and again that they had to take it, and so some monks took the cash notes and then cut them into pieces, while one group of 40 or so absolutely refused. In that period there were many arguments between the officials and the monks. The monks were saying that they did not want money accumulated through the blood and sweat of the people, and if that was against any article of the Chinese constitution or law, they pleaded guilty. In the course of a serious row, they told the officials “For the past two months you have subjected 2000 innocent people to surveillance by armed soldiers and special police forces, denying us any freedom of movement whatsoever. We have not been allowed to pursue our studies or follow the normal programme of religious activities but held under blockade, and we doubt that the central government is aware of this”, and declared that they would petition the central government directly.

The ‘Patriotic Religion’ reeducation campaign is still underway at the monastery. In the mornings, the officials give speeches about various things, and in the afternoons the monks have to write written responses. The monks’ refusal to write, or to write what the officials expect has caused and is still causing much suffering.

May 31

Kirti monk Gempel, age 23, son of Urgyen Tsering of division no.2 under Me’uruma township, Ngaba, and Ah Kyakya, age 30, of Me’uruma division no.1 have been arrested, but the date of arrest and current place of detention are not known. Ah Kyakya was suspected of leading the protests that followed the self-immolation incident on March 16.

The ‘Patriotic religion’ reeducation campaign is continuing at Kirti monastery, under blockade enforced by armed soldiers and police. Officials has been allotted to supervise each monk, and they escort them to and from the reeducation classes. The officials supervising the reeducation campaign at Kirti are the head of the Ngaba prefecture United Front department, Chen Buzhang (Buzhang means dept head) and the vice-head Tse Buzhang.

As mentioned previously, monks were coerced into accepting a government salary on May 26, and eventually most of them did eventually accept it, but one group absolutely refused, and 20 of them have reportedly been arrested since then. Their names are not known.

These days there are two big army tents pitched outside the north wall of the monastery, two each on either side of the east and west entrances to the complex, three more at the great

Stupa west of the monastery, and four at the main (south) entrance of the complex.

The monastery's new 25 room meeting hall inside the complex is occupied by soldiers and police, and all vacant dormitory buildings in the rest of the compound are also being occupied by soldiers, police and officials.

The authorities have announced that at least 200 monks have been expelled so far, and they got the monastery office to put their seal on this, although the monks are refusing to accept it. They have told the monastery that unless it buys back the rooms occupied by the expelled monks, the government will demolish them. All personal possessions were collected from the rooms of about 20 of those monks who come from Golok prefecture (Qinghai), and transported to Chikdril county in Golok, and they announced that the owners would have to collect their belongings from there. No one came forward to collect their things, and Chikdril county refused to take possession, so they were taken to Golok prefecture, where the authorities also refused to take possession, and so they were eventually returned to Ngaba.

June 9

A regular 'Lha-tse' rite, observed every 15 days at the protector chapel on the west side of the Kirti monastery complex, fell on June 15 (also the full moon of the holy fourth lunar month or Saga Dawa), and a few days before, the authorities suddenly announced that the rite was to be held, and that members of the public would be allowed to attend. They got the monastery to announce this and get a crowd to gather by all means.

(Note: the Lha-tse rite has not been performed as usual since

March 16 due to the crisis at the monastery. It is normally attended by the public, as well as large numbers of monks).

Early that morning, many TV cameras and so on were set up on the approaches to the chapel waiting for the monks to arrive, but when only about 40 elderly monks showed up, a group of government officials went to the monk dormitories and told the monks to come out. The monks replied that the event was being staged for false propaganda purposes, so they could not comply. About 100 soldiers wearing plain clothes were deployed in and around the chapel. The cameras filmed laypeople making incense offerings and so on, and even interviewed a few of them, but as there were few monks there, they said how sad they were that since March 16 they had not seen the monks assemble, and returned home with tears in their eyes.

On June 13, a son and daughter of the Trinko Tsang house in Gabma subdivision no.1 on the outskirts of Ngaba county were beaten so badly by soldiers that they had to be taken to hospital. The Trinko Tsang house has a 4-storey guest house at the crossroads on the main road near Kirti monastery, and had been ordered to accommodate soldiers there. The boy and girl from that family were beaten because they refused this order. The same thing had happened during the 2008 uprising when they refused to put up soldiers and were given a lot of trouble for it subsequently. Also that year, when local officials were summoned to political meetings for the denunciation of HH Dalai Lama, the head of Gabma subdivision no.1 refused to attend and was removed from his position.

A few days ago, the tents housing soldiers around the monastery complex were taken down, and the traces of where they were pitched were removed. Local people spread word of this saying that it must be to deceive journalists, or perhaps an inspection team, coming in from outside.

Among the 300 monks deported on April 22, those from Golok and Yushu prefectures in Qinghai have been released and taken back to their native areas. They were prohibited from returning to Kirti, and told that the government would bring their possessions to them, and they were not allowed to go back and collect them for themselves. We have not been able to learn anything more of the situation of the monks from other provinces (including Rebkong in Qinghai and Machu in Gannan). On June 12, a Sunday, two monks from each of the reeducation classes were allowed out of the monastery into town, but next day the 'Patriotic Education' classes continued as usual.

June 16

On March 16 when the Kirti monk Losang Puntsok made his now well-known self-immolation protest, people in Ngaba county also made their feelings known by protesting against China's current policies in Tibet. It was on suspicion of involvement in this that Paljor, age 38, of the Barma Tsang house in the Kanyag division of Trotsik township was arrested on or around March 20. His father, who long since passed away, was called Gyatso. His mother, Drontso, has a heart condition and has not been told of his arrest. He has a wife and two children at home.

Kirti monastery is still surrounded by soldiers, strictly controlling movement in and out, and inside the monks are still being subjected to a 'Patriotic Religion' reeducation campaign. There are around 400 government officials billeted at the monastery as well as police, soldiers and special police forces openly monitoring the monks' movements morning, noon and night. Cameras and recording devices are positioned all around the

complex to intimidate them. Occasionally some monks are allowed to go out into town and so on, but they are followed by officials acting as “guardians”.

Normally the monastery observes a period of religious retreat during the fourth lunar month, when many people from pastoral areas come in hope that the monks will perform Pujas for the public welfare and suchlike, but the Chinese government has shown absolutely no consideration for this.

June 24

Gyatso, also known as Dongsho, age 63, of Chojema subdivision, Chojema township, Ngaba county was arrested and detained on April 27 and remains in detention. The reason for his arrest is that in the period April 12-22 when local people were opposing the threatened deportation of the Kirti monks and stood up against the armed troops. the Chinese government used both soft and harsh means to induce people to come onto its side, but were unable to do so. At that time, Gyatso told the county government “If there is really no question of the monks being arrested, give us written assurance of that, and then I will personally ensure that the protesters return to their homes.” Of course, when the government wants to do something, it is hardly going to comply with a request like that. He was arrested a few days later in Machu county (Gansu) by Ngaba police and detained. To date, our sources have not even been able find out where he is being held. He left only his wife at home.

On May 6, officials from Ngaba prefecture United Front dept. and Ngaba prefecture Religious affairs dept. undertook to register the Kirti monks, and they are saying that anyone not registered that day will be excluded from the monastic commu-

nity. The number of monks registered was 1200-1300, so on that basis, over 1200 monks would be forced to leave. These days they have put up lists of the names of a number of monks, saying that they have to go, and that their rooms at the monastery will be taken by the government. The monks are refusing to go, and the officials threaten them that “It is better to go voluntarily, because when the police come to evict you, they will take you to jail.” The expulsion letter bore a fake stamp of the monastery’s religious management office, to make out that it was the office that was expelling them.

June 28

It is now 3 months and 28 days since the self-immolation protest by Kirti monk Puntsok on March 16, and the monastery and region generally remain under military blockade, with movement closely restricted by armed security forces. The ‘Patriotic Religion’ reeducation campaign is still underway inside the monastery, with the monks divided into 55 groups by officials. Some 34 individuals arrested since March 16 still have not been sentenced, and concerned observers in the region have been unable to ascertain their whereabouts, but it is assumed that they are incarcerated and subject to abuse in inhumane conditions. A very large number of monks have been expelled from the monastery by officials on a variety of pretexts, rendering the tenure of monks there highly insecure. Monks are subject to the constant surveillance and intrusion of government officials, soldiers, police and special police forces, and not satisfied with that, the authorities have installed modern technological recording devices on tall metal poles around the complex to capture every movement of the inhabitants. For

this entire period, all religious activities at the monastery have been banned. The highly important annual summer rains retreat was due to begin on the 13th July, and this too has been disallowed, as officials seem determined to do whatever they can to thwart the practice of religion, if not extinguish it altogether.

Otherwise, from the 1st of this month, hordes of soldiers enforced the raising of the red national flag on houses and monasteries in all parts of the Ngaba region, threatening that removal of the flag would be punished with 10 years imprisonment. A letter recently received from inside Tibet reads as follows:

‘Dear....Hope you are well. I...took a two week summer break to visit my native Ngayang Chukmo, but was sad to find it covered in blood-red flags. Our beloved Kirti Gelden Lekshé Ling monastery is still surrounded by Chinese soldiers and the monks subjected to inhuman treatment and deprived of the slightest liberty, and in view of all this, visiting my homeland and meeting my relatives was unusually joyless, out of concern for this land, bearing sorrow high as a mountain and eyes brimming with tears. For it is so, the three jewels know!’

This shows something of the situation facing the people of Ngaba in a land covered in red flags and the menace they represent.

July 14

Kirti monks Losang Khedrup, age 39, and Losang Gyatso, age 36, have both been sentenced to 3 years in prison. Losang Khedrup was arrested from the monastery on May 4th this year and held in detention. He is from the Toli Tsang house in Chukley Gabma village of Ngaba county, his father’s name is

Toli. He became a monk at a young age, completed study of the Pramanavartika, Prajnaparamita and Madhyamika, and is presently in the new Abhidharma class, and serves as a revision teacher for some of the lower scripture classes.

Losang Gyatso is from Chukley Gongma in Ngaba, his father's name is Gyachap. He was arrested on May 9th. From the time of their arrest until their court sentence was handed down, it was known only that these two were being held in Mao-wun county. The charge for which they were sentenced is not known either, but they were among those who stood in front of the assembly hall on April 21st to protest against the imminent deportation of Kirti monks. They had pleaded that the threatened deportation not go ahead, and if any monks were to be arrested, then all should be arrested. They are now serving their sentences in Mianyang prison near Chengdu, Sichuan.

July 19

Kirti monk Donyo Dorje, age 34, has been sentenced too three years in prison, and is now in the Mianyang prison near Chengdu, Sichuan. We have not been able to discover the details of the place or time of his court hearing, and nothing has been known of his whereabouts since he was arrested from the monastery on April 8. He belongs to the Rawe Pelko Tsang house in Cha township, Ngaba county. His father's name is Pelko. He became a Kirti monk at a young age. A further three youths were sentenced and imprisoned at Mianyang, but their names and other details are not known.

These days there are over 300 officials from other counties in Ngaba prefecture staying in Kirti monastery day and night, in addition to 300 county officials conducting ongoing 'Patri-

otic Religion’ reeducation. The monastery is still occupied and under surveillance by police, army and special police forces inside and out, restricting all activity and movement of the monks.

July 26

On July 28th, it was announced that the ongoing ‘Patriotic Religion’ campaign in Kirti monastery would stop for ten days and the monks would go on leave, after which it would continue. However, the soldiers, police and special forces in and around the monastery and the government officials staying inside did not withdraw, so it was absolutely not a break for the monks, and since they (the authorities) were sure to take advantage of this falsely created impression, most of the monks refused to take leave. Even though some did go for leave, they all had to reassemble at the monastery as instructed on August 6th. Normally reeducation classes are not held on Sundays, but they had to break up into their former study groups and hold study sessions on Sunday 7th. The passes they had been told to wear around their necks when going out of the monastery on leave were taken back, the reeducation campaign resumed, monks were told they may not leave, and restrictions reimposed within the boundary wall. As security forces reimposed the blockade on the monastery, from the evening of August 5th, large numbers of armed troops were deployed in the main market street of Ngaba county, and along streets around the county government buildings. As the monastery’s annual Yoghurt festival could not be held on July 30th (last day of the 5th lunar month), the monastery kitchen served yoghurt for the monks on August 8th, and they sat in class groups on open

ground in the monastery compound and celebrated, imagining that they were celebrating the inauguration of the new Tibetan prime minister (an event being held in Dharamsala today), and saying that each class would celebrate together that afternoon. However, the government had repeatedly warned over the previous days that watching US television channels (i.e. VOA) and letting off crackers would be punished as a serious offence.

August 8

These days Kirti monastery is still under blockade by police and army both inside and out, while the monks are divided into study groups under the ongoing ‘Patriotic Religion’ reeducation campaign. A few days ago, all the monks were issued with a written notice stating that no monk who had visited India in the past, who had committed any political offence, who had not participated in this year’s reeducation campaign, or had qualified for expulsion from the monastery this year would be allowed to stay in the monastery. It stated that monks would have to get identity cards. However, the monks refused to accept new identity cards if these were denied to any (who had previously belonged to the monastery) on such grounds, and leaflets were posted around the compound declaring opposition to such a move.

Following the self-immolation protest by Tawu monk Tsewang Norbu on August 15, all telephone communications in Ngaba prefecture were cut, more troops were deployed, and restrictions were tightened. No cyber cafe has been allowed to operate in Ngaba county since the March 16 protest, and the ban on SMS messaging remains in force.

August 18

Tibetan monks face murder charges over ‘fire protest’ death of 16-year-old

<http://www.guardian.co.uk/world/2011/aug/26/chinese-monks-face-murder-charges>

Official news agency says three men face two-day trial after monk set himself on fire at Buddhist monastery. China says three monks will face trial over the 16-year-old’s death. Authorities in south-western China will charge three Buddhist monks with murder over the death of a monk who set himself on fire in an alleged protest against Chinese government policies, China’s official Xinhua news agency has reported. Two of the monks, Tsering Tenzin and Tenchum, are accused of plotting, instigating and assisting in the self-immolation of 16-year-old Rigzin Phuntsog on 16 March. A third, Drongdru, is accused of moving and hiding the injured monk and preventing him from receiving emergency treatment for 11 hours, leading to his death, Xinhua said in a brief report. The two-day trial will be held on Monday and Tuesday, the news agency said, citing a statement from the Maerkang County people’s court, in Sichuan province. The monastery at which the incident happened – Ngaba Kirti – is being tightly guarded by security forces. The circumstances surrounding the monk’s death remain unclear. In June, China rejected pressure from a UN human rights panel to provide information about more than 300 of Kirti’s monks whose whereabouts it said remained unknown since a raid on the monastery in April. The foreign ministry said only that monks were undergoing “legal education” – a reference

to compulsory political lectures on the basics of the Chinese constitution, criminal law and rules and regulations on religious affairs. Tibetan monks are often loyal to the Dalai Lama, Tibet's exiled Buddhist leader, who is reviled by Beijing. As custodians of Tibet's Buddhist culture, they tend to be especially concerned about China's tight controls over monasteries, which take time away from religious study and practice.

Unjust sentence passed on Losang Tsondru

Kirti monk Losang Tsondru, age 46, was sentenced to 11 years imprisonment by the Ngaba Prefecture Intermediate Peoples Court on August 29 2011 on the charge of preventing Puntsok from being taken to hospital after his self-immolation protest in March.

He was arrested on April 12 this year, and there has been no news of him at all, but on 27 of this month his family were called to Barkham, seat of the prefecture government. He belongs to the Jarchen household in division 2 of Me'uruma township in Ngaba county. He is Puntsok's uncle and tutor of his dormitory at Kirti. He and Puntsok's elder brother Dargye were arrested on March 20 and detained for 5 days before being released. They were re-arrested together on April 12.

According to sources, the relatives of Losang Tenzin of Lota Tsang house in Chukleygabma of Cha township, Ngaba, and Losang Tenzin of Pema Tsang in Naktsangma, Cha township, were also summoned to Barkham on August 28, so it is assumed that they are also due to be sentenced.

August 29

Two more Kirti monks sentenced

On August 30th 2011 Kirti monk Losang Tenzin, age 22, of Lota Tsang household in Chukleygabma of Cha township, Ngaba county ('Tenzin Gyamoka' - father's name Sonam, mother's name Drolkar) was sentenced by the Barkham county Peoples Court to 13 years imprisonment and 3 years deprivation of political rights on the charge of being an accomplice of Puntsok in his self-immolation protest. He did not confess to the charge but was prosecuted by force, and his family were given no opportunity to hire a lawyer to defend him.

He was arrested from the monastery on March 23, and there has been no news of him since then, while he was in detention. His father Sonam was informed of the court proceedings on August 28 and went to attend. He has been a monk at Kirti since a young age and belongs to the Tantric college.

Also. Losang Tenzin (Nak Ten) of the Pema Tsang house in Naktsangma of Cha township, age 21, (father's name Pema, mother's name Soedron) was sentenced to 10 years in prison and 2 years deprivation of political rights by the same court on the same date and on the same charge. He too was represented by a Chinese government lawyer, and his family had no opportunity to hire an independent lawyer. He was arrested at the end of March, and his parents were notified of the proceedings on August 28 and went to Barkham to attend. He has been a Kirti monk since a young age and belongs to the philosophy college.

August 30

Paljor, age 38, of the Barma Tsang household in Kanyag village, Trotsik township, Ngaba county, was arrested on about March 20, on the charge of participation in the popular protest in Ngaba on March 16. It has been learnt that he was sentenced to 3 years and is now in a prison in the Mianyang area of Sichuan.

His father Gyatso died some time ago. His mother Drontso has a heart condition and so the news of his arrest was kept from her for 3 months. He has a wife and 2 children at home with no means of support.

Also, there has been no news of Kirti monk Tseko, age 30, of the Sesip Tsang household, Sekor village in Trotsik township, father's name Jangko, and Kirti monk Dorje, age 16, of the Rabgye household in Lontsang township, both arrested in early April. They have not been sentenced and are still in detention.

Others arrested in Ngaba following March 16 who have not been sentenced and are still in detention include:

Kirti monk Losang Jigme, age 30, son of Tulku Norbu of Troko Mema in Machu county (Gansu), arrested before April 22.

Kirti monk Gempel, age 23, son (?) of Orgyen Tsering, of division 2 of Me'uruma township, arrested before June.

Kirti monk Losang Dargye, age 22, of the Jaru Tsang household in Me'uruma division 2, re-arrested on April 12.

Gerik, a 60 year old layman of the Getsang house in Me'uruma division 3, arrested from his house on March 19.

Kelsang, age 41, of the Tragyal Tsang house in Trotsik village, Trotsik township, arrested March 16

These are those who are known, but there may be many others arrested after March 16 who are still enduring great suffering in detention.

September 7

A few days ago, Kirti monk Tseko, age 30, of the Sesip household in the Sekor village in Trotsik township, Ngaba county (father's name Jangko), and Kirti monk Losang Dargye, age 22, of the Jaru Tsang house in division 2 of Me'uruma township, Ngaba county (father's name Tsering Tashi), who is an older brother of the martyr Puntsok who died in March this year, were both sentenced to two and a half years 'reeducation through labour' in Barkham, seat of the Ngaba prefecture government.

Kirti monk Dorje, age 16, of the Rabgye Tsang house in Lontsang village (father's name Rabgye) was also sentenced to 3 years of 'reeducation through labour'. All three were accused of having colluded with Puntsok prior to his suicide protest.

Losang Dargye was rearrested on April 12 this year and has been held in detention since then. The other two were also arrested around that time.

The Kirti monks were given a holiday during the first two weeks of September. However, another large group of government officials came to the monastery during that time, saying that the monks had to have identity cards, so that only a very few monks were present in the monastery, and the rest dispersed. The government officials then constantly harrassed the monastery staff. During the Patriotic Religion education campaign at the monastery, officials had announced that a large number of monks would be expelled, and regarding this, they said that those monks could no longer come to the monastery and that if they disrobed, they would be given Y20,000, and a loan of Y50,000 for the next three years would be available to them. They also said any monk who disrobed after March this year

would be given Y10,000 by the government and would also be eligible for the Y50,000 loan. Further, any monk who disrobed for any other reason would receive a cash award. There have been no takers so far.

PS: It has been learned that Tseko, Losang Dargye and Dorje were sentenced on September 5th.

September 17

Events beyond Ngaba

Death of Labrang monk Sanggye Gyatso

Sanggye Gyatso (nickname Sanggye Drupchen) died on the morning of 26th February 2011. He had been in hiding since the March 2008 protests, in which he played a leading part. He was born in the pastoral area of Sangkok Tsodun in 1969, the son of father Ghobay and mother Soelo, and joined the nearby Labrang Tashikhyil monastery aged 16. In 1991 he came to India and studied at Gomang college, Drepung monastery in exile. In 1994, he had to return to Tibet and rejoined Labrang. During the 2008 protests, he was one of those monks who spoke out in front of a government-supervised delegation of foreign journalists. He managed to flee the monastery, and spent the next two years in hiding, constantly in fear of arrest, and due to lack of food and cold he became seriously ill. Unable to seek medical treatment as a wanted man, he was eventually taken to the Tibetan medical hospital in Xining, but they were unable to save him.

Security crackdown and arrests at Labrang monastery

In March 2011, with the sensitive timing of Tibetan new year, the anniversary of March 1959, and the election of a new prime minister in exile, local authorities in Sangchu county stepped up restrictions, the Tibetan community was unable to observe the common new year as had been planned, and restrictions on access to foreign broadcasts was intensified.

Under these conditions, on the night of March 16th, the Labrang monk Lushoe Tenzin Gyatso was arrested in a secret raid by Public Security on his room in the monastery. The reason for his arrest is not known, but informants reported that he was someone who took an interest in the fate of the Tibetan people and kept up to date with the news.

Tenzin Gyatso of Lushoe belonged to the Lower Tantric college at Labrang. He had returned to Tibet after studying for some time at Drepung monastery in exile in India, and had played an active role in the 2008 protests. He was arrested on that account, and subsequently released, but remained under close watch by Public Security.

Lushoe Tenzin Gyatso sentenced

After a four month disappearance, Tenzin Gyatso's family members were called to the county PSB on July 10th and required to sign a notice that he was shortly to be sentenced. The notice mentioned that he had been involved in the March 2008 protests, and in the movement to celebrate Tibetan new year, had draped a Tibetan flag over the dead body of protester Jamyang Jinpa, had relayed information on the exile PM

election to local people and distributed photos of the Dalai Lama.

Tibetan Protesters Sought

<http://www.rfa.org/english/news/tibet/protest-04012011152500.html>

2011-04-01

Chinese authorities are looking for a trio who have gone into hiding after staging protest actions.

Security forces in a western region of China have detained and fined family members of three young Tibetans who have gone into hiding after putting up posters and leaflets calling for independence, Tibetan sources said. The three men—Tsering Kyipo, 25, Jampa Ngodrup, 33, and Lobsang Thubten, 30—fled after their protest actions on March 6 in the town of Dzakhog in Dege county in the Kardze (in Chinese, Ganzi) Tibetan Autonomous Prefecture of Sichuan province. The posters and leaflets bore the messages “We want freedom!,” “Tibet is independent!,” and “Invite the Dalai Lama to Tibet!” and were signed by the three men, sources said. “Chinese forces are searching for them everywhere with great urgency,” a Tibetan in the Kardze area said, speaking on condition of anonymity. Chinese police moved quickly to detain Tsering Kyipo’s father Sangpa, aged about 53, Lobsang Thubten’s mother Choetso, aged about 64, and Jampa Ngodrup’s brother Mochag, aged about 47, sources said. The detained relatives were also fined 20,000 yuan (U.S. \$3,054) each and told they would remain in custody until the young men are captured or surrender to authorities.

Forests being searched

The detained family members are currently being held at the Dege County Detention Center, a local source said. “Because of this incident, hundreds of Chinese security personnel are present [in the area],” the source continued. “They are searching each and every house in the village and are also looking for [the protesters] in the forests, but no detentions have been made so far.” Meanwhile, on March 10, in the town of Bathang in Kardze, two unnamed students staged a lone protest against Chinese rule, shouting “Independence for Tibet!” and “Long Live the Dalai Lama!” “They were immediately detained by Chinese police,” a local Tibetan said, speaking on condition of anonymity. “After this, a large number of Chinese People’s Armed Police were called in and blocked all the nearby roads,” the source added. On March 21, the same source said, Chinese forces attacked a group of monks from the nearby Ba Choe-dhe monastery who were carrying a picture of Tibet’s exiled spiritual leader the Dalai Lama in a procession in the town market. “Now, the town of Bathang and the Ba Choe-dhe monastery are surrounded by Chinese People’s Armed Police,” he said.

Security clampdown in Bora

Security was intensified in Sangchu county, Kanlho (Gansu prefecture) due to the March 10th anniversary and Tibetan exile elections on March 20th. On the 11th of the 2nd Tibetan month (April 14), a historic day in the Bora region of Sangchu, as part of a popular devotional movement driven by collective anguish over their long separation from HH Dalai Lama, local people converged on Bora monastery holding flowers. That day it was snowing and very cold, but people came, some

making full length prostrations all the way, out of unwavering faith in the Dalai Lama.

On March 19th, the local township government summoned village heads and leading members of the monastery to a meeting and told them they had to accept current government policy. They threatened that any incident of protest could be met with imprisonment, beatings and execution, and demanded that monks make written pledges never to join in any protest henceforth. The next day, to mark the election of a new prime minister in exile, the community had planned to celebrate with incense offerings, fireworks, hanging new prayer flags and so on, but armed police from the prefecture and county levels surrounded the monastery and villages to restrict movement.

A Tibetan Man Arrested for Allegedly Bombing Police Station

Tibet Post International-Monday, 04 April 2011

Dharamshala: - Chinese authorities arrested a Tibetan man, accusing him of carrying out a bomb attack on the Chinese police building in Bathang County of eastern Tibet. Sources said that incident occurred during April 2009 at the same time as a large banner was strung up by local Tibetans saying, “Go Back Chinese from Tibet” and “Tibet belongs to Tibetans”, written in both Tibetan and Chinese.

Dhokar, a 26-year-old Tibetan man from the township of Pogurshi, Bathang County was arrested on March 22 in the neighbouring county of Lithang, Mr Kelsang Gyaltsen told The Tibet Post International.

According to Kelsang, the Chinese police arrested him in Masha Thang (Peacock Meadow) of Lithang county after he

had been in hiding in the local wilderness for around three years. In 2008 he allegedly put up posters with Free Tibet slogans on the mountains and hills as well as bombing the police building.

After the arrest in Lithang he was handed over to the authorities of Bathang County who took him into custody. Since the Chinese government issued his arrest warrant in 2008, authorities had been searching diligently for Dhokar, questioning his relatives.

Chinese authorities have stated that Dhokar's crime is similar to that of the respected Tibetan religious leader Tenzin Delek Rinpoche, who was arrested for allegedly being involved in a bomb attack April 3rd 2002 and subsequently arrested four days later. Rinpoche was initially given the death sentence, which was later revoked. He is currently serving life imprisonment.

The authorities also said that anyone found to have been helping Dhokar in his time in hiding will be facing similar charges. Dhokar's family and relatives are extremely worried that they will not be allowed to visit him or receive any information about him.

According to Chinese authorities, a blast in the Chinese police building in Pogurshi township in Bathang county went off in April-2009, later 70 Chinese authorities, including armed forces and police announced that they would carry out a door-to-door raid. On the night of 14 April 2009, the villagers in Porgushi set fire to a military compound, but there were no casualties. "We will not leave until we have arrested ten people," the military forces warned the local Tibetans. The situation is now very tense between the Chinese military and Tibetans in the area.

Mr. Dakpa, whose mother only is still alive, Dhokar, who has

five living family members, Atsok, with six living family members, Pema Wangchuk, who also has six family members, are all suspected of being behind the incidence in 2009. Dhokar in particular, who knows how to speak and write in Chinese, is suspected of creating the banner. When Chinese armed forced police arrived in the town to arrest these four, they escaped into the mountains. Moreover, many men who held responsibilities in the town faced difficulties in staying there, and were forced to flee to neighbouring areas in order to hide from the Chinese military. Owing to the amount of people who have escaped, many farms are left untended.

Death of Buluk

Buluk of the Pema Takchen household in Dzigang Shar, Jomda county, Chamdo died in a Lhasa hospital at midday on March 25th 2011.

In June 2009 the Chinese government conducted a reeducation campaign at the Kyabchen monastery in Jomda county, during which the monks fled rather than be forced to sign denunciations of the Dalai Lama. Subsequently, Buluk was among those village leaders arrested on the charge of failing to hand over absconding monks. It was later learned that he had been taken to the prison in Powo county (Nyingtri pref. TAR). No relatives were informed or allowed to visit him there, and he was so badly beaten in prison that he was taken to hospital in Lhasa.

Tibetans Protest Land Grab

<http://www.rfa.org/english/news/tibet/protest-04052011163110.html>

2011-04-05

Chinese police beat up and detain protesters ahead of premier's visit.

Chinese security forces last week broke up a mass protest by Tibetans over the seizure of their land for redevelopment in a zone devastated by an earthquake, Tibetan sources in the region and in exile said. Many of the protesters were wounded and several detained in the bloody crackdown by up to 500 armed police, the sources said. The April 2010 earthquake, which struck Yushu county in China's Qinghai province, destroyed the Tibetan town of Jyekundo, also called Gyegu, killing an estimated 3,000 people there and in surrounding areas. On April 2, about 300 Tibetans—unhappy at the government takeover of their land—sat down in protest at the town's main intersection, a local resident said, speaking on condition of anonymity. "Some of their residential plots had been seized by the government," the man said. "Many complained that although they were the legitimate owners, their land had either been sold by local officials and departments or had been taken by the government for unjustifiable reasons," the man said, adding that some fields had been taken over for the building of roads. "[The owners] had been assured of compensation, but so far they have not been compensated appropriately," he continued. "They are demanding justice and fair treatment." Authorities ordered the protesters to disperse, saying that Chinese premier Wen Jiabao would soon be visiting the area, another resident said. Protesters beaten, detained "When the protests continued [on April 3], about 400-500 armed police were brought in at about 9 p.m. and attacked the protesters,"

the man said. “The protesters were beaten, and many were injured. Several of them were detained and taken away,” said a local Tibetan who participated in the protest. “I later went to the site where the protesters were beaten and dispersed, and saw traces of blood from the beatings by the Chinese security forces,” the man said. “I did not see any protesters, but the Tibetans are determined to continue their protests until the land is restored to its rightful owners.” Another resident reported that about 40 Tibetans were detained on the night of April 3, of whom “about a dozen” were released by April 5. “A group of 60 of us have now met, and we have decided it is very important to appeal peacefully to the county office.” Reporting on the causes of the protest, the website of the India-based Tibetan government-in-exile pointed to “unfair distribution of accommodations, construction on land owned by the Tibetans, possession of land by the government for building roads, and selling Tibetan land under the excuse of not being able to locate the rightful owners.” “A local Tibetan businessman named Karma and a nun were detained on suspicion of leading the protests,” the website said.

Bold protests in earthquake-hit area over government reconstruction plans

International Campaign for Tibet report, April 9, 2011

Hundreds of Tibetans in Kyegu town held bold peaceful demonstrations over three days starting late last week to protest against Chinese government policies of reconstruction and allocation of land in the Kyegu area after last year’s major earthquake leveled the area, killing over 2,600 people.

According to Tibetans in exile in contact with locals in Kyegu,

the demonstrations were held from April 1 through the 3rd, before security personnel broke up the crowds. Over 40 of the demonstrators were detained, according to the same sources. On April 14, 2010 last year, a 6.9-magnitude earthquake struck the area (also referred to as Jyekundo or Kyegudo), in Yushu Tibetan Autonomous Prefecture, Qinghai province (Tibetan area of Kham).

Local Tibetans were protesting government claims to what is seen as the best locations in the area, leaving many Tibetans with limited options. In pictures obtained by ICT (see here), the protesters are seen holding banners and signs with slogans, including “Fairly and legitimately resolve this issue, “Our land belongs to us,” and “Help for the Yushu disaster area should put ordinary people’s benefits first. This concerns people’s lives. Reasonably plan the land of our lives.”

In an interview with Radio Free Asia’s (RFA) Tibetan service, one of the participants in the demonstrations said that “the protesters were beaten, and many were injured. Several of them were detained and taken away.” Another local Tibetan told RFA that approximately 12 of the 40 detained were released by April 5 (see: ‘Tibetans protest land grab,’ RFA, April 5, 2011).

Tibetan protests have persisted throughout the reconstruction process, due in large part to a lack of transparency and responsiveness on behalf of the authorities, who have also excluded most all Tibetan involvement in the reconstruction planning process, despite Yushu being a Tibetan area with a strong sense of Tibetan identity and maintaining historically significant religious and cultural institutions (see: ‘The Kyegu earthquake: six months on,’ ICT, October 18, 2010).

Death of second Tibetan monk tortured after protest during foreign reporters' 2008 trip to Labrang monastery

International Campaign for Tibet report April 4, 2011

Jamyang Jinpa, 37, a monk from Labrang monastery, has died after suffering severe torture in Chinese detention. Jinpa was detained following an April 9, 2008 protest in front of foreign journalists at Labrang monastery on April 9, 2008. Labrang is an important monastery in Sangchu (Chinese: Xiahe) county, Kanlho (Chinese: Gannan) Tibetan Autonomous Prefecture, Gansu province. Jinpa's death yesterday (April 3, 2010) comes just weeks after the death of 42-year old Sangey Gyatso, another of the group of 15 Labrang monks who participated in the 2008 protest.

Jamyang Jinpa was detained by armed security personnel (Wu Jing) late at night on April 9, 2008 at Labrang in Gansu province (Tibetan area of Amdo). Because of his strong English language skills, he had been acting as a guide for the group of foreign press who visited the monastery. The press tour was organized by the Chinese authorities in an attempt to show the situation had returned to normal following major unrest across Tibet from March 10, 2008, which included demonstrations at Labrang involving thousands of people taking part in peaceful protests. But when a group of 14 monks burst into the monastery courtyard to begin a peaceful demonstration in front of the reporters, Jamyang Jinpa recognized the rare opportunity and joined them, speaking to the journalists about the lack of human rights in Tibet.

According to Labrang monks now in exile, the authorities contacted Jamyang Jinpa's family to collect him from detention just over a month later on May 15, 2008.

“When they came to collect Jamyang Jinpa, he could not walk or stand, and had no feeling in his legs,” said a Tibetan from Amdo in touch with monks from Labrang. “He could not recognize his family, his eyesight was completely gone, and he seemed to have no memory of what had happened to him. It is likely that the authorities only released him because they did not want him to die in custody.”

Jamyang Jinpa’s family took him for medical treatment and over the past two years his eyesight and mental health improved, but his overall condition continued to deteriorate and he died at around 10 am local time on April 3. Without knowing full details about the deterioration in Jamyang Jinpa’s condition, it is impossible to determine the exact cause of his death. Even speaking about these matters could be dangerous for those close to him in Tibet, and for the same reason an open medical investigation would not be possible. It is known that Jamyang Jinpa was in good health before he was detained.

According to a doctor consulted by ICT who has experience in dealing with individuals who have been tortured, Jinpa’s symptoms on release were consistent with severe torture: bleeding or hemorrhage in the brain can be a result of beating and kicking of the head, and in this case could have been conjoined with other factors such as damage to the kidneys, again due to beating or severe dehydration. This can result in chronic damage to the kidneys over a period of time, and can also be associated with direct damage of the nervous system. Beatings on the head can affect the stability of movement and visual perception.

Jamyang Jinpa, who is from a nomadic family, became a monk at Labrang while in his twenties. He had escaped into exile in the early 1990s and studied both English and Tibetan in exile Tibetan schools in India. On his return to Tibet in 1996, he

decided to be a monk, and because of his strong English language skills, he became the main English guide for foreign visitors to Labrang, working in the monastery office.

Images of Jamyang Jinpa, Sangey Gyatso and 13 other Labrang monks who protested in front of a group of foreign press on an official tour were broadcast around the world (see: http://www.youtube.com/watch?v=_j3dm7phbZs). Jamyang Jinpa can be viewed on the footage next to another monk covering his head with his robe, calling for human rights in Tibet.

Fellow Labrang monks now in exile in India paid tribute today to a monk they described as “strong and brave”. One of them, Geden Gyatso, a friend for 14 years, said: “I first met Jamyang Jinpa in 1997 when the local government started a ‘Patriotic Education’ campaign in different monasteries in Tibet including Labrang. Even then he dared to express his feelings and negative reaction toward this political campaign. He was also very proud to be able to give us an explanation of the situation [of Tibetan exiles] in India because of his experience [in Dharamsala].”

Another former Labrang monk with the same name as the monk who died, Jamyang Jinpa, participated in the same protest in front of foreign press in April, 2008 and later escaped into exile. He said: “We knew each other for many years, because we were studying in same monastery, but we didn’t always share our thoughts because of the tense atmosphere and fear of saying anything about politics. But once I heard Jamyang Jinpa speak about his experience in India, and at that time he was seriously opening up in order to share the experience and especially to speak about the Tibetan freedom movement in the outside world. It was a very interesting and important lesson for us inside.”

Following the protests at Labrang monastery in March and

April 2008, armed police were deployed “in every corner of the monastery” and searched all of the monks’ quarters. Numerous Labrang monks were detained and many severely tortured. One monk who had participated in the March, 2008 protest, Tsultrim Gyatso, was sentenced to life and another, Thabkhe Gyatso, to 15 years in prison. The authorities did not inform family members of the trial and denied them access to the monks during the year-long pre-trial period. Three of the 15 Labrang monks who participated in the protest in front of the journalists in April, 2008 and who went into hiding afterwards managed to escape to India, where they were given a heroes welcome by Tibetans in exile in Dharamsala.

One of them, Lobsang, told the New York Times in an interview that they decided to protest in front of the reporters in order to express their feelings to the outside world. “The protests were caused by human rights issues and Chinese policies towards Tibet. We couldn’t tolerate it anymore. I joined the protests with the idea of saving Buddhism, which is endangered by Chinese policy. I want His Holiness the Dalai Lama to return to Tibet, but the Chinese don’t even allow us to display his picture.” (New York Times report and video, June 20, 2009, <http://www.nytimes.com/2009/06/21/world/asia/21tibet.html>).

Forty-two year old Sangey Gyatso, who died on February 26, 2011, was one of the organizers of the protest in front of foreign press at Labrang monastery in 2008 as well as earlier demonstrations at the monastery. He died after living for more than a year in hiding.

Tibetan nun arrested for public Tibet Independence protest

Tibetan Centre for Human Rights and Democracy April 26, 2011

Jampa Tso, a nun at the Watak Puntsok Chöling nunnery in Drango county, Kandze prefecture, Sichuan, was arrested for shouting pro-independence slogans and distributing leaflets in the marketplace in Dege county town. The protest took place at about 2 pm on April 16, by the main bridge in the county town market street. She was arrested by police who beat and mistreated her. Following the protest by Watak nuns on June 8th 2008 the authorities subjected the nunnery to strict controls, and threatened to close it down if nuns participated in similar protests in future. Following her arrest, police came to search her room, and her relatives went to Dege county to try to see her, but the police claimed that she had committed a serious offence and did not allow them to see her. Jampa Tso is 28 years old, a native of Chubar village in Drango county, and a nun at Watak Puntsok Chöling.

Three arrests in Dzakok, Dege county

Three people were arrested on April 16 (26?) on charges of separatist crimes. At the time a newly built Stupa in Tongjuk village, Dzakok township, was about to be ceremonially consecrated, slogans were painted in the vicinity such as “HH Dalai Lama must return!”, “Freedom for Tibet!” and “Tibet is independent!”

Among those arrested was 30 year old Losang Palden, who claimed responsibility for writing the slogans in order to spare other villagers from arrest. Police nonetheless beat and interrogated many others on suspicion of involvement. The incident also coincided with the arrest of the Drakgo nun Jampa Tso.

Jampa Wangchuk, one of 9 monks from the region arrested in 2009 was recently released on health grounds and is now receiving treatment in hospital.

Ngaba Writer Drokru Tsultrim sentenced

On May 8th 2011, Drokru Tsultrim's elderly father and older brother received notification of his trial and travelled to Barkham, but the day before they arrived, he and another monk were both sentenced to four and a half years in prison. His family members were just given the announcement of the decision on arrival. After repeated requests, they were allowed to see him for 10 minutes, and reported that he looked weak from mistreatment in prison. Their request that he be moved to a prison in Qinghai was ignored, and a month later it seems that he was taken to a prison in Chengdu.

Drokru Tsultrim was born in the Drokru pastoral area of Gomang township in Mangra county, Hainan pref. Qinghai in 1982, and became a monk at Lutsang monastery at the age of eight. He studied at Ditsa monastery, Rebkong and Ngaba Gomang, and was editor of the local journal 'Golden meadow flower'. In 2007 he published his own book 'Sad melody.'

As the main manager of the 'Lifeforce of the snows' paper, he was detained twice after the publication was accused of political activity. On May 24th 2010, when he and his colleague Khagang Tsultrim were compiling a book in commemoration for the Yushu earthquake, they were arrested from his room at Gomang monastery in Ngaba. It is not clear whether the second monk sentenced at his court hearing was the same Khagang Tsultrim of Ba Dzong.

4 year prison term for Tibetan writer

Phayul

Dharamsala [Saturday, June 04, 2011]

Influential Tibetan writer Tashi Rabten (penname - Theurang) has been sentenced to a 4-year prison term by a Chinese court in eastern Tibet.

The Ngaba Intermediate People's Court on June 2, in a trial closed to Tashi Rabten's family and friends, passed the sentence. According to Radio Free Asia, the court found Tashi Rabten, editor of banned literary magazine 'Shar Dúngri' (Eastern Snow Mountain) guilty on charges of "inciting activities to split the nation". A student at the Northwest Nationalities University in Lanzhou, Tashi was detained on April 6, 2010 and six months later was traced to a detention center in Barkham (Chin: Ma'erkang) county, Ngaba (Chin: Aba) TAP. His reports on the 2008 protests inside Tibet and his book 'Written in Blood', copies of which were later confiscated by government officials, had won Tashi 'great respect and popularity' amongst intellectuals and ordinary readers. Tashi Rabten is from Dzoerge (Chinese: Ruo'ergai) county in Ngaba, Sichuan province in the Tibetan region of Kham and was due to graduate in 2010. Earlier this year three Tibetan writers were sentenced up to four years in prison while noted Tibetan intellectual, Tagyal, was released on "bail pending trial" following six months of imprisonment in October last.

The ongoing crackdown on popular Tibetan intellectuals and artists by the Chinese government has received widespread international condemnation.

Peaceful protester Wangchuk released from jail

On 8th June, Wangchuk was released from prison early because he was suffering from brain damage.

During the 2008 protests, Wangchuk from Dashi in Tsojang TAP, Qinghai, aged about 20, and Oser, from Trika in Tsolho TAP, were among 9 Tibetans detained in Kumbum (near Xining) on August 2nd for possession of Tibetan flags and banners bearing political slogans with which they were planning to stage a protest. During interrogation by police, it was determined that those two were the ringleaders, and they were sentenced to three years detention, while the other 7 were released. Wangchuk was released with brain damage incurred by excessive mistreatment in custody. Nothing is known of Oser's situation.

Wangchuk came to India in 1997 and studied at Drepung monastery before returning to Tibet in 2001. Oser had also visited India.

Tibetan Youth Sentenced

<http://www.rfa.org/english/news/tibet/sentenced-12092011132955.html>

2011-12-09

The jail term comes amid growing protests in the region against Chinese rule.

Chinese authorities in the Tibet Autonomous Region (TAR) have sentenced a young Tibetan to jail for his role in a protest last year against rule by Beijing, a source in exile said. Sonam Namgyal, 23 and a native of Gola village in the town of

Drongsar, was handed a three-year term by the Pashoe County People's Court in the TAR's Chamdo prefecture on Oct. 13, a Tibetan monk in India said, speaking on condition of anonymity and citing sources in Tibet. "He was arrested because in 2010, someone pulled a Chinese flag down on the campus of the Drongsar town school and put it under a rock," the source said. "The Chinese authorities investigated, but failed to identify the person responsible." Sonam Namgyal was a student in Drongsar at the time, the source said. On June 17, he was picked up by two Chinese police officers in plain clothes while collecting cordyceps fungi, the source said. "The officers took him to Nyingtri county, where he was held for three days. Later he was handed over to Pashoe county police."

Beaten, tortured

"In Pashoe county he was held for about four months and was severely beaten and tortured by police," the source said. On Oct. 13, Sonam Namgyal was sentenced to a three-year jail term for "acting against the unity of the country," the source said. "His prison mates have told locals that Sonam's health is very poor and that his hearing has been damaged due to torture in prison, which took a toll on his physical health." "After his arrest, his family was allowed to see him only once," the source said, adding that Sonam's mother is 72 and stays mostly at home and that his father passed away "long ago." "At present, his relatives don't know where he is being held." Reached for comment, a Pashoe County court official confirmed Sonam Namgyal's sentence, adding, "He is the youngest of several people [recently] sentenced, but was not a student at the time."

Surge in protests

Tibetan protests against Chinese rule have surged in Chamdo prefecture in recent weeks. At the end of October, an uniden-

tified attacker bombed a government building in the county seat, leading to a Chinese crackdown on a nearby monastery suspected of involvement in the blast. Monks and nuns then fled the monastery, with many quickly recaptured and detained by Chinese security forces. And on Dec. 1, Tenzin Phuntsog, a former monk in Chamdo, set himself ablaze in protest after leaving behind a note urging Tibetans to “rise up.” It was the twelfth self-immolation protest in Tibetan areas controlled by China this year.

Relocation in Chentsa

According to information received in July 2011, under the Shawa dam construction project underway for several years, some 500 households in 7 villages along the Machu river are to be relocated to a remote pocket on the edge of the county called Shasang Tang, and a further 300 will be relocated in a remote region of Nagormo (deserts of western Qinghai). Villagers in Chentsa rely mainly on farmland for their livelihood and are naturally very worried.

Shasang Tang is a sandy and barren place with water shortage where crops can hardly grow. Corruption by local officials in the compensation process is causing tension within the community. Sources say that relocated households have an average 5 Mu of farmland but receive no more than half the value. As officials have not properly handled the decisions on who has to move, households are in conflict with each other.

Future relocation to Nagormo will affect Marku Tang, Bartsa, Gur and seven villages in Nangra. Local people are saying there is a conspiracy to take their prime farmland and give it to Chinese settlers, while they are moved to barren land in

Panchen Shingde (Tsonub TAP). They say the area used to be occupied by the military and 2000 Mu of land has been spoiled by their settlements. Chenta county has a population of 50,000 of whom over 30,000 are Tibetan. Remainder are Chinese, Hui and Salar.

Writer Pema Rinchen arrested

On July 5th 2011, young writer Pema Rinchen (pen name Duk-tser) of Kandze county was arrested by Drakgo Public Security and beaten so badly that he was taken to county hospital. His relatives came to see him there, but not one of them was allowed to see him. On July 6th Drakgo PSB gave his relatives a detention notice saying he was suspected of provoking conflict between nationalities.

The reason for his arrest was that at the beginning of 2011 he wrote a book called 'Look!' which heavily criticised government policies in Tibet, and provided reportage of the crack-down since 2008 through interviews with Tibetans subjected to inhumane treatment in detention. The book also criticised official handling of the Yushu earthquake aftermath as hypocritical. 2000 copies were distributed inside Tibet.

Eight monks arrested on Refusal to Celebrate the 90th Founding Day of the Chinese Communist Party

<http://www.tchrd.org/press/2011/pr20110713.html>

13 July 2011

Eight monks arrested on Refusal to Celebrate the 90th Found-

ing Day of the Chinese Communist Party

On 12 July 2011, eight monks were arrested from Surmang Monastery, Nangchen, Yushul, Tibetan Autonomous Prefecture, (TAP), Qinghai Province. According to information received at the Tibetan Centre for Human Rights and Democracy (TCHRD), the Chinese Authorities arrested eight monks from the Surmang Monastery, Nangchen County. The monks from the Surmang were arrested as they refused to participate in the celebration that the Local Nangchen County Government wanted to organize.

On 12 July 2011, Nangchen County officials and Police came to Surmang Monastery, assembled all the monks and told them that they would be given “Legal Education”. According to the source, many of the monks walked out of the meeting. After the meeting, eight monks, Karma Samten, Jigtak, Sherab, Gaya Tashi, Urgen Samten, Karma Soepa, Karma Monlam and Dosam, were arrested from the monastery and taken to Nangchen County Detention Centre.

On 1 July 2011, the Nangchen local government announced to organize a celebration and games to commemorate the 90th founding day of the Chinese Communist Party. The monks and the local people refused to participate in any celebrations. The celebration and games could not be commenced due to the refusal of the public to participate.

Such news of arrests merely for one’s refusal to celebrate is not only shocking but contradicts one’s freedom according to Human Rights laws. The Centre believes the situation at the Surmang Monastery and the tension in the Nangchen County to be critical. TCHRD is very much concerned of the present condition of the Surmang monastery and treatment of the arrested.

Coal trucks kill and maim Tibetans in Bongtak region of Temchen county (Tsonub TAP)

On April 3 2011 Karma Tubten and his wife, of Lungmar village no.2 at km 90 along the Tienmu highway were hit by a coal truck and seriously injured. On April 8, Atso of Lungmar village no.1 and Tukje of village no.2 were killed by a coal truck. On May 12, Kugya, the former head of Lungmar village no.2, was hit by a coal truck at km 80 on the highway and is now crippled, and on June 20 Kangri Gyel of village no.2 was hit by a coal truck and had to have a leg amputated. On July 2, Sangdruk of village no.2 was hit by a truck at km 100 on the highway and killed. Further incidents occurred on July 9 (Ludruk, leg amputated) and July 16 (Mijin, killed).

There were 4 such deaths and 5 injuries in 2011 alone. Standard compensation for causing death in a road accident is Y180,000, but in the case of the Temchen nomads, the drivers get away without paying even medical bills or token compensation. The written report of these incidents says “The present government that speaks of a civilised society, a lawful society, a peaceful and harmonious society regards the people of my land as made of grass and wood.”

The Muru coal mine in Temchen county has been in operation for more than 10 years, and there have allegedly been many more cases of death and injury to local people. The author of the written report composed these lines: “The auspicious milk pail that is my homeland is being ground down by wheels of blood, the pure white teeth of my people cut by fearsome steel turrets. The precious human body is said to be a palace of gold, yet this is how gold is mixed with mud. Life is said to be the most precious jewel, yet look how jewels are cast into the dirt.

Nowadays when talk flows easily, for the white moon to be swallowed by the demon Rahu before our living eyes, does this not add to our burden of sorrow? For the shrouds of darkness to cloud the mind in the presence of a burning lamp, is this not an extra burden of sorrow?”

Four monks of Gyalmo monastery arrested

At 3 am on the morning of August 2nd 2011, a group of 10 Kanlho prefecture police came to arrest four monks in secret from their rooms at the Gyalmo monastery (Ganden Darje Ling) under Tsoe city (Kanlho prefecture). They are Tenzin Gyatso, Jigme Samten, Kalgyam and Yonten.

After lengthy interrogation, Kalgyam and Yonten were released under threat not to tell anyone what had happened, and threatened with serious punishment if they did. Tenzin Gyatso and Jigme Samten remain in detention. These two were on a list of wanted persons in connection with the protests in that area in 2008. The monastery was founded in 1931 by Kunkhyen Tenpe Gyaltzen and used to be under Sangchu county but is now under Tsoe municipality. Some 20 monks were arrested in 2008 following the protests.

Labrang monastery forced to welcome Gyaltzen Norbu

Local authorities announced the visit of the Chinese government appointed Panchen Gyaltzen Norbu to Labrang, and for about a month beforehand, monks, officials, students and local people were told to prepare an elaborate welcome, warned

that any display of reluctance would be severely punished by higher authorities, and those regarded as politically suspect were given reeducation to impress on them the need for good behaviour. At the same time, soldiers were deployed in large numbers and strict controls on movement imposed. This incurred the opposition of the monks and local community, and in Machu county, leaflets appeared condemning the visit.

His planned visit at the end of July was suddenly postponed, and rescheduled for August 11, when he visited Labrang, Tsoe, Luchu and Machu.

For more information on the visit, see this article from the New York Times.

http://www.nytimes.com/2011/08/07/world/asia/07lama.html?_r=1

Three: Tsewang Norbu

On August 15th 2011, Tsewang Norbu, better known as Norbu, a monk at the Nyitso monastery in Tawu in Kandze prefecture stood on a bridge in a crowded area in the middle of the town shouting “Freedom for Tibet!”, “They discriminate against us!”, “Our principal Guru the Dalai Lama must return to Tibet!” After scattering leaflets bearing these messages, he drank gasoline, set himself on fire, and within about ten minutes, he was dead. When the Nyitso monks found out what had happened, they came and wrapped



Tsewang Norbu

the body in yellow ceremonial scarves and brought it back to the monastery. He was from Loba village in Tawu, the son of father Tsokye and mother Tsoklek, and he was 29 years old. The incident took place around 12.30 pm. The date coincides with the anniversary of India's independence. News of the incident immediately spread through the locality, thousands of police and soldiers surrounded the monastery and tried to get hold of the martyr's body. Gradually, local people gathered in large numbers to defend the monastery. A monk called Gyaltsen was stopped trying to return to the monastery, beaten by the soldiers and taken away. Most of the monks stood ready to prevent the soldiers from taking the body, and the laypeople gathered there stayed through the night chanting prayers and shouting "We have no freedom!", "Give us our rights!" and "Release Gyaltsen!"

Aftermath of Tsewang Norbu's protest

On July 6th, the monks and laypeople of Tawu had planned to gather at two Stupas where the Dalai Lama's birthday is formally celebrated, but the local authorities forbade the incense offerings they usually performed on the occasion. At 4 am that morning, over 500 armed troops encircled the area of the Stupas, whereupon some 300 nuns from the two hilltop nunneries overlooking the site came down the mountain bearing Tibetan national flags and shouting "Freedom for Tibet!", "The Dalai Lama must return!" and "Give us religious freedom!" They joined with the crowd of monks and laypeople who had gathered at the foot of the mountain, and continued shouting slogans together for the next several hours. After that, the water and electricity supply was cut to Nyitso

monastery and Drakar nunnery, tension mounted and popular resentment with it, an arrest was made. This is thought to be the immediate reason for Tsewang Norbu's protest.

Then on August 16th, ordinary people from all over Tawu gathered to defend the monastery and pray for the deceased, while large numbers of armed soldiers came to seal the monastery off. Soldiers had blocked the bridge at Nawa village on the way north to Kandze and the Tsuru bridge on the road south through Minyak down to China, but people coming in from Litang, Tawu Khangsar, Shangnyak and so on confronted the troops saying "We must go to defend our monastery and pray for the deceased! Tibet must have freedom!" The troops were mainly there to cut access to the monastery, close schools and shops in the town and control public places and thoroughfares. That day the sports field next to the monastery was filled with military trucks said to be troops from Sichuan Province level. On August 17, the crackdown intensified. As the monastery had refused to hand over the martyr's body, the government ordered that however they did it, the monastery had to dispose of the body, and so a cremation was held inside the compound at 7 am. The military would allow only monks to be present, blocked access for all others and surrounded the cremation site with three ranks of armed soldiers before allowing the monks to proceed.

A crowd of 10,000 local people gathered in mourning around the county town and monastery meanwhile, and as they were not allowed "even to offer a scarf" to the body there was much resentment. The nuns approaching from Ratu and Drakar nunneries were also blocked on the way by armed soldiers, and they wept and made a strong show of sentiment. Everyone moving in and out of town was strictly searched by security forces.

On 18th, troops were further deployed to the more populated villages in the area where they kept up a vigilant 24 hours a day watch. Kandze prefecture governor Liu Taoping and the head of Tawu county visited the monastery and threatened them that they had better stay quiet and behave, or the monastery would be closed down and would not reopen in their lifetime. Monks and laypeople inside the monastery started to be allowed out after being subjected to a rigorous search. Soldiers occupied the schools in the town, ready to respond with force to any further incident. Shops and restaurants remained closed, Ratu nunnery had no electricity supply, and Nyitso monastery was without regular supplies of food and drinking water.

This continued on 19th, no layperson was allowed to enter the monastery, and military vehicles were stationed in readiness across the stream opposite the monastery. Schools were closed for the next 10 days. A person from Tawu Khangsar, name unknown, was arrested.

On 20th it was ordered that every member of each household in Tawu must have their photograph taken, and officials came to do it, but there were many who refused to comply. People suspected that their photos could be attached to statements denouncing the Dalai Lama and recognising the Chinese-appointed Panchen Lama and used for external propaganda. It seems that a county level work team also entered the monastery to question the senior monks. Food and water supplies remained restricted.

On 21st, telephone lines were further cut so that Tawu area was no longer contactable at all from outside. Unusual movements of troops were reported on the highway from Dartsendo, but there were no means of communicating other developments in the area.

That day, Gyaltzen from Nyalushap village in Tawu, who was

nursing a sick relative in Chengdu, was arrested there.

On 22nd, Norbu of Lulu village in Tawu was arrested in Yaknga area on the way back from Chengdu and taken into detention.

On 23rd, troops surrounding the monastery were withdrawn, but military trucks and APCs continued to ply the streets of the town.

On February 16th 2012, a group of Tibetan-speaking Chinese officials and Tibetan officials came to Minyak Naktren village in Lungten area of Tawu to tell people not to protest against the government. They said that if people have concerns, they can contact the local government officials, but they should not protest and shout slogans, and they told them to sign pledges not to do so. If they refused, they might be detained and questioned in future, but if they signed, they would enjoy security. People were suspicious and reluctant to sign, so apparently the officials resorted to forging signatures.

At that time, Tawu county and Bamey village (one of the larger centres in the county) were full of soldiers. It is estimated there was one soldier per head of population, and the government had allocated tow battle tanks per county, as well as special weapons such as tear gas and water cannons. Everywhere one went in the region, Tawu county, Bamey, Lhagang, Ra-ngakha (Xinduqiao), Dartsendo (Kangding) etc. there were soldiers making a show of force, keeping a close watch on local Tibetans, filling them with terror and resentment, according to a local informant.

Dalai Lama's birthday celebrated in Drakgo

On July 6th 2011, the monks of Drakgo monastery led local

people in offering incense and making prayers for the long life of HH Dalai Lama, in a grand celebration of His birthday. As soon as this took place, soldiers were deployed in the county town and a security clampdown imposed.

24 August 2011

<http://www.tchrd.org/press/2011/pr20110824.html>

On 20 August 2011, monk Jigme ‘Guri’ was arrested once again by the PSB from a hotel called ‘Z-hong Yan’ in Tsoe city (Ch: Hezou), Kanlho Prefecture. Sources say that before his arrest police and security personnel ‘raided’ his room, thoroughly checking his belongings including his computer system. CD’s were also seized in the raid. There were around ten monks and few others present during Jigme’s arrest. They asked the police the reason for his arrest but the police did not answer.

Jigme a.k.a Jigme Guri of Labrang Monastery was first arrested on 28 March 2008 while returning to his monastery from market. He was detained and tortured for two months in detention center for his suspected role in 2008 Mass Uprising.

The second arrest came when on 3 September 2008 (the same year), the Voice of America’s Tibetan News service aired a video in which Jigme testified and gave detail accounts of Tibetan people’s aspiration, hopes and also torture and inhuman treatment meted out to Labrang monks who were detained during 2008’s March Protest. After spending almost two months in hiding, on 4 November 2008 huge number of People’s Armed Police (PAP) and PSB officials in several military trucks arrested him from a Tibetan home. He was released on 3 May

2009.

Jigme, a 44 year old monk was born to a farmers family in Lhutang Village, Juicha Township, Sangchu County (Ch: Sangchu Xian) Kanlho Tibetan Autonomous Prefecture (TAP) Gansu Province. He was a former head of the Labrang Monastery's vocational training centre and was even a Vice-Chairman of the Democratic Management Committee (DMC) of Labrang Monastery.

Since his arrest on 20th of this month, there is no news about his situation and whereabouts.

More Details of Monk Jigme Guri's Arrest

<http://www.tchrd.org/press/2011/pr20110825.html>

25 August 2011

Latest information from reliable source reveals more details of monk Jigme Guri's arrest. On 19 August, Jigme was invited to Tsoe city for a festival where other popular Tibetans, like singer Sherten, were also invited. When he did not turn up for the event, his two students went in search of their teacher. On reaching the hotel, around 7 o'clock in the evening (Tibet local time), there were many police officials who did not allow the two monks to enter the room in which monk Jigme was staying. The police told them that Jigme is not inside. However, the two heard their teacher's voice from the room, as he told them both to leave before any more problems are created. Jigme's student also saw him lying on his bed through the windows of his room.

In the evening of 20 August (around 5 o'clock- Tibet local time) nearly 40 policemen came to monk Jigme's monastery to raid his room. 30 portraits of His Holiness the Dalai Lama (10 big,

20 small) were seized along with two computer systems and two laptops from his room. They searched his students' room and the storage room also. The authorities even made a relative of Jigme to take them to his meditation room in Phukthee town located below Jigme's monastery where four more pictures of His Holiness the Dalai Lama were confiscated.

The reasons for his arrest and where he is kept at the time are still not known.

Attention: Lama Jigme Arrested for the Fourth Time!

By Woesser

Lama Jigme, born in 1966, 45 years old this year. Labrang Monastery monk. Legal name Jigme Gyatso, name on ID is Jigme, also known as Jigme Guri. His hometown is Gansu Province, Kanlho Prefecture, Sangchu County, Juicha Township, Lhutang Village. He was born into a farming family and at 13 entered Labrang Monastery to become a monk, was a former head of the Vocational Training Centre and served as Vice-Chairman of the Democratic Management Committee of Labrang Monastery. However, from 2006 until 2011, within a period of five years, Lama Jigme was arrested four times:

1. First arrest:

In January 2006, Lama Jigme travelled on his passport to India to take part in Kalachakra initiations being given by His Holiness the Dalai Lama and received an audience with His Holiness the Dalai Lama. On his return to Labrang Monastery he fell under the suspicion of the authorities, subsequently in April he was arrested by Kanlho Prefecture Public Security

Bureau, detained for forty days, released due to lack of evidence and he returned to the monastery. This was the first time he was arrested. At the time he was fined over RMB 10,000 in cash, money that was to be donated to other monasteries as a result of fundraising for the sewing of tents, to this day that money has not been returned to him.

2. Second arrest:

On March 14 and 15, 2008, Labrang monks were rising up in large-scale protests in response to the events in Lhasa, the protests were suppressed on the 15th and a large number of monks were arrested. Lama Jigme was in his quarters at the time and did not participate in the protests but he was suspected of being the mastermind, from March 22 onwards he was arrested for no reason, tortured for over a month and almost died during interrogation, after spending time in hospital he was released on condition of bail and returned to the monastery.

3. Third arrest:

On September 3, 2008, in a video made public to the world, Lama Jigme talked to the camera for 20 minutes, showing his face, using his real voice and real name, he provided a complete testimony on the events of March 2008 in Tibet and voiced the hopes of ordinary Tibetans. (See: <http://www.voanews.com/tibetan/archive/2008-09/2008-09-03-voa1.cfm>)

After the video was broadcast by Voice of America's Tibetan service, on November 4 at about 1pm, more than 70 armed police (some were from Xiahe County PSB) suddenly surrounded his quarters and arrested him. After he was detained for six months, thanks to the efforts of two Chinese human rights lawyers, Li Fangping and Jiang Tianyong, Lama Jigme was released on May 3, 2009.

4. Fourth arrest

On August 20, 2011, Lama Jigme was arrested in Kanlho Tibetan Autonomous Prefecture. The reason for arrest is unknown, could perhaps be a late settling of accounts related to his video testimony telling the world the truth about the oppression of Tibetans. But it's not known whether the arrest is related to the visit of the government appointed "Chinese Panchen Lama" to Labrang Monastery.

On the afternoon of August 21, more than fifty police officers raided Lama Jigme's quarters in Labrang Monastery and confiscated computers, Dalai Lama photos and CDs and Lama Jigme's texts. The police who arrested him could have been from Kanlho Prefecture and Gansu Province.

At the moment, Lama Jigme's whereabouts are unknown.

Tibetan Monk Detained Again

(The first news of the arrest emerged in a Tibetan blogpost hosted by Sangdhor.com on August 23, 2011, that has since been removed, Jigme's arrest: http://www.sangdhor.com/list_c.asp?id=4381)

Radio Free Asia 2011-10-04

Chinese authorities refuse to say why he has been locked up. Chinese authorities in Gansu province have detained a Tibetan monk for the fifth time in as many years—and again without filing formal charges against him, according to his brother. Jigme Gyatso, a monk at Labrang monastery in the Kanlho (in Chinese, Gannan) Tibetan Autonomous Prefecture was picked up on Aug. 20 and is being held in the Kanlho Public Security Bureau detention center, the man's brother, named Sonam,

told RFA. “After he had been missing for several weeks, the Kanlho Public Security Bureau confirmed that they are holding him,” Sonam said. “They wouldn’t say why he is detained, but they told our family that he could face a term in jail if he doesn’t abide by state law.” Calls seeking comment from Kanlho officials last week rang unanswered. Chinese authorities first detained Jigme Gyatso, also called Jigme Goril, in 2006 following his return to Labrang after he attended a religious ceremony conducted in India by Tibet’s exiled spiritual leader the Dalai Lama. He was released without charge after being held and questioned for a month.

In 2008, he was picked up during regionwide protests against Chinese rule and was held for a year. He was severely beaten in detention, but again was not formally charged. After his release, he circulated a video describing his treatment in detention, and was again briefly detained. In 2010, he was held for six months in a hotel for political “re-education” before he was once again released, again without charge. Jigme Gyatso’s Labrang monastery was the scene of major demonstrations against Chinese rule during regionwide Tibetan protests in March 2008. Monks at Labrang later disrupted a government-controlled tour of the monastery by foreign journalists in April 2008.

Singer Lhalung Tso arrested

On August 20 the ‘Snow Mountain Dance Hall’ in Tsoe city (Kanlho prefecture) held an evening of performances by leading singers, and the female singer Lhalung Tso was to top the bill. She however was secretly arrested and taken into detention by Tsoe police that day and was unable to attend.

Lhalung Tso is from Hortsang village in Sangchu county. The

reason for her arrest is unclear. According to her family members, she was due to join a training at a translation department in Chengdu. She has no political involvement and is young. They are extremely worried about her and hoping for her early release.

Death of former political prisoner Yeshe Tenzin

Former political prisoner Yeshe Tenzin of Sog county in Nagchu died on September 7 of an undiagnosed illness. When protest leaflets were put up in Sog in 2001, local police accused him of producing them, arrested him and he was later sentenced to 10 years in prison. He was released at the end of his sentence in December 2010, but due to beatings and overwork in prison he returned home as an invalid. His relatives took him to Nagchu and Lhasa for treatment, but he did not recover and eventually died.

Local people suspect foul play, since another political prisoner from Sog called Tenzin Chowang also came out of prison suffering from symptoms the doctors could not diagnose and died soon after.

On August 10, Trinle of Beri Serka in Kandze county (Sichuan) died of chronic illness after release from prison. He had been arrested in connection with a protest in Kandze in April 2009, badly beaten in custody, and released 7 months later with a serious mental illness. His relatives took him to hospital, where diagnosis confirmed that he had suffered brain damage from the beatings, but they lacked resources to take him to a better hospital for treatment. He spent the next year in bed at home, not responding to treatment, and then died. His body

was given a sky burial, and they saw that not only his brain was damaged but his joints were blackened. He was 24. He is survived by his father Lobu, mother Rinchen Drolma, his wife and two younger siblings.

Tibetan singer Choegon arrested

19 year old singer Choegon was arrested by Public Security on September 25. He is from Jomda county in Chamdo, and his songs are popular locally. He is known as ‘the second Kunga’ (a star singer in Kham region). His popularity incurred the suspicion of local security agencies. Recently he travelled to Lhasa to compete in a singing contest, but was arrested on arrival, and his relatives have not been able to discover his present whereabouts.

Four: Losang Kalsang and Five: Losang Konchok

Shortly after 10.30 on September 26 2011, the Kirti monks Losang Kalsang, age 18, younger brother of the martyr Losang Puntsok, and Losang Konchok, also aged about 18, of the Tsogye Tsang house in Me’uruma, committed self-immolation in the streets of Ngaba county town while shouting the slogans “May the Dalai Lama live for 10,000 years!”, “Freedom of religion in Tibet!” and so on. In a short time, police and soldiers extinguished the fire with water and other materials. Within that time, local people had not been able to identify clearly who the protesters were, only that one of them appeared to have died and the other was still alive. Once the flames were extinguished,



Lobsang Kalsang



Lobsang Konchok

the police took them away. It is not known where they are now, or in what condition.

L o s a n g Kalsang's father is T s e r i n g Tashi, of the Jaru

Tsang household in division 2 of Me'uruma township in Ngaba county, and his mother is Dzokar. Losang Konchok's father is Tsegye. Clearly, the reason for their protest was the long-held mistaken policy of the Chinese government towards Tibet, and in particular the crackdown that has been imposed in Ngaba since the self-immolation protest by Puntsok on March 16 this year, the confinement of the Kirti monks inside the monastery during that period and their subjection to a so-called 'Patriotic religion' re-education campaign, resulting in the expulsion of hundreds of monks from the monastery, the sentencing of those accused of colluding in Puntsok's protest to long prison terms, and other unacceptable responses by the authorities, such as the continued presence of government officials in the monastery harrasing the monks.

The two monks have been at Kirti monastery since they were young. In the period since these events occurred (in March 2011), large numbers of troops have been deployed in Ngaba, public internet facilities in Ngaba county have all been closed

and the sending of text messages banned, and telephone contact with the area remains difficult.

September 26

PS: In March 2012, it was learned that the Chinese authorities amputated Losang Konchok's limbs, claiming that his life was in danger, and since he is unable to take solid food they left him on a drip. Chinese officials in charge of him reportedly abuse him as an enemy of the state, and police are still interrogating him about who incited him to commit his protest.

Six: Kalsang Wangchuk

On October 2nd at about 2 pm Beijing time, Kesang Wangchuk, age 17, a monk at Kirti monastery's Kalacakra college, walked out on to the main street of Ngaba county town holding a photograph of the Dalai Lama and shouting slogans of protest against the Chinese government, and set himself on fire. He was immediately surrounded by Chinese soldiers, who extinguished the flames, beat him severely and took him



Kalsang Wangchuk

away, so that the extent of his injuries cannot be known. As soon as the incident occurred, the people nearby tried to join

the protest by shouting slogans, but were dispersed by armed police and soldiers. Similarly the military presence in the town and at Kirti monastery was intensified, as if in a war situation, and the movement of all traffic severely restricted.

Kalsang Wangchuk is the son of father Tsurdri and mother Demchok, of the Tsurdri Tsang house in Saruma village, Choejema township, Ngaba county

A few days previously, leaflets had been posted in town and around the monastery complex stating that if the present situation continued, many more people were prepared to give their lives in protest.

October 2nd

It has been reported that Kalsang Wangchuk, the Kirti monk who committed a self-immolation protest in Ngaba county on October 3rd is now in a ward on the second floor of the county hospital under strict police surveillance. All other occupants of the ward have been moved out. We have heard that a friend of his has been sent there to nurse him, and several people have been allowed to meet him. His burns are not serious, but he has suffered a severe head injury as a result of the beatings he received from the police at the time of his arrest.

Losang Konchok who committed a similar protest on September 26 was in the prefecture hospital in Barkham as of a few days ago. His injuries are severe, and he has not been allowed to meet relatives or friends. It seems that his fellow protester Losang Kalsang is in a hospital in the provincial capital Chengdu. He was shown on the “Ngaba news” official TV programme a few days ago, which announced that his injuries are not serious.

These days there is not much of a visible security presence around the Kirti monastery, and an appearance of leniency is being maintained, but local people suspect this to be a deceptive strategy employed by the authorities. There are still hundreds of government officials staying at the monastery day and night, and four permanent sub-police stations (mNgags gtong khang) are being built in the four quarters of the monastery complex. Police, soldiers and special forces are maintaining a heavy security presence around the county town, security cameras have been installed on buildings on both sides of the main road and on electricity poles, and checkpoints established on the main access roads into the county town where local people have to show their identity cards and face harassment.

October 6

Seven: Kaying and Eight: Choepel

At 11.30 am Beijing time on October 7th, Choepel, a 19 year old boy from the Jukri Tsang house in Tawa Gongma township in Ngaba county and 18 year old Kaying (some also say his nickname is Lhungyang), son of Kalsang, of Songpo Tsang house in Tawa Gongma set fire to themselves in the streets of Ngaba county, shouting protest slogans with folded hands. Police personnel and others extinguished the flames, and beat them as they took them off to the county hospital. As they were led into the hospital by the police, Kaying was seen thrusting his fist into the air and shouting something, but it could not be heard clearly. Several eyewitnesses reported that Choepel died



Choepel

Kaying

at around midday. Both protesters are former Kirti monks who have disrobed. Kaying is the nephew of Tsetruk Tsang Tashi from Tawa Gongma who was sentenced to death by the Chinese authorities in 2008 for his role in the protests. The continuing security

clampdown in Ngaba has been further tightened, with soldiers deployed everywhere, and public sentiment gripped with fear and sorrow, making for a desperate and dangerous situation.

October 7 2011

Kirti Rinpoche's answers to questions from ICT on October 8th

Q: Rinpoche, please give us your view of the underlying reasons why Tibetans are making such sacrifices

A: With the Chinese government making arbitrary arrests and passing unimaginably harsh sentences on the basis of false representations and allegations, for month after month the monastery has been turned into a virtual prison, and all the monks, young and old, subjected day and night to deprivation of all freedoms, internally the monastery's teaching programme is

not allowed to function, and externally, Tibetan religion and culture is under such unthinkable repression that it has reached a point of desperation where people would choose to die rather than go on living.

Q: What is Rinpoche's view of people inside Tibet giving up their lives to protest against the Chinese government?

A: Je Tsongkapa said "Throughout your successive rebirths, never relax your vigilance in upholding the truth of the Buddha's excellent teaching for a single moment, even at the cost of your own life", and just so, those who give up their own lives solely for the benefit of others, in keeping with the deeds of the saints and the non-violent principles of Tibetan religion and polity are indeed patriotic heroes whose courage I admire. It is my hope that those in Tibetan (exile) society who are calling for an engagement in struggle here and now, rather than voicing mere empty words of support and sitting back, are listened to. The sacrifice of one's own life, such as Lord Buddha's (past life) offering of his body to a hungry tigress, or his practice of six years of austerities is, despite the loss of life, a non-violent action. Violence, coming from an incorrect motivation, is action that causes harm to the body, speech or mind of others, whether direct or indirect. It is of great importance to show solidarity with the relatives left behind by those heroic martyrs involved in exclusively non-violent protest, and to recognise that these acts of protest have been committed out of desperation.

October 8, 2011

Kirti Rinpoche

It has been learnt that shortly after 1 pm on October 8th 2011, the patriotic hero Kaying who committed self-immolation in protest against the Chinese government passed away heroically in Barkham, the prefecture capital. Pleas from concerned members of the public to return the corpse to his family members were completely ignored by the authorities, and it was cremated in Barkham the same day. Some ashes were then handed over to his family members. The official Xinhua news agency reported the protests on October 8th, saying that the protesters lives were not in danger, and even that they were not seriously injured.

All Tibetan shops and restaurants in Ngaba county were closed for three days October 8th-10th in solidarity with the recent protests. Following the news of Kaying's death, most of the public went to make dedicatory offerings at local monasteries, and made worship and offerings in commemoration over the next three days. Relatives of the protesters made religious observances in their honour, but the authorities ordered that lay-people are not permitted to invite more than 5 monks at a time to their homes to perform such services, and 10 officials kept a close watch on the Sonpo Tsang house. It was announced that anyone showing sympathy or support for the Kongtsang family, as happened after the protest by (Jarutsang) Puntsok in March, would be arrested, and tight security has been clamped on the Tawa Gongma area in particular.

A group of Kirti monks went to perform dedicatory services for the household on the morning of October 10th, but were met at the boundary of the village by a group of Tawa Gongma elders who pleaded with them not to go further as there would be trouble for the Kongtsang family if they did. The monks then sat down where they were and performed their dedicatory

prayers and recitations there.

Chinese government orders to Kirti monastery that all those who have committed self-immolation protests must be expelled from the monastic community have been firmly resisted both by the monastery administration and the community at large, however there have been repeated demands on the administration to approve an order that any monks who commit such protests in future will face expulsion.

In the few days prior to his protest, Choepel had told many people that he felt that the present situation was intolerable and that the monks were prepared to give their lives for the Tibetan cause. Similarly, his fellow protester Kaying gave a kind of testament to those who saw him in hospital in the days prior to his death that giving his life for the cause of Tibet had fulfilled his greatest wish, that he had no regret and that no-one should feel sorrow for him, and these statements have become widely known among the Tibetan community in Ngaba.

There have also been reported anecdotes that over the last few days, goats with pro-Tibet messages tied around their necks have been set loose in Ngaba county town and other places, and that the police resorted to arresting these animals, and other humorous incidents.

It is further reported that Kalsang Wangchuk, who is in hospital after committing self-immolation protest on October 3rd has nonetheless been subjected to interrogation and torture by police and other officials.

October 10th

At around 2 pm on October 11th, the patriotic hero Choepel, age 19, who committed self-immolation protest on October

7th, passed away with dignity in the prefecture hospital in Barkham. Despite pleas from concerned members of the public to hand over the body to his relatives, it has not been done so far. As with Kaying's family, his relatives have been told that they may not invite more than 5 monks to perform death rites, members of the public are not being allowed to express condolences, and security restriction around the family home has been tightened.

The 11th October coincided with the 15th day of the Tibetan month (full moon, a holy day), and people from all walks of life all over Ngaba county stopped their usual activities to go and make dedicatory offerings at the monasteries, especially Kirti monastery, in honour of those protesters who have died or are enduring torture and repression, as a gesture of solidarity and support.

October 11th

On October 12, Losang Gendun, age 48, the former disciplinarian of the Kalacakra college at Kirti, was arrested and detained. Nothing more has been learned of his present whereabouts or situation. He is from the Sego Tsang house in Kanyag village, Trotsik township. He became a monk at a young age, and is presently in the 4th class studying for Karampa degree.

Nine: Norbu Dramdul

At around 11.50 am on October 15th, Norbu Dramdul, age 19, of the Padmatsang house in Soruma, Chojema township, Ngaba county, set fire to himself in the streets of Ngaba county

town, shouting “Freedom for Tibet!”, “Bring the Dalai Lama back to Tibet!” and other protest slogans. Police personnel in the county extinguished the flames with water and other materials, beat him and put him into a small police car. Local people have not been able to ascertain where he was taken. Concerned persons reported that although seriously injured, it is evident that he did not die in the course



Norbu Dramdul

of his protest. Norbu Dramdul had been a monk at Kirti monastery since a young age, but disrobed in June 2010 and has since been living at home with his parents.

The following is an eyewitness report of the incident:

‘At about 11.50 this morning I was standing on a corner of the main street. There were a lot of people coming and going. The first thing I knew, I heard a loud shout of “Freedom for Tibet!”, “Let the Dalai Lama return to Tibet!” coming from behind me. When I looked back, I saw a person on fire running towards us. As soon as I saw that, I was gripped with fear. I stood watching for some time, but how long I could not tell. His burning hair, and the back of his upper garment burned and fell to the ground in pieces. I could tell that he had long hair and was wearing pale coloured pants. Then police came from all sides dousing him with water, but this did not extinguish the fire. Not only that, but he did not fall to the ground and kept shouting, getting in front of them, and did not fall over despite being kicked. Then two or three police carrying fire extinguishers got in front of him, doused him with their equipment and got

him onto the ground. As soon as the flames were extinguished, they put him into a small police car with a hatchback that was standing nearby, and took him away. Since the car veered away, I thought it was going around by another market street to take him down towards the hospital, but as I could not see, and the hospital was some distance away, I could not say for sure whether they took him there. I could tell that he was a layperson with long hair, but not whether he was someone I recognised or knew. Of course I could not judge well in the confusion of the moment, but I still am not sure whether it was because his face was obscured by the wreath of flames. I was near to him, but I have no clear recollection of his face. When the policemen got him down in the ground, many people came closer to look, and I did too, but within 3 or 4 minutes they had taken him away. By that time, there were many police and soldiers. There were many Tibetan onlookers also. They quickly dispersed the crowd by brandishing iron clubs and by pointing their guns at them. A huge number of police and soldiers were then deployed around the town centre. Local people said that the movement of traffic was stopped.’

October 15th

Ten: Tenzin Wangmo

Sometime after 1 pm on October 17th, Tenzin Wangmo of the Nyitsetsang household in Jakorma, Ngaba county, a nun at the Mamae nunnery, aged about 20, staged a self-immolation protest at the Sumdo bridge below the nunnery, about 3 km from the county town. Shouting “Let the Dalai Lama return to Tibet!”, and “Religious freedom in Tibet!” she set herself on

fire and marched for about 7 or 8 minutes. Since no police personnel were present at the site, her body was taken back by the Mamae nuns. According to reports, she died in the course of her protest, and the nuns refused to hand over the body to the authorities. The authorities demanded that it either be handed over or buried that same night, but rather than bury it, the nuns cremated it that night. Shortly afterwards, soldiers and police came and sealed off the nunnery and surrounding villages. So far, the Chinese government has not publicly acknowledged that the incident took place.



Tenzin Wangmo

The full name of the Mamae nunnery is Dechen Choekor Ling, and it is situated a bit more than 3 km northwest of Ngaba county town. It belongs to the Gelukpa school and is the largest nunnery in Ngaba with a community of 350 nuns.

Further, it is reported that Norbu Dramdul, who committed self-immolation protest on October 15 has been taken out of Ngaba county, but details of his present whereabouts and state of health are not known and are a matter of great concern. Tibetan shops and restaurants in Ngaba county remained closed on October 16 in solidarity with his protest.

October 17

Self-immolation bids sign of overseas instigation: China

http://twocircles.net/2011oct18/selfimmolation_bids_sign_overseas_instigation_china.html

By IANS

Beijing : Religious affairs officials Tuesday said recent self-immolation attempts by Tibetan monks in southwest China appeared to have been instigated by a clique jockeying for power in the overseas Tibetan community headed by spiritual leader Dalai Lama. Several Tibetan monks attempted self immolation in Aba County of Aba Tibetan-Qiang Autonomous Prefecture, Sichuan province, this year. All of them were current or former monks of Kirti Monastery, reported Xinhua. In the latest suicide attempt, a man set himself on fire at midday Saturday near a market in Aba. Police extinguished the flames and sent him to a local hospital. The 20-year-old man had previously been a monk at Kirti Monastery. Kirti is a monastery of the Gelugpa, also known as the Yellow Hat Sect. It is one of 42 monasteries in Aba county, an area with 5,226 registered monks. Song Tendargye, head of Aba's religious affairs bureau, told Xinhua that the recent self-immolation attempts came at a time when the Kirti Monastery clique of the exiled Tibetan group have struggled to regain clout under the Dalai Lama. The official said Kirti Monastery's former Living Buddha once served as the private aide to the 14th Dalai Lama Tenzin Gyatso after he fled to India in 1959 and, later, became a senior religious official of Dalai Lama's "government-in-exile". But the clique's clout dwindled after he left his post. The Kirti clique recently set up an emergency coordination team to work closely with key groups and agencies under the Dalai Lama and his "government-in-exile" in an effort to regain the clique's clout, said Sumton Dargye. Song Tendargye said the Tibetan community

in Aba was disgusted that Kirti's former Living Buddha led prayer services for those who had attempted self-immolation. Ha Jun, deputy chief of the religious bureau in Aba, said a group of four Kirti Monastery monks were widely suspected to have masterminded a series of suicide attempts. On March 2, 2011, they plotted a self-immolation and spread photos of the scene on the web within two hours. "The monks who made the move were all young with little education and were, therefore, unable to tell right from wrong," said Qing Quan, an official with Aba county's religious affairs bureau.

A Living Buddha Monday denounced the spate of self-immolation attempts, saying such extremism is detrimental to the development of Tibetan Buddhism. "Tibetan Buddhism stresses benevolence and caring, and is a complete system of faith and sublime values as a result of its opposition to blind superstition," said Living Buddha Gyalton, vice president of the Sichuan Provincial Buddhist Association.

The senior monk said suicide is a severe deviation from the tenets of Buddhism and self-mutilation for any reason is against human nature. "The recent chain of self-immolation attempts by monks has triggered public bewilderment and repulsion, causing the public to gradually lose faith," he said.

- It is reported that on October 19th, large numbers of townspeople wearing Tibetan dress gathered in the streets of Ngaba county town, reciting Mani Mantra and fasting, in a demonstration of solidarity. On two occasions they attempted to stage public protests but were unable to do so in unison, and police and soldiers wielding firearms made to disperse them. Meanwhile, Tibetans in the villages near the county town gathered wearing Tibetan dress to recite Mani Mantra and fast.

- A few days ago, meetings were held in every township in Ngaba county to announce that no monk can go to say prayers

for those who have died as a result of anti-government protest, and that local leaders and family members will be held fully responsible. People from each village and each household had to attend.

- On the night of October 17th, Kirti monk Puntsok, age 28, of the Siriktsang house in Naktsangma village, Cha township, was arrested from his room at the monastery by policemen who beat him as they took him away. His room was thoroughly searched. His present whereabouts are not known.

- On October 15th, Kirti monk Jigme Choepel of Soruma village, Choeje township, was arrested. Nothing more is known of his present whereabouts. The reasons for the arrest of these two monks are unclear. Further, several laypeople were reportedly arrested on October 15th following the self-immolation protest by Norbu Dramdul, but their names and other details are not known.

October 19

Prayers for Tibetans Who Immolated Themselves Denounced by China

<http://www.nytimes.com/2011/10/20/world/asia/prayers-for-tibetans-who-immolated-themselves-denounced-by-china.html>

By RICK GLADSTONE

Published: October 19, 2011

The top two leaders of Tibet's government-in-exile publicly prayed on Wednesday for the nine Tibetans who have immolated themselves over the past seven months to protest China's

Tibet policies, provoking an angry response from Beijing, where a government spokeswoman called the prayers a promotion of terrorism.

The prayers were led by the Dalai Lama, Tibet's spiritual leader, and Lobsang Sangay, the recently elected prime minister of the government-in-exile, which is in Dharamsala, India. The action was their most prominent display of solidarity yet for the nine Tibetans, all from a restive Tibetan area of Sichuan province in western China. Five of them died, according to Tibetan advocacy groups, including a nun, the only woman among the group, who set herself on fire on Monday. The others were monks or former monks.

The Web site of the Dalai Lama, a 76-year-old Nobel laureate, showed photographs of him and hundreds of robed monks praying at his Tsuglakhang Temple in Dharamsala for "those who have died and others who have been injured" in the immolations, a relatively new form of protest among Tibetans who have resisted China's sovereignty over the former Himalayan kingdom.

Mr. Sangay was quoted by news agencies as saying at the ceremony that "we pay homage to their courage and stand in solidarity with their indomitable spirit."

China considers the Dalai Lama a subversive threat to its control of Tibet, which the Chinese occupied in the 1950s forcing him into exile, and it bans acts of homage to him in Tibet and adjoining areas of China populated by ethnic Tibetans. The Dalai Lama has said he wants autonomy rather than full independence for Tibet and opposes what he calls China's harsh repression of Tibetan religion and culture.

China's state-run press has barely mentioned the self-immolations, which the Dalai Lama himself has previously said are in conflict with Buddhist precepts on the sanctity of life. But

China's Foreign Ministry spokeswoman, Jiang Yu, denounced both the self-immolations and the solidarity prayers for them during a regular press briefing in Beijing. "As we know, such splittist activity at the cost of human life is violence and terrorism in disguise," she told reporters.

Chinese town under siege as Tibetan monks protest

<http://www.google.com/hostednews/afp/article/ALeqM5hqNK01ISJT5KZGI13-guTf7GqKUg?docId=CNG.347644dbd52c4323945847a6affa11f7.491>

By Robert Saiget (AFP) – 19 October 2011

ABA TOWN, China — Police in full riot gear carrying automatic rifles and iron bars stand guard outside a huge Tibetan monastery in southwest China, the scene of a series of self-immolations by Buddhist monks. The residents of the Kirti monastery -- one of the most important in Tibetan Buddhism -- have been living under these siege-like conditions since a young monk set light to himself in protest at religious repression in March and died. Since then, rights groups say five monks have burned themselves to death at the monastery in the small town of Aba, where a Buddhist nun this week became the first woman to self-immolate in a dramatic escalation of the protests. Hours after the death of the nun Tenzin Wangmo on Monday, two AFP journalists gained rare access to the town in Sichuan province, high on the Tibetan plateau and famous for its centuries-old Buddhist temples. Rights groups say nine monks and nuns have now set themselves alight in Sichuan and surrounding areas, with Aba town and the Kirti monastery

becoming a flashpoint for the mounting anger at the erosion of Tibetan culture. Police, many carrying riot shields and armed with clubs and iron, lined the streets of the town, which has a population of around 20,000 mainly ethnic Tibetans who say their culture is being eroded by China's government.

Large groups of soldiers in camouflage carried automatic rifles, metal rods with spiked tips and fire extinguishers, while police buses, trucks and armoured personnel carriers blocked the streets.

Shops and restaurants remained open and people went about their daily business on the streets of Aba, but police were checking all vehicles moving in and out of the town, slowing traffic through the main street to a crawl. AFP's reporters were unable to gain access to the Kirti monastery, but saw large groups of police stationed outside the sprawling complex, as red-robed monks walked around inside.

Campaign groups Free Tibet and the International Campaign for Tibet (ICT) say there used to be more than 2,000 monks living in the monastery, but the number has now dwindled to fewer than 1,000.

They say that in recent months hundreds of monks have left the monastery, some of them taken away by authorities to undergo compulsory "patriotic re-education" programmes, and that the recent spate of self-immolations is a sign of the desperation they feel.

Many Tibetans in China are angry about what they see as growing domination by the country's majority Han ethnic group. The latest government crackdown in the area was sparked by the death in March of Phuntsog, a young Kirti monk who set himself on fire on the third anniversary of anti-Chinese riots that shook Lhasa in March 2008, the bloodiest in Tibet in 20 years. His death sparked mass protests in Aba and the sur-

rounding area, known as Aba county. Last month, China jailed three monks for between 10 and 13 years for helping Phuntsog to burn himself to death, sparking an international outcry.

Few, if any, foreign journalists have gained access to the town since then and AFP's reporters were briefly detained by police, who confiscated one camera and deleted photographs of police and the military presence. "You can take pictures of all the scenery you want, but you cannot take pictures here," one policeman said. "You are free to leave. You must not stop until you have left (Aba) county."

China Tibetan Buddhists live in fear after immolations

<http://www.google.com/hostednews/afp/article/ALeqM5h7v87HIAraTV0hB7tCwN4YRnYD5w?docId=CNG.915824e8769b7fe46c66dd9d7a422692.931>

By Robert Saiget (AFP)

SHANBA, China — A Tibetan lama in southwest China dodges questions about a wave of self-immolations in the region, saying his monks are forbidden even to speak about the protests against religious repression.

Standing under the new roof of the Buddhist monastery's main hall, the maroon-clad monk nervously fingers his prayer beads as he glances across a small plaza to a police station a stone's throw away.

The lama, whose name AFP is withholding out of concern for his safety, says his monks all undergo "political education" by the state and that even mentioning the Tibetan spiritual leader the Dalai Lama will "do no good".

“Yes, we have political education. We must study harmonious socialism, but our monks spend most of their time studying the scriptures,” said the lama.

The senior monk, in his fifties, was keen to stress that they are still able to practice their religion and that things have improved since the Cultural Revolution, when communist zealots destroyed cultural heritage in Tibet and elsewhere.

“They have assured us that we will never return to the Cultural Revolution,” he said.

Eight Buddhist monks and one nun have set themselves on fire this year in protest against what they say is religious and cultural repression in Tibetan areas of China.

Rights groups say at least five have died and the United States on Wednesday expressed “serious concern” over the situation, urging China to “address counterproductive policies in Tibetan areas that have created tensions”.

Many monks interviewed by AFP during a visit to the area this week refused even to use the words “self-immolation” or to talk about the Dalai Lama, although all appeared to be closely following his words.

“We have no freedom,” said one. “The situation was better before. A few years ago, before 2008, the situation was better, but now we basically have no freedom.”

China has dramatically ramped up the military and police presence in areas with large Tibetan populations since the 2008 riots in the Tibetan capital Lhasa.

Beijing’s policies on religion have been felt particularly keenly in Tibetan communities, with Buddhism central to society. Each household traditionally sends one of their offspring to the monasteries to become a monk or nun. At the monastery in Sichuan province’s Shanba town, about 200 kilometres (125 miles) east of Aba county where most of the self-immolations

have taken place, young novices played in the shadow of a towering peak sprinkled with fresh snow.

Inside the main temple the monastery's "living Buddha", a monk considered to be the reincarnation of a line of high-ranking lamas, blessed a Chinese couple and their child in Tibetan, while a senior monk translated into flawless Chinese. After the blessing and the lighting of incense and candles, the couple donated 1,000 yuan (\$150) to the temple. Here, the monks live in relative harmony with the non-Tibetan population, but police stations have been built near almost all the monasteries in the area, a constant reminder of the underlying tensions with the authorities. Kirti monastery in Aba has been under virtual lockdown since a young monk named Phuntsog set light to himself in March, sparking mass protests that led to a police crackdown.

On Monday, a nun in Aba became the first woman to self-immolate, calling for religious freedom and the return of the Dalai Lama to Tibet as she set herself on fire. Rights groups say the escalation in self-immolations is an indication of the desperation felt by the Buddhists, particularly as the taking of their own lives goes against their religious ideals. The Dalai Lama fled Tibet following a failed uprising against Chinese rule in 1959. He founded Tibet's government in exile in the northern Indian town of Dharamshala after being offered refuge there, and remains revered in China's Tibetan regions, but despised by the nation's Communist authorities.

China has invested heavily in developing Tibet and other areas with large Tibetan populations in recent years, including rebuilding monasteries damaged during the Cultural Revolution. By steering clear of controversial issues the monastery in Shanba, which belongs to a separate sect of Tibetan Buddhism from that of the Dalai Lama, like many other monasteries in

China's Tibetan-inhabited regions, is slowly rebuilding itself. In the main hall the ornate wooden doors look freshly carved, while new frescos of Buddhist deities gleam from the building's giant walls. "It does no good to talk about (the Dalai Lama). To show support for him will do us no good," the lama said as he lowered his head to hide the emotion in his eyes. "I do not think they will allow him to return."

Kirti monk Lodro, age about 26, of the Wokatsang household in Andu Shong in Ngatoe (upper Ngaba) township, Ngaba county, father's name Dukko, was arrested on October 27th. Nothing has been learnt of his whereabouts, and the possible reason for his arrest is also unknown. At the beginning of this month, Dawa, 29, of the Takatsang household in Joleb Dewa in Ngaba, an editor for the 'I of the Modern Age' magazine was sentenced to 3 years in prison in the prefecture town of Barkham. He was arrested in Chengdu by Ngaba security personnel on October 1st 2010 and had been held awaiting trial since then. Dawa is a teacher at a school in Ngaba town, and has been editing the magazine in his spare time. He and his friends have organised many cultural events in Ngaba. The reason for his arrest is unknown. A few days ago, he got the chance to see his wife and children (at a distance), but they could not speak. He is a relative of Ngaba Tsegyam, secretary in the Dalai Lama's private office.

A few years ago, he was accused of being a leader of the popular campaign to burn fur ornaments, and detained in Ngaba county for a month or so. Then he was arrested from his home by police on the morning of March 16th 2008, and detained for several months. His wife was running a book and video rental store in Ngaba town called 'Musical island in the goddess lake'. They have two children. After his arrest, Ngaba police searched the shop and took away a small computer, the hand-

written register of items rented, and written material other than printed books, according to our source.

Recently three people from the Amchok Tsenyi monastery community and one other were arrested in Lhasa, but the details are not known.

Recently after the Mani Dundrup prayer festival at Se Gonpa was attended by many lay people, the police and special police forces encircled the monastery and imposed greater restrictions.

The Mamae nunnery and nearby villages remain under tight security, overt and covert.

These days, teams of government officials have been stationed in many villages in Ngaba. They force Tibetans and Tibetan officials to denounce the self-immolation protests and film them doing it. They insult the martyrs who have sacrificed their lives, and this badly hurts the feelings of the Tibetan people.

Then there was a fake video about Losang Puntsok (who staged a self-immolation protest on March 16 2011) in the moments before his death. A journalist asks him “Who has treated you well?”, to which he replies “The police and the doctors have treated me well”.

“And what are your thoughts now?”, he asks.

“I regret burning myself”, he replies.

As soon as they saw the video, everyone knew that it was fake, which made Tibetans even more unbearably sad.

From the Tibetan point of view, they used to denounce the Lamas, and now they are going after hero martyrs who give their lives for the sake of their people.

For example, Losang Puntsok was 20, but the government made out that he was 16. They made out that he was mentally unstable, or that his sacrifice was just a rumour, as if to say all Tibetans have mental problems.

They are notifying virtually every household that there is to be no repeat of the earlier protests, that parents have to take responsibility for it, and so on.

28th October

Writer Sentenced to Three Years Term

<http://www.tchrd.org/press/2011/pr20111029.html>

29 October 2011

Jolep Dawa, a teacher at Ngaba County Middle School for Nationalities, was sentenced to a three year imprisonment term by a court in Barkham (Chinese: Ma'erkang) earlier this month. He was arrested on 1 October 2010 and was held at Jinchuan County Detention Centre for over a year before he was sentenced. The charges for which he was arrested and sentenced are not yet known.

Dawa, 39 years old, is also the founder, editor and writer of the monthly Tibetan language magazine, "Du-rab Kyi Nga."

Several years ago, Dawa was detained for around a month for his involvement in a mass campaign to end the use of animal fur on Tibetan clothing.

He was arrested again on 16 March 2008 and detained for three months.

Tibetan Writer Sentenced

<http://www.rfa.org/english/news/tibet/arrest-10282011173221.html>

2011-10-28

Two monks are also held amid rising protests against Chinese rule.

Chinese authorities in Sichuan province have sentenced a Tibetan schoolteacher and writer to a three-year jail term on unknown charges, according to Tibetan sources. Jolep Dawa, 39, was handed his sentence by a court in Barkham (in Chinese, Ma'erkang) county in Ngaba (in Chinese, Aba) prefecture, said India-based monks Kanyag Tsering and Lobsang Yeshe, citing sources in Tibet. "There was no clear reason for his arrest," Tsering and Yeshe said. Sichuan province has been the center of a string of self immolation protests by Tibetans campaigning against Chinese rule. Dawa—editor of the Tibetan-language magazine *Durab Kyi Nga* (I, of this Century) and an organizer of Tibetan cultural conferences—was detained in the provincial capital Chengdu on Oct. 1 last year and had been held since that time, they said. "Just a few days ago, [Dawa] was allowed to see his wife and children for a very short time. But they were not allowed to speak to each other," Tsering and Yeshe said.

Held before

Several years ago, Dawa was detained for one month because of his involvement in a mass campaign to end the use of animal fur on Tibetan clothing, Tsering and Yeshe said. On March 16, 2008, he was again detained for three months, they said. "His wife managed a book and CD rental and retail store called Lhamo Lhatso Music Shop. They have two children." "After he was detained last year, Chinese police raided his store and confiscated Dawa's laptop computer and diary and some of his literary works," they said. Meanwhile, two Tibetans monks have been detained by Chinese authorities. On Oct. 14, Geshe Tsultrim Gyatso of Amdo Ditsa Monastery was detained in the

Tsolho (in Chinese, Hainan) Tibetan Autonomous Prefecture in Qinghai province, the Tibetan parliament-in-exile in India said in a statement. Gyatso, 40, had been the chief administrator of Ditsa Monastery for a decade and also served for many years as a teacher in various Tibetan schools in the area. Separately, a 36-year-old monk named Lodroe from Ngaba's Kirti monastery was detained "several days ago," Tsering and Yeshe said. "His current whereabouts are unknown," they said.

24-hour watch

Ngaba, a Tibetan-populated region of southwestern China, has recently been rocked by a wave of self-immolation protests against rule by Beijing. Chinese security officials are now on "24-hour watch" in Ngaba township, the county seat, Tsering and Yeshe said. "Security personnel are visiting each and every family in Ngaba and warning them not to carry out acts of self-immolation." "They say that the parents [of protesters] will be held responsible if such incidents happen again," they said.

PRC: Tibetan Buddhist Leaders Denounce Recent Self-Immolations

Beijing Zhongguo Xinwen She in Chinese 01 Nov 11

[Unattributed report: "Sichuan Religious Figures Say Those Who Immolate Themselves Do Not Represent the Masses of Monks and Nuns, 'Self-Immolation' Is Not Helpful to the Development of Tibetan Buddhism"]

Chengdu, 1 Nov (Zhongguo Xinwen She) --- At a routine news conference on 19 October, Chinese Ministry of Foreign Affairs spokesperson Jiang Yu spoke for the first time about the self-

immolation of monks and former monks [singular or plural not specified] from the monastery of Kirti Gonpa in the Aba Tibetan Autonomous Prefecture in Sichuan Province in the past month. Jiang Yu said this life-sacrificing separatist activity is a covert form of violence and terrorism. Jiang denounced the “Dalai Lama and Tibetan independence figures for beautifying self-immolation and encouraging imitators.” Religious figures here worry that incidents of self-immolation will have an unhelpful effect on the development of Tibetan Buddhism. They stress that those who set themselves on fire like this cannot be representative of the broad masses of monks and nuns. Moreover, this sort of action is by its nature violent terrorism. Since the first self-immolation in the Aba Tibetan Autonomous Prefecture in 2009 to the self-immolations which have occurred in the past month, the youngest person to do so was 16 years old and the oldest not more than 20. After setting themselves on fire, most have shouted slogans such as “Long live the Dalai Lama” and “Tibetan independence.” And the Dalai Lama glorifies [gu chui] those who set themselves on fire as so-called “heroes” who gave their lives for the “national cause.”

Regarding the self-immolations, the Living Buddha Dadrak of the Dadrak Monastery in Zoige County in the Aba Tibetan Autonomous Prefecture issued a statement noting that most of those people are very young, and the loss of lives having such vitality is a very regrettable thing worthy of compassion.

The Living Buddha Dadrak called for education in doctrine and religious rules. He said suicide, killing others, and exaltation over killing are all violations of the rules of Buddhism. Senior monk Dade of the Dadrak Monastery and the broad masses of religious believers think these incidents have adversely affected normal religious activity and the management

of the Dadrak Monastery. The practice of Tibetan Buddhism has been affected in Aba Prefecture and even the whole of the Tibetan region.

Dadrak said, “Although these problems appeared in Aba Prefecture, nevertheless I think that most monks, nuns, and the masses of religious believers are still patriotic devotees of religion.”

Zhihai, who is a Vice Chairman of the Buddhist Association of Sichuan and head of the Shengshui Monastery in Neijiang, said that the incidents of self-immolation serve to tie violence and Buddhism together. Even though these are isolated incidents not representative of most Tibetan Buddhist monks and nuns, the incidents have a bad influence just the same. The worried Zhihai said, “How will the public see us? How will the world regard us? We should be very concerned about that.”

Aba Prefecture Religious Affairs Bureau Director Songdengdaerji said that monks incited to self-immolation by the Dalai Lama clique have done so at the most precious time of their lives, at the age when should be giving back to society, giving back to their families, and serving their religion. But to achieve its goal, the Dalai Lama clique is prepared to use this act of extreme violence and end these young lives so early. Using such a method, sacrificing young Tibetan lives, undeterred about violating Buddhist doctrine and rules, unconcerned about adding to the emotional pain of the families of those who kill themselves in this way, so as to achieve the political conspiracy of splitting Tibet away, is cruelty in the extreme. It causes enormous psychological harm to the broad masses of monks, nuns, and religious believers in Tibetan areas of China. Judging from the characteristics of terrorism today, the nature of these self-im-

molations is a kind of violent terrorism.

2 more arrests

About 10 am on November 4th, 19 year old Kirti monk Yonten, of the Kakatsang household in Chukley Gabma, Ngaba county, father's name Kaka, mother's name Dronri, was arrested from his room at the monastery. Around 3 pm on November 6th, 21 year old Kirti monk Lopey, of Trinken Dewa in Ngaba county, father's name Sonam Dargye, mother's name Sonam Drolma, was arrested in the monastery compound and taken away. Their present place of detention is not known, and informants did not know any reason for their arrest.

These days, in all the communities in the highlands and valleys of Ngaba, teams of officials are going around house by house and demanding that all children under 18, wherever they are, immediately join the government school. They threaten families with a fine of Y3000 per child if they fail to send them to school. Some families had sent their sons to be monks, but the officials insist they have to go to school, and some families had to take their sons out of the monastery and sent them to school.

Also these days there are more plainclothes police on duty in Ngaba town, and they keep an especially tight watch on the central market street where the immolation protests took place.

In Kirti monastery, at least 200 officials are still there all the time. They watch the monks' daily activities, and arbitrarily call meetings of the monastery staff, or of the class tutors, or of the teachers, and put obstacles in the way of their routine activities. The monks say that the position/rank of many of the

officials in the monastery now is not clear, and they suspect that there may be intelligence, army or police officers among them.

November 8

On the 21st of this month, Kirti monk Gyamtso, age about 42, was arrested from his room at the monastery. The reason for his arrest is not known, nor his current place of detention. He is from the Raktsa Tsang house in Mesip Dewa village, Trotsik township, Ngaba county. He joined the monastery at a young age, and is presently in the first class studying for the Karampa (the highest monastic) degree. Before the closure of the monastery school, he was a teacher there, and many of his compositions have appeared in regional magazines and newspapers. He is also a talented calligrapher and artist.

Otherwise, these days the soldiers posted in the county town and so on have taken to wearing Tibetan clothes to make themselves indistinguishable, although the restrictions on local people are tighter than before. Since a few days, private cars have been barred from the main street, and are using side streets where fewer people are present.

On the 20th of this month the Ganden Ngamchoe celebration (marking the death anniversary of Je Tsongkapa) was held as usual at Ngaba Kirti monastery, where monks can vow to stay awake all night in prayer, but this time there was no brilliant (electric) light offering made in the temple. Instead the monks and laypeople offered butter lamps and chanted freedom slogans in memory of the martyrs who died by fire. There were

many police and soldiers in plain clothes mingling with the crowd, large numbers of security forces were deployed at the gates to the monastery compound, and 10 special vehicles not in ordinary use were lined up there.

There are still over 200 government personnel, whether actual officials or not, stationed permanently at the monastery keeping watch over the regular movements of the monks.

November 24th

It has been learnt that on November 29th, Tsering, age 26, son of the Lori Tsang house in Raru village, Cha township, Ngaba county, father's name Lori, mother's name Chokyong Tso, was sentenced to 5 years by the Ngaba county intermediate peoples court. He was taken elsewhere without delay. He became a monk at Kirti monastery from a young age, but disrobed in 2007 and returned to his family in the pastoral area. He participated in the protest in Cha township in March 2008, and then went into hiding to evade arrest. He remained in hiding until around April 2010, when he was arrested from a restaurant in Ngaba town. He has been in detention awaiting trial since that time. During his time in hiding, police came looking for him many times, saying that he was a ringleader of the Cha protest, and they searched for him throughout the area.

Meanwhile, others in detention after their arrests in or after March this year, such as Gerik of Me'uruma township and Ngaba Kirti monk Jigme, have still not been brought to trial.

The 26 year old son of the Bakchung Tsang household in Namda village, Rongkokpo township was arrested sometime in November on suspicion of contacting persons abroad and has disappeared. Also, 26 year old Kirti monk Losang Tashi of the

Kunay Tsang household in pastoral division no.2 of Kharsar township was arrested by provincial State Security personnel during November on suspicion of making contact with persons outside the country

December 23rd

Protest in Serta county

On October 1st, local people protested in the streets of Serta county (Kandze prefecture, Sichuan), calling for freedom for Tibet, freedom of religion, freedom of movement and freedom of expression.

According to Tsering Woesser's blog entry, 'Today is the 62nd anniversary of the founding of the Peoples Republic of China, and in occupied Tibet there are red flags everywhere proclaiming "May the PRC last for 10,000 years!", "The army and the masses are of one mind, Chinese and Tibetans are as close as fish and water!" and other insincere messages, in Chinese and Tibetan. However, from early morning police squads have been urgently patrolling the streets of towns and villages, searching inside and out. What does that suggest? In Serta county at around 12.30 midday, a loyal Tibetan youth managed to hang a portrait of HH Dalai Lama and a Tibetan national flag from the top of a row of four-storey buildings on the right side of the main square, and to scatter some protest leaflets. They fell like snowflakes at the entrance of the shops on the ground floor and on the heads of passers by. They read as follows:

'Tibetan brothers and sisters! Do not remain asleep under China's deceitful spell! Stand up and fight for our people, our religion and language, and our viewpoint! We have no freedom,

and we all must fight for it on the path of truth. We want freedom of belief, freedom of expression, freedom of language, freedom of movement, and all the freedoms that others enjoy! May HH Dalai Lama live for 10,000 years! Victory to Tibet!’ The leaflets bore different dates, some of them were dated September 26, when two young Tibetans committed a suicide protest in Ngaba, and a red stamp, with the legend May HH Dalai Lama live for 10,000 years! around the edge, and a heart with the word ‘Tibet’ in the centre.’

Protest in Kekor township, Serta county

Seven people were arrested for an anti-government protest in Kekor on October 16, according to Tsultrim Norbu, an exile at Namdroling monastery in south India.

“On October 15, a Tibetan flag was flown in the streets of Kekor, and on 16 there was a protest outside the police office by 7 people shouting “Freedom for Tibet! Dalai Lama must be allowed to return!” They were arrested and taken away.

The 7 were Rindru, Choega and Boru of Tseshul village, Gendun and Rindzoe of Gochok village, Tsewang Kyi of Tashul village and one other.

On October 17, a group of local leaders and concerned persons went to demand their release, saying that whatever the fine was, they would pay it. The police did not agree, and another disturbance broke out, in which the police fired their guns, injuring Gonda and Druklo of Tseshul village.

Of the 7, Rindru was detained in 2008 for his role in the local protests at that time.

Later on the authorities deployed lots of police in the township, and since telephone connections to Serta county went down, it

has been hard to get a clear picture of events there.”

A report from the area on October 23 said that Tsewang Kyi and Rinchen Dorje had been released on the strength of guarantees given by a local Tibetan township official and villiage officials, but as Tsewang Kyi was accused of being a ringleader, he was fined Y12,000 , while the other 13 involved were fined lesser amounts.

Apparently the incident had started when local officials summoned Tsewang Kyi and threatened him that if he did not take down the large photo of the Dalai Lama he had hanging in his restaurant he would be punished and arrested. She did not agree, and on her return, she along with the veteran protester Rinchen Dorje, Rindru, Choega, Boru, Gendun, Rindzoe and others pulled out a Tibetan flag in front of the restaurant and scattered Lungta (prayers printed on confetti paper), shouting “Freedom for Tibet! Dalai Lama must be allowed to return!” They were then arrested, and the next day there was a further protest when police refused to release them, Drukdog and Gonda were shot, and taken to the emergency department of the county hospital.

Dzokchen Topden arrested in Lhasa

On October 19th, Topden from Dzokchen in Dege county, Sichuan was arrested in the Jokhang temple in Lhasa. He is the nephew of the late Juchen Tubten Namgyal, a former exile prime minister. On the occasion of the late minister’s 49th day, when final prayers are made for the deceased, a group of 20 of his relatives living in Lhasa and other countrymen had arranged to make offerings and prayers at the temple. As soon as the ceremony started, police arrived and put a stop to it, and

detained Topden who they accused of being the organiser. It is not known where they took him.

Prayer festival in Khyungchu banned

The annual Mani Mantra recitation festival organised by Tulku Tenzin Nyendrak of Shingtri monastery was held in the Bachen township of Khyungchu county (Ngaba prefecture) and attended by over 10,000 devotees from across the region. This year it was due to run for 9 days and devoted to prayers for the protesters who have recently given their lives for Tibet. On October 20, less than 2 days after the festival opened, county police officials came there and, concerned by the large numbers in attendance there and the potential for an incident to occur, they ordered Lama Tenzin Nyendrak to announce that the meeting was cancelled and the crowd should disperse.

There were many present who showed their displeasure at this, but the Lama told them to calm down and no serious disturbance occurred.

Tulku Tenzin Nyendrak is head of the Shingtri monastery in Gepasumdo county, Tsolho prefecture. In previous years he has held the Mani festival in Qinghai, but moved to Sichuan this year since that is where most of the suicide protests have taken place.

Writer Meychey arrested

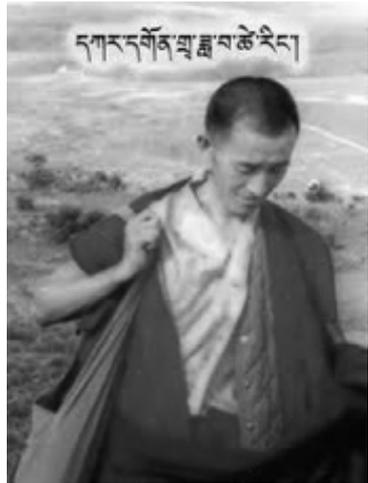
Young writer and political commentator Meychey was arrested from his home on October 19 by State Security agents from Lanzhou. The circumstances and reasons for his arrest are still

unclear. When his wife asked the policemen why they were doing this, they replied that “He knows very well why.” They also took his computer and copies of the ‘Shar Dungri’ magazine with them for detailed inspection.

Meychey’s real name is Choepa Lugyal, he is from Yadzi county (Xunhua, Haidong prefecture) in Qinghai, and works for the Gansu Nationalities Publishing House. His arrest was part of an ongoing attempt by the authorities to watch and interrogate Tibetan intellectuals whether openly or in secret. He was released and allowed to return home on November 4.

Eleven: Dawa Tsering

On October 25, Kandze monk Dawa Tsering set himself on fire in the midst of the monastery’s annual Torgyak ceremony, shouting “Let the Dalai Lama return to Tibet! We need freedom! We need equality!” The monks and spectators present tried to extinguish the flames but they were too strong. When he fell to the ground, the monks immediately took him to hospital.



Dawa Tsering

Dawa Tsering, aged 38, was from division no.2 of Tronpe township near Kandze town, son of father Delek and mother Drontso. He belonged to the Tronpe Khamtsen or dormitory at Kandze monastery.

Once he was in hospital, the building was surrounded by po-

lice and soldiers, and his relatives were prevented from entering. They said they would take him to mainland China for treatment, but local people strongly resisted this and fearing conflict between locals and security forces, the authorities allowed them to take him back to the monastery.

They insisted on this because there was a risk that he would be beaten once he got into the hands of the police, and the thought of him being under official supervision was intolerable. His family wanted to take him home, but he was taken back to the monastery, and at 8.30 pm there was an assembly to say prayers for him. His condition is not clear, but he is thought to be still alive.

Background

On March 10 2011, 52nd anniversary of the 1959 uprising, two Tibetans in Kandze staged a protest and were arrested. Their identities are not known.

According to reports received from Tibet on March 27, in the previous 2 to 3 weeks, large numbers of troops had arrived through Dartsendo in Tawu, Nyarong, Drakgo, Kandze and other county towns in Kandze prefecture of a size and demeanour sufficient to make any ordinary local citizen wonder whether they were preparing for war. It was reminiscent of the troop deployment that followed the 2008 uprising. The official celebration of ‘Serf Liberation’ on March 28 is deeply unpopular among Tibetans and, according to another local informant, local Tibetans wondered whether, in view of the proliferation of protest in other areas of China, the government was concerned that further protest might erupt in Tibet and was preparing to crush it.

Also at that time, orders were given at monasteries in the Minyak region of Kandze prefecture that no monastery construction or repair was permitted and no statue taller than 5 feet could be made without written permission from prefecture level, and that monks and nuns had to have government-issued ID documents.

Protests and arrests in Kandze in June 2011

At 2.30 pm on June 6 two 18 year old monks, Tsewang Tashi and Gyurmey Sonam, staged a protest at Do Sengge in the middle of Kandze town. They were beaten severely by security forces and taken away.

On June 7 there was a further protest in Kandze town by 31 year old monk Oser Puntsok of Beri monastery, and was arrested in public view. His father's name is Losang Gyaltsen and his mother is Tamdrin Lhamo. Nothing more has been learned of the whereabouts of these three detainees since their arrest.

At midday on June 10, Goyang, a monk from Tsitsang monastery then studying at Kandze monastery, staged a protest in the main street of town. He was beaten by soldiers and police and taken into detention. Goyang, age 30, was born in Tsaklek village, Lhopa township, Kandze county, his father is Tubten and his mother Tsegye Drolma. His younger brother Loyang, 23, was arrested for protesting in Kandze on May 20 2008 and sentenced to 3 years in prison. he was taken to a prison in Chengdu, and is thought to have been released recently.

At 5 pm the same day, two nuns from Lamdrak nunnery in Kandze staged a protest, and were arrested. They are 25 year old Jampa Lhatso and 20 year old Rikga. Also that afternoon,

20 year old Tseyang, a nun from Beri in Kandze, protested and was arrested. She is the daughter of father Tashi Wangchuk and mother Metok Lhamo.

On the morning of June 11, the former disciplinarian of Beri monastery, 34 year old Pema Tsering, staged a protest in Kandze town and was arrested. He is the son of father Losang Tenpa and mother Pema Yudron. His present whereabouts and condition are not known.

At about 4 pm that afternoon, Pasang Rinchen, a monk from Khangmar monastery in Kandze shouted “May HH Dalai Lama live 10,000 years! Freedom for Tibet!” in the main street of town. In no time, police arrived and beat him severely as they threw him into the back of a truck and took him away.

On June 12, at about 10 am, three nuns from the Nyima Getsul nunnery protested in Kandze and were arrested. They were 27 year old Yeshe Lhatso of Bu-nga village in Su-ngo township, daughter of father Tsisem and mother Sonam Choekyi; Choyang, age about 22, of the same village, daughter of father Sonam Ngodrup and mother Dekyi Choetso; and 22 year old Penpa Lhamo of Druklong village in Lhopa township, daughter of Namgyal Dorje and Khandro Choetso.

Also that day, another monk whose name is unknown protested in Kandze, and was beaten and arrested. Two local monasteries in Kandze counties were put under blockade by security forces.

At about 4.30 that afternoon, Tenzin Lhatso, daughter of the Lhakyitsang house shouted protest slogans in the streets of Kandze “May HH Dalai Lama live for 10,000 years! We want freedom! Dalai Lama must return to Tibet! Human rights in Tibet!” She was beaten severely by armed police and soldiers

and taken away. The Lhakyitsang house is in Lhakyi village, Tingka township, Kandze county. Tenzin Lhatso, 27, is the daughter of father Dorje Dundul and mother Wangmo.

On June 13, two nuns of the Gemadrak nunnery, Namgyal Lhamo and Tashi Choedron, protested in Kandze town, and were beaten and arrested by armed police.

On June 15, the full moon day of the holy fourth Tibetan month, Gelong Ngawang Losang of Darjei monastery, age 38, scattered leaflets bearing the slogans “May HH Dalai Lama live for 10,000 years! Freedom for Tibet!” in Kandze town, got to his knees in the middle of a crowded area and shouted those slogans in a loud voice with his hands folded in prayer. Police on patrol beat him severely and took him away. Nothing is known of his present situation. It is understood that the previous day, Gelong Ngawang Losang put up a framed photograph of the Dalai Lama worth Y800 in his room at the monastery, distributed a cash offering to participants in the morning assembly, and was seen by his fellows praying fervently while the assembly went on.

Also on June 15, three Gemadrak nuns protested in the streets of Kandze, shouting “May HH Dalai Lama live for 10,000 years! Freedom for Tibet! Let the Dalai Lama return!”, and were beaten by security forces and arrested. They were Jampa Choedron, Shay Lhamo and Yangchen (also known as Tashi Tsetso). On July 2 these three were sentenced to three years imprisonment by the Kandze county Intermediate Peoples Court. Their place of detention is not known.

Also on June 15, at about 9 am, three people from Rimgo village no.8, near Darjei monastery in Kandze, Ngawang Puntsok, Sampel Dondrup and Losang Puntsok staged a protest in

Kandze town. They were arrested, and their whereabouts are unknown to their family members, who are very worried about them. Ngawang Puntsok, 24, is the son of father Gendun Tashi and late mother Yeshe Khandro. He came into exile and studied for a while at Sera monastery in south India, before returning home, where he married and had two children; Sampel Don-drup, 23, is the son of Sherab Gyatso and Yangchen Lhamo of Lamna village, and 17 year old Losang Puntsok is the son of Konchok Tseten of Rimgo village (mother deceased). They were joined by Losang Lhundrup of Norzin village, and another young Tibetan whose name is not clear, for their protest. They were beaten savagely in the street by police and taken away.

On June 17 at about 12.30 midday, Lama Tsering and Rinchen Gyatso, monks from Khangmar monastery, marched in the streets of Kandze shouting “May HH Dalai Lama live for 10,000 years! Tibet is independent! Prime Minister Losang Sengge should come to Tibet! Tibetans should be given their human rights!”

Lama Tsering, 22, is from Shilam Nang village in Su-ngo township, son of father Purba and mother Lo Choedron. Rinchen Gyatso, 21, is from the Gyurka Gatsang household in Gyurka village, Su-ngo township, son of father Namgyal Rinchen and mother Lo Drolma.

At that time, the Kandze Public Security Bureau announced that no monk or nun from any monastery was allowed to enter the town. In case they need to come for medical treatment or other emergencies, they must get a letter of introduction from the local village or township authority and be accompanied by a local official to take responsibility for them, otherwise they would be arrested.

At 6 am on June 18, two nuns from the Nyagye nunnery near Tashi Darje monastery, Losang Yangtso and ?, demonstrated in the streets of Kandze shouting “May HH Dalai Lama live for 10,000 years! Freedom for Tibet! Let the Dalai Lama return! Religious freedom in Tibet!”, and scattering leaflets. Police soon came, beat them and arrested them.

Losang Yangtso, 26, is from Langchuk village, Darje Denma township, daughter of father Loyang and mother Yama Lhamo.

Also on June 18, three more Nyagye nuns, Wangtso, Losang Khandro and Trinley Drolma came into town before dawn, and around 8 am, in a crowded market street they staged a protest, shouting “May HH Dalai Lama live for 10,000 years! Tibet must be completely independent! Red Chinese out of Tibet!”, and distributed protest leaflets. Armed police came and beat them severely before taking them away.

Wangtso is from Lochung Nang village, Losang Khandro is from Kyongrong Do village and Trinley Drolma is from Chukor village.

That day, armed police went to Nyagye nunnery and other monasteries in Kandze area from which protesting monks and nuns had come, searched the residential quarters, recorded the numbers of all mobile phones and landlines, and various other controls.

On June 19 there was one protest by three Tibetans in Kandze, but their names are not known.

Also on June 19, two nuns from Nyimo Getsul nunnery, Jamtruk Drolma and Drolma Palmo, protested in Kandze town. They were savagely beaten by armed police and soldiers, arrested and taken away. Jamtruk Drolma is from Drongshung

Nang village in Lhopa township, the daughter of father Yama Puntsok and mother Tashi Lhamo. She is about 20 years old. Drolma Palmo, not yet 20, is from Lagang Teng village in Lhopa township. Her parents are both long gone, her mother was Dekyi Choedron.

At about 9 am on June 19, two more Tsegye nuns, Choesang and Paltruk, demonstrated in the streets of Kandze shouting “Freedom for Tibet! May HH Dalai Lama live for 10,000 years! HH Dalai Lama must return to Tibet soon!” and throwing flyers that read “Freedom for Tibet!” They were confronted by police who beat them with metal batons and arrested them. No one of their family members has been allowed to see them since, or even hand over food and clothing for them. Choesang is from Yarnang village in Shichey township, under Rongbatsa Qu, daughter of the Chunang Tsang household, father Kalga and mother Ngodrup Drolma. Paltruk is from Rinda village in Shiser township, daughter of mother Dechen Yangtso (father’s name unknown). She is 34.

At 8 am on the morning of June 20, Chunyi Lhamo, a nun at the Ganden Choeling nunnery in Kandze, walked onto a busy street of the town carrying a Tibetan flag she had painted herself, casting flyers that read “There is no freedom in Tibet! We need freedom! May HH Dalai Lama live for 10,000 years!” and shouting this message. She was immediately arrested. Chunyi Lhamo is 29, from Yanang village in Kadrak township near Kandze town, daughter of father Sonam Gyatso and mother Yeshe Wangmo.

On June 23 at about 2 pm, Sonam Drakpa and Losang Tenzin demonstrated in the main market area, shouting “May HH Dalai Lama live for 10,000 years! Tibet is independent!” They

distributed leaflets but their contents were not known to those reporting the incident. They were beaten so badly before being taken away that onlookers could not tell if they were still alive, and one of them was hit on the head with a metal club causing a wound that left a bloodstain on the ground that could still be seen the next day. Sonam Drakpa, 21, is from Druklong village in Lhopa township, son of father Sonam Darje and mother Yangga. Losang Tenzin, 26, is from the same village, son of father Rikdzin Pelsang and late mother Yama Tarkyi.

On June 24, Choekyi Nyima staged a protest in the Kandze market place shouting “May HH Dalai Lama live for 10,000 years! Tibet is independent! Release Pangri-na Rinpochey and all other political prisoners”. He was arrested by armed police and soldiers who beat him as they took him away. Choekyi Nyima is 37, from Khoktsen Gon village in Kandze, son of father Purbu and mother Tsering Drolma.

At about 3.45 that afternoon, Sonam Choegyal and Sonam Nyima protested in Kandze town and were arrested. They were sentenced to 3 years in prison by the Kandze county Peoples Court on July 5 and taken to a prison in Drakgo county. Sonam Choegyal, 19, is from Khakar village, son of Tamdrin Wanggyal and mother Pumo Lhaga. Sonam Nyima is also 19 and from the same village, son of Losang Nyima and mother Sonam Lhamo. They were among 13 Tibetans sentenced at that time for protesting in Kandze during June, but the names and details of the others are not known.

On June 26, two nuns from Lamdrak nunnery in Kandze, Chimey and Choega, were stopped on their way to the hospital. Police accused them of not having a permit to enter town, arrested and detained them. Concerned people searched all over

for them, and managed to find Choega in the county prison, but there was no sign of Chimey. It is still not clear on what charge they are being held.

Chimey, 37, is from Koktse Arura village in Kandze, daughter of father Dorje Tsering and mother Ngawang Choedron. She joined Lamdrak nunnery at a young age, and from about 1993 she started to study medicine on the advice of Lamdrak Rinpochey. After finishing her studies, she worked as a practitioner of both Chinese and Tibetan medicine at the clinic that Lamdrak Rinpochey opened in Kandze town for the benefit of poor patients, and normally saw at least 100 patients every day. Choega, age about 35, is from the Kardrong household in Kandze town, daughter of father Ngawang Gendun and mother Pumo Tralu. She joined Lamdrak nunnery at a young age and has worked at the clinic as a nurse for years.

At about 8 am on June 26, two teenage girls, Deyang and Palyang Drolma, protested in a busy street of town, scattering leaflets and shouting “May HH Dalai Lama live for 10,000 years! Freedom for Tibet!” They were beaten severely and taken away by armed police and soldiers, and a strict clampdown was imposed on the entire area. Deyang, 19, is from Dando village, Dando township, daughter of father Koldrup and mother Sonam Yangchen. Palyang Drolma, 17, is from khashul village in Dando township, daughter of father Drangu and mother Rinchen Drolma. On June 21 2008, when the Olympic torch was being brought to Lhasa. her father Drangu put on a headband with the message “Tibet is independent” written on it, painted Tibetan flags on both cheeks, and went into Kandze town to distribute leaflets with a series of nine demands for the Chinese government (such as allowing HH Dalai Lama to return). He was duly arrested, and on August 3 he was sentenced to 5 years in prison, which he is serving in a prison somewhere

near Chengdu.

During that period of protest in Kandze county in June 2011, the Chinese authorities not only imposed heavy restrictions on the local monasteries, but county Public Security, township officials and village heads, not to mention armed troops were deployed to go from house to house in the villages forcing householders to sign pledges not to protest and to be patriotic and law-abiding. There were many instances of no-compliance.

At that time, some officials from Kandze prefecture (Dartsendo) came to Kandze monastery and called the former abbot, scripture teachers, dormitory heads and so on to tell them that since there was ongoing protest every year in Kandze county, the monastery had to take responsibility for preventing it, and if they did, so much development and progress would come to the county. The monks replied that they could not take responsibility, that the standard of living had long been sufficient on the basis of local resources, and that the government should stop discriminating against Tibetans, the monastic community in particular, and ignoring their grievances. They said that the local Tibetan medium middle school had been prevented from taking new students and the teachers sent away, and that such actions hurt the sentiments of the people, and unless they were stopped, there was always a risk that the monks and laypeople would continue to protest. Nothing was done to address their concerns.

On July 5, two monks from Darje monastery who had returned from India, Losang Chonjor and Jampa Wangchuk, were taken into the county police station and detained. After that, no information was available on their whereabouts, neither were there any clear charges against them. A large number

of police and officials came to the monastery, gathered all the monks who had been to India, and then let them go one by one, except for these two.

Losang Chonjor, 35, is from Runda village in Shiser township, son of father Losang Chodar and mother Dorje Khandro. Jampa Wangchuk, 48, is from Sinben village in Shiser township, son of father Soegyal and mother Tsering Yangtso. They both went into exile around 1990 and spent almost ten years studying at Je college in Sera monastery in south India before returning home.

On the afternoon of July 10, some four youths staged a protest in Kandze and were arrested. In September of that year, it was learned that all had been released except one, accused of being the ringleader. Sampel Dondrup, 23, of Lamna village (son of father Sherab Gyatso and mother Yangchen Lhamo) was sentenced to 3 years of Reform through Labour and taken to a prison near Chengdu.

At about 1 pm on July 29, 25 year old Losang Ngodrup of Kandze town staged a protest, carrying images of the goddess Palden Lhamo and of the Dalai Lama, and shouting “May Tibet soon be independent! May HH Dalai Lama live 10,000 years!” Before long he was arrested by police who beat him as they took him away. His father is Tsewang Gonpo and his mother is Yangtso. In August it was reported that he was still in custody in the county police station, and despite receiving severe beatings, had not been given any medical treatment. In mid-September it was learned that Losang Ngodrup had telephoned his family in early September and told them that he had been sentenced to 3 years (Reform through Labour), although they did not get the opportunity to see him at that time.

He told them that being imprisoned for the sake of Tibetan freedom and of the Tibetan people, rather than for any common crime, was nothing to feel bad about, and that they should not worry. He is presently in Neiyang, in China. His brother Loga was also detained for participating in the 2008 protests, but has now been released.

On the eve of Chinese new year, January 22 2012, in the Wuhouci area of Chengdu city where thousands of Tibetans live, security forces were deployed in large numbers, as if ready for combat, and from the second day of the new year, thousands of them patrolled day and night carrying guns and electric batons, keeping watch over Tibetan residential areas. About two months earlier, they had removed all the decorative Tibetan language signs on Tibetan restaurants, shops and hotels in the area and replaced them with plain Chinese language signs. Now armed soldiers in groups of 15-20 stood around outside these places, marching up and down, searching passers by and intimidating people. For instance, a Tibetan student studying Chinese and a monk staying in one of those hotels were accused of not having citizenship ID and beaten by the soldiers.

Otherwise, around the time of any sensitive anniversary like March 10 this area is strictly controlled by police, whereas for armed police to seal off and intimidate citizens in any other (non-Tibetan) area of the city is quite unheard of.

At about 11 am on February 11 2011, a 21 year old young man called Tashi Palden demonstrated in the streets of Kandze for several minutes, shouting “May HH Dalai Lama live for 10,000 years! Tibet is independent!” Soldiers in the vicinity

beat him with their rifle butts and cattle prods before taking him away. They also attacked a Tibetan trader who was watching the incident, grabbing the corals he was wearing around his neck and the roasry he carried in his hand, beating him until he fell unconscious and then taking him away.

In the period prior to this incident, many leaflets proclaiming Tibet's independence had been posted around Kandze town, and one large poster stating that three sons of Tibet were preparing to stage a self-immolation protest for Tibet's freedom had been pasted up next to the county police station. In response, the deployment of security forces had been stepped up.

Tashi Palden is from Arura village in Koktse township, son of father Tenpa Nyima and mother Tsering Yangtso. His relatives have no idea of his present whereabouts.

Around the start of Tibetan new year on February 22 2011, in the Nyikok area of Kandze county, there were protests against the Chinese government's extreme policies in Tibet, slogans shouted, leaflets pasted on walls and lamp posts and so on. On new year's day, as local officials in Nyikok township were setting off firecrackers and so forth in celebration, they were interrupted by a protest staged by local people. There were no reports of arrests.

Chinese-medium education in Qinghai

According to a report on November 20 2011, the policy of introducing Chinese-medium education in Qinghai schools, interrupted by the student protests of 2010, is now being implemented. All subjects except Tibetan language are now to be taught in Chinese.

The new policy began when schools in the province began the winter term this year. It was announced that all classes except Tibetan would be in Chinese medium, and that there would be no allowance for minority students in college entrance examinations. Of the 20,000 or so Tibetan students sitting these exams this year, only 200 were accepted. A new standard was also fixed for lower middle school students going onto upper middle schools, and many were disappointed. In primary schools, the teaching method of spelling words out loud was ended, making Tibetan much less fun to learn.

One parent in the region contacted by phone on November 16 reported that since this term, in Chentsa, Rebkong, Yadzi, Bayan counties and in Tsolho and Golok too, apart from Tibetan at upper middle school level and Tibetan language primers, all other textbooks and classes are now in Chinese. Students had protested to the relevant authorities that minorities have a constitutional right to education in their own languages, but the authorities had responded by confiscating students' mobile phones and installing public phones in schools for which users have to sign their names on a board. School security units were monitoring students interaction with each other, with parents and with the outside, and holidays had been cancelled for the past month or so. It was forbidden to go out, to meet people from outside, and groups of 5-6 school officials and security personnel were patrolling schools to enforce these measures.

A month earlier, authorities had called a meeting for parents from all over the Rebkong area one Sunday, and sent informers to discover what they were saying. When they found out that most parents were strongly opposed to the Chinese-medium policy, they called off the meeting and had the parents go back to their homes. One parent reported "Under this policy, many Chinese teachers are coming to teach in Tibetan schools, and

the pool of teachers skilled in imparting Tibetan language education are being dispersed. Tibetan language education is being phased out at all levels. Under a new grading system, many Tibetan lower and middle school graduates did not get places to continue their studies at schools in mainland China.

A recent arrival from Tibet, Losang, said this about the new policy in Mangra county (Tsolho prefecture, Qinghai): “The government circulated an internal memo to education institutions at county level to implement the Chinese-medium policy. In Mangra county, to stop students from learning Tibetan properly, they did away with teaching new students the system of teaching prefixes, suffixes and stacking letters by spelling out loud, and replaced it with the system used for learning Chinese characters...now the kids have the idea that it is easier to learn Chinese than Tibetan, and losing enthusiasm for the subject. Parents have requested that the traditional teaching methods be used, but are told by local authorities that the policy has been decided at higher levels.”

When this policy was first announced in October 2010, and students united in protest under the slogan “Equality of nationalities, rights to our own language”, Qinghai provincial party secretary Qiang Wei seemed to concede that in areas where the policy was not popular it would not have to be implemented.

Twelve: Palden Choetso

On November 4th in Tawu town, sometime after midday, 35 year old nun Palden Choetso soaked herself in petrol near the Namgyal Stupa, where laypeople were holding a prayer fast, and the morning session was about to finish. She proceeded to the spot where Tsewang Norbu committed his protest, a busy

thoroughfare, and set herself on fire, shouting “Freedom for Tibet! May HH Dalai Lama live 10,000 years! HH Dalai Lama must return to Tibet!” She died there and then. Palden Choetso was a nun at Drakar Choeling nunnery in Tawu, daughter of father Jonay and mother Kolen.

People nearby, monks and laity, took up the chant “May HH Dalai Lama live 10,000 years!”, and although the local security forces demanded that they hand over her



Palden Choetso

body, they managed to take her inside the Nyitso monastery.

On the evening of the 5th, thousands of people started gathering at the monastery in anticipation of the funeral. It took place the following morning inside Nyitso monastery, under the same restrictions as that of Tsewang Norbu.

At that time there were strict security controls in Tawu county and on the townspeople. On January 23 when the protest took place in Drakgo, and many troops were sent from Chengdu up to Drakgo, the Tawu people blocked over 40 trucks on the road from Tawu to Drakgo. A large troop of soldiers got down in Tawu town to guard the streets, and people protested by throwing stones at army and police vehicles, the police office and at streetlights, and put boulders and tree trunks across the highway leading to Drakgo. After that, even stricter security controls were imposed on Tawu town and areas of Tawu county like Minyak and Yukok. Telephone lines were cut.

This year, new year celebrations were boycotted in Tawu, and families did not even prepare the usual food for the festival.

In recent years, there has been a lot of cattle stealing. Local communities posted guards to catch the thieves, and in some places in Minyak and Yukok, the thieves were found to be police personnel.

Slaughterhouse protest in Minyak Ra-nga-ka

On about November 30, a fight broke out between two Tibetan youths and the Chinese owner of a slaughterhouse in Ra-nga-ka (Xinduqiao) in Dartsendo county. The youths claimed that the heads of two Yaks stolen from their household the previous day had been found at the slaughterhouse. When news of the incident spread, local Tibetans called for the slaughterhouse to be closed. The owner called the police in an attempt to bully the locals, and there was a big fight between police and locals in which some police were injured. Locals grabbed some of their guns and smashed them on the ground. More soldiers were sent in from Dartsendo, and ten or more locals were arrested, but the two youths fled and evaded arrest. No more details of the incident are known.

Two songwriters detained in Temchen county, Qinghai

On November 6, monks Kalsang Jamyang and Nyanak Punt-sok, composers of the lyrics for the song video ‘Homeland of black dust’ were detained. The video was produced and distributed by two monks and a group of singers in Temchen county. It contained images and song lyrics about the environmental damage caused by a coal mine in Lungmar Dewa area, and

the destruction of local peoples' livelihood. On the morning of the 6th, police arrested the head of Darjey Ling monastery Nyanak Puntsok, and Kalsang Jamyang from Bongtak in Temchen county, currently studying at Ditsa monastery.

According to Nyanak Puntsok's family members, he was being held in the county detention centre. Kalsang Jamyang's family members were handed his monk robes and Y2000 in his possession by Public Security from Wulan county, 80 km away from Temchen, but they did not know where he had been taken. The video was also banned.

Thirteen: Rongtsa Tenzin Puntsok

On December 1st, Tenzin Puntsok staged a self-immolation protest in Karma township, Chamdo county (Chamdo prefecture TAR) shouting slogans praising the Dalai Lama. He belonged to Gyingtang village in Karma township. He was arrested and taken to the Chamdo military hospital. His relatives were not allowed to contact him. A few days before his protest, he had told acquaintances "These days they are arresting the abbot and the monks of Karma Gon monastery, and the Tibetan people are under strict control by the government, and this situation is intolerable."



རྟོང་མཚན་ཐུང་སུ་ཐུང་པོ་
Rongtsa Tenzin Puntsok

Tenzin Puntsok was a former monk at Karma Gon. He was

aged 46, and had a wife named Drolma, two sons and a daughter. He left four separate letters written before his suicide, and on the outside of one of them he had written ‘Paste this on the main door of Karma Gon monastery’.

The letters read as follows:

1. When Karma abbots Lodroe Rabsel, Namsey Sonam and other members of the community, upholders of the unmistakable teachings of Buddhism, Tibet’s treasured heritage, are arrested and abused in this way, I would rather die in the name of all who feel grief for them than continue living. Signed, the lowliest of the loyal, Tenzin Puntsok.

2. My co-religionists, you who practice the exchange of self for others Reflect on the two abbots, upholders of the teachings, and the monastic community. Is the dominion that forbids the teaching of religion anything to believe in?

Tenzin Puntsok

3. Fellow supporters of Karma Gon. Just thinking about our thrice qualified abbot and monastic community will not help. Stand up! Run from the corpse-like eight worldly Dharmas, gain and praise and the rest, like deer from a hunter.

I pray at the feet of Sanggye Nyenpa (a senior Lama of the Karma school in Kham), one who cannot be taken in by the insignificance of this present life. Signed the lowly Tenzin Puntsok, filled with misery.

4. When I think of the suffering of Tibet in general, and now Karma Gon, I can no longer go on living in this world.

Karma Gon monastery was founded by the first Karmapa in 1185. Except for one small chapel, it was entirely destroyed after the Communists took over Tibet. It was restored after a change of policy in 1980, and until recently had 200-300 monks including a college of higher studies with 80 students.

Tenzin Puntsok’s wife was subsequently arrested, and his other

relatives are under observation by the authorities. The official Xinhua news agency reported that he had set himself on fire after wood he had cut illegally was confiscated by the government, and said he had a history of mental instability.

Background

On June 27, the Chamdo county government held a meeting of representatives of monasteries in the county, at which it announced that any contact with the Dalai separatists was forbidden, and that for a month from July 1st, no religious activities of any kind were to be held. No relations with foreign countries, direct or indirect, were allowed, and if any such incident occurred during the next month, it would be smashed and those responsible would face detention and imprisonment, adding that police personnel would be visiting each monastery for investigation.

At about 4 am on October 26th, a bomb exploded in Karma township, damaging the township government building. The slogan “Independence for Tibet” was written in red paint on nearby walls, and leaflets proclaiming Tibet’s right to independence were pasted in the vicinity. Later that day, police and soldiers from Chamdo county came to Karma and imposed strict security controls. As the explosion took place in the early hours of the morning, no one was injured. At that time, there was no sign of who was responsible, but the security forces suspected the Karma Gon monks. They closed the monastery and detained the abbot Lodroe Rabsel and five monks. On November 16th sources reported that 70 Karma monks had been arrested. In fact, it is not clear whether Tibetans are responsible for the bombing, but the authorities are imposing a security

clampdown on the supposition that they are.

The Dzagyu region of Chamdo where the Karma monastery is located has a large number of artisanal workshops producing statues and other objects used in Buddhist worship, and in that period they were ordered to stop work. Restrictions were imposed on travel between Karma and Chamdo, or other places.

Two Abbots of Karma Monastery Arrested

<http://www.tchrd.org/press/2011/pr20120118.html>

18 January 2012

Two abbots along with seven monks of Karma Monastery (Ch: Gama) at Chamdo County in Chamdo Prefecture (Tibet Autonomous Region) were arrested around 29 October 2011, according to information received by TCHRD.

Security officials arrested the abbots, Lodoe Rabsel (40 yrs old) and Namsey Sonam (44 yrs old) after they refused to cooperate with the officials conducting patriotic reeducation campaigns at the monastery. The monks refused to denounce His Holiness the Dalai Lama and consider Tibet part of China as required in the patriotic re-education classes, a source told TCHRD.

Karma Monastery has been under consistent surveillance since 2008 protests and the bombing of an empty municipal office building in Karma town on 26 October 2011 further intensified official restrictions on the monastery. Although there were no evidence, the security officials directed their suspicions towards Karma Monastery as it was the only monastery located nearby. Monks of the Karma Monastery were especially targeted for their involvement in the bombing. In addition to attend-

ing patriotic re-education classes, monks at Karma Monastery were questioned for long hours. The repeated questionings had deep psychological impacts on monks many of who chose to flee the monastery.

The Buddhist dialectics school of Karma Monastery, which used to have over 120 students, was closed after all the students fled to escape the repeated visits and questionings by security officials. There is no information on the whereabouts of the monks who fled the dialectics school. Security officials are now manning and watching the empty compound of the dialectics class.

Tibetans handed back across the border

On December 7, a group of five Tibetans fleeing to exile in India were arrested by Nepal armed police on arrival in the town of Lo Montang in Mustang, on the Nepal side of the Tibet border. During questioning, they told them that they had no legal documents to enter Nepal or travel there, and the next day handed them over to Chinese border police. According to witnesses, the group consisted of 3 men and 2 women aged in their 30s.

On the night of the 14th, a group of 14 young Tibetans from different regions were arrested by border police in the Purang area (Ngari prefecture). They were beaten and interrogated, and taken into detention accused of attempting to escape the country. There were 11 boys and 3 girls.

About 3000 Tibetans attempt to escape China every year by crossing the Nepal border, but since the Chinese government clamp down in Tibet, and especailly the border region, in 2008, the number of successful escapees has been dramatically re-

duced.

Tibetan shot in Labrang

On December 9, Dondrup of Amchok township in Sangchu county, Kanlho, was travelling to Labrang monastery. The local police have checkpoints for searching Tibetans entering the area, and when he failed to stop his motorcycle at one of these checkpoints, police fired on him. Local Tibetans from Amchok and Sangchu town area immediately gathered there, and finding that Dondrup was dead, they protested and fought with police. Eventually, some local Lamas intervened to pacify the dispute, getting the Tibetans to calm down and the police to admit that they had acted excessively. The government paid several tens of thousands of Yuan in compensation and tried to calm the situation and prevent news of the incident from spreading. Dondrup, age about 25, was a driver from the Yari area of Amchok.

Independence leaflets at Sog Tsenden monastery in Nagchu

On December 16, a ‘Patriotic Religion’ reeducation team arrived at the Tsenden monastery (Ganden Pelgyeling) in Sog county and handed out propaganda literature to the monks. That evening, a page from one of these publications was pasted up at the monastery with a ‘Tibet is independent’ message written on it. Many police and officials including some from TAR level then came to the monastery to investigate and impose a clampdown. There were no reports of arrests.

Tibetan worshippers arrested

According to a report on December 18, the Chinese authorities have been strictly preventing Tibetans from eastern provinces without travel documents, monks especially, from coming to Lhasa for worship since 2008. Recently Lhasa police have detained over 50 such persons in the city or at the 'Vagrants holding centre' in Tse Gungtang, 7 km outside, where they face conditions of hunger and thirst.

Since 2008, monks from outside TAR are required to produce letters of permission and introduction from their monastery and local authorities, and laypeople must have the citizen ID card, and hundreds have been detained and interrogated for not having these documents. Moreover, there is heavy military presence at three great monasteries around Lhasa to control pilgrims and visitors, and harrassment is such that monks are not able to leave those monasteries wearing their robes.

Independence leaflets at Dzokchen monastery in Dege

On the night of December 20, many leaflets were distributed in Dzokchen township, near the great monastery in Dege county (Kandze prefecture). They called for Tibetan independence and wished the Dalai Lama a long life. When residents found out the next morning, and seemed to be of one accord, local government officials came to tear down the leaflets pasted on walls, and pick up those lying in the streets, but there were so many that it was widely talked about by the public. The police

did a lot of investigation into who was responsible, but did not find any evidence. There are no reports of any security clamp-down as a result of the incident.

Tibetan students in Qinghai present petition on nationality education issue

During the Qinghai government's annual end of year work meeting (11th plenum of the 11th session) December 26-28 2011 in Xining, a petition was presented signed by 500 teachers and 5000 students from all Tibetan prefectures and counties in the province. It called for the Chinese medium education policy introduced in secondary schools at the start of the Winter 2011 term to be withdrawn, and for nationality areas to have the right to education in their own language, as guaranteed by the constitution.

Also, the Chentsa and Rebkong regions started celebrating new year according to the Tibetan calendar, and this year they will be joined by many other regions of Qinghai, like Tsolho, Golok and Yushu. This year, however, due to the many protest deaths during the last year, there will be no overt celebrations, rather prayers and memorial services are planned. However, Tibetan officials in the Chinese government, Lamas and religious figures with official positions, and local heads are being made to encourage people not to stop celebrating Chinese new year, and people are even being given money to do so.

Death of Ashak Norlha from Jomda

On December 27, 49 year old ex-political prisoner Ashaktsang

Norlha of Pema township in Jomda county, Chamdo, passed away in Lhasa.

During 2009, the Jomda people protested in commiseration with those who suffered in the crackdown of 2008 by refusing to plough their fields or slaughter cattle, and refusing to cooperate with the 'Patriotic Religion' work teams sent into the monasteries. Work teams were sent to Kyabje monastery 9 times altogether to promote patriotic religion and anti-splittism, but rather than cooperate, the monks eventually fled, leaving the monastery empty for a month. Police and soldiers took it over, ordering that the monks be brought back, and threatening that if they did not, the monastery would be closed down. When this brought no results, they went to the monastery's main sponsors at Pema Mey on June 27 and arrested Gyurme Gonpo, who has the title of party member, and Gyatsang Dorje, and took them back to the monastery. Anguished local people came out to stop them on the road, and Ashak Norlha was mainly responsible for organising this protest, which the soldiers dispersed with tear gas. He was arrested that day and taken to Jomda county.

He became chronically ill as a result of the beatings he received in detention. They denounced him as a separatist ring-leader and sentenced him to 6 years. Jomda county handed him over to Chamdo police, but due to his poor physical condition, Chamdo police had him checked by doctors who said he was not easily treatable, and so they refused to accept him on health grounds. There was an impasse, until eventually two officials arranged for him to go for treatment in Chengdu. He went three times, but there was no improvement, and on December 27 he passed away in a police hospital in Lhasa.

He was taken to the sky burial cemetery at Drikung on January 9 for funeral. The corpse breakers there said he had not died of

illness but poisoning, as his teeth and nails were black. His friend Gonpo Darjey was sentenced to 5 years and released about the same time on medical grounds. He cannot walk unassisted. Buluk, who was also arrested at that time, and sentenced to 2 years on August 4 2009 was also severely abused in prison, and died in Lhasa on March 25 2011.

Writer Takmik imprisoned

Young writer Gyitsang Takmik was taken into detention twice, and then on December 30 when his family members were allowed to visit him in the prison in Tsoe city (Kanlho prefecture), they did not allow him to see his old father. The police indicated that he had been sentenced to 4 years by the Kanlho Peoples Court, but did not give them any written confirmation of this, or say where he would be imprisoned.

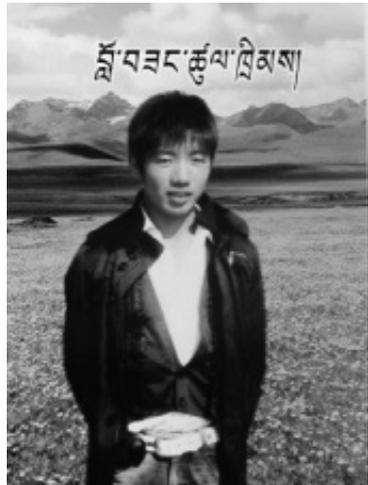
Takmik was born in 1980 in Gyitsang Mangwanglung Dewa in Sangchu county, Kanlho to father Sampel and mother Kyiri. He joined the local school at age 9, and went on to study at Gyitsang Ganden Choekorling, the local monastery, and Gansu Buddhism Institute. He published a book called ‘A mind given to humanity’ and a video in which he describes the real situation in Tibet for the benefit of the illiterate, called ‘Why Tibet has no freedom’, and once 2500 copies were distributed in Gansu, Qinghai and Sichuan, the authorities accused him of opposing state policy and colluding with foreign separatists to overthrow the state. He went into hiding and spent a year on the run. On July 27 2007 he was arrested in Dzoerge county, held in detention for some time, and then released. He was rearrested on December 13 2010, and held for over a year in Tsoe prison without contact with his family.

Fourteen: Tsultrim and Fifteen: Tennyi

On January 6th, Tsultrim (Losang Tsultrim) of the Shakduk Menpatsang household in Dongku village, Barma township (Ngaba county), age about 20, and Tennyi, age about 20, of Tawa Gongma (Ngaba county) set themselves on fire in the courtyard of a hotel in the centre of Ngaba town, and then ran out into the street shouting “HH Dalai Lama must return to Tibet!” and “May HH Dalai Lama live for 10,000 years!” The flames were immediately extinguished by police and soldiers in the vicinity and they were taken away. Tennyi died the same day, and Tsultrim died on the night of January 7th. On the following day (Saturday Jan 7th), Tibetan shops and restaurants in Ngaba town remained closed in sympathy with the protesters, but local people were barred from visiting the families of the protesters to offer consolation, and the security clampdown



Tennyi



Tsultrim

in the area was tightened.

It is also learned that Norbu Dramdul of the Padmatsang house in Soruma, who staged a self-immolation protest on October 15th 2011 passed away in Barkham hospital (Ngaba prefecture) on January 5th. His body was not handed over to his family but cremated by the Chinese authorities. Some of his ashes were handed over to the family, but they were ordered not to take them to the Ngaba cemetery. His whereabouts had been unknown ever since he was taken away from the scene of the protest (where he called for Tibet's independence and the return of the Dalai Lama). Norbu Dramdul joined Kirti monastery at a young age, but disrobed in June 2010.

January 9, 2012

The last testament of Losang Tsultrim

“Moved by freedom and justice, defiant of oppression and subjection, I have a body to serve the Tibetan cause. As for one's body, it is a given that the body is considered the most highly valued treasure of all treasures, and life the most precious of all things precious, not only by humans but even animals. But in these astonishing times, some people are setting themselves on fire, sacrificing their lives, going emptyhanded in nonviolence, and calling out with all the breath in their bodies for the same freedoms, the political rights of individuals enjoyed in freedom-loving countries in this world. They belong to a people with truth on its side.

For in these exceptional times, look what has become of a people like the Tibetans, ever since being forcibly taken over by China in 1958, more than a million murdered, their temples,

treasuries and houses and their culture destroyed, all precious possessions, both state and private, taken away, Lamas and leaders, and chiefly Tibet's spiritual refuge HH Dalai Lama, driven into exile or put in prison, and today the forced imposition of the deviant system of 'Patriotic' reeducation in monasteries, which no Tibetan can easily accept. In brief, they deprive us of the rights of expression, movement, communication, assembly, religion and so on, but they do not allow the slightest word of it to reach the outside world, and even if it does, they cover it up with lies, and allow no one to see the real situation, and anyone who does show the real situation they shamelessly slander with false accusations, and secretly murder or secretly imprison. It is in testimony to this subjection to abuse and oppression, and so that everyone on earth may come to know about it, for the sake of truth, the altruistic blood of the martyrs gone before, and the freedom struggle, that I too shall give up my precious body, and sacrifice my life in the great confidence and aspiration that one who takes a noble death may be protected from fear of death by truth and altruism, using my body to make all who belong to humanity open wide their eyes of mercy, examine things with a loving heart, and heed the law of Karma and the principles of justice, seeing from my example the torture and suffering inflicted on a sorry little people whose freedom has been taken away by another, more powerful people."

China rubs salt on wound, Calls self-immolators "thieves"

Phayul

DHARAMSHALA, January 8: China's state news agency Xinhua, while admitting the two instances of self-immolation

on January 6 in the Ngaba region of eastern Tibet has accused the two Tibetans of being “thieves.”

Identifying the two as former monks of Kirti monastery, the Xinhua report said that one “died in a hotel room after setting himself on fire while another man aged 22 was being treated in hospital after setting himself ablaze”.

Xinhua further reported that an “investigation” found that the “men had been involved in a number of thefts, including the ‘case of the Kirti monastery Buddha statue burglary.’”

AFP in a report said that the local hospital where one of the self-immolators is believed to be hospitalised declined to comment while calls to the county government and police “went unanswered”.

The latest in the alarming wave of self-immolations in Tibet comes days after a senior Chinese official said that the self-immolations will never succeed in forcing any policy changes.

“I can honestly say to our friends that even if such a thing happens again, the direction of the Chinese government’s policies in Tibet and our attitude toward the Dalai clique’s struggle will not change in any way,” Zhu Weiqun, China’s point man for Tibet, who has held several rounds of unsuccessful dialogues with the Dalai Lama’s envoys said in comments carried on government website tibet.cn December 30, 2011.

Zhu, a vice minister of the Chinese Communist Party’s United Front Work Department, directly blamed the Dalai Lama and the exile Tibetan administration for the recent wave of self-immolations in Tibet which has seen 14 Tibetans set their bodies on fire since March 2011 protesting China’s continued occupation of Tibet and demanding the return of the Dalai Lama from exile.

The Dalai Lama’s supporters had “deceived several naive and young people to self-immolate in order to pressure the Chinese

government”, Zhu said.

There is scarce information on the two Tibetans who self-immolated on January 6 at around 2:40 pm Tibet time in the distraught Ngaba region of eastern Tibet.

Eyewitness accounts say that the two people, a monk and a layman, were together when they set themselves ablaze.

“With folded hands they faced towards Kirti Monastery and raised a number of slogans amongst which the audible ones were- ‘Long live His Holiness the Dalai Lama’ and ‘We want the return of His Holiness the Dalai Lama to Tibet,’” a Tibetan in Bodh Gaya had said quoting eyewitnesses.

Another Tibet with contacts inside the Ngaba Kirti monastery told Phayul that one of the self-immolating Tibetans had wound his body with barbed wire before setting his body on fire in order to avoid being easily grabbed by Chinese security personnel.

Tibetan pilgrims searched and questioned

Tibetans returning from pilgrimage and visits to relatives in India and Nepal this year were stopped at a series of 12 checkpoints set up along the road from the Nepal border town of Dram to Lhasa. These checkpoints were manned by soldiers and security officials specially sent from the travellers’ home regions, who searched belongings and strictly investigated individuals. Any religious articles, such as objects used in worship, rosaries and Tibetan medicines they had bought with their own money were confiscated. Dozens of Tibetans were detained at Dram and Nyelam, and hundreds were taken in for questioning and reeducation in Lhasa. Detainees were required to pay for their own accomodation and food for the duration.

Tibetans from provinces outside the TAR were expelled and handed over to authorities in their native areas.

Two arrested in Sog county, Nagchu

On January 15 2012, Choeying Logyal and Choepal Dawa, monks at Sog Tsenden monastery, were arrested by county police. Choeying Logyal, 31, is from Sog Rongmey, son of father Soetop la, and Choepal Dawa, 21, is from village no.2 in Yakla township, son of Gopey Rangdrol. On that day, when the monks were on home leave, those two were called to the county Public Security office and detained. Their place of detention is unknown and family members have not been permitted to see them. Choepal Dawa has been accused of having photos of the Ngaba immolation protests in his room.

Some believe they have been arrested for suspected involvement in the leaflet protest in Sog on December 16. Another Tsenden monk, Namgyal Tsultrim, was detained for a week on suspicion of having foreign contacts, before being released. A Tibetan official called Losang was put in charge of the monastery during the break. It is reported that plainclothes police have been deployed around the county town and monastery and that strict security controls are in place.

Sixteen: Tulku Sobha Rinpochey

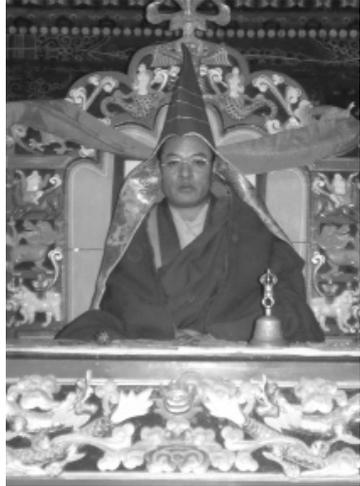
On the morning of January 8, Tulku Sobha Rinpochey posted and distributed leaflets in the market place of Darlag County, reading “Tibet must have freedom! HH Dalai Lama should return! May HH Dalai Lama live ten thousand years! He then set

himself ablaze in front of Darlag county police station, waving a Tibetan national flag. Before long, he was dead. County police arrived on the spot and took possession of his remains, but the local people protested and managed to get them back from the police.

On January 15, a cremation chamber (Dungkhang, built to cremate high Lamas) was specially built near the county town, and his body was cremated.

On the front wall was written “Snowland hero Tulku Sobha.” The authorities ordered it to be destroyed but the people protected it and did not allow it to be destroyed. Three days after the cremation, Amdo Geshe Rinpoche’s reincarnation Trulku Tsesam came to open the chamber and collect Tulku Sobha’s ashes. The public and elderly from the nearby old people’s home declared that the chamber should be kept as a place of worship in his memory, and it remains there today. Monks of the nearby monasteries came to offer their condolences and show their solidarity. In tribute to all those who have self immolated and sacrificed their lives, Tibetans in most counties in Golog decided not to celebrate Tibetan new year and decided to hold prayer sessions in their own homes instead.

Tulku Sobha Rinpochey was born in Darlag in 1970, son of father Nyagey Sonam of the Akyong Gongmatsang household and mother Drokpa Drugdey. He had ten siblings, in order of age, brother Pa-tsey, brother Purba, sister Sherkyi, sister Pedroen, Tulku Sobha, sister Kartso, brother Kalphun, sister



Tulku Sobha Rinpochey

Rintso, brother Takho and the youngest brother Peshey. He joined Tongkyab Tennyi Dargyeling monastery at a young age, and went on to study scripture at Nyenmo monastery in Dar for many years. He was recognized as a reincarnation of the Tongkyab Lama Kyashul Tubten Gyatso, and was enthroned there. He was also enthroned at the Bayan and Nyen monasteries. In November 2006, he visited Nepal and India on pilgrimage and to meet relatives. In 2009, during his second trip, he visited Bodh Gaya to attend teachings given by HH Dalai Lama. After the teachings he personally led and sponsored a four day fasting and prayer rite for monks and laypeople in the grounds of the great Stupa. Then he went to Nepal and made religious offerings and charity on a large scale. He visited Sarnath (Varanasi) in 2010 once more to attend a teaching by HH Dalai Lama.

About his family, during the terrible events of 1958, his mother's parents had to flee into the mountains, where his grandmother Bayo was shot dead by Chinese soldiers, and grandfather Tublo fell into their hands and eventually died of starvation in a prison camp. Of Drugdey's three brothers, one is called Pewang, but I don't know the names of the other two, one a qualified monk, the other a layman. They were put in prison, and after the general release of prisoners (in the late 1970s) they were able to return home.

Tulku Sobha Rinpoche always did virtuous deeds and worked for the benefit of others. Particularly, he established a home for the elderly in Darlag county, where he was responsible for the welfare of around 200 old people. Whenever he got time, he introduced them to basic Buddhism and taught them how to put it into practice. He also took care of around 20 elderly people from Dhar village. Wherever he went, he used to give gifts of food and money to poor and aged people. He spared

the lives of many cattle and other animals. He also participated in animal skin burning campaigns (2006 onwards).

In August 2011, he established a private local primary school at Tongkyab monastery, where free education was provided for poorer families from the region. For this school he recruited around 50 students. He sought to register the school with the local authorities of Gabdey county, but instead, he was detained and accused of involvement in illegal social activities. In 2011, he applied several times for permission to travel on pilgrimage to Nepal visa but was refused. He didn't get permission to open the school, although all the legal papers regarding the school were submitted. In short, throughout his life, he always showed concern for the community, the old people, and education. There was no one on either side of the Machu river in his area who did not know of his work, but because of all the obstacles posed by the government, his social welfare initiatives could not succeed. His intention in sacrificing his life can be seen from his last testament.

The main contents are:

- 1) "I pay homage to all the martyrs inside and outside the country including Pawo Thupten Ngodup who sacrificed their lives for the reunification of the six million Tibetan people.
- 2) This is the year in which so many Tibetan heroes have died and it is in their cause that I am sacrificing my life not to seek personal glory or fame. My offering of light is dedicated to all living beings, even as insignificant as lice and nits, including even the barbaric Chinese, to dispel their pain and to guide them to the state of enlightenment.
- 3) I offer my life and body as a Mandala offering for the long life of our root guru His Holiness and all other spiritual teachers and Lamas.
- 4) I do it not to for personal gain or glory, neither is it to destroy

myself. I have drawn inspiration from the supreme courage of the Buddha sacrificing his body to offer it to a hungry tigress.

5) Calling on my Dharma community and faithful people everywhere, I request that since your joining hands in unity to build a glorious nation depends upon the exemplary acts of heroes and martyrs, you must speak with one voice and refrain from unnecessary and worthless internal conflicts like land disputes, be united, cherish your traditions of learning and do not allow them to decline. It is most important to practice religion properly, for the sake of all living beings attaining the state of liberation and omniscience

6) I have left no debts to clear and I have already spent whatever wealth I have in religious offerings. If anybody comes to claim a debt, I request my companions and relatives to settle it.

7) Lastly, I request all of my Dharma friends inside and outside Tibet not to feel sad. Pray to your spiritual teacher with all your devotion and you will not be parted from him until you attain Buddhahood. I say the same to all, to the elderly and to the general public. In both the good times and bad times, whether you are doing well or in misery we can depend only on the three jewels of refuge (Buddha, Dharma and Sangha). We must not forget them. Tashi Delek.”

We have not been able to write down all of his accomplishments, but there are videos and pictures of him available for those who wish.

Protest in Pema county, Golok

On January 15, some Lamas led a protest march on the middle street of Pema county, three times in succession. No soldiers or

police responded, but they took a lot of photos of the crowd. At 11.30 am on January 18, 20 monks from the Akyong Jonang monastery (aka Akyong Gya monastery) in Chakri township, Pema county, demonstrated in the county town, starting on the lower street, carrying a picture of HH Dalai Lama and three large offering scarves. (Their names and family details are known but cannot be included here). On one of the scarves was written “We want freedom”, on another “World peace leader must be free to return to Tibet” and on the third “Release the Panchen Lama and all other political prisoners”. At that time, six monks from Betsa monastery in Chakri township also staged a protest in the town, carrying pictures of the Dalai Lama and wearing white head bands with “Free Tibet” written on them. (Their names and family details are known but cannot be included here). There was also a layman from the Akyong village area carrying a Dalai Lama photo. They marched to the entrance of the county government building. The protesters then joined up and marched through the town, joined by at least 30 supporters. They marched three circuits, and then left the photos, a Buddhist flag, and the inscribed scarves on the large sculpture of a lotus (Pema) in the middle of town.

When the 6 monks were shouting outside the county government building, police and soldiers came out and were ready to arrest them, but when the larger group appeared there, they could not do so and withdrew. The photo and flags left on the lotus sculpture could not be removed until midnight.

On January 19 the county police again came and demanded that Akyong Jonang monastery hand over the monks involved in the protest, but local people blocked their way, and not a single monk was handed over. On January 20, a large force of police and armed police came again, saying they would arrest the monks and close down the monastery. Then 700 or so lo-

cals from Akyong gathered at the monastery and surrounded it for the whole day. No monks were arrested, nor was the monastery closed down that day.

On January 21, work teams of county officials came to Jonang and Betsa monasteries to conduct ‘Patriotic Education’, and the Jonang monks fled to the mountains rather than stay there. They announced that no religious activities were permitted there any longer, and so now the monastery has effectively been closed.

On January 24, six people protested in the county carrying photos of HH Dalai Lama and shouting slogans. They were Purtse, his son Tseten Wangdar and Pelo, all from Wangrol village, as well as Damtsik and Pelgyel. Police came, beat them severely, and arrested them. Local people tried to intervene in the arrest, but were outnumbered. The six were released the following day.

On January 26, the Wangrol people pulled down the national flag in Yartang township, and replaced it with a Buddhist flag. They burned the Chinese flag and put up a portrait of HH Dalai Lama, and then marched through the town shouting protest slogans. Police and armed police came from the county in 16 vehicles. They severely beat local people and made many arrests. It was reported that Purtse was released but the other 5 remain in detention.

There were also protests in Takkhar and Kharnang villages, where protesters were beaten and arrested by police. Most of the monks at Kharnang monastery fled to the mountains. No details of these detainees are known.

Protest in Chikdril county, Golok

On January 14 and 15, a group of ten local people protested outside the local government office in Basar township, Chikdril county, reciting Mani Mantra. They carried a banner on which was written ‘HH Dalai Lama must return to Tibet! May HH Dalai Lama live 10,000 years! Freedom for Tibet!’

On January 15, a large number of local people protested outside the local government office in Peyul township.

On the first day of Tibetan new year (Feb 22), a group of 300 local people led by the monks of Chamda Jonang monastery in Sokrima village gathered to say prayers in honour of HH Dalai Lama and HH Karmapa, and for the martyrs who died in the past year. They recited well known Buddhist prayers, and the meeting went on from 8 am to 5 pm that day. Similar meetings were held at the Pelyul Dartang monastery and Mintang monastery.

People of five townships in Chikdril boycotted the new year celebrations and did not light firecrackers. In some places, slogans calling for the return of the Dalai Lama and for freedom in Tibet were pasted up in public places. Basically, the monasteries and villages boycotted the celebration, and the monks only performed religious services, with no sign of gaiety. The boycott was observed in most counties in Golok prefecture according to reports, in sympathy with the martyrs who gave their lives for Tibetan freedom in the past year.

Tibetan national flag raised at Ragya monastery, Machen county, Golok

During the annual celebration of Ganden Ngamchoe (anniversary of Je Tsongkapa’s death, which fell on December 20th 2011) a portrait of the Dalai Lama and a Tibetan national flag

were placed on the roof of the main assembly hall at Ragya monastery in Machen county. County officials called a meeting at the monastery at which they harangued the monks and ordered them not to go out to perform death rituals for deceased community members. They obstructed the normal religious and educational programme at the monastery. From the 9th day of the first month of this year, meetings and restrictions increased. Then on the 25th, leaflets appeared all over the monastery compound reading “HH Dalai Lama must return!”, “Freedom for Tibet!” County police threatened monastery functionaries that they would be held responsible for any incident.

Students protest march in Golok

On around July 29 2011, 400 or so students from the Golok prefecture Teacher Training College marched from the prefecture to a mining site in the vicinity of the (Amye) Machen Kangri mountain, calling for a halt to the expansion of operations there. They further called for an end to environmentally destructive activity in the Three River source area and on holy mountains in the region.

Police and local leaders came to the site and ordered the students to withdraw, but the students offered no retaliation, and there were no reported arrests.

Golok Tibetan shot dead

On March 6 2012, police trying to arrest Topwang of Gyikhar village in Pema county were obstructed by local protesters.

They fired indiscriminately into the crowd, killing Choeri, aged about 28, and seriously wounding two others.

On January 25, villagers from Kharnang and Toktok settlements in Takhar village and Gyilung in Gyikhar village had staged an anti-government protest in Takhar, and pulled down the national flag. As a result, many people fled to the mountains to escape arrest. Soldiers were deployed throughout the locality.

Then on March 6, when police came to Kharyul community to arrest Topwang (son of father Topgye and mother Belo of Kharyul) for participating in the earlier protest, Choeri, Jampel Lodroe, Karkho and others tried to intervene and were shot at. Choeri was shot in the face and died on the spot. The other two are in the prefecture hospital with serious wounds. Soldiers have been sent to the locality from Pema county.

Choeri, son of Dargye and Pirdok, was married to Pukmo, and they have one child.

Seventeen: Losang Jamyang

On January 14th 2012 at about 1.30 pm, 22 year old Losang Jamyang of the Gyatsotsang household in Shewa village the Andu area of Ngaba, father's name Gyatso, mother's name Lhachung, doused himself in petrol inside a public toilet cubicle at an intersection in Ngaba county town and set himself on fire. He walked on to the street shouting slogans for the long life of the Dalai Lama and for freedom in Tibet. Soldiers and police in the vicinity started to beat him with spiked clubs, rather than putting out the flames, covered him with a white cloth, and continued to beat and stamp on him. Unable to bear this sight, local Tibetans on the scene stood up to the armed se-



Lobsang Jamyang

curity personnel without regard for their own lives, and shouting that the body should be handed over to them, tried their best to block their path as they tried to take him away. The security forces responded by arresting and beating people at random, using their spiked clubs, causing serious injury. As a result, Choki Dawa of the Gatsang house in division 2 of Me'uruma township was taken to hospital in critical condition, with little chance of

survival, two youths were also seriously wounded by the beatings, and a woman was blinded in one eye. Two women were wounded by gunshots fired by security forces. No further details are clear so far, but informants suggest that the number of wounded was higher than this. The names of those arrested are not known.

On January 15th, posters were put up in the main streets of the town to intimidate the public and security forces were on high alert. Nonetheless, leaflets appeared in the streets calling on Tibetans to open their shops and businesses as usual on (lunar) new year's day (a week later) and to mourn publicly by eating poor food and wearing old clothes.

As a result of the beatings, the self-immolated protester Losang Jamyang died on January 16th in Barkham (Ngaba prefecture). His father Gyatso and a group of relatives travelled there on January 17 to claim his body, but it is not known whether they succeeded.

Losang Jamyang became a monk at the local Andu monas-

tery at a young age, but later joined the no.3 primary school (Bontse school) in Ngaba county and completed his education there. In 2011 he was a leading member of a popular association for the promotion of Tibetan language in his Shewa village, and as a result had faced oppression and intimidation by the local Chinese authorities.

January 17th

Video footage of Losang Jamyang's protest released on April 17 can be seen at <http://savetibet.org/files/media/LOSANG%20JAMYANG%20SELF-IMMOLATION.MOV>

See also <http://www.guardian.co.uk/world/2012/feb/12/tibets-acts-self-immolation-china>

Kelsang, otherwise known as Gonkar, age 42, of the Tragyaltsang household in Tangwama, Trotsik township, Ngaba county, one of those arrested in the protests following Losang Puntsok's self-immolation protest on March 16th 2011, and has been in detention for the intervening 9 months, denied visits by family and relatives.

It has recently been learned that he was sentenced in secret to 3 years imprisonment on January 8th and taken, without even informing his family members, to a prison in the Mianyang area in Sichuan. His family only found out some days later.

Also, the 26 year old son of the Bakchungtsang household in Namda village in Rong Kokpo township was arrested and detained in November 2011 on suspicion of making contact with foreign countries. His place of detention has not been ascertained.

Similarly, Kirti monk Losang Tashi, age 26, of the Kunetsang

house in division 2 of Kharsar township was arrested for the same reason by officers from Sichuan provincial State Security Bureau in November 2011. He is presumed to be in Chengdu, but nothing more is known of his situation.

January 18th

On the morning of January 23rd, the monks of Namtso monastery, near Me'uruma township, and several hundred laypeople, naked from the waist up, gathered on the road called Serday Ketak in Me'uruma township, reciting Mani Mantra and eating dry Tsampa. Around noon they returned to the township in a candle lit procession. There they were confronted by a large number of police and soldiers blocking their path, but they continued, and their march turned into a protest, as they started shouting slogans for the long life of the Dalai Lama and freedom in Tibet. The security forces started to beat and arrest people at random and disperse them. Many Namtso monks and laypeople were arrested, loaded into a truck and taken away. Security forces maintained a clampdown in Me'ruma township the following day, and local nomads going to attend the annual Monlam prayer festival starting at Kirti monastery on January 25th (which goes on for 15 days) were not allowed to travel into the county town, beaten and arrested.

Among those known to have been arrested that day are Namtso monks including the senior Lama Pema Dorjey Chang, 31 year old Logya of the Drukto Tsang household in Toru village, under Namtso, and his sister Jampa, 35 year old Losang Keyo of Jigme Tsang in no.1 division, and 43 year old Tseten of Tseten Tsang, Tsepe Dorjey, Namdon, 34 year old Dorjey of Awa Tsang, and many other laypeople. Dorjey's brother, the

24 year old Kirti monk Sangdor and another Kirti monk were also arrested in Me'uruma at that time.

In Ngaba county town on January 23rd, many local people, including the writer Buddha, were arrested and taken away for no apparent reason. Thereafter, a crowd of some 300 monks and laypeople gathered outside the main entrance of Kirti monastery around 11 am, and a large group of soldiers and police came there at the same time. A confrontation was avoided when members of the monastery administration came and led the crowd in circumambulation of the monastery, holding butter lamps and incense sticks and chanting Mani Mantra. By 3 pm their number had grown to 500, and they continued walking around the monastery walls and chanting prayers. Security forces looked on but did not start beating people or making arrests.

Kirti monk Losang Khedrup who was arrested last year and sentenced to 3 years and taken to Mianyang prison in Sichuan was released on January 22 and returned to the monastery due to severe ill health, as a result of the beatings and mistreatment received in prison. He cannot move his lower body and can speak only very softly. Many people came to the monastery to greet him and offer Khata scarves. It is not clear what medical treatment has been arranged for him there.

January 23rd is new year's day in Amdo, but there is no celebration, and people are treating it as a day of mourning. People mostly gathered in their local community halls or temples, offering lamps and reciting Mantra for the whole day. Local government offices at local level were not able to prevent this as much as they are supposed to. The people of Amdo Ngaba, monks and laity, have resolved to publicly mourn rather than celebrate any annual festivals, whether whitewashing houses in spring or harvest festival in summer, and have started by

marking the new year in this way.

Also on 23rd, around 1000 people gathered at Tsodun monastery near Barkham county town (near prefecture HQ) and held a candle lit vigil from 5-8 pm. Afterwards, police, officials and soldiers came from Barkham.

The monastery and local community were preparing to hold the joint annual festival (Tsetoe) on Jan 24th, but the authorities denied them permission.

January 24th

On the evening of February 5, monks of the Jonang Sey monastery in Ngaba led a candlelit protest march towards the county town, but were stopped on the way by police. They then resumed the protest outside the monastery. There were no reports of arrests.

On January 23rd at Dzumenda township in Dzamtang county (Ngaba prefecture) over 1000 local people both lay and monks held a candle lit march. The leaders of the march addressed the crowd saying that new year's day this year should be dedicated to mourning the martyrs who gave their lives to protest against the Chinese government, that there should be no celebration, and made a speech listing the names and deeds of all the self-immolation protesters.

January 26th

At about midday on January 26th in Dzamtang Barma township in Dzutoe (also in Dzamtang county), a youth named Tarpa, son of Ripung Normo, pasted a leaflet stating that the

reason for the self-immolation protests was that Tibet must be free and the Dalai Lama must return, and until these demands were met, there was no way for the campaign to be stopped. In the leaflet he wrote his own name and posted a photo of himself, saying that the Chinese authorities could come and arrest him if they wished.

At about 2 pm, Chinese security forces surrounded the Ripung Normotsang house and arrested Tarpa. As they were taking him away, people nearby tried their best to block the way, shouting slogans, and warning the police that if they arrested Tarpa they would provoke a mass protest. The police responded by firing into the crowd. According to our sources, one person was killed on the spot and several wounded. Their names and other details are not yet available, as the crisis is still fresh. As news reached us at 7 pm India time, thousands of people from across the region were reported to be converging on Barma township.

Prepare for a life or death struggle

For the long term survival of a people, compatriots, we must articulate the experience (literally ‘joys and sorrows’) of our people in the pure form of our native language, and keep loyalty to our people at the centre of our humble hearts!

Compatriots! Let us march forward together, arm linked in arm, and restore the pure form of our native language to life. This is the common and exclusive responsibility that all red-faced Tibetans must shoulder, and the first step in restoring the source of our collective pride.

Snowlanders! We must even be ready to die for the sake of our people!

Brave compatriots! In the cause of protecting the cherished homeland of the red faces, we must ascend to the pure realms of cultural excellence.

Kye! Kye! People of the snow land of Tibet! The time has come to seize the jewel prize!

January 26th 2012

This is the text of a leaflet distributed by Tarpa, who was arrested by police in Dzamtang county on January 26th, although not the final leaflet that led to his arrest. He and Orgyen, 20, who was shot and killed at that time, were fellow students at a college in Mianyang, Sichuan, and their native villages were traditional subjects of the Dzamtang Gonchen monastery of the Jonang school of Tibetan Buddhism.

Released by Losang Yeshe and Kanyag Tsering Kirti monastery in exile
January 28th

(Translator's note: 'red faced Tibetans' is a vernacular idiom for the Tibetan people recalling their common imperial and martial heritage)

Orgyen was the son of father Poelo, 55, of Shomda, and mother Dzumli, 45. After his death the people of Dzitoe and Dzimey rose up in anger and staged a demonstration. That afternoon, 52 year old Dzamtang monk Kunpel was shot in the head. 20 year old Namgyal from Toema was also shot and is now being treated. One nun was hit in the leg, and many others were wounded. Lama Lopel, age about 50, the former ritual master

at Dzamtang Choegar Gongma, 26 year old Nyenlo, a monk at Tsangpa college (Dzamtang Gonchen), his younger brother Sangkyo, 21, as well as Tsering Pel, the Depon (community head) of Ripong Dewa (under Gonchen monastery), Wangko and one other have been arrested, and six people from the Barma area were arrested at the same time.

China: Refrain From Using Excessive Force Against Protesters

<http://www.hrw.org/node/104845>

For Immediate Release China: Refrain From Using Excessive Force Against Protesters Government Acknowledges Deaths of Two Protesters (New York, January 27, 2012) – The Chinese government should immediately investigate shootings of Tibetan protesters by security forces, open Tibetan areas to international observers, and engage with representatives of the Tibetan community to address grievances and growing violence, Human Rights Watch said today. Chinese security forces opened fire on protesters on January 23 and 24, killing at least two people and injuring several dozen more. Xinhua, the official Chinese news agency, confirmed that one protester, Norpa Yonten, was killed on January 23, after protests erupted in Luhuo Town (Draggo or Drango in Tibetan), and a second was killed after police opened fire in Seda Town (Serta in Tibetan) during protests on January 24. Both towns are in the Ganzi Tibetan Autonomous prefecture (Kardze in Tibetan) in Sichuan province, where tensions have been building following a growing number of protests and self-immolations there and in surrounding areas in recent months. Due to tight secu-

rity imposed on the region, details of the sequence of events and nature of the protests, as well as the number of people wounded or detained, are difficult to verify. Some Tibetan exile groups report there may have been up to eight other deaths in the Luhuo and Seda incidents. “In the current very volatile situation, it is especially important for Chinese forces to refrain from using disproportionate force,” said Sophie Richardson, China director at Human Rights Watch. “Measures that violate human rights and reinforce the population’s grievances won’t achieve China’s goal of ‘restoring order;’ however, they will aggravate and prolong the tragic cycle of violence that is taking hold.” Protests have called for an end to religious repression, greater freedom, and the return of the Dalai Lama. Some Tibetans in these areas have refrained from participating in Lunar New Year celebrations out of respect for protestors who have set themselves on fire. Xinhua reported that force was used in self-defense and to restore order in Luhou after a crowd “wielding knives and hurling stones... attacked a police station” and in Seda “after efforts involving persuasion and non-lethal weapon defense failed to disperse the mob,” and stated that 14 police were injured in the Seda incident. Tibetan sources in exile dispute these accounts. Even if protests devolve into violence, international law limits the use of force by states to that which is strictly necessary in order to protect life or to apprehend perpetrators of violent crimes. Human Rights Watch said that the number of protests across the region appears to be rising rapidly, with other incidents reported this week in Sichuan and Qinghai provinces, which have large Tibetan populations. A protest involving an estimated 700 Tibetans took place following the latest self-immolation, that of Lobsang Jamyang, a former monk from Andou monastery (Andu in Tibetan) in Aba (Ngaba in Tibetan) in Sichuan Prov-

ince, on January 14, 2012.

Three additional protests have taken place in Seda county between January 18 and 24, and one in Banma (Pema in Tibetan) county in Guoluo (Golog) prefecture, Qinghai province, on January 18. Several hundred Tibetans gathered in two large prayer processions to mourn the immolations in or near Aba town, Sichuan province, on January 23, and one procession turned into a protest after being blocked by police, and ended with dozens of arrests. Up to a thousand people are reported to have held a vigil at Tsodun monastery near Ma'erkang (Barkham in Tibetan) in Sichuan province, also on January 23, apparently to mourn the immolations. Sixteen Tibetans, all current or former monks and nuns, have set themselves on fire since March 2011, four of them in January 2012. Twelve of the sixteen have died from their injuries. Most of the incidents have taken place in western Sichuan province, but immolations have now spread to places in the Tibet Autonomous Region on December 1, 2011, and in Qinghai Province on January 8, 2012. (See Appendix for full list of individual protests and their locations.) Local support for the protesters who set themselves on fire has been growing and can be seen in the large numbers of people at their funerals. Several thousand Tibetans can be seen on a video of the funeral for Palden Choetso, a nun who died after setting herself on fire in Daofu Town ("Dawu" in Tibetan), Sichuan, on November 3, 2011. The protest after the self-immolation by Lobsang Jamyang in Aba, on January 14, began when several hundred local Tibetans attempted to prevent the removal of his body by security personnel. After Sonam Wangyal (also known as Lama Soepa, referred to by Xinhua as Nyage Sonamdrugyu), a senior monk in his 40s, set himself on fire in Guoluo Tibet Autonomous Prefecture in Qinghai Province on January 8, 2012, up to 2,000 local Tibet-

ans staged a protest demanding the release of his body, while others took part in another protest several days later as part of efforts to attend his funeral. The protests in Guoluo took place without incident. The Chinese government should immediately investigate the response of security forces to the protests and open Tibetan areas to access by international media and observers, including United Nations rapporteurs, Human Rights Watch said. It should also send high-level officials to engage directly with Tibetan community representatives about the issues underlying the self-immolations and popular protests. “As protests and immolations increase in number and spread geographically, the Chinese government must engage in serious discussion about Tibetans’ fundamental grievances,” Richardson said. “The Obama administration should make this issue a priority during Vice President Xi Jinping’s visit to the United States next month, urging restraint and the establishment of genuine dialogue.”

Appendix: List of Tibetans who have self-immolated

1. Tapey (Zha Bai), in Ngaba Town, February 27, 2009, whereabouts unknown.
2. Phuntsok Jarutsang (Ping Cuo or Luosang Pengcuo), in Ngaba Town, March 16, 2011, deceased.
3. Tsewang Norbu (Ciwang Nuobu), in Tawu Marketplace, August 15, 2011, deceased.
4. Lobsang Kalsang (Luosang Gesang), in Ngaba Town, September 26, 2011, reportedly hospitalized.
5. Lobsang Konchok (Luosang Gongque), in Ngaba Town, September 26, 2011, reportedly hospitalized.
6. Kelsang Wangchuk (Gesang Wangqu), in Ngaba Town, October 3, 2011, condition unknown, some reports indi-

cate that part of his body may have been paralyzed.

7.Khaying (Kangying), in Ngaba Town, October 7, 2011, deceased.

8.Choephel (Qupei), in Ngaba Town, October 7, 2011, deceased.

9.Norbu Dramdul (Luobu Zhandui), in Ngaba Town, October 15, 2011, deceased.

10.Tenzin Wangmo (Danzeng Wangmu), in Siwa Town, October 17, 2011, deceased.

11.Dawa Tsering (Dawa Ciren), in Kandze County, October 26, 2011, condition unknown.

12.Palden Choetso (Bandan Qucuo), in Dawu Town, November 3, 2011, deceased.

13. Tenzin Phuntsok (Danzeng Pengcuo), in Chamdo, December 1, 2011, deceased.

14.Tennyi (Danni, or Danzeng Nima), in Ngaba Town, January 6, 2012, deceased.

15.Tsultrip (Ci Zhen), in a hotel compound at an intersection in Ngaba, January 6, 2012, deceased .

16.Sonam Wangyal (Suonang Wangjie, also referred to as Soepa Trulku or Lama Soepa, Lama Suoba), in Darlag County Golog TAP, January 8, 2012, deceased.

17.Lobsang Jamyang (Luosang Jiayang)in Ngaba Town, January 14, 2012, deceased.

Protest in Serta county

On January 16 two monks from Shorok village in Serta county (Kandze prefecture) staged a protest in the main street of town, shouting slogans and scattering leaflets. On the main square, they shouted “May the gods be victorious! May HH Dalai

Lama live 10,000 years” and threw Lungta (prayers printed on confetti paper). They were soon arrested by local police firing guns in the air. Local onlookers then gathered and started to shout in protest, and managed to snatch back the two protesters from the police. After that police presence increased, and armed police and soldiers were deployed throughout the area, putting an end to the protest.

Two days later, Lungta printed with the Tibetan flag and messages such as “May the gods be victorious! May HH Dalai Lama live 10,000 years! Victory to Tibet!” were scattered in Puwu township in Serta.

Sudden death of Geshe Tsultrim Gyatso

Geshe Tsultrim Gyatso died on January 22. He had been arrested the previous year, beaten and tortured in prison, and left in poor health. His health suddenly deteriorated on January 2nd, and by the time he died, his body had turned completely dark. Local people suspect that the police poisoned him while in custody. When he went for medical treatment, doctors said that he had weak water retention and heart rate, but gave no clear explanation of his condition.

Geshe Tsultrim Gyatso was arrested by Qinghai prefecture police from the Tongche school in Trika county (Tsolho prefecture) on October 14 2011. He was detained in the Xining area for 15 days, interrogated day and night and subjected to physical abuse, such that he became seriously ill. On his release for medical treatment, he was not allowed to contact anyone from outside, and had to agree to register with local police when he went anywhere. His family were made responsible for observing these conditions. He spent 2 months in 2 different hospitals

in Xining. When he improved slightly he returned home, but then his health worsened again.

Geshe Tsultrim Gyatso was from Mogru village in Tsolho. He was 47. He was one of the first Geshe to win the Kachu Rabjampa degree from Ditsa Gonchen monastery. He served as Ditsa treasurer for over 10 years. He was vicehead of the Tsongka Kyeri Compassionate Aid Association, and had done a lot of social work for poor students and homeless old people in the area. He also worked as a teacher at the request of local primary and middle schools, and had been teaching at the Tongche school for several years under the auspices of the Asia NGO.

He attended a Kalacakra Puja given by the Dalai Lama in Amravati, India in 2006, and on his return home, he was active in the campaign to stop using wild animal skins. He returned to India in 2009 to present a collective cash offering to the Dalai Lama on behalf of his local community. He had campaigned against the policy of confiscating nomad pastureland and buying off the nomads with gifts in his area. On the occasion of Dalai Lama's birthday in 2011, he led local people in sparing the lives of thousands of cattle and fish, as an offering for Dalai Lama's long life and with the prayer that HH Dalai Lama may give the Kalacakra initiation on the banks of the Tso Ngonpo lake (Koko Nor) in future.

Clampdown in Ragya

Sometime in the first week of January 2012, a large force of armed police came to Ragya monastery (Machen county, Golok), kept the monks and visitors to the monastery under close watch and obliged monks and local people to show a citi-

zenship ID if they travelled so much as 1 km from the village, and to complete all kinds of registrations.

On January 8, when some monks went to perform rites for the deceased at the nearby monastery cemetery, they were told they could not re-enter the monastery without ID and completing all of those registrations. The monks argued with the armed police and eventually forced their way back into the monastery, but since then the police presence was increased and many surveillance cameras set up around the monastery. Police forbade the monks from moving around even up to the boundary of the monastery precincts.

Eighteen: Rigdzin Dorjey



Rigzin Dorjey

On February 8th at about 6.30 pm, 19 year old Rigdzin Dorjey (nickname Rigpe) set himself on fire in the street outside Ngaba no.2 primary school, in protest against the Chinese government. He was swiftly taken away by police and soldiers, first to the county hospital, and later to the prefecture hospital in Barkham. He was still alive at the time of his arrest, but no further information on his condition was available.

Rigpe is from the Garwe Tsoenkotsang household in division 2 of Me'uruma township, his father is Tsoenko and his mother is Dungkar. He was the youngest of their six children. He was

a gentle character, and during his time as a monk he was fond of caring for pigeons. He applied himself eagerly to whatever work had to be done. He became a Kirti monk at a young age, but disrobed in 2010 and returned to live with his parents in the pastoral area. His brother Losang Rabten came into exile in 2011 and is presently studying at Kirti monastery in India. Two other monks were arrested near the scene of the protest, but their identities are not known.

February 8th was the last day of the annual Monlam Chenmo prayer festival at Kirti, which began on January 25th. During that period some 400 police and soldiers disguised as government officials were staying in the monastery, and for the last 5 days they intensified the security clampdown, searching, questioning and harrasing local people wherever they went. On the morning of the 8th, the streets of town were filled with police, special police and soldiers, as well as checkpoints on all the roads leading into town, at which people were individually searched and questioned. It was the last day of Monlam Chenmo, and local people coming to worship were confronted with flanks of armed soldiers and police making a lot of noise, military trucks with guns and cannon parked here and there, as if in readiness to supress a disturbance. Monlam Chenmo was also being held at Gomang monastery in upper Ngaba, Andu monastery, upper and lower, Sey monastery and so on, and that day the security forces laid on a major show of force, both overtly and covertly, greatly intimidating the monks and lay worshippers.

Rigpe passed away in Barkham hospital on February 21st, but instead of handing over his body to family members, the authorities cremated it the same day, and gave them some of the ashes, and did not allow them to observe any afterdeath ritual.

Nineteen: Sonam Rabyang



Sonam Rabyang

On the afternoon of February 8th, 37 year old Sonam Rabyang, a monk at Lab monastery in Trindu, set himself on fire in protest in Trindu county town (Yushu prefecture, Qinghai). He was taken away by Chinese security forces. Sources reporting the incident suggest that Sonam Rabyang was still alive at the time of his ar-

rest. It is assumed that he has been taken to Xining, but nothing has been learned of his whereabouts or condition.

Also on the 8th, 600 people gathered in Dzatoe county to protest restrictions on religion. On the 9th their number had grown to 800. They marched and chanted “We have no freedom of religion! HH Dalai Lama must return to Tibet!”, and recited the long life prayer for the Dalai Lama. There were no reports of arrests at the time.

Local authorities in Mangra county (Tsolho prefecture, Qinghai), announced that the local government was arranging an evening gala on the 14th and 15th days of the Chinese new year (Feb 5-6) and ordered representatives from local communities and monasteries to participate. When local people and especially the monasteries did not accept the invitation, the programme had to be withdrawn.

After that, they sent lots of Tibetan officials to Tarshul, Kagya,

Lutsang and other monasteries to do security work, warning them that if their work was not thorough enough, and any kind of incident occurred, they would lose their jobs. The Chinese government does not trust its Tibetan officials, and have people secretly checking on their work, watching and reporting on them.

With the security work going on inside the monasteries, the monks are so restricted and harangued that they can hardly bear to remain there.

Monasteries closed in Biru

Around February 2nd, a campaign began in the monasteries in Biru county (Nagchu prefecture TAR) to put government officials in charge of monastery administration. The majority of the monks refused this, and now there are virtually none left in the monasteries. It is said that this campaign was imposed across the TAR.

They announced that Chinese officials were taking on the main administrative positions in the monasteries, managing all the property, setting a limit on the number of monks, expelling any monks who have studied abroad, no monks under 18, that new applicants must have school leaving certificate, any religious activity requires permission from the officials, and that 40 to 70 officials are to be posted in each monastery, depending on the size. The monks refused, and gradually fights broke out between them and the officials.

Finally the monks all said “As long as this campaign goes not we cannot bear to stay in the monastery”, and the monasteries were vacated. “You take over the monastery”, they said, “But

give us the value of all the property in cash. When we built the monastery, there was no money from the government. All the property came from the people. We monks will not take that money; we will give it back to the people for all to see.”

The shops run by each of the monasteries in the county town were closed down, and the tradespeople said that the revenue is to support the monks, but these days, of all the 13 or so monasteries in the county of various schools, hardly one has not been abandoned by the monks, who are now wandering from place to place, and been closed down.

This is causing serious disquiet among the public, people are saying that the monasteries must be reinstated, that we have no freedom of religion, and now when someone dies there is no one left to say prayers.

The government responded that “Nothing you say will do any good. This is a regionwide policy and cannot be changed. It is not just in your county. Don’t get wrong ideas. This (trouble) has just been caused by a few monks. They can’t keep it up for long. Meanwhile if anyone is sick or dying, we will find people to say prayers.”

There are reports of monks in Biru county being arrested or disappearing.

Arrest of Biru writer Dawa Dorje

On February 3rd, Dawa Dorje from Biru (in the Nagsho region, now part of Nagchu prefecture) was arrested at Gongkar airport near Lhasa.

Dawa Dorje is a graduate of Tibet University. While still a student in 2007, he joined with other educated persons from Biru to launch an annual journal called ‘Path’ (‘Lambu’), now

in its 6th issue. The journal expresses the view that the Tibetan people need to break out of the bonds of ignorance and search for a true practice of religion, and especially rid themselves of those who befuddle and deceive ordinary Tibetan folk, the Tulku (incarnate Lamas), Khandro (female incarnations), Mopa (fortune tellers) and so on. It is one of the best produced journals in the TAR, with the most loyal readership.

The reason for his arrest is unclear. He had been invited to a discussion event in Chengdu, and was returning to Lhasa when police stopped him at the airport. His place of detention is unknown.

He used to work as a translator in the Nyenrong county criminal procuracy office, but in May 2011 he quit in disgust at the way work was done and the behaviour of the Chinese officials. Since then he has concentrated on his writing. He is chief editor of 'Lambu'.

Clampdown in Rebkong

According to reports received on February 4th, following the series of anti-government protestss in Kham Drakgo, Serta, Golok and in Lhasa, and with talk of a solidarity protest being staged in the Rebkong area of Amdo (Malho prefecture, Qinghai), the authorities cancelled leave for government officials during the 15 day holiday for Chinese new year. On February 3rd they were recalled to their offices, and put on evening duty accompanying the military deployed on streets throughout the prefecture on alternate nights, to keep watch and enforce the security clampdown. According to these reports, Tibetans in Rebkong marked new year with religious activities only, foregoing celebration in mourning and sympathy with those who

gave their lives in protest during the previous year.

Protest in Dzamey

On February 4th, local protesters pulled down the national flag in the school in Wonpo township in Dzamey area of Kham Dzachuka (Sershul county, Kandze prefecture) and replaced it with the Tibetan flag. Since recent protests in Drakgo and Serta, telephone lines in the region have been blocked, and we have been unable to contact Dzachuka. On February 3rd and 4th, protest leaflets were scattered in Wonpo. On the morning of Saturday the 4th, the national flag was pulled down in Wonpo, and leaflets calling for freedom pasted up and distributed. With communication lines down, no further details are available. Following the incident, police from Sershul county were deployed in Wonpo, cutting off access to the village and monastery, and preventing residents from leaving the area, and forcing shops and restaurants to remain closed.

Protest in Trindu

At 4 pm on February 5th, Tsering Palden, Tsering Sangpo, Tsering Tashi and Dorje, from Dzatoe Khangmar area in Trindu county (Yushu prefecture) staged a protest outside the police station in Dzatoe township, shouting “Tibet is independent! We have no freedom! HH Dalai Lama must return!” They were arrested by local police and taken to Trindu county.

This year, police set up checkpoints in larger centres in the prefecture to strictly check Tibetans travelling by road, and after hearing by mobile phone of the protests in Drakgo, Serta,

Ngaba and so on, there was a popular call in Trindu county not to celebrate new year in sympathy with those who had died. Then on the morning of February 8th, monks from Zilkar monastery led a protest joined by villagers from the Dzatoe township area, about 1400 people in all.

According to one of the 400 or so Zilkar monks who spoke shortly after, at 10 am on February 8th monks and local people began a protest march in solidarity with other parts of Tibet. The monastery is 12 km from Dzatoe township, and it took a couple of hours to get there. At the Shichu bridge along the way, large numbers of security forces came out to stop the monks from going further, but the monks managed to push on for another 2 km or so. There they were stopped, along with the 1000 or so local people following them, and had no option but to stage their protest there. The monks had white cotton banners with slogans written in red and blue, saying “HH Dalai Lama must return to Tibet! Release the Panchen Lama and all others wrongfully imprisoned! Tibetan solidarity and Tibetan lives must be respected! Tibetan language must be respected!” and so on. They shouted protest slogans there for the next 3 hours or so.

Security forces were there in large numbers but they did not use force. They told the protesters “You can shout as much as you like here, but you are not going into Dzatoe township.” There were no incidents of arrests or beatings at the time, but on February 15th, monks Sonam Gewa, Losang Samten and Losang Nyima of Zilkar monastery were taken into police custody.

Sonam Gewa is from Kharong Dewa village in Trindu county, son of father Puntsok Wanggyel. Losang Samten is from Drimey Dewa, son of father Tratsey, and Losang Nyima is from Gesha Dewa, son of father Terku. The reason for their

arrest and their place of detention is not known.

‘Lhakar’ celebrated in Kham Nangchen

February 8th being a Wednesday, the astrologically favourable day of the week for the Dalai Lama, over 500 people wearing traditional dress and carrying bags of Tsampa and incense in Tibetan style gathered in the sports stadium in Nangchen county (Yushu prefecture), chanting Mani Mantra. Most were young people, they smeared their mouths with dry Tsampa to show their misery at a time of crisis for Tibet, and said prayers to the Dalai Lama and for Tibetan freedom. The crowd was surrounded by armed police and soldiers, but when they responded by shouting the victory cry “Ki So! Lhagyalo!”, the troops withdrew slightly and stood watching from a distance. Meanwhile over 100 more people in traditional dress and carrying dry Tsampa gathered in front of the monastery in the county town. The authorities responded by sending police and soldiers to control the county town and nearby monasteries, but the people kept up their observance until nightfall, when they returned home.

Protest in Dzatoe county

On February 8th in Dzatoe county (Yushu), some 600 people gathered in protest, chanting prayers to the Dalai Lama and so on. The following day, their number grew to 800. The reason for the protest was that permission given for a ‘Dechen Shingdrup’ prayer festival to be held in Dzatoe county had been suddenly withdrawn. Protesters were monk and lay, men and

women alike, but the majority were school students.

National flag pulled down in Chuchen county

On February 8th in Akori township in Chuchen county (Ngaba prefecture), the flags on the local government building and hospital were pulled down, and leaflets calling for Tibet's independence distributed. The army was deployed, sealing off the town with roadblocks and searching Tibetans moving to and fro. The town's telephone and internet links have been cut, and no further information is available.

Also on February 8th, monks of Pekar monastery in Biru (Nagchu) led local people, over 100 in all, in chanting prayers for the Dalai Lama in an attempt to observe 'Lhakar' under the prevailing security clampdown, and similar attempts were made in many other places.

Twenty: Tenzin Choedron

At 6 pm on Feb 11th, Tenzin Choedron, age 18, a nun at the Mamae convent in Ngaba, set herself on fire while shouting slogans of protest against the Chinese government, at the junction leading to the bridge below the nunnery. She belonged to the Doshi Kelgyamtsang house in Raruwa township in Ngaba county, her father's name is Lopay, and her mother is named Tsepo. She did not die on the spot, but soldiers and police came immediately and took her away, towards Barkham (Ngaba prefecture). After that, soldiers surrounded the nunnery and sealed it off, and nothing more is known of the situation inside.

As a child she did three years of primary school in Cha town-



Tenzin Choedron

ship school, and after that became a nun at Mamae nunnery. There are 12 members in her family, and she is the eldest of four brothers and sisters. She spoke little, followed the rules, studied hard, and got excellent grades, so she was smart as well as brave.

The Mamae nunnery, formal name Dechen Choekorling, the largest nunnery in Ngaba, is 3 km or more away from the county town. There are about 350 nuns at present. On October 17th 2011 Mamae nun Tenzin Wangmo staged a self immolation protest against the Chinese government and died. In 2008, the Mamae nuns staged a protest march into the county town carrying a portrait of the Dalai Lama before them, after which many nuns were arrested and detained. Some have been sentenced to imprisonment.

February 11th

Tenzin Choedron passes away

The nun Tenzin Choedron who set fire to herself in protest on February 11th died the same night in Barkham. Her corpse was not handed over to her family as they requested, but cremated in Barkham the following day. A portion of her ashes were handed to her family. The nunnery has been under blockade by armed police and special police since her protest took place, and people have not been allowed to enter or leave. Mean-

while a large number of government officials have entered the premises.

February 13th

Twenty One: Losang Gyatso

At about 2.30 pm on February 13th, Kirti monk Losang Gyatso, age 19, of the Badzritsang house in Naktsangma of Cha township, set himself on fire at the top of the main street of Ngaba town shouting slogans of protest against the Chinese government. His father's name is Badzri and his mother is Pekar.



Lobsang Gyatso

In the same moment, armed police and special police officers came and extinguished the fire and took him away while beating

him. His present condition and whereabouts are not known.

There are 7 members in his household, 4 brothers and sisters, of whom he is the eldest. He is one of the best and brightest students in his class, and has given class presentations many times.

Two Tibetan youths were severely beaten (by security forces) at the scene, and one managed to get away with help from public onlookers, but the other was led away by two policemen. Witnesses said he was bleeding profusely from the head and arm. A monk was also reportedly beaten, but their names and

places of origin are not known.

Armed police and special police deployed along the main street imposed a clampdown, with an even larger number of checkpoints stopping and searching local people moving around town, and stopped the public from approaching the site of the protest.

February 13th

Popular protest in Dowa Drok, Rebkong

On January 21st, the 29th of the last month of the lunar year, over 400 monks and local people gathered at the Doe-ngak Darjeling monastery in Dowa Drok area of Rebkong to pay respects to those who had given their lives in protest, and offer lamps for them. They also pledged not to celebrate the new year out of respect for the bereaved relatives.

When new year came, some CP followers celebrated by bursting firecrackers and so forth, causing anger in the Tibetan community that the collective position had been flouted. On the last day of the new year holiday, the 16th of the lunar month, local people gathered outside the government office in Drokde township to hold a candlelit vigil, carrying a portrait of HH Dalai Lama and Tibetan national flag. They appealed that “If we truly have religious freedom, let HH Dalai Lama return to Tibet!” They pulled down the national flag in front of the township government, tore it up and threw the fragments into the courtyards of the households of Party members who had celebrated new year.

Except for prayer services, new year celebrations were boycotted throughout Tibet this year, and demonstrations of mourn-

ing for the martyrs were held in many places.

Twenty Two: Damchoe

At about 6 am on February 17th, Damchoe Sangpo, a monk at the Bongtak monastery in Sengge township, Temchen county (Tsojang prefecture, Qinghai) set himself on fire, and died.



Damchoe

Damchoe was from the Argurt-sang household in division 2

of Sengge township, his late father was Taklha, and he was 38. He was the youngest of ten children, and had nine older sisters. In 1994 he travelled to India and studied at the Lumbum Khamtsen of Gomang college at Drepung in exile, before returning to Tibet in 1997. He was former disciplinarian and scripture teacher at Bongtak, and a member of the management committee.

Following the recent immolation protests, police and soldiers had stepped up controls in the Bongtak region since Chinese new year, and had forbidden the annual Monlam prayer festival at the monastery. Damchoe had requested the government officials supervising the controls to withdraw the police and soldiers from the monastery, and he told the local police authorities that unless the present restrictions on the monastery were lifted, the government would bear full responsibility for any incident that might take place.

Protester killed in Serta

For two days on February 22nd and 23rd, a group of Tibetans demonstrated in the streets of Serta county town, shouting slogans against the Chinese government, but there were no incidents of arrests. However, at around 10 am on 24th, when some 300 monks and laypeople protested again, shouting “HH Dalai Lama must return! Freedom for Tibet!”, a large force of local police and soldiers came and assaulted them, and when they fought back out of desperation, the soldiers fired into the crowd. Dawa Drakpa, age 33, from Serwa Dewa village in eastern Serta and another man from Onza Tsowa were killed. 10 others were seriously wounded, and some 40 were arrested. Soldiers have been deployed throughout the area, and shops and restaurants in the county town told to close.

During that day’s protest, soldiers shot and killed a 35 year old man called Popo and another man from Serwa Dewa. A student from Sholtal Dewa was shot ten times?? and critically wounded, and a Tibetan woman was shot and wounded so badly that she had to have her leg amputated.

The Serta protest started on January 16th this year when two monks, 16 year old Tapa and 21 year old Nyinang shouted for the long life of the Dalai Lama and scattered leaflets in the streets of the town. On 18th, a large Tibetan flag was hung on a wall in Puwu village, on a white sheet, on which was written “Long live HH Dalai Lama! Those (Tibetans) who love China are shameless! Victory to Tibet!”

On 22nd, Donyo Nyima of Sholtoe and two monks from Sholmey shouted “Victory to Tibet!” in the main square of Serta county, and were beaten by police. Donyo Nyima’s right arm was broken.

On 23rd, a crowd of 100 or so local people gathered in the square chanting slogans against the hardline policies of the

government.

On Feb 1st, there was a public gathering at the Larung Gar monastery cemetery to say dedicatory prayers for Dawa Drakpa, who had been killed in police firing during the recent protest. There was a photo of him, and written underneath “Dawa Drakpa of Kham Serta, patriotic hero who lost his life in the cause of freedom, January 24th 2012. Look mercifully upon him.”

February 22nd was the first day of the new Tibetan year of the Water Dragon, and at around 6 am, six people including Tulku Tengyam of Sera monastery staged a protest in Kekor township. Later it grew in size, with over 60 people, monks and laity, from Gochok Dewa, Teshul Dewa, Tashul Dewa and so on. They carried a Tibetan national flag, and a banner that read “The boycott of new year celebrations is for those who burned themselves to death in the past year (with a list of their names). This is a nonviolent movement”, and other things. At first they gathered at the entrance of the Kekor township government office chanting the prayer for the Dalai Lama’s long life, then marched around the town. The police sent orders to local leaders in each Dewa, and made preparations to quell the disturbance. That day they took photos but made no arrests.

It became impossible to send SMS or photos over the telephone in Serta. Shops and restaurants remained closed.

Also on new year’s day, 30-40 people in Raktam village held a silent memorial gathering under a banner saying “In memory and mourning for Tibetan heroes and heroines”.

Protesters killed in Kham Drakgo

On January 23rd, a large group of rural people, especially from

the Penlu Kokma and Norpa areas, gathered in Drakgo county town (Kandze prefecture, Sichuan) and staged a protest. recently, a leaflet had been posted in the town saying that 4 Tibetans were going to set themselves on fire. On the morning of the 23rd, the police started arresting Tibetans indiscriminately, and 200 were taken into detention. This provoked the people of Penlu Kokma and Drakgo Norpa and other villages to rise up in protest. They called for freedom in Tibet, and some carried Tibetan flags. The police responded by firing on the crowd. Gempen, son of the Logyatsang household in Lukokma, and one person from Norpa were killed. It is said that many people died in the incident, but the details have yet to become clear. Protest and repression is still going on there.

Starting from the morning of the 24th, protesters were on the streets of Drakgo, shouting “Freedom for Tibet! We have no wish to live under Chinese rule!” Security forces opened fire, killing two people and wounding many others. The protest started as a peaceful one, but after the bloodshed, some protesters have attempted to fight back in desperation. For the moment, the fighting has lessened, but people from Kandze and Tawu are still coming into Drakgo to join the protest.

The wounded are now in the Drakgo monastery clinic. Many feared being taken to the county hospital. Among the dead are Gempen of the Logyatsang house in Lukokma, and Yonten of the Norpa Drokdey (pastoral area), elder brother of Tulku Jampa Gonpo, the Lama of Chanang monastery in Drakgo. Among the wounded are Gen Tenzin Darje, the Drakgo monastery doctor. They were not able to remove the bullet from his wound, and he is in critical condition. It could be removed at the county hospital, but it is feared that the authorities could make sure the operation is unsuccessful, and that they would not return his body, or that if he recovered he would be impris-

oned.

Also that day, some 6000 local people gathered in the courtyard of the Drakgo monastery, including some 40 vehicles from Tawu.

From the 25th and 26th, all road transport in the Drakgo and Serta regions was stopped, and all roads leading out were blocked. At first it was still possible to get a little information about the situation by telephone from mainland China, but now all phone contact has been cut off, even from Chengdu, the provincial capital. It has not been possible to find out if those wounded in the protest are still alive, what actually happened that day, and who has been arrested. It is said that at the time, in both Drakgo and Serta county towns, all shops and restaurants were closed, and only armed police and soldiers were to be seen in the streets.

A huge number of troops were brought into Drakgo at that time. Of the 58 people arrested, most are being taken to court. Those who participated in the protest and are not wounded, monks and laypeople, including those who live and work in town, are being put in prison. Over Chinese new year, the day of the protest, security forces in uniforms that covered all but their eyes were chasing and detaining anyone they suspected of involvement. Likewise, according to a trader from Serwa Dewa, “there were quite many arrests of laypeople and monks in Serta county town on the afternoon of the 29th, and some Serwa monks were rearrested today”, but he did not know their names.

At Drakgo monastery and Janggang monastery, prayers were said for those who had recently died for the cause of their people, and people who came from all over Kham to express sympathy and pay respects were subject to obstruction and restriction beyond belief.

On February 3rd it was learned that half of the seriously wounded had been detained, and those who wanted to escape imprisonment had to flee to the mountains. The total number of wounded is around 60. Local people are saying that the newly arrested are stripped naked and beaten in the police station yard. In the streets of the town there are hardly any Tibetans to be seen, most are holed up inside. Informants who work in the county government told of an internal announcement saying that 400 arrests still had to be made in connection with the protests.

At that time, telephone and internet links were cut in places like Drakgo, Serta, Tawu and Dzamtang, vehicle traffic and travellers scrutinised and searched. Just to travel the 15 km from Larung Gar monastery to Serta county town you have to have your identity documents checked and your bag thoroughly searched, not to mention if you want to go any further. Lack of communications and transport has badly impacted business and livelihood in these areas, while the military presence is daily increasing, and with all the control, repression and intimidation, there is concern that this will breed even greater resentment in the hearts of the Tibetan people.

In the early hours of February 9th, a large force of soldiers moved into the three areas of Tropolung, Gatak and Jejonggang, hunting down the protesters in hiding there, like Yeshe Riksel. That morning soldiers surrounded Yeshe Riksel's family's Gunkhang (winter residence in the high pasture). One family member came out and saw a Chinese soldier approaching, then rushed back inside to warn the others, but there was no time. They fired a hail of bullets into the house from outside, killing Yeshe Riksel and Yeshe Samdrup, and seriously wounding their brother Yonten Sangpo. Their seventy year old mother was shot in the left arm and lost her hand, and the

five little girls with them were also wounded. The firing was so heavy that even the house is ruined. Yonten Sangpo's wife Namdroen managed to shelter her four children in a corner of the building. When the soldiers entered, they put Namdroen in handcuffs and tied her up outside. They stripped the house down to the floorboards, taking everything, including Y6,200 in cash and a precious gold statue that belonged to Yeshe Riksel. And they set their 3 motorcycles on fire. They shot the guard dog, and even took the corpse with them. With exceptional malice, the soldiers were seen dragging the corpses of Yeshe Riksel and Yeshe Samdrup down the mountain by ropes tied around their necks. Yonten Sangpo had been shot in the neck and was seriously wounded, but still they took him to the police station and beat him until he vomited blood, and this was seen by people nearby.

Their mother Sanglha and the five little girls were taken to Kandze hospital, but Sanglha had to have her hand amputated. Their 71 year old father Garab Nyima was not present and escaped injury, but has now been taken to hospital with a heart condition.

Also that day, as the soldiers were going after protesters in hiding, they got hold of Tsering Gyaltzen, a Drakgo monk aged about 40. They beat him mercilessly and broke his spine. His present place of detention and condition is unknown.

That week, some villages in lower Drakgo rose in protest and tried to get to the county town but police squashed the protest and arrested two of them. Since communications in most parts of Kham and Amdo are cut off, further information is not available. According to information received on March 2nd, more troops had been sent to the area and more arrests of those involved in the protests were being made. Tibetans are not free to move around, the streets of the town are lined with armed

police and soldiers, who are beating and arresting people arbitrarily. Many army camps have been set up. In Drakgo monastery, a meeting was held on ‘Patriotic Religion’ to put pressure on the monastery officials and public, and meanwhile the security forces are conducting various questioning exercises among the people, but the people are not being cooperative and there is tension on both sides. When the government sent officials into the villages to ask people if they are happy with government policy and what problems they are facing and so on, some elders replied that even at their age, such cruel and merciless treatment was something they had only heard about from the Japanese occupation, but never actually seen for themselves until now.

Confirmed names of those arrested in Drakgo this year:

Tulku Losang Tenzin – Gochen monastery – monk

Geshe Tsewang – Drakgo monastery – monk

Trinle – (Ditto)

Dralha – (Ditto)

Shonu – (Ditto)

Tsering Gyaltzen – (Ditto)

Sheryam – Norpa village – layman

Nyima Woser – Kumik village – layman

Gyaltzen – Yunyawa village – layman

Paldor – Norpa – layman

Gyalkyap – (Ditto)

Khyendor – (Ditto)

Twenty Three: Nangdrol

At 2 pm today, at the public gathering place on the way from Barma township to the Jonang Dzamtang Gonchen monastery, 18 year old Nangdrol set fire to himself shouting “May HH Dalai Lama live 10,000 years!” and “Freedom for Tibet!”, and died.

Nangdrol is from Choeje village, Barma township, Dzamtang county (Ngaba prefecture), his father’s name is Chensi, and his mother Nyimo. He is the fourth of eight children.



Nangdrol

Following the incident, police and armed police came, and tried to take the body away, but many monks from Dzamtang Gonchen also came, and managed to take back the body. They took it to the monastery, where ‘Powa’ [ritual for the deceased] was performed and prayers said for him. Later, the police said that the body must be handed over, and when the concerned persons did not comply, they ordered that it be cremated by tonight. Thus by 10 pm this evening, more than 1000 people had gathered to keep watch over the body.

The formal name of Dzamtang Choede is Samdrup Norbu Ling. It has three colleges [Dra-tsang] – Choeje, Tsechu and Tsangpa – and there are currently over 2500 monks studying there.

February 19th

The monastery and community pledge to

carry out Nangdrol's last wishes

At the time of his protest, Nangdrol called “for Tibetans in all three provinces to unite. Even if we cannot achieve our overall aims, at least don't do anything to harm our cause. Don't steal or fight with each other. Keep your language and culture”, and these words were made widely known in Dzamtang after the protest, and made a strong impact on local people. From the 19th onwards, every day some 1000-2000 people came voluntarily to Nangdrol's family house and pledged before a photo of the Dalai Lama and of the deceased martyr never to engage in theft, feuding or cheating within the community.

Those who made this pledge are listed here by monastery or community (Tsowa):

Dzamtang Tsangpa Dratsang/ Dzamtang Choeje Dratsang/ Dzamtang Tsechu Dratsang/ Choegar Gongma monastery/ Shunang monastery/ Choetang monastery (Jonang)/ Sanglung monastery/ Khangshok monastery/ Khangmar monastery (Nyingma). From upper Dzamtang, Purtsa Tsowa/ Rinpung Tsowa/ Shamda Tsowa/ Tsaka Tsowa. From middle Dzamtang (Barma), Tsangde Tsowa/ Choeje Tsowa/ Yulwa Tsowa/ Tsang Gabma Tsowa/ Dzogi Tsowa. From Katok, Katok Tsowa/ Dzisip Tsowa/ Rawob Tsowa/ Sekor Nyinma Tsowa/ Sekor Sipma Tsowa/ Shuknang Tsowa/ Shukda Tsowa. From Namda Qu, Namda village/ Gonpa Tsowa/ Tsimda Tsowa/ Khangshok Tsowa/ Khangmar Tsowa/ Jayul Tsowa/ Dunsum Tsowa/ Sumda Tsowa/ Dongley Tsowa/ Ukchung Tsowa/ Delung Tsowa/ Amkhar Tsowa/ Gepen Asik Tsowa. From Dzongda, Takor Tsowa/ Kyala Tsowa/ Pangtok Tsowa/ Amin Tsowa/ Gekhangdo Tsowa. From Dokok Qu, Menda Tsowa/ Serkhar Tsowa/ Dralha Tsowa/ Kamda Tsowa. From Kamda, Ula Tsowa/ Rabu Tsowa/ Radri Tsowa/ Kulmi Tsowa/ Gonpa Tsowa, as well as Umda

and Lhakor, and 10,000s of people have made the pledge so far. People are saying that he was a real Bodhisattva, that so many holy Lamas have appeared in Dzamtang, but none have had such an impact on peoples' thinking as him.

Protester beaten to death in Dzamtang

At around 4 pm on March 23rd, over 100 people from Namda township in Dzamtang county protested, shouting "Freedom for Tibet! Bring HH Dalai Lama back to Tibet! Tibet has won independence!" and marching three times around the village. Police and soldiers came, and severely beat any protesters they could get hold of, putting a stop to the protest. Eight people were arrested and detained, including the schoolteacher Palko, 40, Dorje, 35, Ador, 35, Osel Dorje, 28. Other names are not known. For a long time afterwards, armed soldiers imposed a strict clampdown in Namda and searched out those who had joined the protest.

On the 7th or 8th of April, three youths demonstrated outside the entrance of the subpolice station in Dzamtang township, near the county town. They set off fire crackers, shouting "The election of a new prime minister (of the exile government) has succeeded! May HH Dalai Lama live 10,000 years! Tibet must get independence!" The officials and public security officers inside then arrested the three. One of them, 24 year old Chukpel from Gyalrong, married into the Choeje Migyap Pongsang family, was tied to a tree trunk naked and beaten until he lost consciousness. With him was Dechen, age unknown but younger than him, and another whose name is not known. Chukpel was taken to hospital, but was beyond help, and died there. The other two were taken to hospital, but the local hospital could

not help them, and they are now being treated in Trindu. Immediately after Chukpel's death, about 1000 local people gathered outside the police station shouting in protest. They said "What crime did he commit? Is arbitrary killing not against the law? Until you investigate the matter properly we will sleep here and will not move until death!" The security officials then accepted responsibility and paid Y700,000 in blood money, and got the people to go back home. The officials later claimed that the boys had been thieving, and did not dare admit that they were protesting.

Basically since the 2008 uprising and Olympic games, the government has taken a strict approach with Tibetan officials and monks. When they travel on work duty, Tibetan officials have no power, and at critical times, they cannot understand much of what is said internally, there are many secret meetings in which Tibetans are not included. These days, they are keeping close watch on Tibetan monks and officials as a matter of priority. In March, internet access was cut in Ngaba county, telephone lines controlled and suspect landlines in peoples' homes were tapped, limits were imposed on withdrawals and deposits at the bank, people are followed and questioned when they go out to a restaurant, to the shops, or even going out to the bathroom at night.

Government building bombed

At about 3.40 am on February 24th, a bomb was thrown at a government building between ReKpa and Wapa villages in Nyengor township, Dege county (Kandze prefecture, Sichuan). It was the work of Dasey a.k.a Tashi, age 32, from Jurmda village in Ontok township. The building was badly damaged and

he also died in the blast.

Later, 11 people, monks and relatives led by the monastery abbot went to the police station. Police told them they could have Tashi's body, but could not take it into the village. The body was cremated under military guard on the 27th in Manikengo. Tashi's father is Dowa, and his mother is Pema Wangmo. At the age of 17 he married a girl called Yakyi in Rekpa village and joined her household. They have two daughters, Kesang Wangmo is 11 and the younger one (name unsure) is 5. He was normally an honest person. The building he bombed had been set up for officials to keep watch on the two villages. Locals opposed the construction when it began, but it was built in spite of their wishes.

Performer arrested in Litang

It is learned that on February 27th, police came to Athar-la's shop in Litang county, searched the premises and arrested him. When his relatives and associates came to know about it, they went to the county police to ask where he was, and were told that they did not know, that Athar had been arrested by higher level police on political charges.

Athar, 33, is from Litang. He is a popular performer of satire and comic narrative. Last year, he released a video message to the Tibetan people containing the following words:

“Our Tibetan world, deep and vast, is filled with black clouds. We are prevented from seeing the blue sky, the sunlight and moonlight and the stars above. In this sunless night, this darkness unlit by the moon or stars, we are forced to live our lives. Even worse, many of our gold-armoured battle horses have been rounded up and many warriors bearing silver battle

swords killed. Thousands of our countrymen have been driven from their homes, and unable to return, are forced to languish in other lands. Tibetans should not fight each other over silver and gold ornaments, or disputes between regions and religious sects, but unite to win our basic rights and take our place among the peoples of the world.”

Mining protesters sentenced in Shigatse

Monks of Lingka monastery in Tamo township, Shetongmon county (Shigatse TAR) led local people in a protest against a state mining company working near the monastery on November 22nd. Mining company personnel and local officials attempted to quietly continue the mining, but local people kept up the protest in various ways until December 18th, when police came from the county. They confronted the protesters, and arguments broke out, but as there were many people, the police could not do much, and tried to disperse the crowd with nice talk. When this did not work, a larger force of police and soldiers came from the prefecture, many people were beaten and detained, and a whole group of Lingka monks arrested.

According to media reports on March 1st, a Shigatse court recently sentenced 5 of the monks, including 49 year old Khenpo Sangpo and 38 year old Jamyang Tsering to prison terms of 4 to 5 years each. The village leader in Tamo was also accused of failing in his duty (to stop the protest) and sentenced to 2 years.

Author Tsering Woeser put under house arrest

On March 1st, Tsering Woesser was to be presented with an award by Prince Klaus of the Netherlands, but the government prevented her from going to receive it and put her under house arrest. The Prince Klaus Foundation presented its award for 2011 to Woesser in recognition of her contribution to spreading information on the current situation in Tibet through her writing. That day it was reported that Woesser had been invited to an award ceremony and dinner that evening at the Dutch embassy in Beijing, but security officers came to her residence beforehand to tell her that she could not attend, and that she would be under house arrest for the next month.

According to her blog, the head of the Foundation had been invited to Beijing for the ceremony, but the Chinese government had obstructed the issue of a visa. Woesser's house arrest covered the period of the annual NPC meeting in Beijing, the anniversary of the 1959 Tibetan uprising and of Losang Punt-sok's self immolation in Ngaba the previous year.

Twenty Four: Tsering Kyi

At about 3 pm on March 3rd, 19 year old Tsering Kyi covered herself in petrol in a courtyard near the vegetable market in Machu county town (Kanlho prefecture, Gansu), and set herself on fire. As she entered the vegetable market, the Chinese vegetable sellers pelted her with stones. The armed police arrived and beat her with metal truncheons as they extinguished the flames, by which time she was dead. Police did not return her body to family members but took it away with them.

Tsering Kyi was from Troko Meyma township in Machu, daughter of father Sonam Yeshe and mother Lhayang. She was due to graduate from Machu county Tibetan Middle School in



Tsering Kyi

2012.

Following the incident, police shut down the vegetable market, stayed until 9 pm checking the mobile phones of passersby for photos of the protest, and even called a meeting to announce that the self immolation had taken place due to a lovers' quarrel and threatened local people not to spread the news. That night there were emergency meetings in Machu county government on how to present the incident

or how to cover it up, and on investigating the background and preventing future incidents.

From March 4th, the Tibetan Middle School was sealed off by armed police, no contact with outsiders was permitted, phone lines cut, while Tibetan homes in the county town were searched and internet connection cables cut and removed. Tsering Kyi's body was taken to the county hospital and left there in police custody. Her parents, relatives and local people approached the police station and other departments appealing for the body to be handed over so that death rituals and prayers could be performed, but they received no attention. Later, when they received a warning that this could inflame public anger and provoke another incident, the authorities said that if the parents signed a statement that her death had no connection with any political protest, the body could be handed over to her relatives, but they unanimously refused. Her body was left in custody, with the authorities saying that the circumstances of her death must be investigated. This angered local people,

who were saying that there could be more trouble if it was not handed over soon.

Eventually, after repeated requests, it was handed over, and at 5 am on March 7th, a few family members accompanied by a supervisor from the county government were allowed to take it to Labrang monastery, and then under police pressure it had to be disposed of in a modern crematorium. From the next day after her protest, Tsering Kyi's relatives organised several days of dedicatory prayers at the Tsendrok monastery in lower Machu, and in that time representatives from monasteries and communities in the county came there to pay their respects and offer condolences.

Tsering Kyi started school at 11, and she was a respectful and diligent student. During school holidays she helped her relatives with the pastoral work, milking the Yak cows, collecting dung and herding cattle, and read books in her spare time. She was counted among the hardest working and best behaved students at school, and received several awards. She took an interest in the protection of Tibetan language, and made a strong impression on her classmates.

She had always been of sound mind and never suffered a serious illness. As one of the more aware students at her school, she was strongly affected by the 2008 protests and especially the student protests of 2010, when some of the most trusted and respected principals and teachers were removed, two fellow students detained and sentenced to prison terms. During the last winter vacation, she told one of her aunts "Now in Ngaba and other parts of Tibet people are setting themselves on fire for the Tibetan cause, and I also feel like doing something for Tibet rather just sitting and watching what they are doing to us."

Tsering Kyi is survived by her two parents, elder sister, elder

brother and younger monk brother.

Twenty Five: Rinchen



Rinchen

At about 6.30 am on March 4th, a 32 year old woman from Ra Ruwa named Rinchen set herself on fire in front of a police office set up to monitor the main gate of Kirti monastery in Ngaba, shouting “Dalai Lama must return to Tibet! Freedom for Tibet!” She died there on the spot.

Rinchen was from the Ranatsang household in Naktsangma, daughter of father Rana and mother Lhako, and second eldest of their eight children. She married Budha of the Lamketsang house in Ra Ruwa (Cha township, Ngaba). Her remains were taken inside the monastery, but the authorities ordered that they could not be kept, and she was cremated the same evening. Her husband had died a few months earlier from blood disease, leaving her with four children, the eldest 13 and the youngest just a few months old. Security forces responded to the incident with increased deployment and clampdown. She became the 24th Tibetan to commit self immolation protest, and the 16th in Ngaba.

Twenty Six: Dorjey

At about 6.30 pm local time on March 5th, Dorje, age 18, set fire to himself while marching towards the local government

office in Cha township, Ngaba county, from the bridge near the township, shouting slogans in protest against the Chinese government's policy towards Tibet. Dorje belonged to the Garkyat-sang household in the lower division of the Cha Ruwa pastoral community, and his father's name is Chacha. According to our informants, the police and security forces did not arrive timely, and local people did not extinguish the flames, so he died on the spot. When local people were preparing to take the body away, security forces arrived and took the body by force to Ngaba county.



Dorje

Cha township is 70 km east of the county town, and under the Chinese administrative system it is one of three pastoral townships in the county, with Ra Ruwa and Naktsangma.

March 5th

China warns Dalai Lama not to jeopardize Tibetan Buddhism, motherland unification

<http://english.peopledaily.com.cn/90785/7750630.html>

March 07, 2012 BEIJING (Xinhua) -- The Dalai Lama clique's separatist activities are doomed to fail as the self-immolations in a small number of monasteries can not disrupt the stably-developing trend in the Tibetan-populated regions, said Li Changping, a member of the standing committee of the Sichuan Committee of the Communist Party of China Wednesday.

“The Dalai Lama clique have made more attempts to split China, a few monks and nuns in the Tibetan-populated regions echoed them at a distance. But these people can neither represent all Tibetans nor stop the stably-developing trend in these regions,” said Li at a panel discussion of the Sichuan Delegation open to press during the ongoing legislative meeting.

A string of self-immolations broke out in Tibetan areas in the provinces of Sichuan and Qinghai bordering Tibet in recent months. And at least two mob attacks on police offices were reported in Sichuan’s volatile Tibetan areas in late January, leaving at least two people dead and more than a dozen injured. China has blamed the Dalai Lama clique for instigating these activities.

Li said that Dailai Lama was the hatchet man of anti-China forces in the world, the ringleader of the conspiracy of “Free Tibet”, the ultimate agitator of the chaos of Tibet and Tibetan Buddhism and the utmost impediment to the normal development of Tibetan Buddhism.

“Our combat with the Dalai Lama clique is not on the ethical or religious fronts but a serious political struggle,” said he.

“Unity and stability bring blessings while separation and turmoils result misfortune. Tibetan people are firm and resolute in their combat with the Dalai Lama clique and have successfully made one after another tough, preemptive and political contests with the separatist forces. “ said Li.

“The hearts of Tibetan people are always favoring Beijing and the Communist Party of China. The separatist activities of Dalai Lama clique are doomed to fail,” said he.

Tibetan self-immolators dismissed as ‘criminals’ by Chinese officials

<http://www.guardian.co.uk/world/2012/mar/07/tibet-selfimmolations-monks-aba-china?newsfeed=true>

Tania Branigan in Beijing-Wednesday 7 March 2012

Beijing has dismissed Tibetans, young and old, who have set themselves on fire in protest against Chinese rule as criminals or suspicious people with a “very bad reputation”.

Despite extensive security, the government has failed to stop self-immolations, which have attracted attention and sympathy across the world. More than 20 monks, nuns, former clergy and ordinary people – including three in the last five days – have set themselves on fire in the past year, mostly in Aba county in south-western Sichuan province.

“Some of the suicides are committed by clerics returning to lay life, and they all have criminal records or suspicious activities. They have a very bad reputation in society,” said Wu Zegang, China’s top official in Aba.

Authorities have sealed off Aba, making it impossible to verify details of the cases. Officials have suggested the acts were linked to personal issues, most recently claiming that a 20-year-old woman who set fire to herself in Gansu province on Saturday had lost “her courage for life and study” when her school performance suffered, after she hit her head on a radiator.

Wu said those who had set themselves on fire in Aba had shouted pro-independence slogans beforehand. He cited it as evidence that the self-immolations were “orchestrated and supported” by Dalai Lama and Tibetan independence forces.

The Dalai Lama, who lives in exile in India, has praised the courage of those who engage in self-immolation but has said he does not encourage the protests. He blames Chinese repres-

sion of Tibetan culture and religion for the cases.

“I think China miscalculated in the late 90s, by exporting to eastern Tibetan areas aggressive anti-Dalai Lama policies they had been imposing for years in central Tibetan areas,” said Professor Robert Barnett, an expert on Tibet at Columbia University. “Since people began to protest the policy has been more hardline.”

The recent outbreakspate of self-immolations began with the death of Phuntsog, a young monk from Kirti monastery, last March. The response of authorities — surrounding the monastery and later sentencing monks including his brother and uncle for involvement with his death — appeared to exacerbate tensions.

Stephanie Brigden of Free Tibet said it was ludicrous to describe those who had self-immolated as criminals. She said it reflected the officials’ anxiety over failure to stop the burnings.

“In the last few months we have seen lots of efforts by China to criminalise them and even use the language of terrorism. I think it’s a result of the pressure China feels internally as well as externally.

“Local leaders have been told to maintain social stability; they know it is not within their capacity so their only strategy is to use rhetoric that criminalises people. They have responded with force and it’s not worked.”

Barnett says officials appear to be in an intellectual quandary with their Tibet policy, responding to complaints of excessive state interference with more interference.

The increasing reach of officials into monastery life is underlined by a new “six ones” policy for officials in new temple management committees being set up in the Tibet autonomous region. The six instructions include becoming close friends

with at least one monk or nun and handling one problem so their families feel the warmth of the party and the government – but, at the same time, also building one file on each of them.

“China’s strategy over the last 30 years of winning Tibetans over through generosity is running so closely to its other strategy of intimidating people who do not have the right views,” said Barnett.

Meanwhile, leaders from north-western Xinjiang region, which has experienced ethnic violence, vowed to attack what the Communist party secretary Zhang Chunxian called “rotten eggs and bad elements” in a briefing on Wednesday.

“When an event occurs, we resolutely smash it. When an incident occurs, we also smash it,” he had said.

Tibetan who burned herself to death had head injury, China says

<http://edition.cnn.com/2012/03/07/world/asia/china-tibetans-unrest/>

By CNN Wire Staff-March 7, 2012 -

A Tibetan student who died after setting herself on fire in western China had been experiencing difficulties following a head injury, the official Chinese news agency reported Wednesday. The student, Tsering Kyi, was the first of three Tibetans who reportedly self-immolated between Saturday and Monday. It is the only one of the three alleged acts so far acknowledged by the Chinese authorities.

Tibetan advocacy groups say the self-immolations -- more than 20 of which are reported to have taken place in the past year -- are to protest Chinese rule.

They follow an increase in security measures by the Chinese authorities in response to unrest among Tibetans in western areas of China in recent months and ahead of the sensitive anniversary of protests by Tibetan monks four years ago that ended in bloodshed.

Activists say the disturbing acts reflect an increasingly repressive environment under China's control. Beijing rejects accusations of oppression of Tibetans, saying that under its rule living standards have greatly improved for the Tibetan people.

Chinese officials have described the self-immolations as "extreme" acts. The report Wednesday by Xinhua, the government news agency, suggested Tsering Kyi, 20, had been troubled by the aftereffects of a head injury before she set herself on fire in the county of Maqu, or Machu in Tibetan, in Gansu Province. "She was sent to hospital and has had occasional fainting spells," Xinhua reported, citing the local police. "The medical treatment held up her studies and her school scores began to decline, which put a lot of pressure on her and made her lose her courage for life and study."

A local official said similarities in the self-immolations point to a transparent political motive and behind-the-scenes orchestration, Xinhua reported. The victims were used by separatists to create chaos, according to Wu Zegang, chief of the Aba prefecture in Sichuan province.

On Sunday, a mother of four named Rinchen died after setting herself alight in front of Kirti Monastery in the county of Aba, which Tibetans call Ngaba, in Sichuan Province, according to Tibetan advocacy groups like London-based Free Tibet.

And on Monday, an 18-year-old Tibetan man named Dorje burned himself to death in a nomadic area of Aba, according to advocacy groups. Local officials reached by telephone declined to comment on the matter.

It was not possible to independently verify the accounts of the self-immolations. China restricts journalists' access to the areas where they have been taking place.

This month will mark the fourth anniversary of protest marches by Tibetan monks in Lhasa that ended violently in 2008.

Tibetans say the situation escalated to violence when Chinese police beat monks who had been protesting peacefully; Chinese authorities claim Tibetans launched attacks on Chinese businesses. Officially the death toll is under 20; Tibetans in exile say the death toll is near 150.

Self-immolations can not disrupt development in Tibetan-populated regions: Chinese official

<http://english.peopledaily.com.cn/90785/7750623.html>

BEIJING, March 7 (Xinhua) -- The Dailai Lama clique's separatist activities are doomed to fail as the self-immolations in a few monasteries can not disrupt the stably-developing trend in the Tibetan-populated regions, said Li Changping, a member of the standing committee of the Sichuan Committee of the Communist Party of China Wednesday.

"The Dalai Lama clique have made more attempts to split China, a few monks and nuns in the Tibetan-populated regions echoed them at a distance. But these people can neither represent all Tibetans nor stop the stably-developing trend in these regions," said Li at a panel discussion of the Sichuan Delegation open to press during the ongoing legislative meeting.

A string of self-immolations broke out in Tibetan areas in the provinces of Sichuan and Qinghai bordering Tibet in recent

months. And at least two mob attacks on police offices were reported in Sichuan's volatile Tibetan areas in late January, leaving at least two people dead and more than a dozen injured.

Tibet University closed

On March 5th the Tibet University was closed for a month on government orders. During that period, students may not leave the campus, and inside the campus, students' ID cards are being strictly checked and their movements watched. This came at the same time as ID checks for all Tibetans in Lhasa and in schools. Analysts believe that the university has been shut for a month to preempt student involvement in potential public protest on the anniversary of the March 10th uprising, or internal protest for that matter.

Twenty Seven: Gepey

On March 10th at about 5 pm, Ngaba monk Gepey, age 18, set himself on fire in protest against the Chinese government, and died on the spot. The site of his protest was just behind the first military camp established by the PLA on arrival in the valley in 1950, and his dead body was taken inside the camp by the soldiers.



Gepey

On March 11th, a group of concerned peoples went to the camp to request that the body be returned to his family mem-

bers, and after a lot of argument, they agreed so long as it was cremated in Ngaba that day, in the presence of no more than 5 relatives. Accordingly, the body was cremated in the presence of relatives in the cemetery at around 10 pm under tight military security, and it was not allowed to perform the death rites following Tibetan custom (in which the timing of the ceremony is determined by astrological calculation).

Gepey was from the pastoral Soru village in Choejema township, Ngaba county. His father's name was Chakdor and his mother is Chako. He became a monk at Kirti monastery at a young age, and this year had joined the senior class. His father died of illness a few years ago, and he is survived by his mother and two monk brothers. His mother Chako was taken for questioning by Ngaba county police from morning until evening on both March 11th and March 12th.

The Tibetan population of Ngaba as a whole did not find out about the incident until March 12th, and on that day, Tibetan shops and restaurants in the county town remained closed in a strong show of solidarity and commiseration. Likewise, the authorities deployed more police, soldiers and special police than usual in the streets and maintained strict security.

March 12th

March 10th protest in Chentsa

The first full moon of the Tibetan year fell on March 8th 2012, and the sculpted butter ornaments for the Torma offerings made for the Puja marking the climax of the Monlam prayers at Lamo Dechen monastery in Nangkok township, Chentsa county (Malho prefecture, Qinghai) included Tibetan national

flags and a portrait of the Dalai Lama. On March 10th (the anniversary of the 1959 uprising) some 70-80 Lamo Dechen monks made incense offering on the Magi Gang hill near the monastery. They then set off crackers in memory of the many compatriots who had died under Chinese fire on that day, and started marching towards the county town chanting the Bodhicitta prayer and shouting “Freedom for Tibet! Bring HH Dalai Lama back to Tibet!” At the Mani Doelung village about 1.5 km from the monastery many villagers came in tears pleading with them not to continue, knowing that the security forces would respond with violence.

After 2 pm, five military trucks appeared on the road below the monastery, but as the phone lines had been cut by then, it is not clear whether arrests were made.

Winter holidays for schools in China generally ended on March 1st, but this was extended for 15 days in Chentsa, as teachers and officials were ordered to join in “maintaining social stability” work in their allocated areas. Chentsa is one of the areas where Chinese new year has been boycotted by local Tibetans since 2008, and the main encouragement for this has come from Lamo Dechen monastery.

Twenty Eight: Jamyang Palden

At 10.30 am on March 14th, Jamyang Palden, a monk at the Tosamling college of the Rongwo Gonchen monastery in Reb-kong (Malho prefecture, Qinghai) set himself on fire in protest against the Chinese government on the Drolma Tangchen square in front of the monastery. Immediately before doing so, he made three prostrations and shouted “HH Dalai Lama must return to Tibet! Freedom for Tibet and Tibetan language!”

It took some time for local security personnel and members of the public to come and extinguish the flames. He was then taken to the prefecture hospital by the county religious affairs department and the military jointly, but when they suspected that he was being taken elsewhere, the Gonchen monks and



Jamyang Palden

local public gathered there to demand that he be handed over to them. He was duly handed over and carried back to the monastery in a procession led by a portrait of the Dalai Lama. He was set down briefly in the main assembly hall, and then taken to his room and given emergency treatment.

Jamyang Palden, 34, is from Gyalpo Dong-ngey in Rebkong, son of father Konchok Kyap (deceased) and mother Chakmo. They have two daughters and four sons, of whom he is the youngest.

Following the protest, many monks gathered on the Drolma Tangchen square. Some ten military trucks appeared there, there is no sign of troops being deployed, but clampdown was imposed in the area. In the square, the assembled monks sang the one verse prayer for the Dalai Lama's long life, while lay-people came carrying banners reading "Bring the Dalai Lama back to Tibet! Racial equality! Fight for Democracy!" and so forth.

According to what was heard of that day's events, people from adjoining areas, the monks of Meypa Penkartang and people from near and far converged on Rongwo Gonchen to express solidarity with the suicide protest and to join in prayers for the deceased, and their protest went on for some time, despite

orders from the authorities prohibiting any gathering. The Rebkong Kyapgon (head Lama of Gonchen monastery) Shar Choktrul Rinpochey went to the government office where a meeting was held, and around 3.30 pm he proceeded to the site of the mass gathering and addressed the crowd. After that, people started returning to their homes.

The doctors said that Jamyang Palden had suffered serious burns, and could not be kept in his room for much longer, but should be brought into hospital. The monks and relatives feared that if he were taken to hospital he could be disappeared by the security forces, and kept him in the monastery receiving (basic) treatment.

According to a letter received from Rebkong that day, the ongoing protest there is in reaction to the imposition of repressive policies on Tibetans. It makes the following points:

1. Since last year, peoples' elected representatives are no longer recognised, capable people at local level are not being allowed to continue, and the government has appointed Chinese officials in their place, which cannot satisfy the public.
2. Restrictions on the use of native language have put everyone from primary and middle school students to university students, teachers and officials in a state of anxiety.
3. The settlement of nomads is not popular, and is robbing people of their traditional livelihood.
4. The faith and values of the common people are not respected, such as forbidding the possession of pictures of the Dalai Lama, there is no religious freedom, and the demand to keep the portraits of Communist leaders in monasteries and homes is an unacceptable intrusion.
5. Whether in Tibetan language use, public welfare or cultural life, they use various political pretexts to close down any opportunity for expression. They (the provincial and local au-

thorities) misrepresent the real situation not just to foreign journalists from free countries, but even to central government leaders. In brief, taking no account of popular sentiment, they torment the people to the limit by pursuing policies at odds with the actual situation, and this has become a matter of open complaint in both monasteries and lay communities. This is the background to the present wave of unrest, and particularly the self immolation protests.

According to information received on the 15th, Jamyang Palden's condition under treatment in the monastery has worsened to critical. Prayers are being said for him in communities and monasteries all across Rebkong. It was also reported that telephone access has been cut in some pastoral areas of the county.

Student protest in Rebkong

Following Jamyang Palden's protest, the students of Gendun Choepel Middle School unanimously and spontaneously staged a demonstration in Rebkong town. The students of Rebkong county Nationalities Middle School and Yifu Middle School also came out on to the streets on the afternoon of March 14th. Security forces confined them to their school compounds, and they demonstrated inside. Primary school students in Rebkong town and nearby villages also demonstrated that day.

The protest continued on the 15th. At around 8 am, students of the Malho prefecture technical college in the Rongwo suburb of Rebkong demonstrated inside their compound, and more than 100 students at the county boarding school demonstrated in the nearby market street.

Student protest in Tsekok

On March 14th, some 2500 students from the No.1 and No.2 middle schools and the technical college in Tsekok county (Malho prefecture, Qinghai) staged a protest march in the main street of the town. They chanted “Language rights! Equality of nationalities!” outside the Peoples Government and the Public Security office, and they destroyed a fortified security post set up in front of the Peoples Militia office. A large force of soldiers and police came, making a big show of force. They deployed in readiness to clamp down on the situation, but we have no reports of students being arrested.

Student protest in Kangtsa

On March 14th, nearly 100 students from the Nationalities Middle School in Kangtsa county (Tsojang prefecture, Qinghai) marched through the streets of the town with a banner reading “Self rule! Equal language rights!”, and shouting slogans, up to the gate of the Peoples Government building. Armed Police moved in to forcibly suppress the protest. At one point, all the students surged towards the main street but were hemmed in tight by lines of police. Students managed to continue their protest, wailing and shouting from within their school compound. There were no reports of arrests or assaults on students. Local leaders have said that the students are now being put through something called “Tasks of education.”

Section 2: Self immolation protests in exile

One: Thubten Ngodrup

On March 10th, the 39th anniversary of the 1959 uprising, with a crack-down on in Lhasa, the Tibetan Youth Congress in India presented a three point demand to the United Nations, and 6 Tibetan volunteers began a hunger strike until death in New Delhi. On April 27th, after 48 days, Indian police broke up the hunger strike and took the strikers to hospital. At that moment, one of the hunger strikers, Thubten Ngodrup, set himself on fire in protest, shouting “Long Live HH Dalai Lama! May Tibet be victorious!” He died in hospital two days later, at noon on April 29th.



Thubten Ngodrup

After his death, the Dalai Lama made a statement, saying “Although I do not agree with their methods, I applaud their motivation and determination. Their struggle is not for their personal gain but for the six million Tibetans, and the endurance of Tibetan culture.”

Thubten Ngodrup was born at Gyatso Shar, near Shigatse, in 1938. He became a monk at Tashilhunpo as a boy, escaped to India in 1959, and was a military recruit at Dehra Dun for 23 years from 1963-86. After that, he worked as a cook for the Tsechokling monastery in Dharmshala. He participated in the Tibet peace marches both times.

Two: Lhakpa Tsering



In November 2006 Chinese president Hu Jintao visited India on a trade mission, and on the 23rd Tibetans and Tibet supporters staged a demonstration in Mumbai organised by Tibetan Youth Congress and Students for a Free Tibet. On that occasion, Lhakpa Tsering, holding a Tibetan flag and shouting “Free Tibet!”, set himself on fire. Indian police put out the

flames and took him to hospital. The incident was widely reported in Indian and international media.

Lhakpa Tsering was born in Tsona, southern Tibet, on June 2nd 1983. He graduated from the Tibetan Home School in Bylakuppe and joined St. Joseph’s College in Bangalore, where he served as secretary and president of the local youth organisation. He survived the 2006 protest.

Three: Sherab Tsedor

In 2011, with self immolation protests taking place one after another in Tibet, the Central Tibetan Administration appealed

for a worldwide campaign of solidarity with people in Tibet, in Delhi October 18-21, and in Dharmshala on 19th. Shortly afterwards, on November 4th, 25 year old Sherab Tsedor, a.k.a Migmar-la, formerly of Delhi TYC, set himself on fire in front of the Chinese embassy in New Delhi, shouting “Freedom for Tibet! Stop the killing in Tibet!” Indian police put out the flames and took him to hospital, but he was seriously injured and is now crippled.



Sherab Tsedor

In reaction, the Tibetan Parliament in exile (ATPD) issued a press statement calling for more protests by NGOs, Tibet support groups and individuals to bring attention to the demands of exasperated Tibetans both in Tibet and in exile.

Four: Poetruck

As Tibetan exile communities were observing a 100 day peaceful protest called by the exile leadership, on November 10th 2011, 45 year old monk Poetruck set himself on fire on the procession path around the Boudhanath Stupa in Nepal, carrying a Tibetan flag and shouting “Long Live HH Dalai Lama! Freedom for Tibet”. Tibetan bystanders extinguished the flames, however, and fearing arrest by Nepal police, he fled to India. Poetruck is from Kandze in Kham Trehor



Poetruck

and had studied at Ganden Jangtse college in south India. Poet-ruk told reporters that unable to bear the spectacle of Tibetans in Tibet committing self immolation protests for the general cause, he resolved to do the same himself.

Section 3 International statements of support for Tibet

US Expresses Concern Over Repression in Kirti Monastery

Friday, 15 April 2011

Washington, DC:

A State Department Spokesman has expressed concern at the Chinese actions in cordoning off the Kirti Monastery and imposing “onerous restrictions on the monks and the general public.”



Mark C. Toner

During a press briefing on 14 April 2011, State Department Spokesman Mark Toner said that he issue has been raised with the Chinese Government.

“We have seen that Chinese security forces have cordoned off the Kirti monastery in Sichuan province. They’ve also imposed onerous restrictions on the monks and the general public, and we believe these are inconsistent with internationally

recognized principles of religious freedom and human rights,” Mr Toner said.

“We continue to monitor the situation closely and are obviously concerned by it,” he added.

EP Vice-President condemns China’s “excessive” use of force at Kirti Monastery



McMillan Scott

Bureau du Tibet, Brussels
April 19, 2011

By Rigzin Choedon Genkhang

Brussels, 18 April - In response to an appeal from the Office of Tibet Brussels, Mr. Edward McMillan-Scott, Vice-President of the European Parliament responsible for

Human Rights & Democracy and member of the Tibet Inter-group has condemned the Chinese authorities’ ‘brutality’ at Kirti monastery in Ngaba, Northeastern Tibet and has called on them to fully respect the UN Human Rights convention.

Mr. McMillan-Scott, who has visited Tibet in 1996 while writing a report on EU-China relations and met His Holiness the Dalai Lama several times, in a press release today said: “this brutality is typical of the Chinese regime. The authorities must show restraint by withdrawing the armed security police and ending the lockdown of Kirti monastery. All those detained, an estimated of 35 Tibetans, must be released immediately and the threats of relocation of monks from the monastery for “re-

education” must end.”

“I strongly condemn the treatment of the local lay people who were beaten whilst trying to prevent the armed police from entering the monastery. The Chinese have the responsibility to resolve the grievances of the locals in a fair and transparent way.”

MEP Fiorello Provera, Vice-Chair of the Foreign Affairs Committee, earlier in a letter to EU’s High Representative for Foreign Affairs, Lady Ashton, expressed his deep concern by the deteriorating situation and for the fate of the monks from Kirti Monastery and called on her to take a firm stance against the ongoing abuses. He also urged the High Representative to closely monitor the situation in order to promptly condemn cases of arbitrary detention and prevent further human rights violations in Tibet.

MEP Kirstiina Ojuland and MEP Csaba Sogor have proposed the situation in Ngaba prefecture as the topic for Urgency Resolutions for the next Plenary in Strasbourg.

Australia’s PM urged to raise Tibet issue during China visit

Tibet.net 22 April 2011

Dharamsala: A Tibet Support Group in Australia has urged Prime Minister Julia Gillard to raise the issue of ongoing repression in Tibet and encourage revival of dialogue process on Tibet during her visit to China from 25 – 27 April.

In a letter to the Australian premier dated 12 April, the Australia Tibet Council said: “We understand that discussions around trade and economic matters will be the main focus of

your trip. However, since this will be your first visit to China as Australia's Prime Minister, we believe that it is imperative to establish that human rights must be an important ongoing component of the Australia China relationship."

The council expressed concern about the Chinese government's repression on writers, bloggers, poets, artists, environmental activists in China and Tibet. The council has urged prime minister Gillard to "raise the issue of ongoing repression of political and religious freedom, environmental damage and marginalisation of culture and language in Tibet".

It also called on the prime minister to "press China to revive the dialogue with the Tibetans and engage sincerely in the process to bring about a mutually beneficial resolution".

Quoting a latest report by a US Senate delegation to Tibet, the council raised concern over the "influx of Chinese population, growing income inequalities and restrictions on religious practices fuelling discontent and unhappiness among the Tibetans." The report noted that China's massive economic investment in Tibet has come at the cost of Tibet's ancient culture, its fragile environment and social ills from drugs to prostitution.

Australian MP Expresses Concern Over Repression at Kirti Monastery in Tibet

Tibet.net 27 April 2011

Dharamsala: Mr Michael Danby, a member of Australian Parliament, has expressed his deep concern over the ongoing military crackdown on Kirti Monastery in northeastern Tibet and urged the Chinese authorities to refrain from using force to resolve the genuine grievances of Tibetans in the region.

"I, Michael Danby, Member of Parliament, Australia, con-

vey my deep concern over the recent China's military crackdown on Kirti Monastery in Ngaba, Amdo Province of Tibet," Mr Danby said in a press release issued during his visit to Dharamsala on 26 April.



Michael Danby

The crackdown on Kirti Monastery was caused by self-immolation by Phuntsok, a young monk of Kirti Monastery who set himself on fire on 16 March this year in protest against the Chinese government's brutal crackdown on the widespread peaceful demonstrations which shook Tibet in 2008. The Tibetans gathered at Kirti monastery, who were mostly elders, were severely beaten by the police as they attempted to resist the police from taking away around 300 monks in around 10 military trucks on the night of 21 April. The crowd was dispersed by the police who indulged in indiscriminate beating. Two elderly Tibetans, Dongko, aged 60, and Sherkyi, 65, died due to severe beating. The latest report we have says that 300 monks have been removed from the monastery and are detained at unknown locations.

"I express sympathy to the family members of the Tibetans who were killed by the Chinese police beating on 21 April," Mr Danby said.

"I strongly urge the Chinese government to exercise restraint and resolve the crisis that is facing the monks of Kirti Monastery. I also urge the Chinese government to release the detained monks at once," he added.

During his three-day visit to Dharamsala, Mr Danby met with

His Holiness the Dalai Lama, Kalon Tripa and Speaker and Deputy of the Tibetan Parliament-in-Exile.

Mr Danby interacted with schoolchildren at the Tibetan Children's Village and met newly arrived refugees at the Tibetan Reception Centre. He also visited Norbulingka Cultural Institute to witness efforts made by the Tibetans to preserve their unique and precious art and culture.

In July 2009, Mr Danby visited Dharamsala leading a six-member delegation of the Australian All Party Parliamentary Group.

The delegation spoke to Tibetan and Indian media on their experience of meeting with His Holiness the Dalai Lama and about their getting first hand information on the preservation and promotion of Tibetan cultural heritage and democratic system of governance in exile.

They expressed their strong support for His Holiness the Dalai Lama's Middle-Way proposal for a peacefully negotiated settlement of the Tibetan situation. The delegation said they would continue to encourage the Chinese government into sincere and substantive discussions with His Holiness the Dalai Lama or his representatives to resolve Tibet's problem based on the Memorandum on Genuine Autonomy for the Tibetan People.

Tibet support group and NGOs in Taiwan raise issue of Kirti monastery

Tibet.net 5 May 2011

TAIPEI, Taiwan: Tibetans and Tibet supporters on Sunday gathered near Taipei city's 101 tower to offer prayers on the 49th day of the death of Tsewang Norbu, a 29 year old Tibetan

monk from Tawu in Tibet, who self-immolated after staging a peaceful protest against the Chinese government.

Sunday's event and the prayer service is also to remember and offer prayers for the two young monks, Lobsang Kalsang and Lobsang Kunchok from Kirti Monastery in Tibet, who set themselves on fire calling for the freedom of Tibetan people in Tibet.

Tibetans and Tibet support groups in Taiwan also marked this day by riding 49 bicycle and most of the riders are Tibetan. The program began at 4 pm and the chief guest for the event was Ms. Chen Jie Ru, a Member of Parliament and long time Tibet supporter, who is concerned over the self-immolation of the monks and urged the Chinese government to end its repressive practices and respect the rights of Tibetans to practice their culture and religion. After her speech, a minute of silence was observed in remembrance of all those Tibetan martyrs who set themselves on fire for the cause of Tibet and the Tibetan people.

Tibetans and Tibet supporters chanting slogans for more freedom and better human rights condition in Tibet before their cycle rally

At 4:30 pm, the riders started their bicycle ride within Taipei city by carrying photos of Tibetan martyrs and chanting slogans of freedom and human rights in Tibet. Another highlight of the event was Taiwan's aboriginal couple singer Panai, who sung Taiwanese native songs in support for the Tibetans people's plight.

At 6.25 pm bicycle riders reassembled at the event venue and at 6:30 pm about 30 Tibetan monks from different Tibetan dharma centers offered prayers till 7 pm. The event was concluded with brief speech by Mr. Dawa Tsering, Representative of H.H. the Dalai Lama to Taiwan.

Mr. Dachompa, President of the Tibetan association extended his heartfelt gratitude to all the participants who, despite the unfavourable weather conditions of the Sunday, which is a typhoon day in Taipei city, extended their genuine support and full co operation for the cause of Tibet.

British government calls for world-wide media freedom

www.tibetsociety.com



William Hague

To mark World Press Freedom Day on 3 May 2011 the British government issued statements supporting the rights to freedom of expression and calling for an open and free media in all countries. Tibet supporters are asked to

write to the Foreign Office to encourage them to act on their words, by urging China to allow international reporters access to Tibetan areas, in particular the Ngaba region which is under a military crackdown.

In a written statement on 3 May, Foreign Secretary William Hague said, “Governments need to respond to legitimate aspirations with reform not repression. Encouraging an open and effective press will only help improve the environment for long-term social, political and economic stability.”

Jeremy Browne, Foreign Office Minister with responsibility for human rights, recorded a four minute video message to

mark the occasion, saying, “We [the British Government] believe that a free, open media is essential to having free open societies.” He clarified that the British government promotes the democratisation of the media whereby “everybody can have an opinion and everybody can be somebody who searches for truth and exists within an open and free and fair society.”

Mr Browne concluded by stating, “The British government sees freedom of expression, freedom of media as being absolutely central to the task of emancipating people and making sure that we live in a more harmonious and prosperous world in the future.”

French Parliament’s Tibet Group Raises Concern Over Repression in Ngaba

Tibet.net 10 May 2011

PARIS: Supporting His Holiness the Dalai Lama’s appeal to the international community over the Chinese government’s repression on Kirti monastery in Tibet, the Tibet Working Group in the French Parliament had lodged



Lionnel Luca

an urgent representation to the French foreign minister and the Chinese ambassador in Paris.

The Tibet Working Group had drew the attention of the two officials on the deteriorating situation borne out of military blockade of Kirti monastery, which left 2 Tibetans dead and

over 300 monks detained.

In an appeal letter to foreign minister Mr Alan Juppe on 3 May, Tibet Working Group's president Lionnel Luca said, "Our country cannot remain indifferent to the situation of the monks of Kirti monastery and the Tibetan population of the area. I would, therefore, like to know the position of France on this situation."

Similarly, Mr Luca also sent a letter to Chinese Ambassador Kong Quan asking him about the condition of over 300 monks detained from the Kirti monastery.

The Tibet Working Group reaffirmed His Holiness the Dalai Lama's concern that the situation at Kirti monastery would become explosive if force is used in handling the crisis.

His Holiness the Dalai Lama also made an appeal on 15 April to express his concern over the prevailing situation in Kirti Monastery and requested the International community and the foreign governments to persuade the Chinese leadership to exercise restraint in handling the situation.

The Chinese government has sealed off Kirti Monastery by deploying armed security forces to crackdown on Tibetans and stopped the essential supplies to the monastery. The local Tibetans fearing the risk of massive detention of the monks are confronting the soldiers who are enforcing the blockade of the monastery. In the subsequent crackdown, many Tibetans were severely beaten and arrested.

The death of Phuntsog, a 21-year-old monk from Kirti monastery who set himself on fire on 16 March this year to protest China's repression in 2008 led to the blockade of monastery by the Chinese authority.

The Tibetans gathered at the monastery, who were mostly elders, were severely beaten by the police as they attempted to resist the police from taking away 300 monks in 10 military

trucks on the night of 21 April.

US Criticizes China Again for Poor Human Rights Record

Tibet Post International - Tuesday, 10 May 2011

Dharamshala: - As the United States opened a two-day annual talk with China on May 9, Vice President Joe Biden and Secretary of State Hillary Clinton



Hillary Clinton

both voiced their concerns over the human rights situation in China.

“We worry about the impact on our domestic politics and on the politics and stability in China and the region. We see reports of people, including public interest lawyers, writers, artists and others who are detained or disappeared” said Clinton and added, “we know over the long arc of history that societies that work toward respecting human rights are going to be more prosperous, stable and successful.” “That has certainly been proven time and time again, but most particularly in the last months” she said in a reference to the calls for more freedom and democracy which have erupted across the Middle East and which are believed by many analysts to be the main reason behind China’s recent crackdown on its dissidents including prominent artist and activist Ai Weiwei.

Clinton also said that “fears and misperceptions linger on both

sides of the Pacific.” “I will be very open about that,” she said. “Some in our country see China’s progress as a threat to the United States; some in China worry that America seeks to constrain China’s growth. We reject both of those views. We both have much more to gain from cooperation than from conflict. The fact is that a thriving United States is good for China and a thriving China is good for America.”

Similarly, Vice President Biden spoke in a conciliatory tone but nevertheless touched on disagreements. “We’ve noted our concerns about the recent crackdown in China, including attacks, arrests and the disappearance of journalists, lawyers, bloggers and artists. And again, no relationship that’s real can be built on a false foundation. Where we disagree, it’s important to state it. We’ll continue to express our views in these issues, as we did in the Human Rights Dialogue in Beijing two weeks ago.”

Biden also said that “President Obama and I believe strongly, as does the Secretary, that protecting fundamental rights and freedoms such as those enshrined in China’s international commitments, as well as in China’s own constitution, is the best way to promote long-term stability and prosperity of any society.”

This week’s talks are the result of an agreement in 2009 between President Barack Obama and Chinese President Hu Jintao. More than a dozen U.S. agency heads will meet with their Chinese counterparts, including Treasury Secretary Timothy Geithner, Federal Reserve Chairman Ben Bernanke, Commerce Secretary Gary Locke, and Labor Secretary Hilda Solis.

As the officials spoke, about two dozen protesters highlighted another Chinese human rights issue as they chanted “Shame on China!” and held signs outside the building that read “Chi-

na -- Stop Military Crackdown in Ngaba, Tibet!” Less than a month ago, on April 14, US State Department spokesman Mark Toner brought this particular issue to the public eye as he expressed White House concerns with the development in the Tibetan region. “We have seen that Chinese security forces have cordoned off the Kirti monastery” he said then and added that “we believe these are inconsistent with internationally recognized principles of religious freedom and human rights.”

Mr. Yaswant Sinha and Dr. Raghuvansh Prasad Singh Speak Up for Tibetans

NEW DELHI: APIPFT Convener Mr. Yaswant Sinha and Tibet supporter Dr. Raghuvansh Prasad Singh held separate press conferences at their residences on the current situation of Tibet. Following is the transcribed press statements of the two eminent persons:

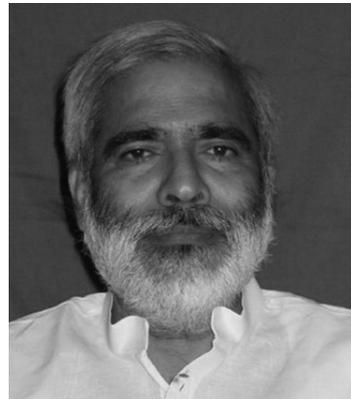
Press Statements

1. Dr. Raghuvansh Prasad Singh
(Member of Lower House of
the Indian Parliament)

Venue: 8 Ashoka Road, New
Delhi

Date: 29 March, 2012

Tibetans living in India are our guests. We consider guests as celestial beings. The Dalai Lama is a spiritual leader and he is doing a religious service by conveying the messages of Gau-



Dr. Raghuvansh Prasad Singh



Yaswant Sinha

tam Buddha. In this scenario, Tibetans are being mistreated in the People's Republic of China. Up till now 31 Tibetans have set themselves on fire. They are demanding the protection of their culture and genuine autonomy. Right now, BRICS summit is under way. Presidents and Prime Minister of the BRICS members are here for discussion on trade and commerce. Tibetans living across the world are followers of the Buddha and they are peace lovers. They express their demands in peaceful manners. In

China they are being subdued with repressive policy. There is a gross violation of human rights in Tibet. The countries around the world raise the issue in the UN. The Chinese Government should also take note of the serious violations of human rights in Tibet. The Indian Government must make an initiation on this matter to protect the human rights, save the Tibetan culture from extinction and preserve their religious institutes. And these need to be addressed properly at the international level. Day before yesterday, Mr Jamphel Yeshe self-immolated. This morning he died an awful death. That act was a sacrifice for the Tibetan cause. Tibetans are immolating themselves in order to bring the world attention to their demands for genuine autonomy and protection of their culture.

Up till now 31 Tibetans have immolated themselves in and outside of Tibet. China must stop its repressive policy in Tibet and respect the human rights. Whatever China is doing there

in the name of developments by destroying the Tibetan culture must be noticed by the world community.

Question: You have raised the issue of Tibetan independence in the Lower House of the Indian Parliament?

Dr. Raghuvansh Prasad Singh: I have raised the issue twice in the House. I told Prime Minister Manmohan Singh that he must continue with the Non-Alignment policy of Jawaharlal Nehru. But, India is the largest democracy in the world and it must therefore stand up with those who are struggling for democracy in their countries. For example, a support should be given to what Mrs Aung San Suu Kyi is doing in Myanmar. The Indian Government also need stand up with the Tibetans in China too.

Question: Is it possible to pass a resolution on Tibet in the Parliament?

Dr. Raghuvansh Prasad Singh: It is possible to pass the resolution. We have a group of people from different political parties and other walks of life. There is a list of great persons like Dr. Ram Manohar Lohia, Babu Jai Prakash Narayan, and former Prime Minister Atal Bihari Vajpayi who were/are Tibet supporters. Taking note of all this factors in mind we would press for such resolution in the Parliament.

2. Mr. Yaswant Sinha

(Member of Lower House of the Indian Parliament)

Venue: Kushab Road, New Delhi

Date: 30 March, 2012

Question: With the Chinese President Hu Jintao's visit to New Delhi, a lot of atrocities is happening with the Tibetans here.

What is your reaction on this sir?

Mr. Yaswant Sinha: I am very sad at what has happened. I am very worried that whoever looks little like a Tibetan was arrested and beaten up by the Delhi police. These excesses in the capital of India were imminent avoidable. This BRICS summit in which the Chinese President was supposed to participate was something which was planned from a long time. Therefore, the police should have acted with much more humility than what we have seen in the TV channels.

After having said this, I would like to add. While I fully support the cause of the Tibetan people. You know, self-immolation, which some of our Tibetan boys and girls have indulged in either in India or Tibet or in China are also avoidable. You have to live alive in order to be able to fight. You are not adding something to that fight by killing yourself. So my appeal to the Tibetan youth is, please live because you have to struggle for achieving whatever is your goal. You cannot achieve anything by killing yourself.

This is also a very sad chapter of the Tibetan saga for struggle, for autonomy or for self rule etc.. I hope, a good sense would prevail and they will avoid what they are doing. It is feeling extremely sad that young person should immolate self in this manner. I was told that young man Jamphel Yeshe who killed himself in Delhi had actually consumed kerosene and sprinkled kerosene on top of him. When he lit the fire he was burning both inside and from the outside. You know, It was a highly tragic incident.

Question: Also you know sir, certain amount of racial profiling is happening by the police. Anyone who looks remotely like Tibetan is caged and put them inside busses and locked them up. Given that there could be any justification in doing this?

Mr. Yaswant Sinha: Absolutely none. I said right in the beginning, this was imminently avoidable. The police should have a clear idea of who the Tibetans are and where they are planning to do what they are planning to do. They should have deal with them in a civil manner and in a human manner instead of using lathis or using force in the manner in which they did it. They did that too indiscriminately with anyone who remotely looks like a Tibetan was a very sad incident.

Question: Tibetans are looking for Indian Parliamentarians' support. Can we expect some resolutions or support from the Indian Parliament?

Mr. Yaswant Sinha: In the Indian Parliament, we have the All Party Indian Parliamentary Forum for Tibet (APIPFT) which is in support of the Tibetan cause. We meet from time to time and we do whatever we can in order to be able to promote this cause. As far as the Parliament is concerned, the Loka Sabha (Lower House) is not functioning right now. If it was so, then I may have raised the issue and drawn the attention of our people and the international community to the sufferings of the Tibetan people.

Question: Can you say this is India's well or against us?

Mr. Yaswant Sinha: In the just concluded BRICS summit, Chinese President attended it. In order to prevent the Tibetans from protesting in front of him, the police had taken a condemnable step. Whoever looks like Tibetan from a distance, whether the person is from the northeast or from the other parts of India, he or she is considered Tibetan and mistreated and imprisonment. This was not necessary and the police should not have done it.

After saying all these, I would like to add, our young Tibetan

men and women who immolate oneself makes us feel agony and pain. One can only fight by living alive, not after death. Therefore, I would like to appeal whether they are living in Tibet, India, China or everywhere else, one should not kill self in immolation. They should have to live alive in order to carry forward their struggle. There is a large number of Tibetan supporters in India who are standing behind them in all the causes. We all would like to move in step by step with them and carry the Tibetan cause forward.

EU president urges China to uphold rights, law



Herman Van Rompuy

Asia-Pacific News - May 17, 2011
European Council President Herman Van Rompuy on Tuesday urged China to bolster its international image by upholding human rights and the rule of law.

He also said China's global reputation could be harmed by its negative record on human rights, although he made no direct mention of recent cases of repression, including the detention of artists and government

critics.

Van Rompuy held discussions with Chinese Premier Wen Jiabao on topics ranging from trade to human rights and copyright protection.

"The upholding of universal human rights is 'of deep concern for European citizens, and it is reflected in our diplomacy across the world,'" he was quoted as saying by DPA.

“China’s contribution to implementing the universal principles of human rights and rule of law will be an important element shaping its global public reputation,” Van Rompuy told members of China’s ruling Communist Party.

Van Rompuy stressed the central importance of human rights in the EU’s foreign policy and called on China to honour international rights covenants it has signed.

He did not mention the crackdown directly, but indicated China’s global image could suffer from its actions.

EU High Representative Ashton expresses concern on the Kirti Monastery situation

Bureau du Tibet, Brussels May 18, 2011

By Rigzin Choedon Genkhang

Brussels EU High Representative for Foreign Affairs & Security Policy, Lady Ashton, has expressed concern over the situation at Kirti Monastery in Ngaba region of Tibet in her letter to MEP Provera who had called on her last month urging to promptly condemn the crackdown in order to prevent further human rights violations in Tibet.

“I am very much concerned by the reports of deaths, beatings and mass detentions of monks at the monastery. The European Union Delegation in Beijing has attempted to gather facts concerning this incident, but has been



Lady Ashton

unable to do so as it appears that the Chinese authorities have sealed off the monastery and all foreigners have been expelled from the area. The delegation will nevertheless continue to attempt to obtain more information about the situation on the ground,” she said.

“The European Union has repeatedly urged the Chinese authorities to allow Tibetans to exercise their religious, educational and cultural rights,” EU High Representative further noted.

“The European Union will raise the situation at Kirti monastery in its future contacts with the Chinese authorities, and will urge them to refrain from the use of force in dealing with the situation at Kirti monastery and to allow Tibetans to exercise their cultural and religious rights without hindrance,” Lady Ashton said.

Kirti Monastery in Ngaba region has been under undeclared martial law situation since 16 March following to the self-immolation of Phuntsog, a 21-year-old monk from the monastery in protest against the Chinese Government’s repression. Two elderly Tibetans have died as a direct result of severe beatings by Chinese police as they, along with other senior citizens attempted to stop Chinese police from taking around 300 monks to an undisclosed location. A wave of arrests has taken place in recent days.

UN Expert’s Intervention in Marginalisation of Tibetan Language

Tibet.net 26 May 2011

Four human rights experts from the UN Human Rights Council issued a joint urgent appeal to China on 22 October 2010

regarding allegations relating to restrictions imposed on the use of the Tibetan language in schools in north-eastern Tibet.



The experts of the Council were the Special Rapporteur

on the right to education, contemporary forms of racism, racial discrimination, xenophobia, related intolerance and independent expert on minority issues and the independent expert in the field of cultural rights.

The experts told the Chinese government: “Such alleged restrictions on the use of the Tibetan language in schools would have a negative impact on those of Tibetan origin and the reservation and promotion of the Tibetan language generally.”

They also said concerns related to the impact of the education reforms on the education outcomes as well as to access to their cultural heritage of children whose mother tongue was Tibetan. Those children had benefited from bilingual education that had enabled them to become proficient in both languages, ensuring access to their own cultural heritage.

The Chinese authority denied such allegations claiming that there had not been any detentions of students connected to the protests and stated that they listened to their grievances.

Last year, the Tibetan students in Rebkong and Chabcha protested against the Chinese government policy restricting the use of Tibetan language.

In a petition written by Tibetan teachers to the authorities, the Tibetan teachers write that they support a genuine bilingual

language policy, in which the teaching of the Chinese language is strengthened, but subjects are taught through the Tibetan language medium.

But the Chinese authorities are setting in place what they also characterise as a “bilingual” policy but which appears to mean in practice an education imperative which is designed to transition minority students from education in their mother tongue to education in Chinese. New measures to “forcefully develop ‘bilingual’ pre-school education in the farming and pastoral areas, strengthen teaching of the Chinese language in the basic education phase, [and] basically resolve nationality students’ fundamental ability issues in speaking and understanding Chinese” were

outlined as part of a ten-year plan for 2010-2020 in Qinghai in June.

In a response dated 18 November, 2010 to the UN human rights experts, Chinese government asserts that they respect the views and opinions from the teachers and students. They assured that the matter has been resolved and the situation in the schools has returned to normal.

Mr Githu Muigai, Special Rapporteur, stated that it wishes to emphasise paragraph 82 of the outcome document of the Durban Review Conference, which affirms that “The existence and the national or ethnic, cultural, religious and linguistic identity of minorities shall be protected, and the persons belonging to these minorities should be treated equally and enjoy human rights and fundamental freedoms without discrimination of any kind.”

The 17th session of the UN Human Rights Council will be held from 30 May to 17 June 2011 at the United Nations in Geneva, Switzerland.

EU presses China on whereabouts of detained Kirti monks

Tibet.net 16 June 2011

Echoing concerns raised by the United Nations over enforced disappearances in Tibet, the European Union officials urged China to give full information on the whereabouts of over 300 detained monks of Kirti Monastery in northeastern Tibet.

“The EU called on the Chinese authorities to provide full information on the fate and whereabouts of the persons who have disappeared from Kirti Monastery,” an EU delegation in Beijing for the 30th EU-China Dialogue said in a statement today.

“The two sides reviewed recent developments in human rights and had an in-depth discussion on the rights of minorities. This looked in particular at the situation of ethnic Tibetans, Uyghurs, and Mongols,” the statement said.

The EU side also raised the exercise of freedom of religious belief and practice, including for members of unregistered churches, and for practitioners of non-theistic beliefs.

There were extensive discussions on the rule of law, freedom of expression, including freedom of the press, the situation of human rights lawyers and defenders, it said.

The EU side sought further information about reports of torture of people in detention. It repeated its call for the reform of the Re-education through Labor system.

The EU side expressed its concerns about the use of forced disappearances and extra-legal detentions.

It stressed the importance of an independent judiciary and protection of the rights of lawyers to exercise their profession.

The EU also raised a number of individual cases of concern.

“The dialogue allowed the two sides to have a detailed and searching exchange of views on a wide range of human rights issues. It provided an opportunity to express concerns about the implementation of international human rights standards in China and the EU,” it said.

Governments concerned at the situation in Kirti Monastery

Friday, 17 June 2011

GENEVA: Several governments expressed their concern about the current situation in Kirti Monastery in Ngaba Eastern Tibet during the UN Human Rights Council held discussion under agenda Item 4 which deals with Human rights situations that requires the Council’s attention.

A Hungarian delegate on behalf of the European Union said EU is deeply concerned at the deterioration in the human rights situation in China. The EU calls on the Chinese authorities to immediately end arbitrary arrests and disappearances, to clarify the whereabouts of all disappeared persons and to release all of those who have been detained for exercising their right to freedom of expression. The EU also calls on the Chinese authorities to refrain from the use of force in dealing with the situation at the Kirti monastery, and to allow independent observers to the site. “China’s growing number of arrests, detention of lawyers, bloggers, activists, religious believers and their families and use of extra-legal measures undermines the rule of law,” said a delegate of the United States of America. “The government restricts freedom of religion and expression including criminalizing dissent on the internet. The government has reportedly removed 300 Buddhist monks from the

Kirti Monastery.” A delegate of Belgium said “Human right in China has not improved since last month. Internet censorship has increased and obstacle placed on foreign media workers in Beijing. Belgium appeals Chinese authorities to end these measures; to clarify on peoples disappeared of the event which took place in the Kirti Monastery. Chinese authorities should explain themselves on that. Belgium urged china to ratify IC-CPR.”

A Swedish delegate said “Sweden concerns on China’s setback on the rule of law, freedom of expression and increased harassment of Human Rights defenders. Sweden called on China to refrain from use of force at Kirti Monastery; allow independent observer to visit the site and to allow all Tibetans to exercise their rights without hindrances.” “Czech Republic is concern about tense situation in the Kirti Monastery in Sichuan Province in China. We strongly call upon government to establish an environment where human rights such as freedom of expression and

assembly and rights of national minorities including Uyghur and Tibetans are fully respected,” said a delegate from the Czech Republic. Mr.Tenzin Samphel KAYTA, speaking on behalf of Society for Threatened Peoples, Non-violent Radical Party and International Educational Development highlighted the grave human rights situation in Tibet.

In his speech, Mr Kayta recalls the Sub-Commission on Prevention of Discrimination and Protection of Minorities resolution 1991/10 entitled, “Situation in Tibet” adopted on 23 August 1991 in which the expert body alerted the international community and expressed “concerned at the continuing reports of violations of fundamental human rights and freedoms which threaten the distinct cultural, religious and national identity of the Tibetan people” and called upon the Government of the

People's Republic of China "fully to respect the fundamental human rights and freedoms of the Tibetan people." He further said that many Tibetans lost their lives during the 2008 Uprisings on the Tibetan Plateau for exercising their rights of free speech and assembly. In this respect the Committee Against Torture and the Special Rapporteur on extrajudicial, summary or arbitrary executions have urged the Chinese authorities to conduct investigations to bring those responsible to justice. However, the Chinese authorities continuously failed to provide the true information to the outside world. In its last follow-up communication to the Chinese authorities, the Committee said: "The State party should conduct a thorough and independent inquiry into the reported excessive use of force, including against peaceful demonstrators and notably monks, in Kardze county, Ngaba county and Lhasa. The State party should conduct prompt, impartial and effective investigations into all allegations of torture and ill-treatment and should ensure that those responsible are prosecuted. The State party should ensure that all persons who were detained or arrested in the aftermath of the March 2008 events in the Tibetan Autonomous Region and neighbouring Tibetan prefectures and counties have prompt access to an independent lawyer and independent medical care and the right to lodge complaints in a confidential atmosphere, free from reprisal or harassment." He also said "Article 35 of China's constitution guarantees right to freedom of opinion and expression; freedom of speech, of the press, of assembly, of association, of procession and of demonstration. However, in practice, the Chinese authorities have been targeting and harassing human rights defender, journalists and bloggers by using spurious and vague national security related charges to silence their critic views. To cite some example, on 2 June, Tashi Rabten, editor of banned literary magazine

‘Shar Dugri’ (Eastern Snow Mountain) was sentenced to 4 years in prison on charges of “inciting activities to split the nation” by the Ngaba Intermediary People’s Court. Similarly, last December the same court sentenced three Tibetan writers namely Dhonkho and Buddha to four years and Kelsang Jinpa to three years respectively on similar charges. On 8 November 2008, Norzin Wangmo, a female cadre and writer from Ngaba (Chinese: Aba) was sentenced to 5 years for passing news through the phone and internet about the situation in her area after protests broke out.” He even referred to the 8 June Press Release of the UN Working Group on Enforced or Involuntary Disappearances in which the experts urged Chinese authorities to provide full information on the fate and whereabouts of over 300 monks of the Ngaba Kirti Monastery who reportedly disappeared on 21 April after a military raid at the monastery. In its response, China’s Foreign Ministry spokesman Hong Lei said there had been “no such thing as enforced disappearance” of the monks. However, the spokesman admitted to have “conducting legal education” in the Kirti monastery but avoided the use of the words “patriotic re-education” conducting by communist cadres. As the monks were being driven away in large trucks, the group of laypeople – mainly in their forties or older – who had been standing vigil at the monastery gate were beaten “mercilessly” by police according to sources. “People had their arms and legs broken, one old woman had her leg broken in three places, and cloth was stuffed in their mouths to stifle their screams” sources informed. Under such brutal crackdown, two elderly Tibetans namely Dongko, male, aged 60 and 65-year old Sherkyi died while attempting to prevent the monks from being taken away by the security forces. He told the Council that “the Chinese authorities have now closed “Tibet Autonomous Region” to outsiders for the second time

this year including Tibetans from neighbouring provinces. We wonder why they need to carry out such a restriction if the situation is “normal”, as the Chinese authority always claims. Despite the brutal crackdown they face the Tibetan people continue to risk their lives in protests when, as recently as on 9 and 10 June, the monks and nuns staged protests alone or in small groups in the Kardze (in Chinese, Ganzi) Tibetan Autonomous Prefecture calling for freedom and the return of their spiritual leader the Dalai Lama. Within the to Inner Mongolia, Tibet and Xinjiang. In its right of reply, the Chinese delegation said “Chinese delegation opposed to few western governments and NGOs making unreasonable accusation against China on human rights situation in China. China has made great achievement on human rights field after opening up to outside world. Freedom of expression is protected by the China’s constitution. Chinese people can express their views on national economy and people’s livelihood. Small number of clergymen in Kirti Monastery engaged in activities disrupting social order and creating incidents of burning, looting, smashing and beating.” The UN Human Rights Council will conclude its three-week session on 17 June. The 18th session is scheduled from 12 – 30 September 2011.

Italian Parliament Takes up Urgent Question on Humanitarian Crisis in Ngaba

Tibet.net 21 June 2011

The Italian Parliament discussed the issue of severe repression imposed by the Chinese authorities on Tibetans in Kirti monastery in Ngaba region of northeastern Tibet’s Amdo province since 16 March, which has so far left at least two Tibetans dead

and hundreds of monks arrested.

The urgent question was raised by Mr Matteo Mecacci, a member of Italian Parliament and who is also the current president of the Italian Parliamentary Inter-group for Tibet.



Mr. Matteo Mecacci

“I wish to thank one

by one the thirty-eight colleagues from the various political groups with which I submitted this urgent question to the Government, for witnessing the attention of the Parliament towards what is happening Tibet, particularly in the county in which a severe humanitarian crisis has been taking place for some weeks or months,” Mr Mecacci told the parliament.

He expressed concern over the reluctance by Western Governments, including the Italian Government, in dealing with tens and thousands of Tibetans suffering under a strong and lasting repression inflicted by the Chinese government.

He apprised the parliament by giving a comprehensive account of how the situation worsened and culminated in the military siege of Kirti Monastery in Ngaba after a monk burned himself to death on 16 March in protest against the Chinese government’s brutal suppression of peaceful protests across Tibet in 2008.

He likened the ‘patriotic education’ enforced upon the Tibetans by the Chinese authorities as ways to control a society through repression and ideological approach known to Italians as contained in the ‘Black book of Communism’.

He said the Italian government maintaining silent over the re-

pression in Tibet jeopardises the interests that Italy and other European Countries intend to start with China.

“I hope that the Government might mirror the attention showed by the Parliament, and have a feedback that is not just formal but that leads to concrete results,” he told the House.

Responding to the urgent question, Undersecretary for Economic Development Stefano Saglia said the government had decided to promote a joint action to express with a single voice the unease of the EU in relation to the news coming from Ngaba.

“The EU Foreign Service summoned the Ambassador of China at the EU to express the deep concern of the Union for the news of violence perpetrated by the Chinese authorities against the Tibetan monks,” Saglia said.

He said Italy would continue to follow this delicate matter with the highest level of attention.

“We obviously intend to keep our constant commitment in monitoring – in general – the situation of human rights in China. We actively support those instances that, inside of the European Union and in other international frameworks, might be addressed to the Chinese authorities, asking them for more openness towards the protection of religious freedom and freedom of thought,” he added.

“It must be stressed that, on the occasion of his visit to China last May, the President of the European Council indicated the respect for human rights, including religious rights, as a parameter to evaluate the role and the contribution of China as a global responsible actor. The President reminded the Chinese interlocutors that human rights represent one of the founding values of the European construction,” he said.

“The Italian Government, in the full respect of the territorial sovereignty and integrity of China, supports the common posi-

tion expressed at European level to foster a constant and constructive dialogue between Beijing and the Tibetan representatives. The latter obviously represent fundamental interlocutors to find a shared solution to the Tibetan issue, a solution that – in the framework of the Chinese Constitution – ensures the level of protection and autonomy needed to preserve the culture, the century-old tradition and the religion of Tibet,” Mr Saglia said.

Parliamentarians Network on Tibet Urge China to end Repression in Eastern Tibet

Uyghurnews.com on Tuesday, 5th July 2011

The International Parliamentarians Network on Tibet (INPaT) today urge the Chinese authorities to immediately end repression against peaceful protesters in Kardze (Chinese: Ganzi) Tibetan Autonomous Prefecture in present-day Sichuan province of the People’s Republic of China. INPaT is deeply concerned about the continuing arrests of Tibetans, including nuns and youths who courageously took to the streets to openly express their aspirations for human rights and fundamental freedoms and their wish to see the return of His Holiness the Dalai Lama to Tibet.

INPaT believes that China’s policy of taking forceful measures to crackdown on these peaceful demonstrations in Kardze is like a state-sponsored form of terrorism. China must learn to respect rights of Tibetans to express their opinion freely if the Chinese leadership really hope for a harmonious society. The use of force to stop the peaceful vigils by Tibetans also violates China’s obligations to implement international human rights standards and norms and its own Constitution.

INPaT has been informed that between 6 and 26 June, more than 30 Tibetans, including some senior monks, nuns and lay-people, have been detained in at least 15 separate peaceful demonstrations, calling for freedom, the release of local and respected religious teachers, and for the Dalai Lama to return home. According to radio station Voice of Tibet (VOT), two young Tibetan women named as Dheyang, 18, and Bomo, 17, staged a protest on June 26 in Kardze County town by shouting slogans including “Tibet is independent,” “Long live the Dalai Lama,” and “Permit the Dalai Lama to return to Tibet,” and by throwing leaflets in the air. Both were detained by People’s Armed Police (Chinese: Wu Jing). The VOT report added that Bomo’s father, Taghu, was sentenced to six years in prison for participating in the protests of 2008, and is currently serving his sentence in Mianyang Prison in Chengdu; and Taghu’s brother, named as Khadro, was sentenced to seven years, and is now incapacitated following prolonged beatings and torture by police.

While deploring the systematic and gross violations of human rights in Tibet being committed by the Chinese authorities, INPaT calls upon governments, parliamentarians, NGOs and United Nations human rights mechanism to immediately intervene to end the harsh repression currently faced by Tibetans in Kardze where a massive presence of Chinese security forces have been deployed.

Matteo Mecacci, Co-Chair

Thomas Mann, Co-Chair

Note: 133 Members from 33 worldwide Parliaments who took part in the 5th World Parliamentarians Convention on Tibet (18/19 November 2009, Rome) adopted the “Rome Declaration on Tibet” which constituted the International Network

for Parliamentarians on Tibet (INPaT).

US, Int'l Human Rights Groups Condemns Unjust Sentencing of Three Tibetan Monks

Tibet.net August 31, 2011

Dharamsala: The US and international human rights organisations have criticised the sentencing of three Tibetan monks to varying prison terms ranging from 10-13 years in jail for their alleged role in the



Hillary Clinton

death of Phuntsog, a 21 year old monk from Kirti monastery, who burnt himself to death in March this year to protest the Chinese government's brutal crackdown on peaceful protests in Tibet in 2008.

A Chinese court in Sichuan province sentenced Tsundue (Ch:Drongdru), uncle and teacher of Phuntsog to 11 years imprisonment and two other monks of Kirti monastery for 10-13 years imprisonment.

The US State Department has expressed concern over the sentences and urged Beijing to address grievances in the region.

“We urge the Chinese government to ensure transparency and to uphold the the procedural protections and rights to which Chinese citizens are entitled under China's constitution and laws under international standards,” the state Department said in a statement.

“To resolve underlying grievances of China's Tibetan popula-

tion, we urge Chinese leaders to address policies in Tibetan areas that have created tension and to protect Tibetan's unique linguistic, cultural and religious identity," it said.

The international human rights groups criticised the sentence as purely political, false and unjust, and as a means to deflect attention from the self immolation.

Nicholas Bequelin of Human Rights Watch said, "It comes against a background of unprecedented persecution against the monastery of Kirti, from where the government has already taken dozens of monks into arbitrary detention. The monastery has remained extremely tense since security forces shot dead several protesters in March 2008."

"Sentencing a monk who appears to have only attempted to protect Phuntsog after his solitary act only compounds the agony for Kirti monks." said Kate Saunders of the International Campaign for Tibet.

"By doing so the Chinese government aims to deflect attention from the real reasons for the self-immolation, which was an expression of anguish and sacrifice due to intense repression, including new measures to suppress religious practice in Tibetan areas."

The Tibetan Centre for Human Rights and Democracy said "the charges and accusation of murder are false and unjust. The self-immolation of monk Phuntsog, drew much international attention to the grave human rights situation in Tibet. Such Unfortunate incident was a result of desperation and an act to protest repressive Chinese policies in Tibet."

US Government Reports Severe Repression of Religious Freedom in Tibet

Tibet.net 14 September 2011

DHARAMSHALA, India: The US State Department in its International Religious Freedom Report, which was published Tuesday (13 September), said the Chinese government's repression of religious freedom remained severe in Tibet during the reporting period of July-December 2010.

"In China, Tibetan Buddhists, Uighur Muslims, "house church" Christians all suffer from government attempts to restrict their religious practice," Secretary of State Hillary Rodham Clinton said during the release of the report.

"The [Chinese] constitution protects religious freedom for all citizens but, in practice, the government generally enforced other laws and policies that restrict religious freedom," the report said.

"The government's level of respect for religious freedom remained poor in the Tibet Autonomous Region and other Tibetan areas. Repression was severe, particularly during "sensitive periods" such as the Shanghai World Expo or the Asian Games in Guangzhou," it noted.

It said "control over religious practice and the day-to-day management of monasteries and other religious institutions continued to be extraordinarily tight. Monks and nuns reported that government restrictions continued to interfere with their ability to carry out the teaching and practice of Tibetan Buddhist religious traditions."

"The residents continued to face societal discrimination, including, for example, being denied rooms at hotels in large cities, including Beijing, Shanghai, and Chengdu, during the 2010 Shanghai World Expo (April 30 to October 31, 2010)," it noted.

The US government encouraged the government and local authorities to respect religious freedom and allow Tibetans to

preserve and develop their religious traditions.

The US government protested religious persecution and discrimination, discussed individual cases with the authorities, and requested further information about specific incidents.

US government officials continued to urge government leaders to engage in constructive dialogue with the Dalai Lama and his representatives and address policies in Tibetan areas that have created tensions due to their effect on Tibetan religion, culture, and livelihoods, as well as the environment.

“As we look around the world, in fact, we see many countries where governments deny their people the most fundamental human rights: the right to believe according to their own conscience – including the freedom to not believe or not follow the religion favored by their government; the right to practice their religion freely, without risking discrimination, arrest, or violence; and the right to educate their children in their own religious traditions; and the freedom to express their beliefs,” Secretary Clinton said in her remarks.

“As we release this report, we reaffirm the role that religious freedom and tolerance play in building stable and harmonious societies,” Clinton said.

“The protection of religious freedom is a fundamental concern of the United States going back to the earliest days of our republic, and it remains so today,” she said

MEP Ojulang Calls on Parliament to Address Human Rights In Tibet

Tibet Post International - 28 September 2011

Brussels: - Ms Kristina Ojulang, an Estonian MEP from the third largest political groups in the European Parliament,

ALDE, raised the self-immolation of two teen aged Buddhist monks from Kirti monastery in northeastern Amdo province of Tibet during her speaking time on one minute speeches on matters of political importance in the European Parliament in Strasbourg Monday, 26th September.



MEP Ojuland highlighted the fact that this self-immolation comes as the fourth incidence in this year alone to protest the repressive policies of the People’s Republic of China in the region.

“Such radical form of protest illustrates the despair of the Tibetans, who are seeking freedom of religion as well as meaningful autonomy in the historic area of Tibet. Continuous desperate acts of protest also demonstrate that the Tibetans determinedly resist the ongoing violations of human rights and the cultural genocide that is being carried out in Tibet,” she said.

Therefore, the European Union and its Member States should lend their support address the situation of human rights in Tibet more rigorously with the PRC”, said MEP Ojuland.

MEP Ojuland also raised concern over repatriation of Tibetan refugees by the government of Nepal.

A 19 year old monk named Lobsang Phuntsog set himself ablaze in Kirti monastery on 16th March this year in the aftermath of which the monastery was placed under heavy security surveillance, thus disrupting the daily religious practices and restricting the movement of the monks and the lay people in the region.

Just a couple of months after the tragic death of Lobsang Phuntsog, another 29 year old monk named Tsewang Norbu from Nyatso monastery in Kardze in Kham eastern Tibet died on 15th August after setting himself on fire.

All the four monks are reported to have called for religious freedom in Tibet and the return of His Holiness the Dalai Lama to Tibet before setting themselves on fire.

UN NGOs call for the protection and promotion of basic human rights in Tibet

www.tibetswiss.ch 24 Sept 2011



Mr. Tenzin Samphel Kayta

GENEVA: ECOSOC NGOs call upon the UN Human Rights Council for the protection and promotion of basic human rights as guaranteed in international laws on 23 September during the Council's 18th Session in Geneva. The NGOs said UN

must condemn perpetrators in the strongest terms wherever and whoever involved, including member states.

Mr Tenzin Samphel Kayta speaking on behalf of four NGOs said when a young Kirti Monastery monk Ven. Phuntsok immolated himself the monastery was under military lockdown. Over 600 Chinese cadres are conducting "Patriotic Education" daily at Kirti monastery disrupting the routine religious practices of the monks. China must stop "patriotic re-education".

China must allow 300 Kirti monks disappeared on 22 April this year to join their monastery.



He expressed deep concern over the court verdict passed last month

by the Ngaba (Ch: Aba) Prefecture Court on three Tibetan monks (Tenzin, Tsundue and Tsering Tamding) to 10, 11 and 13 years respectively for helping the self-immolated monk Ven. Phuntsok and accused of “intentional homicide”. He said that the court lacked transparency, devoid of personal legal representation and confessions made through torture were used as evidence for prosecution.

He also highlighted the recent self-immolation of Ven. Tsewang Phuntsok from Nyitso Monastery in Kardze County in order to bring international community’s attention to the plight of Tibetan people. Although the Chinese law states that Chinese citizens have the right to maintain their own political views, a right which is protected by the law. In Tibet, however, Tibetans do not enjoy the very basic human rights - freedom of expression, opinion, religious freedom, freedom of assembly and association. Tibetans have been arrested for saying “Long Live the Dalai Lama” and “Freedom in Tibet”, “Religious Freedom”. They are detained without any formal charges and tortured.

Mr Kayta took the floor during discussion on agenda Item 4 – General Debate, and made joint statement representing four ECOSOC NGOs i.e., Society for threatened peoples, Mouvement contre le racisme et pour l’amitié entre les peuples, Rencontre Africaine pour la defense des droits de l’homme and

International Educational Development.

While referring to ongoing security forces clampdown on peaceful protestors in the Middle East, Mr Kayta said the council should not oversight similar abuses taking place in China. The Chinese authorities continue to ban foreign journalist and visitors to Ngaba and Kardze areas where two self-immolation cases happened this year.

Exile Tibetan sources have confirmed the Chinese officials' arrest of over 58, detained more than 27 and 19 Tibetan protestors from Ngaba, Kardze, Tawu and Nangchen Counties were sentenced in between three and thirteen years since March this year.

According to Tibetan Centre for Human Rights and Democracy, as of 4 August 2011 it has documented 1391 Tibetan political prisoners still in prisons in addition to 476 released and 113 deaths for expressing their political views and their devotion to the Dalai Lama.

Mr Kayta concluded his statement by urging the Council to facilitate in calling upon the People's Republic of China to arrange early visit of Special Rapporteur on Religious Freedom or Belief who has invitation since 2004.

In the run up to the UN meeting, the Tibet Bureau briefed diplomats from EU, Canada and US based in Geneva on human rights situation inside Tibet and appealed for their support before commencement of the ongoing HRC session.

With regard to Tibet, Ambassador Eileen Donahoe of United States of America said that China maintains policies that threaten the Tibetan languages, religions, and cultures along with Uyghur. She expressed concern over China's arrests and detains lawyers, activists, and writers for exercising freedom of expression and for defending their internationally recognized rights, and uses extralegal measures to silence even peaceful

dissent.

Delegate of Czech Republic in its national statement expressed concern on China for abusing rights of Tibetans and Uyghurs and also ongoing restrictions on right of expression.

Two ECOSOC NGOs had submitted two written statements covering situation in Ngaba and Kardze areas including arrest, arbitrary disappearance, detention, torture, sentence etc. to the UN Human Rights Council for their attention and consideration.

In the UN Special Procedure mandate holders' report to this council dated 8 September 2011, it highlighted UN's communication to China on 25 March 2011 expressing concern on alleged isolation and inadequate medical care for Jigme Gyatso who is serving 15 years of sentence in prison.

In another communication, the SP mandate holders had sent communication to China on 21 April 2011 concerning alleged harassment of monastic community following self-immolation of Ven. Phuntsok Jarutsang from Kirti Monastery. It also expressed concern on the "Order No. 8" entitled "Management measure for Tibetan Buddhist monasteries and temples" reportedly issued by the State Administration for Religious Affairs (SARA) and will enter into force on 1 November 2010.

'Highly impressed by Tibetans in keeping their identity and struggle alive' say UK MPs

Tibet.net 8 October 2011

DHARAMSHALA- Praising the exile Tibetans' commitment in keeping their identity and struggle alive, the visiting 5-member delegation of British parliamentarians have reasserted their strong support to ensure Tibetan people's rights to

self-determination and genuine autonomy in Tibet.

The five MPs, Fabian Hamilton, Cathy Jamieson, James Gray, Nic Dakin and Simon Hughes, are on an exchange visit to the Tibetan Parliament-in-Exile in Dharamsala from 3 - 7 October. The visit was organised by Tibet Society.

Addressing a press conference today, Mr Fabian Hamilton, who is the Chair of All Party Parliamentary Group for Tibet, spoke about the two most important agendas which the delegates discussed with His Holiness the Dalai Lama during their meeting this Tuesday.

“The first important issue was the prospects for scholarships for Tibetans from within Tibet to go to British universities. We want to encourage the British universities to take Tibetan students from Tibet itself, which we think would hugely benefit the Tibetans,” Mr Hamilton told reporters.

“The other thing is the prospect of getting through to the Chinese people about the real story of Tibet, and the truth behind what has happened there over the last 50 to 60 years. It is very important that what impressed us was His Holiness the Dalai Lama’s optimism in getting through the Chinese people to go behind and underneath the propaganda that is perpetrated by the Chinese government,” he said.

“His Holiness is very optimistic about this and he believe that would change the whole opinion of the Chinese people in understanding and realising the story and history of Tibet, and the history of relations between China and Tibet over hundreds and hundreds of years,” he added.

Speaking on the preservation of Tibetan culture in Dharamsala, he said: “We were really impressed by the beauty, the wonderful music, the costumes, and best of all by the incredible professionalism and excellence of the cultural performers. We really have to congratulate for those young Tibetans who

are working so hard to maintain their distinct and fantastic culture, which really inspires us.”

He further said, “our meeting with schoolchildren and newly arrivals from Tibet is an eye-opening. It reminds you of the oppression and the terrible things that happened to people in Tibet just because they stand up for their own belief, autonomy and culture, and belief in the Dalai Lama as well. It is terrible thing to live in a country where there is no freedom.”

Mr Hamilton said the delegation also met Kalon Tripa Dr Lobsang Sangay yesterday. “He is a very impressive man and you have in exile Tibetan administration a very good leader to take over from Professor Samdhong Rinpoche. I think Dr Lobsang Sangay will take the Tibetan community a long long way. It was a good chance to meet his members of cabinet and exchange views with them.”

Responding to questions from reporters, Mr Hamilton expressed their serious concern over the suppression of human rights of Tibetans inside Tibet, adding that the British government ministers have raised the issue with the senior Chinese leaders.

The British government supports the middle-way policy advocated by Tibetans and the autonomous Tibet should have the ability of the Tibetan people to determine their own future, he said.

Mr Fredrick Hyde-Chambers, the Secretary General of Enterprise and Parliamentary Dialogue International and Chairman of Tibet Society, said: “The delegation would garner support for the Central Tibetan Administration in its programme for both Tibetans in and outside Tibet to have higher education and technical professional qualification.

“We also discussed among ourselves the possibility to request the BBC to have a Tibetan language service,” he added.

Responding to a question of what steps would the British MPs take to prevent tragic acts of self-immolation in Tibet, Mr Simon Hughes, MP, said: “We feel and share the terrible pain of the monks in taking the decision to self-immolate. We have an obligation to work way in every way possible to take action that would make it less likely that people were driven to take their own lives.’

China: End Crackdown on Tibetan Monasteries

Human Rights Watch - OCTOBER 12, 2011

(New York) – The Chinese government should immediately end excessive restrictions on Kirti monastery in the Aba (“Ngawa” in Tibetan) prefecture of Sichuan province, and lift similarly heavy-handed security measures imposed on other lay communities and monasteries in the region, Human Rights Watch said today. These measures appear to have fueled tensions between Tibetans and Chinese authorities in the region, contributing to desperate acts of protest by individuals, including self-immolations, the latest two on October 7, 2011.

Since the protests of 2008 in the region, the Chinese government has imposed drastic restrictions on Tibetan monasteries in the Aba prefecture of Sichuan province and other parts of the Tibetan plateau. These measures include brutal security raids, arbitrary detentions of monks, increased surveillance within monasteries, and a permanent police presence inside monasteries to monitor religious activities.

“Security measures designed to curtail the right to free expression, association, and religious belief in Tibetan monasteries are not legitimate,” said Sophie Richardson, China director at Human Rights Watch. “Even worse, those measures are exac-

erbing the tensions. Instead, the government should address the region's underlying grievances.”

Human Rights Watch has documented a dramatic increase in security expenditure by the Chinese government in the Aba region since 2002, although there were no reported incidents of significant unrest until 2008. These findings suggest that the increase in government spending on security has contributed to provocative policing techniques such as monastery blockades and the mass detentions of monks that have repeatedly contributed to local discontent and unrest.

The increased security measures appear to have been a major factor in the escalation of tensions that have led to several protests in which monks tried to set themselves on fire to bring attention to the situation in Aba. In the October 7 incident, Choepel and Khaying, two young Tibetans who had been monks at Kirti monastery (“Ge Erde” in Chinese), set fire to themselves.

Approximately 2,000 fewer monks are living in the monastery now, compared with the number of residents living there in March. The government maintains stringent controls on the movements of the monks, including the requirement that any monk leaving monastery grounds obtain letters from three separate guarantors. Civilian and military police continue to patrol the area, including a special unit which government authorities say will “strike hard” against “violent terrorist activities.”

In an apparent move to deter other acts of protest by self-immolation, in September, the government sentenced three Kirti monks accused of having aided Phuntsok in setting himself on fire and sheltered him afterward to prison. The heavy sentences – 10, 11, and 13 years – were widely perceived as unjustified. Two weeks later, several other monks from Kirti were sentenced to 2-and-a-half or 3 years of re-education through

labor (RTL), also on suspicion of involvement in the March 16 protest by Phuntsok.

The self-immolations coincide with a significant increase in spending on security in the area, according to government statistics examined by Human Rights Watch. Those show a dramatic increase in public security spending in Tibetan areas of Sichuan province, specifically Aba and Ganzi prefectures, since at least 2002, with a more rapid increase after 2006. In 2007, a new “anti-terrorist” unit was established in Aba to “strike hard” against “violent terrorist activities.” By 2009, per capita annual spending on public security, which covers the civilian police force, the People’s Armed Police, and costs associated with running the local courts and prisons, in Aba was five times the average spent per person on public security in non-Tibetan prefectures in Sichuan, and over twice the amount spent for security in the provincial capital, Chengdu.

Incidents similar to the ones in Kirti have taken place in at least one other monastery. In August, Nyitso monastery, in Ganzi prefecture (“Garze” in Tibetan), Dawu county (“Tawu” in Tibetan), was reportedly cut off by troops for several days after monks declined to take part in an annual prayer festival. A single monk set himself on fire, reportedly in protest against the blockade of the monastery.

Human Rights Watch urged the Chinese government to release information about the whereabouts and well-being of all the monks forcibly removed from Kirti, to ensure that its maintenance of public security does not encroach on internationally guaranteed rights, and to address Tibetans’ fundamental grievances.

Human Rights Watch also urged all governments concerned with human rights in China to articulate publicly their concerns about the deteriorating environment, and to press the

Chinese government to address Tibetans' rights.

“Recent developments in and around Kirti monastery show the terrible human cost of ongoing repression,” Richardson said. “Clearly the Chinese government can’t spend its way out of this problem – genuine stability is the result of protecting, not denying people their rights.”

US State Department press briefing

Concerns about additional Self-Immolations in Western
China / Human Rights inside China / Call to Respect Rights
of Tibetans

www.state.gov 18 October 2011

QUESTION: A Tibetan nun set herself on fire yesterday after, I believe, Chinese forces shot and wounded – police shot and wounded two Tibetan demonstrators. This is all from the Free Tibet group. Do you have any comment?

MR. TONER: I’m sorry. Go ahead and finish.

QUESTION: Please.

MR. TONER: I just said we’re aware of these reports and – or we’re very – we’re seriously concerned by, in fact, by – over the last couple of days – it was another report, I think, yesterday of a self-immolation of a Tibetan monk and then of course today’s report of the nun immolating – self-immolating. In the light of the continuing underlying grievances of China’s Tibetan population, we would urge China and its leaders to respect the rights of Tibetans, to address some of the policies in these areas - Tibetan areas - that have created tension, and to protect the Tibetans’ unique religious, cultural, and linguistic identity.

QUESTION: Have you – beyond this public comment about it, have you raised it recently with the Chinese?

MR. TONER: Raised it recently? I'd have – I'll have to check on that, whether we've raised it.

QUESTION: Like since –

MR. TONER: Yeah.

QUESTION: Thanks.

Tibetans in Australia Strike Outside Chinese Consulate

Tibet Post International-Thursday, 20 October 2011

Melbourne: The Tibetan community in Melbourne, Australia has today, 19 October joined the global Hunger Strike of October 19th called for by His Holiness the Dalai Lama in response to the recent stream of self-immolations in Tibet, gathering outside the Chinese consulate in the state's capital.

The group chanted slogans and held several minutes' silence in honour of the young martyrs who have given their lives in the struggle for greater freedom for Tibetans under Chinese rule. Several speakers addressed the gathering including Robert Perry, of the Australia Tibet Council (ATC); Sonam Dolker from the Tibetan Women's Association; the President of the Chinese Democratic Party and Tian An Men Times Managing Director Frank Ruanjie; as well as the head of the China-Tibet Friendship Association in Australia and Mr Tenzin Lobsang Khangsar.

During the evening a candle-light vigil was held in Federation Square, the busiest part of the city, where The event was covered by members of Chinese and Australian press and the day's proceedings were also filmed as part of a documentary. Similar Hunger Strikes were held today in cities around the world to show solidarity with the Tibetan cause, and another

is to be held this Friday in Sydney in honour of the growing number of Tibetans sacrificing themselves for freedom, a trend which is sadly showing no signs of relenting anytime soon.

Urgent Appeal on Tibetan Self Immolations in Ngapa

Last Update 25 October 2011

H. E. Ms. Navi Pillay

High Commissioner for Human Rights

Office of the UN High Commissioner for Human Rights (OHCHR)

ATTN: Rory Mungoven, Chief Asia-Pacific Section, OHCHR

Re: Urgent Appeal on Tibetan Self Immolations in Ngapa

Your Excellency,

We, the undersigned non-governmental organisations (NGOs) from various parts of the world, seek your immediate intervention with the Chinese authorities in view of the alarming and very disturbing news that has emerged from Tibet about the tragic self-immolation protests by nine Tibetans in Ngapa, notably monks and one nun, which resulted in several of them dying. We believe these acts of desperation are the direct results of the heightened intensity of China's control and constraints on fundamental freedoms in Tibet.

While being gravely concerned about these new developments as well as by the overall deplorable human rights situation faced by the Tibetan people, we in particular request the High Commissioner to intervene by calling upon the Chinese authorities to immediately:

Withdraw military and other armed personnel from Kirti Mon-

astery, Ngapa and hand over the entire day-to-day management of the monastery to the monks and allow unhindered atmosphere of religious activity at the monastery for both the monks and lay people.

Put an end to the so-called “patriotic education campaign” currently imposed on the monks of Kirti Monastery who have been compelled to follow communist ideology indoctrination sessions since April, 2011.

Provide a full clarification on the status of the 300 monks who were taken away from Kirti Monastery in April, 2011 about which several Special Procedures of the Human Rights Council, including the Working Group on Enforced or Involuntary Disappearances have intervened.

Release information on all those detained in Ngapa since 16 March, 2011, especially about their current whereabouts and well-being.

Release all Tibetan political prisoners.

Account for the status of those Tibetans who have been “hospitalised” after their self-immolation protests, including their access to adequate medical treatment.

Lift the military siege in Ngapa, Sichuan Province and allow independent observers to the region.

Sincerely,

Signed by:

1. Mahatma Gandhi International, Belgium
2. Mouvement contre le racisme et pour l’amitié les peuples (MRAP), France
3. International Federation for Human Rights (FIDH), France
4. Forum Human Rights, Germany
5. Society for Threatened Peoples, Germany
6. World Uyghur Congress, Germany

7. Marangopoulos Foundation for Human Rights, Greece
8. Asian Indigenous and Tribal Peoples Network (AITPN), India
9. Banglar Manabdhikar Suraksha Mancha (MASUM), India
10. South Asia Network against Torture & Impunity (SANTI), India
11. No Peace Without Justice, Italy
12. Nonviolent Radical Party, transnational and Transparty, Italy
13. Unrepresented Nations and Peoples Organisation (UNPO), Netherlands
14. International Campaign for Tibet-Europe, Netherlands
15. Movement for the Survival of the Ogoni People (MOSOP), Nigeria
16. Helsinki Foundation for Human Rights, Poland
17. Law and Society Trust, Sri Lanka
18. Saami Council, Sweden
19. World Organisation Against Torture (OMCT), Switzerland
20. Rencontre Africaine de Défense Pour les Droits de l'Homme (RADDHO), Switzerland
21. Forum Asia for Human Rights and Development, Thailand
22. Christian Solidarity Worldwide (CSW), UK
23. Mapuche International Link, UK
24. International Educational Development, USA
25. Association of Humanitarian Lawyers, USA
26. Human Rights in China (HRIC), Hong Kong SRA and USA
27. World Sindhi Institute, Canada-USA

Statement of Mr. Patrick Bloche, Deputy of French National Assembly, Mayor of Paris (District 11) and Vice President of the Tibet Parliamentary Group

25 October 2011

On March 16th, a young Buddhist monk, aged 21, self-immolated at the Kirti Monastery, in Tibet. With his action he intended to mark the third anniversary of the brutal repression which followed the pacific demonstrations of 2008. Instead of trying to put out the fire, the Chinese police beat him up savagely, thus hastening his death.

Faced with the indignation this tragedy provoked, Chinese authorities decided to respond using force. So on April 21th, 300 monks were arrested and taken away by military trucks. No one knows today what happened to them.

For months now, Chinese authorities have enforced an intolerable food blockade all around the monastery. After the 9th immolation, that of a 20-year-old nun, we learn today that again last week in order to protest against the violation of Tibetans' human rights by China, another monk set fire to himself. This situation has become intolerable and the movement of those monks determined to die for their freedom keeps on expanding. The repression that follows is no longer bearable.

The present situation in Kirti and more broadly in the Aba Prefecture unfortunately reveals the common fate China reserves for dissidents and minorities.

At a moment when the President of the Republic holds the Presidency at the G20, we ask him to exercise his power and appeal to the international leaders so that the rights of Tibetans may be respected and their religious culture as well as their linguistic identity be protected

Tibetan self-immolations raised in UK Parliament

In light of the self-immolations in Tibet, the British government was questioned in Parliament by Fabian Hamilton MP.

www.tibetsociety.com [25 October]

Tuesday 25 October

Oral Answers to Questions: Foreign and Commonwealth Office Fabian Hamilton (Leeds North East) (Lab): I should like to declare an interest.

Following the self-immolation of nine Tibetan monks in the past few weeks, what representations have the British Government made to the Chinese authorities to stop the consistent and systematic eradication of Tibetan culture, religion and language, and to give the Tibetan people their much needed and correct desire for self-determination?

The Minister of State, Foreign and Commonwealth Office (Mr Jeremy Browne): The Government continue to have the same policy as the previous Government with regard to Tibet's position in China, but we still make representations on a regular basis with respect to human rights and the conditions of the Tibetan people.

Fabian Hamilton's question received support from MPs in the chamber as mutters of "hear hear" were heard as he sat down. However, the Minister's reply was shockingly weak and bland and made no acknowledgement or reference to the current situation in Tibet. Tibet Society will be following this up directly with the Minister.

Supporters are encouraged to write to their MPs asking them to call for a strong condemnation from the British government on China's repressive policies in Tibet.

European Parliament Adopts Urgency Resolution on Tibet

Tibet Post International-Friday, 28 October 2011

Brussels : The European Parliament on 27 October 2011 adopted a resolution on Tibet in which it expressed its deep concern on the recent self-immolations of eight Tibetan Buddhist monks and one nun in Ngaba, Tibet, and condemned the continued crackdown by Chinese authorities on Tibetan monasteries and sentencing of the Kirti monks without fair trial.

In the resolution, the European Parliament urged the Chinese authorities to lift restrictions and heavy-handed security measures imposed on Kirti monastery and to be accountable for the status of the Tibetans who survived self-immolation and to provide complete details on the status of those detained after March 16, 2011, including the 300 monks forcibly taken from the monastery and proceed to their immediate release. It also urged the Chinese authorities to allow independent international media and human rights monitors to visit the area.

The European Parliament called on the government of the People's Republic of China to respect rights of the Tibetans in all its provinces and to take proactive steps to resolve their underlying grievances.

Furthermore, the European Parliament called on the Chinese authorities to cease promoting policies threatening the Tibetan language, culture, religion, heritage and environment and to suspend and review religious control and security policies implemented in Ngaba since 2008, and to open a transparent dialogue with the leaders of the Tibetan Buddhist schools.

It then called on the European Union and its Member states

to call on the Chinese authorities to resume dialogue with His Holiness the Dalai Lama and his representatives.

The European Parliament called on the European External Action Services (EEAS) and the EU delegation in China to continue raising concrete individual cases of Tibetans imprisoned for the peaceful exercise of religious freedom in meetings and correspondence with Chinese officials, and to present a report to the EP within the next twelve months, suggesting actions or policies to implement.

The European Parliament reiterated its call on the Council to appoint a EU Special Representative for Tibet and felt the need for the rights of China's minority communities to be put on the agenda for future rounds of EU-China human rights dialogue. Lastly the European Parliament called on the President of the European Council, Herman Van Rompuy and President of the Commission, Jose Manuel Barroso as well as the EU leaders who are members of the G20 to urge President Hu Jintao to address the human rights situation in Tibet at the upcoming G20 summit on 3-4 November 2011 in Cannes, France.

N.B. The previous urgent motion on the situation of the Tibetans in Nepal was adopted on 07 April 2011.

German MPs urge Chancellor Merkel to raise the Tibetan issue during G20-Summit

31, October 2011

Geneva: The three chairpersons of the Tibet Discussion Group in the German Parliament urged German Chancellor Dr. Merkel in an open letter "to advocate for an immediate end to the Chinese violence towards the Tibetan people, in talks with the Chinese leadership during the upcoming G20-Summit in

Cannes.”

The letter further said, “We hope that you can use the G20 Summit to call on the Chinese government to respond to the Tibetan people’s legitimate demands with a meaningful dialogue instead of force.”

The letter dated 21 October by Mrs. Sabine Weiss MP (CDU), Mr. Harald Leibrecht, MP (FDP) and Mrs. Sabine Bätzing-Lichtenthäler MP (SPD) said, “the situation inside Tibet is currently escalating at a dramatic pace.” The first two MPs are members of the Germany’s ruling coalition government party. “The recent self-immolations of eight Tibetan monks and one nun are adding up to a dangerous and possibly explosive atmosphere. In a massive show of force, the Chinese government is deploying more military and police to brutally suppress all forms of resistance. Even small acts of disobedience lead to arrests and torture,” the letter said.

They informed the German Chancellor that for years the families of those detained or arrested are left in the dark regarding the whereabouts of their loved ones.

They highlighted that the monks and nuns of Tibet’s various monasteries have been the most affected.

“The Tibetan people are suffering and living with a feeling of cultural and religious genocide,” the letter said.

They urged the Germany Chancellor to use all your leverage, so that the Tibetan people’s basic human rights that are enshrined in the Chinese constitution will be respected.

They applauded the German Chancellor’s for meeting His Holiness the Dalai Lama in the Chancellery and they said, “you have already set a bright example.”

“But the Tibetan people” they said, “need more political support, especially from Europe. We should not convey the impression that human rights are being traded for economic suc-

cess and commercial relations.”

In a separate video clip posted on YouTube, Mr. Harald Leibrecht, MP called for an international group to investigate the situation on the ground.

“A group that investigates how those self-immolations came about and what kind of political actions are necessary to prevent them from happening in the future,” he said.

Chinese intellectuals launch Tibet Solidarity signature campaign

Tibet.net 1 November, 2011

New York: Chinese intellectuals and independent writers have joined a signature campaign to express their concern over the deteriorating situation in Tibet, particularly in Ngaba, and also to show solidarity with the Tibetan people inside Tibet.

More than 200 Chinese intellectuals and independent writers from outside China as well as some from inside China took part in the signature campaign initiated by Harvard scholar Yang Jianli and few others.

In the letter signed by the Chinese intellectuals and independent writers, it mentions that the Chinese government has been, for a long time, suppressing the activities of the monastic communities in the Tibetan regions and this has been one of the main causes of the degeneration of the Tibetan culture, religion and Tibetan language.

The policies of the Chinese government, the letter says, have made it difficult even for ordinary citizens to carry on their day to day life related with the religion and culture.

It further adds that since the authorities have made the life in the monasteries so unbearable with unprecedented control

and repression, the situation forced the young monks to take a drastic course of action to set themselves on fire to draw outside attention to the deplorable situation.

Apart from the signature campaign, three Chinese overseas organizations have also released statement separately to condemn the Chinese government's repression on the monastic communities, particularly in Kirti Monastery in Ngaba.

The three organizations are Germany based Federation for a Democratic China headed by Feiliang Yong, US based Democratic Party of China headed by Wang Yoncai and Wang Juntao and US based Chinese Social Democratic Party headed by Liu Guokai.

After the completion of the signature campaign, the organizers have a plan to submit a copy of the signature campaign letter to the United Nations, the United States' Administration and EU.

China: UN experts warn of severe restrictions on Tibetan Buddhist monasteries

www.un.org 1 November 2011

GENEVA – A group of United Nations independent experts voiced grave concern over reports of heavy security measures, in and around the area of the Tibetan Buddhist Kirti monastery - which houses some 2,500 monks- and other monasteries in Aba County, an area of Sichuan province with many ethnic Tibetans in south-west China. “Intimidation of the lay and monastic community must be avoided, and the right of members of the monastic community, and the wider community to freely practice their religion, should be fully respected and guaranteed by the Chinese Government,” stressed the UN

Special Rapporteur on freedom of religion or belief, Mr. Heiner Bielefeldt, noting that the recent deployment of security forces is reported to include officers in riot gear, soldiers with automatic rifles, and trucks and armed personnel on the streets leading to the monastery.

Further measures are reported to include security raids and surveillance within monasteries, with police presence inside and outside monasteries to monitor religious activities. “Such restrictive measures not only curtail the right to freedom of religion or belief, but further exacerbate the existing tensions, and are counterproductive,” Mr. Heiner Bielefeldt said.

His comments were echoed by the Special Rapporteur on the rights to freedom of peaceful assembly and of association, Mr. Maina Kiai, who warned that “such measures seriously impede the exercise of the right to association of members of the monastic community.”

The UN Special Rapporteur on the right to freedom of opinion and expression, Mr. Frank La Rue, added his voice expressing his “deep concern about allegations of restrictions to Internet access and mobile messaging services within Abo County, as well as journalists’ lack of access to the region.” In his view, “rather than taking such measures, the Government should instead listen to and address the legitimate grievances of the monastic community.”

The heavy security measures adopted have resulted in increased tensions between the Chinese authorities and members of the monastic community, in particular since March 2011, a period which has seen an escalation of protests by both lay persons and members of the monastic community, calling for religious freedom. The severe restrictions on freedoms of religion, expression and association, have led to hundreds of monks reportedly leaving the monastery, with many being ar-

rested or subjected to enforced disappearance.

“Any enforced disappearance is unacceptable and such practices are in violation of international law,” said the Chair-Rapporteur of the Working Group on Enforced or Involuntary Disappearances, Mr. Jeremy Sarkin, expressing concern that a proposed revision to the Chinese Criminal Procedure Law will legalise enforced disappearances in the country. “This heinous practice is not permitted under any circumstances. No exceptional circumstances whatsoever may be invoked to justify an enforced disappearance.”

Another UN expert panel, the Working Group on Arbitrary Detention, expressed concern about the recurring practice of arbitrary arrests and detention of monks in the area of Sichuan province. “No individual can be arrested on the ground of peacefully exercising the rights and freedoms guaranteed under international human rights law,” stressed Mr. El Hadji Malick Sow, the Group’s Chair-Rapporteur.

The Independent Expert on minority issues, Ms. Rita Izsák, also called on the Chinese authorities to fully respect and uphold the rights of minorities including their rights to freely practice their religion and culture. “Allegations suggest that this is far from the case in this region and I urge the Government to cease any restrictive practices and refrain from any use of violence or intimidation.”

Australian MP’s statement on Tibet

Michael Danby MP, Melbourne Ports, Australian Labor Party
Parliament House, Canberra

November 3, 2011

Since March this year, 10 young Tibetans, including seven

monks from the Kirti Monastery in Ngaba, have set themselves alight to protest the Chinese government's restrictions on their religious and political freedom. Chinese authorities are using extreme force in the crackdown on the Kirti Monastery, where they are enforcing a 'patriotic re-education campaign' and have imposed an indefinite ban on religious activities at that critical monastery. The number of monks in the monastery has gone from 2,500 to around 400. Since March Ngaba has seen the presence of civilian and military personnel patrolling the area.

Yesterday the United Nations Special Rapporteur on freedom of religion, Heiner Bielefeldt, said: "Intimidation of the lay and monastic community must be avoided, and the right of members of the monastic community and the wider community to freely practice their religion, should be fully respected by the Chinese Government."

The restrictive and repressive measures enforced on the monks at Kirti include security raids and surveillance with police presence inside and outside the monastery to monitor religious activities. Over 300 monks have been disappeared by the Chinese authorities for "patriotic re-education" and many of them remain missing and unheard from by their families. A recent Human Rights Watch study found that per capita annual spending on public security in Ngaba was five times the average spent per person on public security in non-Tibetan areas of Sichuan.

The US State Department has called on China to respect human rights and the rights of Tibetans since the nine young Tibetans have set themselves on fire as a result of these restrictive Chinese practices. The US State Department said: "We urge Chinese leaders to address counterproductive policies in Tibetan areas that have created tensions; and to protect Tibet's

unique religious, cultural and linguistic identity.”

The crackdown on Tibetan monks since 2008 has been brutal. Beijing continues to restrict foreign journalists from travelling to Tibetan areas, jam radio broadcasts of Voice of America and Radio Free Asia’s Tibetan and Chinese language services. This is part of a strategy to eliminate the remnants of Tibetan identity and cultural heritage. The Chinese authorities continue to repress Tibetan culture.

On 19 October 2010, a decision was made to replace Tibetan with Mandarin as the main medium of instruction in Tibetan schools in Qinghai province. Freedom of movement of monks and nuns is extremely limited within Lhasa and Tibetan areas of Qinghai, Gansu and Sichuan. Last year in the Tibetan areas of Sichuan province, the Chinese government reportedly continued to remove monks under the age of 18, unregistered monks and monks and nuns from outside the Tibet Autonomous Region.

The process of eliminating Tibetan culture and the removal of monks and nuns is a direct violation of the freedom of religion. The Australian government is deeply concerned about reports of self-immolations by monks and nuns. Australian officials last week made renewed representations in Canberra and Beijing to their Chinese counterparts about these reports. Our embassy in Beijing has raised our concerns about reports of the continuing crackdown around the monastery and the province and increased security measures in the Tibetan areas. I entreat the Chinese authorities to respect the religious rights of Tibetan monks and to cease their repressive actions against those in the Kirti Monastery.

US Government urges China to address its counter-

productive policies on Tibet

US State Department press briefing November 4, 2011

QUESTION: Different topic? Yesterday, a Tibetan nun set herself on fire and died. This is the 11th instance of this – these people setting – self-immolations. I don't know if all 11 have died. Do you regard the Chinese Government's rule of Tibet as the fundamental cause for this?

MS. NULAND: Well, I can't speak directly to the cause of this. Obviously, you'd have to speak to the community where this is happening. But obviously, we have consistently and directly raised with the Chinese Government our concerns about Tibetan self-immolations, and we have repeatedly urged the Chinese Government to address its counterproductive policies in Tibetan areas that have created tensions and that threaten the unique religious, cultural, linguistic identity of the Tibetan people. We've also repeatedly urged the Chinese Government to allow access to all Tibetan areas of China for journalists, diplomats, and other observers so that we can get accurate information and so that you can get accurate information.

And let me take this opportunity to again call on the Government of China to respect the rights of all of its citizens who peacefully express their desire for internationally recognized freedoms, and particularly the rights of Tibetans to resolve their underlying grievances with the Government of China.

QUESTION: Can you cite the counterproductive policies that you're referring to, or any others of them that you're referring to?

MS. NULAND: Well, I think that some of these policies are well known – destruction of religious property, displacement

of people, replacement of people in sensitive religious areas, et cetera.

QUESTION: And have you – you said that you have raised and continue to raise directly. How have you done that? Has that been through the Embassy in Beijing? Has that been here in Washington? Has there been anything particularly recent on this?

MS. NULAND: Well, my understanding is since this new spate of self-immolations has begun, we've had extensive conversations based in Beijing with our – from our Embassy personnel. But as you know, Assistant Secretary Campbell and others have raised these issues directly and regularly, as has the Secretary, on the larger issue of the rights of Tibetan people within China.

QUESTION: Thank you.

QUESTION: Can I just follow up?

MS. NULAND: Yeah. Goyal.

QUESTION: Just as far as Tibetan issue is concerned, they have been demonstrating here, also in India, and there is much concern in Dharamsala in India. What I'm asking you, Madam, is: Are you planning or Secretary any kind of special envoy through the United Nations or U.S., somebody that – for their issues and for their concern with the Chinese?

MS. NULAND: Well, we do have a special envoy for religious freedom who addresses this issue. We have our assistant secretary for human rights who addresses these freedom – these issues. We have Maria Otero, our Under Secretary for Global Affairs, who is designated also as the Secretary's special repre-

sentative on Tibetan issues. So these issues are very well represented in this building.

QUESTION: And finally, since this is a concern to India very much next door, also tension is over Dalai Lama and over Tibet with China and India. Are you talking also something with the Indian Government or Indian officials? Or are they talking to you about this issue?

MS. NULAND: Well, we regularly talk about Tibet issues with the Government of India.

Four Canadian members of parliament representing all four federal political parties, spoke up for Tibet in the Canadian House of Commons on 2 November

House of Commons, Ottawa, Canada 9 November 2011

Ms. Elizabeth May (Saanich—Gulf Islands, GP): Mr. Speaker, as a member of Parliament, I rise with pride today, but also with solemnity, on the occasion of marking a vigil which is taking place outside these doors. Canadian Tibetans are in vigil in solidarity with so many Tibetans who are experiencing oppression due to the Chinese government policies toward Tibet. The desperation of these people has now led to self-immolation acts, an act of desperation for anyone who understands Buddhist religion and culture. This is the sign that things have become a crisis for those in Tibet. In the words of His Holiness the Dalai Lama, “We must find a peaceful way forward”. The European parliament, just days ago, October 27, passed a resolution calling on China to act. I would urge all Hon. Members to join with the European Union and help protect religious rights in Tibet.

Mr. Wayne Marston (Hamilton East—Stoney Creek, NDP): Mr. Speaker, today, Tibetans and supporters from around the world are gathering to take part in a global day of action. From Zurich, to San Diego, to Vancouver, to right outside our doors, people are coming together to seek justice for the people of Tibet. Ten young Tibetans have set themselves on fire in eastern Tibet since March 2011. In fact, eight since September. These unprecedented and truly desperate acts are a cry to the outside world for help. China has intensified its violent crackdown in Ngaba and across Tibet. Tibetan monasteries continue to be sacked and monks continue to be sentenced without fair trial. It is time for the government to act. It is time for the Government of Canada to take a lead in coordinating an international response to condemn the Chinese government's repressive measures against the Tibetans. Canada should also work to ensure the United Nations to immediately send a fact finding mission to Ngaba to assess the situation. We cannot afford to waste another day.

Hon. Irwin Cotler (Mount Royal, Lib.): Mr. Speaker, 10 young Tibetans have set themselves ablaze, a set of unprecedented and desperate actions, to protest the Chinese repression of Tibetan rights and assaults on the monks and nuns of Tibetan monasteries. Accordingly, we call on the Chinese authorities to release those imprisoned simply because they exercised their right to freedom of religion and expression, to cease and desist from their assaults on the Tibetan people, and to enter into dialogue with the Tibetan leadership. We call on the Canadian government, in concert with world leaders, on this global day of action, to stand in solidarity with the Tibetan people to condemn the repression by Chinese authorities and to nurture dialogue with the Tibetan leadership with a view to protecting the human security of the Tibetan people.

Mr. Gordon Brown (Leeds—Grenville, CPC): Mr. Speaker, today Tibetans and supporters have gathered outside this very building in a desperate cry to stop the crackdown on religious freedom in their region. Canada has expressed its serious concerns about the human rights situation in China, including continuing restrictions on the freedoms of expression, association, religion and belief of ethnic Tibetans. We remain concerned about the arbitrary detention and treatment of political prisoners in Tibet and have raised the issue of Tibetans and other religious minorities in China in bilateral meetings and on the international stage, including at the United Nations General Assembly. Our government takes the issue of religious freedom in China and around the world very seriously. The freedoms of religious belief and practice are at the heart of our principled foreign policy. We do not hesitate to raise such issues as part of mutually respectful, mature dialogue between our two countries and encourage substantive dialogue between Chinese leaders and religious minorities.

South African MPs Raise Tibetan Self-Immolations in Parliament

Pretoria, 11 November 2011

The South African MPs Dr. Mario GK Oriani-Ambrosini and Mr. Steve Mokgalapa have made statement in the Parliament, Cape Town on 8th and 10th November respectively, following reports of series of self-immolations by young Tibetan people in Tibet.

When delivering Members Statement, Dr. Mario GK Oriani-Ambrosini paid solemn tribute to 35 year old Tibetan nun Palden Choetso who immolated herself in protest against the

Chinese government's continued repression. In his statement informing South African parliament, Dr. Mario-Ambrosini said: "Before burning herself, she cried "Freedom in Tibet", "Long Live the Dalai Lama", "Let the Dalai Lama return to Tibet". He added "We must join hands and voices to urge the Chinese government to stop its repressive policies and human rights violations, allow basic freedom of religion and speech, allow independent media and international delegation of parliamentarians to travel to Tibetans areas to examine the actual situation".

MP Steven Mokgalapa said: "The latest spate of self-immolations by Tibetans monks in protest to the Chinese government's continued human rights abuses are a sure sign of worsening conditions under which Tibetans have to live under Chinese rule". He said his party (Democratic Alliance) calls on South African government "to take note of the human rights abuses in China and speak out boldly against them. As a nation that has benefitted from international pressure to end apartheid, we too need to support the right to self-determination of to other states.

Members of the United States Congress have sent a letter to US Ambassador to China, asking him to visit Tibet

<http://news.oneindia.in> 18 November 2011

Dharamsala, Nov 18: Three members of the United States Congress, Frank R. Wolf, James P. McGovern, and Joseph Pitts, have sent a letter on Nov 17, 2011 to US Ambassador to China, Gary Locke, asking him to visit Tibet in the light of the recent self immolations and "publicly using his platform as Ambassa-

dor to make it clear to the Tibetan people that they have a friend in the United States of America.”

Stating this in Dharamsala, a high official of the Tibetan Government in Exile at Dharamsala on Friday said, “All

of these Congressmen are members of the Tom Lantos Human Rights Commission.”

In their letter to the ambassador about the recent testimony of Tibetan Prime Minister (Kalon Tripa) Dr Lobsang Sangay and His Eminence Kasur Kirti Rinpoche to the Lantos Commission, the members said: “Their testimony was moving and deeply disturbing. They spoke of the abuses suffered by the Tibetan people which in recent months have driven these peace-loving people to desperate forms of protests.”

Spokesperson said that the Congressmen urged Ambassador Locke to press for a fact-finding mission into Kirti Monastery which has featured prominently in the recent wave of self-immolations. “Raise the Chinese government’s repressive policies in Tibet with senior party officials and publicly use your platform as Ambassador to make it clear to the Tibetan people that they have a friend in the United States of America,” they said.

They also called on the ambassador to press the Chinese government to respect the peaceful religious, political, civic, and cultural expressions of the Tibetan people.



Frank R. Wolf and James P. McGovern

Australia urges China to end repression in Tibet

Nov 21, 2011

DHARAMSHALA: Due to the grim situation prevailing inside Tibet in view of the spate of self-immolations by Tibetans, Australian parliamentarians and political parties have urged China to respect the religious sentiments of the Tibetan people and stop the repressive policies being imposed on the monks of Kirti monastery in Ngaba.

The Office of Tibet based in Australia have repeatedly requested the Australian government, the Australian Parliament and Tibet support groups, to talk to China regarding the crisis in Tibet.

The Australian government, the Green Party and both the upper and lower house of Parliament have recently held serious discussions regarding the matter and urged the Chinese government to address these urgent issues.

On 14 November, Mr Michael Danby, the chairman of the parliamentary commission of Defense, Foreign Affairs and trade relations, and Mr Laurie Ferguson, chairman of the human rights commission, have released press statements.

The continuous suppression of Tibetan people's religious freedom and human rights, particularly in northeastern Tibet, have led 11 Tibetans to self-immolate. They called for freedom and the return of His Holiness the Dalai Lama to Tibet.

Interfaith prayer held in New York for Tibet's 11 self-immolations

(TibetanReview.net, Nov 24, 2011)

An interfaith prayer service was held on Nov 21 at the Church Center for the United Nations in New York for the Tibetans who had immolated themselves in eastern Tibet while protesting for freedom and the Dalai Lama's return. The participants included followers of Islam, Hinduism, Judaism, and Buddhism, including Japanese Buddhists, reported the exile Tibetan administration on its Tibet.net website Nov 23.

The report cited Ms Kathleen Stone, the church's chief priest, as saying while addressing the gathering that 11 Tibetans had set themselves on fire out of desperation against the Chinese policies in Tibet. "Therefore, we, from different religious backgrounds, are gathered here today to pray as a mark of respect and to express our solidarity for those Tibetans."

The Dalai Lama's New York-based representative, Mr Lob-sang Nyandak Zayul, also addressed the gathering, speaking about the recent series of tragic self-immolations by young Tibetan monks, nuns and former monks in Tibet.

Kirti Rinpoche, the Dharamsala-based head of Kirti Monastery in Ngaba County of Sichuan Province, to which most of the self-immolators belonged, also spoke.

Kalon Tripa in BBC interview blackout in China

Tibet.net December 1, 2011

LONDON: Television screens in Beijing and possibly beyond went black yesterday during a BBC TV interview with Kalon Tripa Dr Lobsang Sangay. Kalon Tripa was speaking to BBC presenter Mishal Husain live on the "Impact Asia" programme broadcast primetime in Beijing at 9.30pm local time.

Viewers in Beijing got a brief glimpse of the Kalon Tripa in the programme's introduction before the remainder of the broad-

cast involving the Kalon Tripa was blanked out.

Kalon Tripa responded to questions on the devolution of His Holiness the Dalai Lama's political authority to the elected Tibetan leadership, the self-immolation incidents in Tibet, and the likelihood of resolution of the Tibetan situation given the rising economic power of China during the interview.

The viewers in Beijing were unable to hear Kalon Tripa's responses to these questions due to the Chinese censors.

Kalon Tripa commented: "This action is an indication of the fear that the Chinese authorities have about the truth of the Tibetan issue, a truth that they are prepared to go to any lengths to hide from their own people."

Tibetans Urge Japanese MPs to press China to end crack-down in Tibet

Tibet.net December 7, 2011

TOKYO, Japan: Representatives from the Tibetan community of Japan and Students for a Free Tibet yesterday visited 13 offices of the Japanese members of Parliament and urged them to exert diplomatic pressure on China to end crackdown in Tibet.

They briefed the Japanese parliamentarians on the current critical situation inside Tibet and asked for their support for a campaign to raise international support in view of the tragic self-immolation incidents in Tibet.

In their letter to the MPs, the visiting Tibetan delegation requested for a coordinated and swift diplomatic action that can stop the crisis, and urged the Parliamentarians to make a public statement of concern about the situation in Tibet.

"Considering the situation inside Tibet and the recent spate

of self-immolations, we had to do this lobbying work within very short period of time. Nevertheless, we are very happy for what we have done. We'll definitely be more strategic next time and try and meet more MPs for sure" said Lobsang Yeshe, the president of the Tibetan community of Japan.

Dolma Tsering, vice-president of the Tibetan community of Japan, said the parliamentarians showed keen interest on the issue of Tibet and even advised us to update them on the situation inside Tibet.

The Tibetan delegation have convinced four of the Japanese parliamentarians to sign a pledge to stand up for Tibet. The pledge already has the support of Noble laureates and Parliamentarians from around the world.

Debate on Tibet in the UK Parliament

House of Commons Hansard Debates for 07 Dec 2011

Simon Hughes (Bermondsey and Old Southwark) (LD): Thank you, Mr Gale, and thank you to Mr Speaker for choosing this subject—in Tibetan, thuk-je-che: thank you.

At this time of year, we can probably have no debate more appropriate than one about Tibet, given that United Nations human rights day is commemorated this coming Saturday, 10 December. I am grateful for the opportunity to raise an issue that has often been a subject of debate in this House.

As I have declared in the Register of Members' Financial Interests, two months ago, at the beginning of October, at the invitation of the Tibet Society and the Tibetan Government-in-exile, I went to Dharamsala in India with the hon. Members for Leeds North East (Fabian Hamilton), for Scunthorpe (Nic Dakin), for North Wiltshire (Mr Gray) and for Kilmarnock and

Loudoun (Cathy Jamieson), all of whom I am happy to call my hon. Friends. The five of us spent four informative days together in Dharamsala, during which time we were privileged to meet His Holiness the Dalai Lama, other people in the Tibetan Government-in-exile and many others.

The reason why the debate is as appropriate as ever is that, sadly, in recent weeks there has been an outbreak of self-immolation—suicide—among nuns and monks in Tibet, and it has caught the attention of the world. This year, on 31 October, my hon. Friend the Member for Leeds North East tabled early-day motion 2327, expressing great sadness at the disturbing news of 10 incidents of self-immolation in eastern Tibet by young Tibetan monks, former monks and a nun. Since then there has been a further death. Those people, in monasteries mainly in Ngaba in Tibet, have been setting themselves alight as a protest against their inability to express their faith and their allegiance to His Holiness the Dalai Lama. They have drawn the sympathy of the world.

On 25 November, a letter in *The Guardian* from Dai Qingli of the Chinese embassy was headed “Tibetan deaths violate Buddhism”. The argument of the letter was that the deaths were a fatal violation of the spirit of peace and tolerance that defines Tibetan Buddhism. I am grateful that hon. Friends from a number of parties have joined me in replying to that letter in today’s *Guardian*:

“Dai Qingli’s letter...revealed not only a woeful lack of comprehension of the crisis in Tibet but also the Chinese Communist party’s failure to gain any measure of legitimacy among the Tibetan people after more than 60 years. Since February 2009, 11 Tibetan monks or former monks and two nuns in Tibet have set fire to themselves in a new and disturbing development driven by agonising oppression. It is a terrible indictment of

China's Tibet policy... Contrary to Dai Qingli's claims, the Dalai Lama and other religious leaders in exile want these deaths to stop and Tibetans to be able to practise their religion and protect their cultural identity. Dai Qingli is wrong, too, on his paranoid assertions of a separatist agenda of the Dalai Lama; the exiled religious leader is urging the Chinese government to implement its own laws granting Tibetans a genuine autonomy within the People's Republic of China. It is in the interests of the Chinese leadership to listen, instead of risking the further escalation of tensions, and to engage in dialogue with this most-respected and reasonable figure, the Dalai Lama."

Czech Foreign Minister calls on His Holiness the Dalai Lama

Prague, Czech Republic-11 December 2011
Czech Foreign Minister Mr. Karel Schwarzenberg called on His Holiness the Dalai Lama this evening at his hotel in Prague.

His Holiness the Dalai Lama said that the Tibetan spirit especially among the younger generation in Tibet was extremely strong. He called on governments and parliaments to send fact finding missions to Tibet to find out the actual situation in there.

He expressed his deep concern about Tibet's environment. Environment is not a political issue he said. Tibet's environ-



ment is important for China as many rivers that start in Tibet flow through China.

He said international environmental experts including from China should investigate what damages has been done and what can be done to prevent further damage.

Earlier in the morning, His Holiness the Dalai Lama addressed the roundtable conference on Democracy and Human Rights in Asia: One Year After an Empty Chair in Oslo at Charles University in Prague.

Former President Havel who couldn't attend the conference due to ill health said in his message that we are entering a rather dangerous period where human rights and civic freedoms were being sacrificed for material growth.

“Human rights issues faced with ever growing economic might of a country like China are being trivialized and economic interests are being deliberately separated from those dealing with basic freedoms. And this is very dangerous, not only because solidarity with those pursuing freedom in different parts of the world is fading but also for Euro-Atlantic area whose original identity is thus being lost,” said President Havel.

“We felt very intensely how important aid from abroad was for us, as well as the support and solidarity of people from various corners of the world who took interest in our activities,” he said. “It was a great encouragement when we saw that there are many people –often from very far away – who feel a similar responsibility for the world as we felt. We have been attempting now, for more than twenty years already, to return that solidarity that we received and to express support to all those who are fighting for human rights and basic freedoms in Asia and elsewhere. For people like Liu Xiabo and the likes of him all over the world,” the message said.

In his address, His Holiness the Dalai Lama said that the 7

billion people share one home and the survival of this planet depends on us. We have to think about others' wellbeing.

The Tibetan leader praised India for its democratic principles and said there is accountability of governance.

China he said, with its recent economic developments have great potential to make constructive contribution on the global stage. However, he expressed concern about the present system of government.

He said China needs respect from rest of the world. Respect comes from trust, trust needs transparency. This he said was lacking in China. The Tibetan spiritual leader said China needs political reform. The Chinese Premier Wen Jiabao had also called for such reforms in China.

His Holiness expressed his concern about the growing gap between the rich and the poor, as well as the high level of corruption.

Mr. Bernard Kouchner, former French Foreign Minister said that China is economically doing well but at the same time, there are lots of people imprisoned. Arab Spring has worried the Chinese leadership, as they fear it will come to them.

Dr. Jianli Yang, President and Founder of the Initiatives for China based in Boston said that China is afraid of Liu Xiaobo, a key author of Charter 08. The Charter 08 called for democratic changes in China. Over 350 Chinese intellectuals and human rights activists signed the charter.

The conference commemorated the first anniversary of Nobel Peace Prize to Chinese dissident Liu Xiaobo and focused on the current state of democracy and human rights in Asia.

His Holiness the Dalai Lama was invited to the Czech Republic by former Czech president Vaclav Havel and Forum2000 who organised the conference.

Nobel Laureate Dr. Shirin Ebadi and Mr. Stéphane Hessel,

Co-drafter of the Universal Declaration of Human Rights also spoke at the conference.

In the afternoon, His Holiness the Dalai Lama spoke about his three commitments in life during the public talk on Searching for Happiness in a Troubled World at the Prague Congress Centre.

He said he has always tried to promote secular ethnics which he said must be promoted through education starting from kindergarten. The ultimate source of happiness is within ourselves. A calm mind and concern for others welfare will help towards happiness. Compassion he said, is not about having pity for others, but sense of respect for others.

China must begin dialogue with Tibet, Cambodian MPs say

Tibet.net December 17, 2011

DHARAMSHALA: A group of parliamentarians of Cambodia has made a strong call for an end to the human rights violations in Tibet, urging China to engage in sincere dialogue with the Tibetan side to resolve the issue of Tibet.

“It is with a strong sense of unity that we Cambodian parliamentarians support the recent move by British Parliamentarians to halt the continuing injustice in Tibet,” noted a press release issued by three MPs, Son Chhay, Cheam Channy and Yont Tharo from the opposition Sam Rainsy party.

Expressing serious concern over the recent spate of self-immolations in Tibet, the MPs said, “these acts of self-immolation make sense when one considers the decades of repression, intimidation, fear, and violence that Tibetans have endured daily

under China's rule which only appears to be worsening.”

“Knowing that torture is in store for them in Chinese prisons, and that they cannot depend upon any judicial process, Tibetans are now choosing to burn themselves alive. The Dalai Lama himself noted how these incidents of self-immolation reflect a sign of deep desperation,” they added.

The MPs stressed that the Chinese officials should review their past ruthless actions and policies on Tibet.

They strongly disapproved of the Chinese move to force Tibetans under 18 years of age to attend government schools, imposing fines of 3,000 yuan on a single child if he was to become a monk or study at monastery school.

“China needs to realise that it will be unable to change Tibetans' hearts and minds,” the Cambodian MPs said.

“We demand that the Chinese Government must immediately put an end to its oppressive policy and human rights violations, and begin sincere dialogue with the Dalai Lama,” they said.

“The international community must take note of what is happening because it is clear the Tibetans are using desperate measures to draw our attention to their suffering. Further repression by the Chinese will only lead to further instability. A new year 2012 is emerging and this is an opportune time for us to encourage China to begin a new dialogue with Tibet,” they added.

State Department spokesperson Victoria Nuland's remarks on Tibetan self-immolation

US State Dept January 11, 2012

QUESTION: Also on China, just over the past weekend, three monks in Tibet did the self-immolation. That's the – new cases

in this year. So I'm wondering if you have any comments on that.

MS. NULAND: We do. We're seriously concerned by reports that three more Tibetans have self-immolated over the past few days. Since March, this brings the count to some 15 Tibetan Buddhist self-immolations in China. We have consistently – the U.S. Government has consistently and directly raised with the Chinese Government this issue of Tibetan self-immolation.

These actions clearly represent enormous anger, enormous frustration with regard to the severe restrictions on human rights, including religious freedom inside China. And we have called the Chinese Government policies counterproductive and have urged the Chinese Government to have a productive dialogue to loosen up in Tibet and allow journalists and diplomats and other observers to report accurately and to respect the human rights of all of their citizens.

Department of State
Victoria Nuland
Spokesperson
Daily Press Briefing
Washington, DC
January 9, 2012

German Human Rights Commissioner Markus Loning call for Reform in China's policies in Tibet

January 17, 2012

BERLIN: The German Federal Government's Commissioner for Human Rights Policy and Humanitarian Aid, Mr Markus Loning, called for reform and rethinking of the Chinese government's failed policies in Tibet.

Speaking to Tibet Initiative Deutschland, he asserted that the Chinese government should work toward creating a political environment that will relax the tensions in the Tibetan region.



Mr. Markus Loning

The protection of Tibetan culture, including its religious traditions, is essential to any solution to the current crisis, he added.

Sixteen Tibetans have set themselves on fire in Tibet since March 2011 in protest against China's oppressive regime.

Calling the self-immolations as an expression of the sustained discontent and desperation of the Tibetan people in Tibet, he said the German government has repeatedly called on Beijing to provide a transparent account of the events at the Kirti monastery.

He also reiterated the German government's call for an unfettered access to the whole of Tibet for politicians, diplomats, and the international media.

US Ambassador Remarks on Worsening Human Rights Situation in China

Tibet.net January 19, 2012

DHARAMSHALA: Speaking to Charlie Rose in an interview on Monday, US ambassador to China, Gary Locke remarked that the human rights situation in China is deteriorating.

"The human-rights climate has always ebbed and flowed in China, up and down, but we seem to be in a down period and

it's getting worse," Mr. Locke said.

The ambassador also noted that China is significantly cracking down on dissent and added that Chinese leaders were afraid they could face uprisings similar to last year's Arab Spring.

The remarks come at a time when sixteen Tibetans have set themselves on fire since march last year in protest against the Chinese government's policies in Tibetan regions especially with regard to human rights and ethnic equality.

US State Department spokeswoman Victoria Nuland stated last week that the self-immolations were a manifestation of anger and frustration among Tibetans and highlighted "severe restrictions on human rights, including religious freedom inside China."

Religious experts also say that Muslims and Christians who worship in unauthorized churches and mosques have also been targeted lately.

France Concerned by Self-immolations in Tibet

Tibet.net January 21, 2012



Mr. Bernard Valero

DHARAMSHALA: France has expressed its concern and sadness over the upsurge of tragic self-immolations by young Tibetans in Tibet, calling on the Chinese government that dialogue is the only way to resolve the crisis in Tibet.

"Following the tragic incidents that have taken place in recent weeks, France expresses

its sadness over the death by self-immolation of young Tibetan monks. The extreme nature of their acts reflects a strong sense of despair,” French foreign ministry spokesman Bernard Valero said at a regular press briefing on 19 January.

“France is concerned by the upsurge in the number of these self-immolations since fall 2011,” he told reporters.

“It [France] reaffirms its attachment to religious freedom and the preservation of Tibetan culture and traditions, as well as the respect for human rights. It believes that dialogue is the only way to achieve a lasting solution, while fully respecting Tibet’s cultural and spiritual identity, within the framework of the People’s Republic of China.

“These messages are regularly reaffirmed to the Chinese authorities within the framework of our political contacts and the EU-China dialogue on human rights,” Mr Valero said.

Sixteen Tibetans have self immolated in the last twelve months, out of which 12 succumbed to their injuries, while the whereabouts of 4 Tibetans remain unknown. All those who set themselves in fire have demanded the restoration of freedom in Tibet and the return of His Holiness the Dalai Lama to his homeland.

Lobsang Jamyang, aged 22, who set himself on fire in Ngaba in north-eastern Tibet last Saturday, was kicked and beaten by police with clubs spiked with nails. “He doused himself in petrol and set himself on fire. He walked into the street calling for the long life of the Dalai Lama and for freedom in Tibet. Police began to kick and beat him with clubs spiked with nails rather than immediately focusing on putting out the flames,” US based rights group International Campaign for Tibet said. Meanwhile, China plans to close Tibet to foreign travellers for a fifth straight year.

The Associated Press quoted travel agents in Lhasa as saying

that the government's tourist administration in Tibet's capital had informed them that foreign travellers would be banned from 20 February to 30 March.

US State Department spokesperson Victoria Nuland's remarks on Self-immolations in Tibet during the regular press briefing

US State dept briefing 24 January 2012

QUESTION: Madam, according to reports, China is cracking down on Tibetans. Inside Tibet, a number of deaths were reported. Any comments on that?

MS. NULAND: Yeah. We are seriously concerned by reports of violence, continuing heightened tensions in the Tibetan area of China, including reports that security forces in Sichuan province have been opening fire on protestors, killing some and injuring others. As you know, we have repeatedly urged the Chinese Government to address its counterproductive policies in the Tibetan areas, which have created tensions and threatened the unique religious, cultural, and linguistic identity of the Tibetan people, and we urge the Chinese Government to engage in constructive dialogue with the Dalai Lama or his representatives as a means to address Tibetan concerns. I think you'll see a statement later today from our high representative for Tibet, Under Secretary Maria Otero, if you haven't already seen that, expressing our concerns here.

QUESTION: Is there any concern that the fact that these security forces are mowing down Tibetans in Sichuan is going to affect the optics of Vice President Xi's visit? I mean, is this the right time for the vice president of China to be visiting the United States, when they're stepping up their repression of the

Tibetans?

MS. NULAND: Well, we have always made clear, at every level, our concerns about these issues, not only our concerns about human rights for Tibetans but also about human rights in general in China. We will be just as clear on this visit as we have been in other encounters at high level with Chinese officials.

China must avoid excessive force in response to Tibetan protest

www.amnesty.org 24 January 2012

China must avoid using excessive force in response to protests and allow independent monitors into areas of protest, Amnesty International said today after Chinese security forces in Sichuan Province reportedly fired on Tibetan protestors for a second successive day.

Chinese authorities have dismissed reports based on eyewitness accounts of deadly clashes between police and Tibetan protestors as “hype”.

“The Chinese authorities are responding only with repression and a security crackdown to an already volatile situation, instead of addressing long-standing human rights grievances on the part of Tibetans,” said Sam Zarifi, Amnesty International’s Asia-Pacific director.

“The situation has not improved in Tibetan areas since 2008 when tensions exploded into violence. Grievances regarding restrictions on religious and cultural freedoms have gotten worse, not better.”

According to the official Xinhua news agency, Chinese security forces fired on protestors in Drango County (in Chinese,

Luhuo) on Monday, killing at least one.

Five police officers and several protesters were reportedly injured. The protesters are also said to have smashed shops in the area.

Independent Tibetan sources told Amnesty International that at least 36 protesters were injured, several of whom are in critical condition. New reports of protests in other parts of Sichuan Province and shootings by the police emerged today.

According to unconfirmed reports, the security forces today opened fire on Tibetan protesters in Serthar (Seda in Chinese) county in Sichuan province, killing two and injuring others.

This is a third reported incident of police shooting at Tibetan protestors in less than two weeks, although Amnesty International is unable to independently confirm the reports.

No foreign media or observers have been allowed into the area, making events difficult to confirm. The authorities have stated that they will investigate the Monday incident.

“The Chinese government must ensure that the investigation is independent, impartial and effective. They should also promptly investigate the other reports of excessive use of force,” said Sam Zarifi.

Amnesty International repeated its request that the Chinese government allow independent monitors, for instance the UN Special Rapporteur on extrajudicial, summary or arbitrary executions, into the country.

“The Chinese government has displayed increasingly repressive behaviour in ethnic minority areas such as Tibet. That’s why we are worried about further violence and bloodshed,” said Sam Zarifi.

“Chinese security forces should exercise restraint and only use firearms when absolutely necessary and as a last resort. Lethal force may only be intentionally used strictly to protect life.”

Since March last year, 16 ethnic Tibetans have set themselves on fire in protest at religious and cultural repression under Chinese rule.

In a joint letter to the Chinese government in November, Amnesty International and Human Rights Watch called for the authorities to address the underlying causes of the protests.

United States Special Co-ordinator for Tibetan Issues Maria Otero's Statement on Tibet

January 25, 2012

As United States Special Coordinator for Tibetan Issues, I am gravely concerned by reports of violence and continuing heightened tensions in Tibetan areas of China, including reports of security forces in Sichuan province opening fire on protesters, killing some and injuring others.



Ms. Maria Otero

These reports follow the self-immolation of four Tibetans earlier this month, bringing the number of reported self-immolations by Tibetans to 16-mostly monks and former monks, and two nuns-since March 2011.

The U.S. Government consistently and directly has raised the issue of Tibetan self-immolations with the Chinese government. The U.S. Government repeatedly has urged the Chinese government to address the counterproductive policies in Tibetan areas that have created tensions and that threaten the dis-

tinct religious, cultural and linguistic identity of the Tibetan people.

As I have noted previously, these policies include dramatically expanded Chinese government controls on religious life and practice; ongoing “patriotic education” campaigns within monasteries that require monks to denounce the Dalai Lama; the permanent placement of Chinese officials in monasteries; increasingly intensive surveillance, arbitrary detentions and disappearances of Tibetans; and restrictions on and imprisonment of some families and friends of self-immolators. Over the last year, Chinese government security and judicial officials also have detained and imprisoned Tibetan writers, artists, intellectuals, and cultural advocates who criticized Chinese government policies.

We call on the Chinese government to safeguard the universal human rights of all of China’s citizens. We urge Chinese security forces to exercise restraint, and we renew our call to allow access to Tibetan areas of China for journalists, diplomats and other observers. We call on the Chinese government to resume substantive, results-oriented dialogue with the Dalai Lama or his representatives to address the underlying grievances of China’s Tibetan population.

Resolution on self immolations in Tibet by the City Council of Berkeley, California

31 January 2012

Recognition of the Berkeley Tibetan-American community that acts of self-immolation reflect immeasurable sacrifice in reaction to the extreme repressive conditions of the Tibetan people and nation by China whereas, the Peace and Justice

Commission advises the City Council on all matters relating to the City of Berkeley's role in issues of peace and social justice (Berkeley Municipal Code (BMC) Chapter 3.68.070); and WHEREAS, since March 16 2011, eleven self-immolations by monastic Tibetans have taken place in Ngaba and Kardze counties of China's Sichuan province (one nun and eight monks at Kirti Monastery in Ngaba County, and one nun and two monks in Kardze County); and

WHEREAS, community groups in Berkeley have been actively engaged in the struggle for Tibetan self-determination and have engaged in protest in solidarity with the self-immolations by Tibetans in Sichuan province; and

WHEREAS, a recent report by Human Rights Watch finds that, following the first immolation incident in March, armed personnel surrounded Kirti Monastery and cut off access to food and water for several days, while more than 1,000 Tibetans engaged in peaceful protests. Chinese police and paramilitary officers were subsequently dispatched to the monastery to carry out a compulsory "patriotic education" campaign. On April 21, more than 300 monks were removed from Kirti Monastery and detained in unspecified locations to undergo several weeks of "legal education." As of October 12, there are approximately 2,000 fewer monks living at Kirti Monastery, compared to the total number in March; and

WHEREAS, findings in a recent assessment by Human Rights Watch suggest a causal relationship between the self-immolations and sharp increases in public security spending for Ngaba and Kardze counties and the resulting security crackdowns in Tibetan-inhabited regions; and

WHEREAS, published Chinese government spending for public security includes expenditures for paramilitary units known as the People's Armed Police, security raids, arbitrary deten-

tions, permanent police presence and increased surveillance within monasteries, and other police-state infrastructure; and WHEREAS, government security measures have subjected monastic and lay Tibetans to collective punishment, and monks are being charged with intentional homicide, a capital offence, for allegedly assisting self-immolations; and WHEREAS, self-immolation has presented a critical means of political expression in atmospheres of severe political and social repression; and WHEREAS, a single act of self-immolation, by Mohamed Bouazizi in Tunisia, impacted the speed and breadth of the so-called “Arab Spring”; and WHEREAS, beginning with Thích Qu ngc, Vietnamese monks utilized self-immolation as protest during the Vietnam War, contributing to the fall of South Vietnam’s Diem regime in the same year (1963).

NOW THEREFORE, BE IT RESOLVED by the Council of the City of Berkeley, that the City Council in affirmation of the shared belief in protest and civic engagement of the people of the City of Berkeley, and in recognition of the Berkeley Tibetan-American community, recognizes these acts of self-immolation as a reflection of the extremely repressive conditions to which the Tibetan people are subjected, and the crushing of peaceful means of resistance.

BE IT FURTHER RESOLVED that the residents of Berkeley have continually demonstrated their concern for peace and justice based on equality among all peoples, and the City Council hereby recognizes the immeasurable sacrifice of the following protesters:

BE IT FURTHER RESOLVED that the City of Berkeley strongly urges the Obama Administration to call upon China to reject the use of misleading and culpability-evading language

such as “terrorism in disguise” to describe the immolations.

BE IT FURTHER RESOLVED that that the City of Berkeley urges the Obama Administration to insist that China allow members of the media and international independent fact-finding delegations to visit Ngaba and Kardze counties.

BE IT FURTHER RESOLVED that the City of Berkeley urges the Obama Administration to insist that China immediately end excessive security measures on Tibetan monasteries and lay communities in the region and work towards a resolution that will affirm the right of its minority populations to social equality and freedoms of speech, assembly, and demonstration, as well as freedom of religious practice, as outlined in the Preamble and Articles 4, 35 and 36 of the Constitution of the People’s Republic of China.

BE IT FURTHER RESOLVED that copies of this resolution be sent to the Chinese Consulate; Office of the Prime Minister of the Tibetan Government-in-Exile; Representative Barbara Lee; Senator Dianne Feinstein; Senator Barbara Boxer; Secretary of State Hillary Rodham Clinton; Maria Otero, Undersecretary and Special Coordinator for Tibetan Issues; Gary Locke, United States Ambassador to the People’s Republic of China; Lobsang Nyandak, His Holiness the 14th Dalai Lama’s Representative to North America; Tibetan Association of Northern California; and UC Berkeley Students for a Free Tibet. A record copy of said Resolution to be on file in the Office of the City Clerk.

Statement from the Foreign Correspondents’ Club of China on Self-Immolations in Tibet

Tibet.net 13 March 2012

The Chinese authorities have set up a massive security cordon in an attempt to prevent journalists from entering Tibetan areas in Western Sichuan Province where major unrest – including killings and self-immolations – has been reported.

The FCCC considers this a clear violation of China’s regulations governing foreign reporters, which allow them to travel freely and to interview anyone prepared to be interviewed.

Correspondents attempting to travel to the region in question have faced major obstacles, including detention by the police and roadblocks at which they have been stopped and turned back by officials who have then forcibly escorted them back to Chengdu. “Bad roads” and “weather” are being used as excuses for denying correspondents entry to the area.

One team reported that their car was suspiciously rammed by another vehicle. Reporters have been followed, questioned for hours, asked to write confessions and had their material confiscated.

Police have been asking to inspect not only the documents that foreign reporters are normally required to carry with them – their passports and press cards – but also the small pink and yellow slips of paper entitled “Registration Form of Temporary Residence”. We advise members to carry these documents in their passports to help avoid being detained.

Journalists are merely trying to do their job and independently confirm the truth of reports from the area. We call on the Chinese government to recognize our purely professional motivation and to abide by its own regulations that allow us to enter the areas in question.

Some Additional Examples:

After travelling for more than three hours, a broadcast crew was stopped on the road by the police and forced to go back to Chengdu. At the capital, they were watched as they inter-

viewed Tibetan monks. Their driver's family received threatening phone calls. The crew was followed on their way to the airport. When they were about to pass airport security, they were detained by police and then escorted to an airport police station where they were questioned for five hours. Some of their recorded material was confiscated by the police.

Two journalists reached Danba Town in Ganzi. They then tried to reach a monastery 20 kilometres out of town travelling in a taxi. The taxi was stopped at a roadblock. The driver was told he could not continue and that journalists should leave the area. When police said that the reporters were not being detained they decided to try and walk to the monastery. They walked for around 7 to 8 kilometres and were followed by a car as well as two officials on foot. They reached a Tibetan village where the police agreed to let them take photographs on the condition that they would then return to Danba. The journalists agreed and returned as requested. In Danba they were followed and later decided to return to Chengdu.

A reporter on his way to Ganzi Prefecture was stopped at a police checkpoint and turned away. "There is thick ice ahead," the police said.

Two reporters tried on three separate days to reach Ganzi and/or Aba Prefectures. On each occasion they were stopped by the police and forced to drive back to Chengdu. At one point, in an ethnic Tibetan part of Chengdu, they were surrounded by a group of police. Their IDs were checked and they were told they were not allowed to conduct interviews there. A photographer was asked to erase pictures already taken but refused. They were followed in Chengdu by plainclothes police.

Last November a journalist was able to reach Tawu nunnery, where one of the self-immolations happened. She was able to stay there for about six hours. At the end of the day she was

detained by police on her way to another Tibetan monastery. She was forced to leave the area because “the situation is now dangerous for foreigners”. She was followed by police as she drove 200 km out of Tawa to Kangding “in pitch darkness and along snowy and winding roads”.

Senator John McCain Blames Repression for Self-immolations in Tibet

Tibet.net 8 February 2012

Former Republican presidential candidate and one of the most respected figures in the US, Senator John McCain expressed concern that the Chinese government’s continued repression is pushing Tibetans in Tibet to burn themselves to death.

Speaking with China’s Vice Foreign Minister Zhang Zhijun on a panel at a high-level Munich security conference on Saturday, Senator McCain told Zhang in front of an audience of ministers, diplomats and security officials: “It is a matter of concern when Tibetans are burning themselves to death because of the continued repression of the Tibetan people in your country.”

“There is not a way that you will be able to stifle it (peaceful protests) completely,” he added.

“I have said on many occasions and I will say again the Arab Spring is coming to China as well,” Mr McCain said.

He reiterated United States’ firm support to the Tibetan people’s right to fundamental human rights.”There are certain universal values that we all cherish, and ambitions to achieve those inalienable rights are something the United States is probably most proud of in its entire history.”

Mr McCain, who later shook hands with Zhang, told him: “I

hope you didn't interpret my remarks as anything other than the advocacy that I and others hold for every nation in the world, including yours.”

Since 2009, 20 Tibetans have set themselves on fire in Tibet calling for freedom and the return of His Holiness the Dalai Lama to his homeland.

Recently a resolution on Tibet was introduced in the U.S. Senate (S. Res. 365) by Senator Dianne Feinstein and co-sponsored seven other Senators, of which Dr Lobsang Sangay met with five and requested each one of them to co-sponsor the resolution to which they all agreed.

The Senate resolution focuses on self-immolations in Tibet and the transfer of political power to the democratic elected political head of the Tibetan people. Senators Joe Lieberman (I-Conn.), Marco Rubio (R-Fla.), Barbara Boxer (D-Calif.), Dick Durbin (D-Ill.), John McCain (R-Ariz.), Jim Webb (D-Va.) and Mark Udall (D-Colo.) are the co-sponsors.

In November last year, Kalon Tripa Dr Lobsang Sangay visited the US and several European countries to appeal for the international community's intervention to end the deteriorating situation in Tibet. Senators John McCain and Joseph Lieberman hosted Dr. Sangay and introduced him to other colleagues in the U.S. Senate. Kalon Tripa also met several members of the U.S. House of Representatives as well.

Senator McCain and his colleagues extended their strong support to His Holiness the Dalai Lama and the Kalon Tripa. Senator McCain later tweeted on the meeting and said “Met today Lobsang Sangay, PM of Tibetan gov't – an outstanding leader of a country that deserves its freedom”.

Dr Lobsang Sangay first met Senator McCain in July 2011 at the Kalachkara teachings in Washington. He again met the Senator in August 2011 during the Senator's visit to Ladakh in

India in the same month. The Senator hosted a dinner for the Kalon Tripa in New Delhi.

Statement by US Congressman Frank R. Wolf affirming solidarity with the Tibetan People

February 8, 2012

I stand in solidarity with all of the friends of Tibet who today have gathered in Washington, D.C. and in cities around the globe to testify to the deepening crisis in Tibet and find common cause with the suffering people of Tibet.

You are rightly holding vigil outside of the Chinese embassy for it is the Chinese government's brutal and repressive policies which are the source of this human rights crisis.

The free world has been horrified by the string of self-immolations of Tibetans over the last year, including several monks and nuns. These peace-loving Tibetans have set themselves aflame in desperation at the abuses suffered by their people at the hands of the Chinese government.

I've been to Tibet. I've visited Buddhist monks and nuns in Drapchi Prison. I've met frightened Tibetans who quietly showed me their forbidden photos of the Dalai Lama. I am saddened by the recent loss of life but unsurprised that the people of Tibet are crying out for the world to recognize their plight and take action on their behalf.

In recent months, Western reporters trying to visit Tibet have been turned away by security forces. As many as 11 innocent Tibetans, according to some estimates, were killed when police fired into a crowd of peaceful protestors. Chinese troops have been moved into the region. Internet access has been shut down. According to the Wall Street Journal, "Lest any

officials think of going soft, Tibet's official newspaper warned that leaders who fail to maintain stability would lose their jobs. A 'thankfulness education' campaign requires Tibetans to hang the portraits of Chinese leaders in homes."

The stakes are high in Tibet and the Chinese government knows it. They are tightening their grip on the region.

I have urged U.S. Ambassador Gary Locke to raise the government's repressive policies in Tibet with senior Chinese party officials and publicly use his platform to make it clear to the Tibetan people that they have a friend in the United States of America.

Furthermore, I call on President Obama, during his visit next week with Chinese Vice President Xi Jinping to publicly voice his strong concern about the current atmosphere in Tibet and the repressive policies of the Chinese government, which are directly impacting the everyday lives of Tibetans. I also urge the president to continue to push for Lhasa to be the next U.S. consulate in China.

In a Constitution Day speech, President Ronald Reagan famously described our founding documents, which enshrine base liberties, as a "covenant we have made not only with our ourselves, but with all of mankind." We risk breaking that covenant with the people of Tibet if we do not champion their cause during this time of need.

Worldwide Solidarity Vigil in Taiwan

Tibet.net February 9, 2012

TAIPEI: As per the directives from Kashag, the Tibetan community of Taiwan and Taiwan Tibet supporters organized a prayer service and a candle light vigil to show solidarity with

Tibetans inside Tibet.

The prayer service was held at Small Park near Taipei's Shi-Da University and about 50 Tibetans and supporters joined the prayer service.

Tibetan monks from different Tibetan Buddhist centers offered prayers and lit candles in front of the portraits of the 20 Tibetans who have set themselves on fire calling for freedom and the return of His Holiness the Dalai Lama to Tibet.

11 panels were displayed on the park wall with detailed narrations in Chinese about how the Chinese government uses violent measures to suppress the peaceful protests by Tibetans.

A short documentary film was also screened at the vigil.

Members of the Tibetan Association of Taiwan have approached various Government offices, foreign missions based in Taipei and non-government offices on 5 and 6 February to submit an appeal letter.

The letter appealed the respective governments to directly urge the Chinese leadership to exercise restraint in dealing with Tibetan protest and to positively address the legitimate Tibetan grievances.

Statement of German Government's Commissioner for Human Rights Policy on Self-Immolations in Tibet

Berlin, 12 February 2012

German government's commissioner for human rights policy Markus Löning (FDP [Liberal Party]), called on China to rethink its Tibet policy after the recent self-immolations of three monks: "Further repressions won't lessen the desperation", said Löning to representatives of Tibet Initiative Deutschland

(TID) on Thursday. “The Chinese government should frame its policy bring to an end to the existing tensions in the Tibetan areas.” The protection of the Tibetan culture including the religious traditions is indispensable for an understanding and an easing of tension.

There have been in total 15 self-immolations in Tibet since March 2011. “They are an expression of desperation and the continuing deep resentment from parts of the Tibetan population in China”, said Löning. The federal government has repeatedly asked the Chinese government to bring in transparency to the incidents regarding the Kirti monastery as well as to Tibet at large and to provide unhindered access for international medias, politicians and diplomats.

TID presented over 19’245 signatures calling for the release of Tibetan political prisoners were handed over to the federal commissioner for human rights policy Markus Löning. “Besides nuns and monks, more and more journalists, writers and actors of the civil society are being targeted by the security authorities”, said TID chairman Wolfgang Grader. “The repressions in the monasteries as well as the prosecution of intellectuals show that the aim of the Chinese leadership to systematically destroy Tibetan identity”. Currently, there are over 800 political prisoners in Tibet.

The Tibet Initiative Deutschland (TID) has espoused the right of self determination of the Tibetan people and the adherence of human rights in occupied Tibet, since their foundation in 1989. They give Tibet a strong voice with 60 regional groups and nearly 2000 members throughout Germany. TID is predominantly funded by subscriptions and donations of individuals.

Japanese Supporters Join Global Solidarity Vigil for Tibet in Tokyo

Tibet.net February 14, 2012

DHARAMSHALA: Tibetans and Japanese supporters organised a memorial service to express their solidarity with the Tibetans in Tibet in view of the spate of tragic self-immolations by young Tibetans and the Chinese government's heavy-handed response to the Tibetans' peaceful calls for freedom and human rights in Tibet.

The memorial service, organised by the Office of Tibet at Gokokuji Temple in Tokyo on 8 February, was part of the global solidarity vigil called by the Central Tibetan Administration. Prayers were offered in both Tibetan and Japanese languages. A candlelight vigil also organised in the evening.

His Holiness the Dalai Lama's Representative to Japan, Mr Lhakpa Tshoko, and his staff attended the vigil. Mr Lhakpa Tshoko addressed the gathering about the deteriorating human rights situation in Tibet. He reiterated the Central Tibetan Administration's deep concern over the self-immolation incidents and the Chinese authorities' killing of peaceful Tibetan demonstrators for simply claiming their basic rights. He also reiterated the Central Tibetan Administration's urgent call for support from the international community to press the Chinese government towards resolving the Tibet's problem through dialogue.

UN Human Rights Chief asked when she would visit Tibet

March 3, 2012

GENEVA, 2 March: UN High Commissioner for Human Rights Navi Pillay presented her annual report of 2011 at the 19th session of the UN Human Rights Council in Geneva this morning.

Ms Pillay said that the government of Nepal's decided not to extend the mandate of her office. In this connection, Tenzin Samphel Kayta speaking on behalf of Society for Threatened Peoples and International Fellowship of Reconciliation, expressed concern at Nepal government's decision. He said that OHCHR presence in Nepal monitored vulnerable groups like the Tibetan Refugee community whose basic human rights have come under repeated attacks in recent years. He urged the High Commissioner to remind the Nepalese government that it has obligation under international laws to ensure equal rights and justice for all ethnic group including Tibetans.

With regard to China, Mr Kayta said "this Council was informed by the Chinese delegation that China will receive the UN High Commissioner for Human Rights at an agreeable time. The UN Human Rights Chief Navi Pillay even confirmed to Norwegian NGO last May that China had issued an invitation... Following the brutal repression of Tibetan protesters on the Tibetan plateau in 2008, former UN Human rights chief Ms Arbour requested a visit to Tibet. However, Chinese authorities have responded by saying "the timing was not convenient now".

Mr Kayta asked the UN Human rights chief if there is any progress of her visit to China.

Two international NGOs [ECOSOC status] report on right to education in Tibet and severe restrictions on religious freedom and freedom of expression were submitted for the 19th session of the UN Human Rights Council.

On 5 March, the Council will discuss Special Rapporteur on

Torture, Special Rapporteur on human rights defender, Working Group on Enforced or Involuntary Disappearances among others reports submitted to the Council.

Polish Parliamentarians' Statement on Self-Immolations

March 6, 2012

Below is a statement issued by members of Parliamentary Group for Tibet. The Parliamentary Group for Tibet was newly established at the end of January after 2011 elections, it already has 13 members from all major political parties in Polish Parliament, it has statute of multilateral groups dealing with international issues in Polish Parliament.

Warsaw, 29 February 2012

Parliamentary Group for Tibet Information on the situation in Tibet

We, the Polish people, bear moral responsibility, resulting from our history, to support all who suffer injustice and persecution. Therefore, we ought to call to respect basic human rights in Tibet, where only this year eleven Tibetans have committed self-immolation to protest against Chinese government's policy. The youngest of them was only eighteen years old.

Tibet is currently suffering the most serious crisis it has seen in last several years: police open fire on defenceless protestants and place many of them in detention; more and more Tibetans, most of whom are monks held in high regard by the whole community, burn themselves to protest against the policy of the government, whose sole response is the escalation of measures that caused the dramatic acts. Enhanced security forces,

political re-education campaigns and the state's interference in religious issues not only fail to solve the problem, but even provoke more discontent and objection of Tibetans, which leads to a vicious circle of demonstrations followed by violent suppressions.

Members of the Parliamentary Tibet Group urge the authorities in Beijing to resume the dialogue with Dalai Lama's envoys and to respect Tibetans' basic human rights and their right to autonomy provided in the Constitution and in relevant laws of the People's Republic of China. It is in all parties' best interest and constitutes the only constructive method of searching for permanent and peaceful solution of this deeply rooted problem.

Signatories:

Beata Bublewicz

Chairperson of the Parliamentary

Tibet Group

Robert Biedroń

Deputy Chairman of the Parliamentary

Tibet Group

Waldemar Andzel

Deputy Chairman of the Parliamentary

Tibet Group

Iwona Guzowska

Deputy Chairman of the Parliamentary

Tibet Group

Bogusław Wontor

Deputy Chairman of the Parliamentary Tibet Group

UN High Commissioner's intervention in Tibet is necessary: MEP

March 9, 2012

BRUSSELS, 9 March: “The human rights situation in Tibet is becoming critical. Since February 2011, twenty-six Tibetans – monks, students, and women – have set themselves on fire in protest of the on-going repressions and denial of the basic rights of the Tibetan people including freedom of religion”, said Laima Andrikiene, Member of European Parliament, who has been attending the 19th session of the UN Human Rights Council in Geneva.

Ms Andrikiene pointed out the latest three cases of self-immolation including 18-year-old Dorjee, who set fire to himself and died on 5 March in Eastern Tibet. This was the third self-immolation in a row in March 2012. On 3 March, Tsering Kyi, a 20-year-old student, set herself on fire in Nyima Town. On 4 March, Rinchen, aged 32, a widowed mother of four children, set herself on fire in front of the police station, which has been established by the main gate into Kirti Monastery, Ngaba.

“We are raising our voices in support of the fundamental rights of Tibetan people at this critical time. The Chinese Government must immediately and unconditionally release all Tibetan political prisoners. The persecution of Tibetans for their legitimate demands of freedom of religion and their fundamental rights is not only in contradiction with the principles of humanity, but is a clear infringement of the Universal Declaration of Human Rights”, stated Laima Andrikiene who is a long-serving Member of the Subcommittee on Human Rights of the European Parliament.

Tibetans, especially in Eastern Tibet, are increasingly, but peacefully, showing their resistance to the continued bru-

tal suppression by the Chinese authorities. According to the Tibetan Centre for Human Rights and Democracy based in Dharamsala, India, there are over 830 known political prisoners in Tibet. On 23, 24 and 26 January 2012 the Chinese police fired on hundreds of Tibetans who had gathered peacefully to protest against the deteriorating situation and serious violations of their basic rights. At least five Tibetans were killed by the Chinese police gunfire, over sixty were injured and many more were arrested.

“It is unacceptable and deplorable that the Chinese Government is hindering the access of six UN Special Rapporteurs to visit the affected Tibetan areas, which are under Chinese rule, following the March 2008 uprisings. The United Nations should make the visit of these people possible, including the visit of the Special Rapporteur on religious freedom or belief, seeing as China invited him in 2004. The UN High Commissioner for Human Rights, Hon. Navanethem Pillay, should also have the deteriorating situation in Tibet high on her agenda, and we look forward to hearing her voice in defence of the innocent people of Tibet”, stressed Laima Andrikiene.

US Congresswoman Nancy Pelosi’s Statement on the Anniversary of Tibetan Uprising Day

9 March 2012

Washington, DC – Democratic Leader Nancy Pelosi released the following statement today to mark the 53rd anniversary of Tibetan Uprising Day – the date of Tibetans’ peaceful uprising against harsh Chinese rule and the ensuing crackdown by Chinese authorities that devastated the Tibetan people and forced His Holiness the Dalai Lama into exile:

“On Tibetan Uprising Day, we honor the many brave Tibetans who have lost their lives fighting for their religious freedom and human rights. We rededicate ourselves to the liberty and fundamental dignity for the Tibetan people – to economic and political empowerment for all Tibetans, and a future of stability and democracy for Tibet.

“With the Chinese military presence growing in recent months and more desperate Tibetans subjecting themselves to self-immolations, the need for action, for a substantive dialogue with the Dalai Lama, for an end to violence and a commitment to peace, is as urgent as ever.

“On this anniversary, we call on the Chinese government to cease its religious repression, allow access to the region by journalists and international observers, and release Tibetan political prisoners, including the 11th Panchen Lama, Gedun Choekyi Nyima who was kidnapped as a young boy.

“The cause of Tibet continues to be a challenge to the conscience of the world. We must heed the guidance of His Holiness the Dalai Lama, and we must not forget the people of Tibet and their ongoing struggle.”

Governor of New Mexico proclaims March 10, 2012 as Tibet Day

Tibet.net March 10, 2012

NEW YORK, 10 March: Governor of the State of the New Mexico Ms. Susana Martinex proclaimed the 10th Day of March 2012 as “Tibet Day” throughout the State of New Mexico.

The proclamation came at a time when Tibetans are experiencing worst kind of repression under the Chinese communist

regime. 26 Tibetans have set themselves on fire since 2009, including 14 cases in 2012, to protest against the total lack of freedom in Tibet.

The proclamation, while admiring the rich cultural history and heritage of Tibetan people, supported the US Congress resolution which concluded that under the established principle of international law, Tibet is an occupied country whose true representative is the exile Tibetan government based in India.

It also urged the Chinese government to enter into meaningful discussions with His Holiness the Dalai Lama to resolve the question of Tibet based on the will of the Tibetan people and ensure respect for the fundamental rights of the Tibetan people.

Tibetans across the globe will be commemorating the 53rd Tibetan National Uprising Day today on March 10, 2012

Italian MPs Urge UN to Monitor Human Rights Situation in Tibet

Tibet.net March 11, 2012

DHARAMSHALA, 10 March: Expressing concern over the tragic self-immolations of Tibetans inside Tibet under the repression of the Chinese government, the visiting parliamentary delegation from Italy reiterated that the United Nations must monitor human rights situation in Tibet.

“With our presence today we want show our solidarity especially during this terrible time for Tibet and for the Tibetan people,” said Mr Gianni Vernetti, Member of Italian Parliament, in his statement on the 53rd anniversary of the Tibetan National Uprising Day in Dharamsala. Mr Vernetti is also the president of the Parliamentary Initiative for Democracy in Chi-

na, Member of the Foreign Affairs Commission of the House and former Secretary of State for Foreign Affairs.

“I cannot forget all those Tibetans driven to self-immolation in protest against the régime of the People’s Republic of China which continues to deny the Tibetan minority their fundamental rights,” said Mr Verneti, who headed a four-member parliamentary delegation to Dharamsala coinciding with the Tibetan National Uprising Day.

Mr Verneti blamed the PRC’s policy since it’s military occupation of Tibet for the self-immolation incidents. “These episodes are evidence of the extreme despair to which Tibetan people and religious have been driven by the systematic denial of one of the most important fundamental rights – the freedom of expression and freedom to freely practise their religion. For more than sixty years after the military occupation of Tibet in 1959, the government of the People’s Republic of China has been implementing a policy of human rights are being systematically denied to the Tibetan people. They are deprived of all political freedom, the Tibetan language and culture are being gradually assimilated, there is no religious freedom and even being in possession of an image of the Dalai Lama is a criminal offence, while the Tibetan people are being systematically marginalised from economic activities and access to education,” he said.

He made a special mention about the resolution on Tibet that he introduced and which was passed by the Italian Parliament with a very positive discussion by MPs from all the parties on 8 February. “We clearly ask the Italian and the European Governments to promote a formal steps vis-à-vis the People’s Republic of China, requesting the immediate cessation of the violence against the Tibetan people and Tibetan monks and nuns, and the establishment of a climate of dialogue and tolerance in

the areas populated by the Tibetan people.”

“We call the Chinese government to suspend implementation of religious control regulations in Tibet, stop violence, and free political prisoners,” he said.

“We also call the Chinese government to resume the dialogue with the Tibetan government-in-exile and to establish an open channel of communications with envoys of the Dalai Lama so as to reach a jointly agreed solution that will enable the Tibetan community in China to enjoy genuine autonomy,” he said.

“We call the Chinese government to release all persons that have been arbitrarily detained, to cease intimidation, harassment and detention of peaceful protestors, and to allow unrestricted access to journalists, foreign diplomats and international organisations to Tibet,” he said.

“Tibet has to be re-opened to the outside world, guaranteeing the international media free and unconditional access. We urge the specialised agencies of the United Nations, and in particular the Office of the High Commissioner for Human Rights and the Human Rights Council, to monitor respect for human rights in Tibet,” Mr Verneti said.

Mr Verneti said thanked the Tibetans in exile for their remarkable efforts in building a vibrant democratic system during the difficult years of exile. “You’ve build democratic institutions: an elected Parliament, and on 20 March last year a competitive multi-candidate election that was free, fair and met international electoral standards. You invested on democracy and on the preservation of your unique cultural heritage that is under serious risk to disappear under the Chinese repressive regime. We congratulate you for all that was done during this long time of exile,” he said.

To China, he said, China is an important economic power but

if she wants to become a responsible, trusted and respected global player, she needs to move towards a democratic system. This will be the only way to really achieve harmony and stability. Free market is not enough, people everywhere in the world need freedom and democracy as well.

Statement of Mr. Jean-Louis Bianco, Deputy in the
French National Assembly and the Vice President of
Parliamentary Group for Tibet

March 13, 2012

I have been closely following the tragic events that have been occurring in the Ngaba Region and I am greatly shocked. I have also read the letter sent by the president of the association Emergency Tibet to French President, Nicolas Sarkozy, urging him to publicly condemn the repression against Tibetans and to rally the heads of democratic states to issue a joint declaration of protest.

On June 1st 2011, I joined forces with my socialist comrade, Patrick Bloche, in addressing the government by putting the question concerning the treatment of Tibetan monks and of minorities in China to the Minister of State and to the Ministers of foreign and European affairs.

This question actually allowed us to call on the French government to implement a policy which would ensure enforcement of human rights in China. This followed the self-immolation of a young buddhist monk from the Kirti Monastery on March 16th 2011 and the wave of repression ordered by the Chinese Communist Party in that region.

The Minister assured us that French political leaders in charge of various functions regularly and openly addressed their Chi-

nese counterparts on the subjects of human rights and the need for bilateral talks.

The self-immolation of five young monks in the Sichuan Province within three weeks clearly shows the deterioration of the situation and points to the failure of such a policy (if such a policy ever existed at all) and the absolute necessity of reacting by making France's voice heard on the international scene.

I will continue to do my part for the Tibetan cause.

Taiwanese Parliament Discusses Situation in Tibet

Tibet.net March 14, 2012

TAIPEI, 15 March: The Taiwanese Parliament held discussions on issue of Tibet to commemorate the 53rd Tibetan national uprising day against the Chinese government.

Democratic Progressive Party's Tuan Yi-Kang and Dan Ji-Mei initiated the discussion on Tibet in the Taiwanese Parliament on 8 March.

Member of Taiwanese Parliament and Democratic Progressive Party's Chen Jeh Wu stated that the six million Tibetans are unable to exercise their right of speech and freedom of religion under the communist regime.

Tibet's language and environment are in severe danger. So much so that the Tibetans are reduced to a second class citizen in their own land, she said.

Since the March 2008 mass uprising in Tibet, Tibetans have been put under severe restrictions and oppression, forcing the Tibetans to protest and self-immolate out of desperation to vent their strong resentment against the Chinese government.

Keeping in view these facts, the Taiwanese parliament has urged the Chinese government to withdraw the military pres-

ence in Tibetan monasteries and respect the Tibetan people's freedom of religion and speech as well as to safeguard Tibet's language and environment.

Another member of the Taiwanese Parliament, Wu Yi Tan, said that 26 Tibetans have set themselves on fire since the first instance of self-immolation by Tapey in 2009.

"Tibet, the land of Shambala, has been transformed into a hell," he said.

EU, France, United Kingdom, Germany, Czech and US raised the Tibet issue at UN

March 14, 2012

GENEVA, 14 March: EU and four other countries yesterday raised human rights in Tibet at the UN Human Rights Council 19th Session in Geneva. During the three minutes oral statement under the item 4: Human Rights situations that requires the Council's attention; EU, France, United Kingdom, Germany, Czech and USA expressed concern at human rights situation in Tibet.

"The Chinese authorities' heavy-handed measures in Tibetan-populated areas, especially in Sichuan province, give rise to serious concerns. The EU was alarmed by recent reports about the violent suppression of protests in this region, which led to many injured and several fatalities," said the EU delegation.

EU called on China to allow all Tibetans, including monks, to exercise their cultural and religious rights without hindrance. EU said China must refrain from the use of force against peaceful protest and to improve the human rights situation in Tibet as well as in other parts of China, as a means to ensuring peace and stability. The EU also called for the unconditional release

of all those imprisoned and detained solely for the peacefully exercising their basic rights, such as the freedom of expression, assembly, association and religion.

The French delegation said many young Tibetans were setting themselves on fire and this was grave concern to France who is in favour of religious freedom

United Kingdom called on China to safeguard civil, political and cultural rights of all its citizens and expressed concern by the violent suppression of protest in Tibet. And the Germany delegation said it supported the statement by the EU and further voiced its concern about the situation in Tibet.

Czech Republic said that there are reports of continued escalation of Tibetan areas and Xinjiang are alarming.

“We reiterate our call on Chinese authorities to allow for unhindered access to all areas for international monitoring. As we witnessed tightening restrictions on freedom of expression,” said the Czech delegation.

The US urged the Chinese government to reassess policies that undermine Tibetan and Uighur linguistic, religious, and cultural traditions, creating grievances and fostering unrest.

The UN Human Rights Council 19th Session began on 27 February and will end on 23 March 2012.

Int'l NGOs tell UN the current situation in Tibet is serious

March 15, 2012

GENEVA, 15 March: Four international NGOs in their oral statement at the UN Human Rights Council on 13 and 14 March expressed concern about the current situation in Tibet. Speaking at the 19th session of UN Human Rights Council

under agenda Item 4's general debate on "Human Rights Situation that requires council's attention, Mr Tenzin Samphel Kayta on behalf of Society for Threatened Peoples drew the Council's attention on series of self-immolations taking place in Tibet.

He said the self-immolators have called for "religious freedom in Tibet" and "return of their beloved spiritual leader His Holiness the Dalai Lama to Tibet". 28 Tibetans have set themselves on fire since 2009. 19 were confirmed dead and fate of others remain unknown. Last week alone, a student of 20-year-old woman, a 32-year-old mother-of-four and another two 18-year-old man and monk burned themselves alive. Sadly, all three died on the scene of their protest.

In 2008 there was widespread protests across Tibet. The Chinese authorities forcibly cracked down on the peaceful protestors. According to Tibetan Centre for Human Rights and Democracy based in Dharamsala, there are over 830 known political prisoners in Tibet. In 2011 alone, (as of 15 December) 230 known Tibetans have been arrested and detained.

Tibet today is virtually locked down and undeclared martial law is in place. Mr Jonathan Watts, Guardian newspaper's reporter based in Beijing described the situation in Ngaba area as "conflict zone".

The Chinese security forces opened fire on unarmed Tibetan protestors on three occasions in three different counties in late January this year. Five Tibetans were killed and over 30 were severely injured. Those injured from gunshots have been in hiding without medical treatment for fear of being arrested by the Chinese authorities.

Mr Kayta further said instead of Tibetan monks studying Buddhism, the Chinese communist official work teams have been rigorously conducting communist ideology and making the

monks denounce His Holiness the Dalai Lama in the Tibetan monasteries. Monks have been arrested, expelled or force to leave their monasteries for refusing to denounce His Holiness the Dalai Lama and displaying allegiance to the Communist Party.

He reiterated Special Rapporteur on Food Mr Olivier de Schutter's statement at the Human Rights Council session that Tibet is virtually closed to outsiders and all communication channels were blocked making it hard to verify information. Tibet is under undeclared martial law, said Mr Kayta.

He called upon the Council to urge China to respect basic rights of the Tibetan people and allow unfettered access to independent observers including UN High Commissioner for Human Rights in all restive Tibetan areas.

Ms Kalden Tsomo, spoke on behalf of the Helsinki Foundation for Human Rights. She raised issues concerning Tibetan people's cultural rights and right to development.

She made reference to a Radio Free Asia report where Chinese miners had told locals Tibetans in Driru County in Nagchu Prefecture that "their permit had been approved by the Communist Party secretary of the TAR, and that those Tibetans protesting the mining site would be treated as separatists."

She further said that in 2010, at least four Tibetans were killed when police officers fired upon a crowd of Tibetans protesting mining in Palyul County, Kardze Autonomous Prefecture.

Just days ago, exile sources reported that 6 monks, including the Abbot of Lingka Monastery were given prison sentence ranging from 4 – 5 years for participating in a month-long anti-mining protest in Tamo, Shigatse in October – November 2011.

She called on the relevant Special Procedures of the Council to investigate how the Tibetan Peoples' right to development

is carried out.

Mr Ngawang C Drakmargyapon on behalf of Asian Indigenous and Tribal People's Network drew the Council's attention to unresolved longstanding disappearance case of Gedhun Choekyi Nyima since May 1995. He said Chinese government has so far not implemented the Committee on the Rights of the Child's recommendation on 30 September 2005 asking China to "[a]llow an independent expert to visit and confirm the well-being of Gedhun Choekyi Nyima while respecting his right to privacy, and that of his parents."

He said that on 3 August 2007, China's State Administration for Religious Affairs issued a decree that all the reincarnations of tulkus of Tibetan Buddhism must get government approval; otherwise they are "illegal or invalid".

However, he said that His Holiness the Dalai Lama in a public statement on 24 September 2011 made it absolutely clear about his reincarnation.

"When I am about ninety I will consult the high Lamas of the Tibetan Buddhist traditions, the Tibetan public, and other concerned people who follow Tibetan Buddhism,... I (H.H. the Dalai Lama) shall leave clear written instructions about this. Bear in mind that, apart from the reincarnation recognized through such legitimate methods, no recognition or acceptance should be given to a candidate chosen for political ends by anyone, including those in the People's Republic of China," said His Holiness the Dalai Lama.

The Press Emblem Campaign (PEC) expressed deep concern over Chinese officials' announcement to close the "Tibet Autonomous Region" from February 20 to March 31, 2012 for foreigners as well as the close off of Tibetan areas in Sichuan and Qinghai provinces where protests, crackdown and self-immolations occurred.

Mr Gianfranco Fattorini, a representative of PEC quoted the Chief of the Chinese Communist Party in Tibet who affirmed that “Mobile phones, Internet and other measures for the management of new media need to be fully implemented to maintain the public’s interests and national security.”

One journalist team reported that their car was suspiciously rammed by another vehicle. Reporters have been followed, questioned for hours, asked to write confessions and had their material confiscated.

He said that this is a clear violation of China’s regulations governing foreign reporters, which allow them to travel freely and interview anyone prepared to be interviewed. He urged the Chinese authorities to provide free access to foreign journalists to Tibetan areas as such a guarantee will allow the international community to judge the situation with reports from as many as possible different observers.

On 13th March afternoon, a side event was held by three NGOs inside the UN building to discuss on human rights situation in Tibet. In this event, 6 minutes video footage of the Central Tibetan Administration showing Chinese security forces brutal treatment of Tibetans during 2008 protests and self-immolations was screened. Read full report on this side event.

US Senator Blames China’s Systematic Repression for Self-Immolations in Tibet

Tibet.net March 17, 2012

DHARAMSHALA: US Senator Marco Rubio said the Chinese government’s systematic repression of the Tibetan people is pushing the latter to set themselves on fire, and reaffirmed America’s obligation to take action against the egregious hu-

man rights violations taking place in Tibet.

Speaking on the floor of the Senate on 15 March, Senator Rubio said: “Tibetans are a peace loving people. They sought a certain level of autonomy to preserve their culture, and their way of life. They want to protect some of things that are innate and indigenous to their own culture and values.”

“But China is systematically trying to erase their culture and their heritage. The processes ranging from re-education (forcing Tibetans to denounce His Holiness the Dalai Lama), to the jailing of people, to the oppression of people, to the destruction of free press and system of communication. These manifested itself today, as the Tibetan people are setting themselves on fire. We should not be encouraging that. It is horrifying to see that. We hope that stops. It leads to the understanding of the level of desperation that exist in Tibet,” Mr Rubio said.

“If China is indeed a growing influence on this planet, are these the values that would replace the American values on this world stage? Are these the values that will replace our belief that all individuals are created equal with certain rights that come from the creator? Are we prepared to retreat on the world stage and allow that to happen without speaking out against it?,” Mr Rubio asked.

“A nation (China) that does not care about the human rights of their own people will never care about the human rights of others,” he said.

“The question for us Americans is that are we prepared to retreat from the world stage and allow nations like that to play a growing role. Are we prepared to silence our own voice at the expense of their voice? I hope not,” he said.

Senator Rubio further said: “If we fail to confront the issues that this nation faces and we choose to decline, then not only American people that will pay the price but people around the

world, including the Tibetans living in Tibet. Because then there will be no voice on this planet that condemns human rights violations the way we did. Because there will be no nation that can prove that you can have a functional society, where innate worth and value and rights our creator give every human being, are respected. That is what is at stake when we debate America's influence and America's standing in the world. And in the next few weeks, I hope to come to this floor to continue to highlight these egregious human rights violations."

Describing human rights as an eternally and critically important issue, Senator Rubio said: "As Americans we always have to remind ourselves that our nation was founded on the principles of human rights."

During his visit to the US last November, Kalon Tripa Dr Lob-sang Sangay met Senator Marco Rubio, the young and rising Republican Senator from the important US electoral state of Florida.

Senator Rubio was remarkably well informed on the current situation in Tibet and demonstrated real interest on Tibet. He lamented President Obama's less than enthusiastic support for the Tibetan issue. In a meeting of two young leaders (the Senator is 40 years old), the Senator told the Kalon Tripa that he was inspired by the Tibet cause, proud to be associated with the issue and wanted to lend his voice and support. He accepted the Kalon Tripa's invitation to visit Dharamsala. Kalon Tripa and his team came away from the meeting feeling that Tibet had made a new and important friend.

Australian Ambassador Seeks Visit to Tibet on Self-Immolations

Tibet.net March 19, 2012

DHARAMSHALA: Australia's Ambassador to China is seeking Beijing's permission to visit Tibet to investigate why a growing number of Tibetans are setting themselves on fire, Australian Associated Press (AAP) reported.

Since March 2009, 30 Tibetans have so far set themselves on fire demanding "freedom" and "the return of His Holiness the Dalai Lama to his homeland". 17 of these incidents occurred in this year alone. 21 self-immolators have died, 5 remain unaccounted for, and 4 are in serious health condition.

Foreign Minister Bob Carr says Ambassador Frances Adamson also will ask Beijing to let an Australian parliamentary delegation visit Tibet to examine the reasons for the self-immolations.

Senator Carr described the self-immolation protests as distressing.

"Our ambassador will be seeking today to travel to Tibet to see for herself the grievances that have given rise to the self-immolations," Senator Carr told Senate question time on Monday.

Senator Carr's announcement as a Tibetan delegation apprised the government and parliamentarians about the tragic self-immolations in Tibet.

The Central Tibetan Administration has been consistently calling on the international community and the United Nations to send a fact-finding delegation to Tibet, and that the world media be given access to the region as well.

US Senate Urges China to End Repressive Policies in Tibet

Tibet.net April 1, 2012

DHARAMSHALA: The US Senate unanimously passed a resolution introduced by Senators Dianne Feinstein (D-Calif.) and Joseph Lieberman (I-Conn.) on Friday urging the Chinese government to end its repressive policies in Tibet.

Kalon Tripa Dr Lobsang Sangay, during his meeting with members of US Senate Foreign Relations Committee in the presence of His Holiness the Dalai Lama in Washington DC last July, urged the Senate to pass a resolution in light of the tense situation in Tibet. Dr Sangay informed Senator John Kerry, Chairman of the Senate Foreign Relations Committee and its members of the situation in Tibet and how there was a form of undeclared martial law in Tibet. Senator John Kerry and other Senators agreed to consider the resolution.

Kalon Tripa also laid emphasis on the need to support education of the Tibetan people and to help them have economic sustenance. The senators and the Tibetan leaders discussed what the Senate could do to help the Tibetan people.

During his subsequent to Washington DC in November that year after formally assuming the charge of Kalon Tripa, Dr Lobsang Sangay received assurance of continued strong support from Senators Dianne Feinstein, Joseph Lieberman, John McCain, Tom Udall, John Barrasso, Marco Rubio among others.

On the unanimous passage of the resolution on Tibet in the Senate, Senator Dianne Feinstein said: “The Senate has sent a clear message to the Tibetan people: we stand in solidarity with you as you strive to preserve your culture and practice your faith freely.”

“The time has come for China to heed this message and end its repressive policies in Tibet. His Holiness has consistently

made it clear that he does not support independence for Tibet, but rather a meaningful cultural and religious autonomy within the People’s Republic of China,” said Senator Feinstein.

“It is my fervent hope that passage of this resolution will convince China to engage the Dalai Lama through dialogue and negotiation on addressing the legitimate grievances of all Tibetans,” Senator Feinstein added.

Senator Joseph Lieberman said: “This resolution recognizes the importance of this historic vote, which resulted in the election of an exceptionally talented and impressive new Prime Minister or Kalon Tripa, Dr. Lobsang Sangay.”

“Unfortunately, at the same time that Tibetans outside China have been making inspiring progress towards democracy, Tibetans inside China are suffering from increased repression and persecution — causing Tibetans to immolate themselves in protest. This is a critical moment for the Senate to reaffirm that the treatment of Tibetans in China and denial of fundamental human rights there is a source of deep concern for the United States,” Senator Lieberman added.

In addition to Senators Feinstein and Lieberman, the resolution was cosponsored by Marco Rubio (R-Fla.), Barbara Boxer (D-Calif.), Dick Durbin (D-Ill.), John McCain (R-Ariz.), Jim Webb (D-Va.), Mark Udall (D-Colo.), Ben Cardin (D-Md.), Patrick Leahy (D-Vt.), Robert Menendez (D-N.J.) and Tom Udall (D-N.M.).

The resolution:

- Mourns the death of Tibetans who have self-immolated and deplores the repressive policies targeting Tibetans;
- Calls on the People’s Republic of China to suspend implementation of religious control regulations, reassess religious

and security policies implemented in Tibet, and resume a dialogue with Tibetan Buddhist leaders, including the Dalai Lama;

- Calls on the People's Republic of China to release all persons that have been arbitrarily detained; to cease the intimidation, harassment and detention of peaceful protestors; and to allow unrestricted access to journalists, foreign diplomats, and international organizations to Tibet;
- Commends His Holiness the Dalai Lama for his decision to devolve his political power in favor of a democratic system;
- Congratulates Tibetans living in exile for holding, on March 20, 2011, a competitive, multi-candidate election that was free, fair, and met international electoral standards; and
- Reaffirms the unwavering friendship between the people of the United States and the people of Tibet.

Japan Parliamentarians Appeal to China to End Repression in Tibet

Tibet.net April 5, 2012

TOKYO: On the final day of Kalon Tripa's visit to Japan yesterday, sixty Japanese Parliamentarians from five political parties of Japan expressing their grave concern over tragic self-immolations of Tibetans in Tibet, made an unanimous appeal to the Chinese government to end its decades of repressive policies by addressing the Tibetans' grievances.

"We call on the Chinese government to respond positively to outstanding visit request from the Special Rapporteur on the freedom of religion or belief and halt the repression of human rights immediately," the parliamentarians said in their appeal. "Years of restrictions on Tibetans' rights are the underlying

causes of the protests by way of self-immolations. It is clearly time for the Chinese government to fundamentally rethink its approach by listening to and addressing the Tibetans' grievances," it said.

"We believe that if China realizes a truly "harmonious society" by respecting Tibetans' rights, then Japan and China will be able to a truly meaningful strategic benefit," it said.

The appeal reaffirms the Japanese Parliament Members' serious concern over the unending self-immolations of Tibetans since March 2011.

It calls on the Chinese government to end the suppression of Tibetans' fundamental human rights by removing restrictions from the monasteries and patriotic re-education tactics.

It further urge the Chinese government to give clear information on the whereabouts and well-being of Tibetan monks and laymen arrested in connection with the self-immolation incidents. The media and foreign tourists must be given freedom to visit the Tibetan areas, it said.

It underlined that there should be direct and result-oriented dialogue between the Chinese government and the Central Tibetan Administration.

Kalon Tripa Dr Lobsang Sangay briefed the parliamentarians in detail about the situation in Tibet and answered their questions.

Mr Lhakpa Tshoko, the Representative of His Holiness the Dalai Lama in Japan, who was presented at the meeting of Japanese parliamentarians, said: "It is unprecedented in the history of Japan that such a large number of its parliamentarians met to deliberate the urgent situation in Tibet with great concern and even made an unanimous appeal. They have sown a seed for the future good of the issue of Tibet."

Later in the evening, Kalon Tripa delivered a talk on "Global

warming with special emphasis on the fragile Tibetan environment”.

Kalon Tripa Dr Lobsang Sangay, during his maiden five-day visit to Japan, met two former Japanese prime ministers, Tokyo Governor, Parliamentarians, journalists and general public to apprise them on the critical situation in Tibet and appealed to the Japanese people for their continued support on Tibet.

Kalon Tripa visited Japan at the invitation from former prime minister Shinzo Abe when he visited India September last year leading a parliamentary delegation. Mr Abe, on account of his busy schedule during that visit, sent his representative Mr Hakubun Shimomura, member of Japanese Parliament and Ms Yoshiko Sakurai, president of Japan Institute of National Fundamentals, to Dharamsala to convey his greetings to Kalon Tripa and invited him to Japan

Former Noble Peace Prize winners pledge support to Tibet

Tibet.net April 26, 2012

CHICAGO: Kalon Tripa Dr. Lobsang Sangay today met with Nobel peace prize winners FWD Clark for half an hour and Jody Williams and Shirin Ebadi for forty five minutes at the ongoing 12th Noble Laureates Conference held in Chicago, United States.

During his discussion with the world leaders, he conveyed the good wishes of His Holiness the Dalai Lama and thanked them for expressing their support to the Tibetan struggle.

The Nobel laureates recently wrote a letter to the Chinese leaders in Beijing to hold open talks with His Holiness the Dalai to resolve the issue of Tibet peacefully.

Kalon Tripa also informed them the successful political transition of Tibetan leadership in exile, from His Holiness the Dalai Lama to a democratically elected leader in August 2011.

The noble laureates applauded the efforts of His Holiness the Dalai Lama to usher in political reforms, saying his decision to separate political from spiritual leadership was magnanimous and in the long-term interests of the Tibetan people.

As the political leader of the Tibetan people, Kalon Tripa informed them the present crisis in Tibet and the ongoing self-immolations by Tibetans to resist Chinese occupation.

Since Tapey's self-immolation on 16 March 2009, thirty-six Tibetans – monks, nuns, lay Tibetans – have set themselves on fire to protest China's iron-grip occupation of Tibet. Of them, twenty-eight lost their lives.

Expressing their deep sadness over the deaths of Tibetans and solidarity to the Tibetan freedom movement, the Nobel laureates urged Kalon Tripa to keep informing them about developments in Tibet.

They said, 'we reiterate our pledge to support Tibetan people and the peaceful resolution of Tibetan struggle.'

The Nobel Laureates' Conference is held every year to discuss and tackle urgent issues such as poverty, income inequalities, human rights abuses, environmental crisis and nuclear arms race threatening the global planet.

OTTAWA DECLARATION of the Sixth World Parliamentarians Convention on Tibet

Adopted on 29 April 2012

WHEREAS

We, the delegates to the Sixth World Parliamentarians' Con-

vention on Tibet meeting in Ottawa, Canada, from 27 to 29 of April 2012.

Recalling the findings and statements of the previous five Conventions held in New Delhi, Vilnius, Washington D.C., Edinburgh and Rome, and having reviewed the activities and programs that resulted from these meetings and their impact. Having reviewed the grave situation in Tibet as well as the policies of the Government of the People's Republic of China (PRC) in relation to the Tibetan people,

Noting with disappointment the lack of progress in dialogue between the Government of the PRC and the Envoys of His Holiness the Dalai Lama since the meeting of the World Parliamentarians' Convention on Tibet in Rome in November 2009, Reaffirming the great value to humanity of the Tibetan culture, language and spiritual tradition,

Recognizing the very important and successful democratization process in the governance of Tibetans in exile by His Holiness the Dalai Lama and the recent transfer by him of his political powers and responsibilities to the democratically elected Kalon Tripa and political leaders of the Central Tibetan Administration, which represents the aspirations of the Tibetan people,

Convinced of the continued indispensable role of His Holiness the Dalai Lama in bringing about a negotiated solution to the conflict between the Government of the PRC and the Tibetan people,

WE THEREFORE

Reiterate our firm conviction that this conflict can be resolved through sincere and constructive dialogue and negotiations at the highest level between the Government of the PRC and His Holiness the Dalai Lama or his representatives and the democratically elected political leaders of the Central Tibetan Ad-

ministration,

Express our equally firm belief that unilateral action in Tibet by the government authorities of the People's Republic of China, such as the imposition of new policies that do not reflect the aspirations of the Tibetan people, cannot lead to a solution,

Welcome the free and fair character of the elections held last year for the Kalon Tripa and for the members of the Tibetan Parliament in Exile, which the INPAT Election Observation Mission monitored and reported on,

Acknowledge the growing movement for democratic change among the Chinese people as well as the increasing understanding and support among Chinese for the Middle Way approach of His Holiness the Dalai Lama, all of which has potential impact on the realization of the aspirations of the Tibetan people,

Mindful that the yearning for democratic freedom is unstoppable as evidenced most recently in many parts of the Arab world, in Burma and elsewhere,

Understand the critical importance of freedom of information and of access to it through the internet and other electronic means of communication to the success of democratic movements,

Are alarmed at continuing grave violations of human rights in Tibet and the repressive measures taken by the PRC authorities in reaction to these and other peaceful protests by Tibetans,

Continue to be deeply concerned at the attacks by the authorities of the People's Republic of China on Tibetan Buddhism as well as their policies and practices that destroy, repress, or discourage the preservation and development of other facets of the distinct identity of the Tibetan people, including their culture, language, customs, way of life and traditions, and which display elements of cultural genocide,

Are saddened and moved by the large number of Tibetans who set fire to themselves in protest against Chinese government policies and for a restoration of freedom for Tibetans and the return of His Holiness the Dalai Lama,

Are seriously worried by recent calls by persons of standing and influence with the Chinese Communist Party for the removal of existing provisions on autonomy for Tibetans and other ‘minority nationalities’ in the constitution and laws of the PRC, which would have very negative domestic and international implications,

Acknowledge the ineffectiveness of the bilateral human rights dialogues that governments have held with the PRC in bringing about necessary change,

Welcome the consideration of the human rights situation in Tibet by the United Nations Human Rights bodies and mechanisms, including by the UN High Commissioner on Human Rights and the Treaty bodies as well as through the Special Procedures of the UN Human Rights Council, but regret that no concrete action has been taken by the Council itself,

Deeply regret the apparent lack of political will of the Government of the PRC to respond positively to persistent efforts by His Holiness the Dalai Lama and the elected Tibetan leadership for the resumption of the dialogue,

Reject the argument made by the government of the PRC that the engagement of governments with His Holiness the Dalai Lama and members of the elected Tibetan leadership and the expression of support by governments for the peaceful resolution of the issue of Tibet through dialogue and negotiations constitute breaches of the ‘one China policy’,

Remain convinced that a sustainable solution to the issue of Tibet can be achieved through genuine autonomy for the Tibetan people within the PRC, as evidenced by the positive ex-

perience of the many autonomous regions around the world, and note in particular the example set by the creation of the Territory of Nunavut as a self governing community within the sovereign nation of Canada.

WE DECIDE AS FOLLOWS:

Express solidarity with the Tibetan people in their non-violent struggle for their rights and freedoms including the right to determine their own destiny,

Express support also for the Chinese people's efforts to bring about democratic change to their country and urge that this be achieved in ways that ensure the exercise by the Tibetans of their rights and freedoms and safeguard the rights of other other minority peoples in the PRC as well,

Express concern at the domestic and international efforts by the Government of the PRC to curtail the freedom of information and control electronic and internet communications for political purposes,

Reaffirm our strong commitment to the people of Tibet and the non-violent path they have chosen, under the inspiring leadership of His Holiness the Dalai Lama and

commend the Kalon Tripa for his continuing efforts to pursue the Middle Way approach and to promote a resumption of the dialogue with the PRC,

Endorse the principles set out in the Memorandum on Genuine Autonomy for the Tibetan People, which provide the basis for a realistic and sustainable political solution to the issue of Tibet,

Recall the important invitation of Deng Xiaoping to His Holiness the Dalai Lama to discuss and resolve any issues except the independence of Tibet, and note that this position has been repeated by the Government of the PRC more recently also,

Dispel the false accusation that His Holiness the Dalai Lama

and the Central Tibetan Administration is seeking separation from the PRC since the Tibetan proposals expressly formulate a solution within the constitutional framework of the PRC and therefore call upon the government of the PRC to cease to propagate such misinformation,

Call upon the Government of the PRC to end the repression in Tibet, provide access to all Tibetan areas in the PRC, schedule the UN High Commissioner for Human Rights' mission to China and especially to Tibet, and to resume the dialogue with the Envoys of His Holiness the Dalai Lama in that same positive spirit,

Urge leaders of all governments and relevant international organizations to support and promote this dialogue and to engage the government of the PRC in the potential for serious consequences should it scrap its constitutional and legal provisions on autonomy,

Alert the international community to the serious nature and consequences of the ongoing destruction and repression of Tibetan culture, language and religion by the policies of the Government of the PRC,

Offer to work with members of the National People's Congress to jointly ascertain the causes of protest and unrest in Tibet, including the self-immolations,

Urge the Government of the PRC and the international community to address the environmental challenges on the Tibetan plateau where environmental stewardship profoundly affects life in vast regions of Asia, including in China and countries in South and Southeast Asia,

Commit to introducing and/or keeping these issues on the agendas of our own parliaments and international parliamentary organizations and to persuade our own governments to address them in high level discussions with the Government of

the PRC, His Holiness the Dalai Lama and the democratically elected Tibetan leadership,

Urge governments to create multilateral mechanisms to address the situation in Tibet and to promote a peaceful resolution of the conflict and, in particular, call on the European Union to implement the European Parliament resolution for the appointment of a Special Coordinator for Tibetan Affairs and on relevant national governments to support this initiative,

Make available our own expertise both to the Government of the PRC and to His Holiness the Dalai Lama and the leadership of the Central Tibetan Administration in order to assist in the furtherance of the objectives contained in this declaration, Adopt an action program to ensure greater effectiveness in addressing the concerns and advancing the objectives contained in this declaration.

Section 4 Solidarity initiatives by exile Tibetan community organisations

1. STATEMENTS

The Kashag and Tibetan Parliament Urge International Community to send fact-finding delegations to Tibet to ascertain the situation on the ground The Joint Press Statement from the Kashag and Tibetan Parliament-In-Exile October 12, 2011



Since the 2008 uprising in Tibet, the situation in Tibet has been deteriorating. Particularly, as of March this year, it has become ever more tense and urgent with the increasing cases of self-immolation by young Tibetans who find China's occupation and repression of Tibet intolerable.

Tibetans in Tibet are driven to these drastic acts to resist politi-

cal repression, cultural assimilation, economic marginalization and environmental destruction.

From the seven young Tibetans who self-immolated this year, the following succumbed to their injuries: On March 16, 2011, Lobsang Phuntsok (age 21), a monk of Kirti Monastery in northeastern Tibet.

The second reported case, on August 15, 2011 was that of Tsewang Norbu, (age 29), a monk at Nyitso monastery in eastern-Tibet. The third and the fourth cases were Khaying (age 18), and Choephel (age 19), both former monks of Kirti Monastery. They self-immolated on October 7, 2011 and died on October 8 and 11 respectively.

The conditions of the three others, namely Lobsang Kelsang (age 18), Lobsang Kunchok (age 19) and Kelsang Wangchuk (age 17) are still unknown.

The Central Tibetan Administration is deeply concerned about their whereabouts and well-being.

We express our solidarity with all those who lost their lives and with all other Tibetans who are incarcerated for their courage to speak up for the rights of the Tibetan people.

We appeal to the United Nations, freedom-loving countries and people around the world to show their support and solidarity with the Tibetan people at this critical stage.

Given the undeclared martial law in Tibet and the increasing cases of self-immolation, the international community must press the government of People's Republic of China to restore freedom and resolve the issue of Tibet through dialogue for the mutual benefit of the Tibetan and Chinese people. In this light, we urge the international community and the media to send fact-finding delegations to ascertain the situation on the ground inside Tibet.

The Kashag and the Tibetan Parliament-in-Exile have jointly

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

planned activities in India and the world-at-large to highlight the deepening crisis in Tibet.

We call upon all Tibetans and Tibet supporters in the free world to join efforts and organize activities in their respective regions. These events must be peaceful, respectful of local laws and dignified.

On October 19, 2011, the Central Tibetan Administration will offer day-long prayers and encourage all Tibetans to fast on that day as a gesture of solidarity with Tibetans in Tibet.

To our brothers and sisters in Tibet, we stand with you in fulfilling our common aspirations, and we share the pain of your sacrifice.

Tibetan Parliament-in-Exile
The Kashag

Testimony of Kirti Rinpoche, Chief Abbot of Kirti monastery, to the Tom Lantos Human Rights Commission on the grim human rights situation in Tibet as reflected by many cases of self-immolation

November 3rd 2011

I would like to thank the US Congress for giving me this precious opportunity to talk about the worsening human rights situation in Tibet today.

Today at this session I would like to report that

Tibet was an independent country that Communist China oc-





cupied. It has been more than half a century since the occupation and the situation in Tibet has been deteriorating year by year. The main reason for this is the fact that the early promises made by China to help

the Tibetans through the so-called Democratic Reforms have disappeared like a rainbow and instead policies to oppress the Tibetan people were carried out. The Chinese government has not brought about any positive policy changes by pretending not to know that the promises it made earlier have now totally disappeared. As a result the local party cadres carry out repressive policies such as to deny religious freedom and forceful confiscation of farm and nomadic produce. By decreeing everything that they say as laws, the legal punishment has now become a source of income, which has rendered any hope of justice worthless and consequently driven the Tibetan youth into desperation.

Tibet is divided into so-called autonomous regions and autonomous prefectures, which sounds nice and appears to have liberal political systems. But in fact let alone such tolerant system, Tibetans do not even have half rights that ordinary Chinese do. The policies framed by the Han chauvinists / ultra-nationalists have driven the Tibetan people to the end of their tether. It has become a fact that whether a Chinese is educated or not he or she is bound to become a leader. Moreover, the fact that even the few Tibetans who work for the Chinese government are not trusted indicates that there is racial discrimination. If the Chinese leaders had accepted the mutually beneficial Middle

Way policy initiated by His Holiness the Dalai Lama, Tibetans and the Chinese by now would be having the same equal relations as enjoyed during the time of Tibet's great religious



kings. Hu Yaobang accepted that the Han chauvinist/ultra-nationalist officials, who are the true separatists, have kept the central government in the dark by filing false reports written in flowery language. At this point, I would like to report about the situation in Tibet in general and particularly the events taking place in Ngaba in Amdo, a province in North-eastern Tibet that has close personal association with me. Apart from the general suffering of the people of Ngaba Autonomous Prefecture, the people of this region have a particular wound causing excessive suffering that spans three generations. This wound is very difficult to forget or to heal.

1. The wound of the first generation: Ngaba in Amdo was the first place that the People's Republic of China attacked during its occupation of Tibet. Before the founding of PRC, in 1935 during the Long March when the Red Army marched through Ngaba, the Chinese army destroyed Lhateng Monastery, which housed over two thousand monks. They then walked through Muge Gonchen during which many monks and civilians were either killed or wounded. The army convened a meeting in Muge Monastery and later confiscated valuables and grains from Gyarong Choktse, Kyomkyo, Japhuk and Datsang Monastery, which led to the first-ever famine in Tibet. This was the

first time that Tibetans in this region survived by eating leaves of trees.

The king of Choktse, chief of Me'u and people from many other areas fought against the occupying army but were defeated by sheer numbers of Chinese soldiers. The relatives of Aku Thapkey, the forty-fourth abbot of Ngaba Kirti Monastery and many others were shot dead. When the Red Army Chief, Zhu De, and his soldiers occupied the central prayer room of the Kirti Monastery during which they looted and destroyed images of Buddhas and Bodhisattvas, the people realised that the Red Army members were not only against religion but they were also looters. It was during this time that Mao saw the vast Tibetan region and developed the idea about its occupation, which was done by ordering the Eighteenth Army to be sent into Tibet the year after the PRC was founded in October 1949. These events have caused a wound in the heart of Ngaba people, which is difficult to heal.

2. The wound of the second generation: In 1958 the so-called Democratic Reform was carried out in Ngaba. The Cultural Revolution began in 1966 and two years later a local Red Guards called Hung Cheng was formed in Ngaba. All these campaigns, enforced one after another, led to the imprisonment of hundreds of thousands of Tibetans, torture, public struggle sessions, famine and other forms of inhuman persecution. The king of Me'u, Trinley Rapten was tortured until he committed suicide by jumping into a river. The Tulku of Jigme Samten Tsang and many others were sentenced to death. In short a policy to eliminate the entire Tibetan people was carried out. All the religious institutions were destroyed. Even names of all the places and people in Tibetan language were changed into Chinese, thus undermining and stifling Tibetan

language and culture. For over half a century, the rich natural resources around Ngaba, particularly forests, were excessively exploited, leading to landslides, floods and other natural disasters. The destruction of the natural environment is so extensive that it appears beyond repair. Thus these caused wounds in the hearts of the second generation of Tibetans growing under Chinese rule.

3. The wound of the third generation: Since 1998, the ‘Patriotic Education’ campaign has been strongly enforced in monasteries around Ngaba. In the same year, on 27 April Thupten Ngodup, an elderly Tibetan man, set himself on fire and died in the Indian capital city of Delhi. In 2003 and again in 2008, the school with over 1200

students run and managed by Kirti Monastery in Ngaba was forcefully shut down and private schools such as Bontse School and another school near Khashe Thon operated by Tibetans were taken over by the government. However, the Chinese monasteries and Chinese people are permitted to run and operate schools.

On 16 March 2008, when the people of Ngaba led by the monks of Kirti Monastery peacefully protested in Ngaba district, the Chinese security forces immediately cracked down against the protesters, killing 23 Tibetans. Kirti Monastery was surrounded by the Chinese forces and was cut off from the outside world, turning it into a virtual prison.

Since then five military garrisons have been built up in Ngaba district. According to a recent report by New York-based Human Rights Watch, the security expenses in Ngaba are much higher than other areas in China’s Sichuan Province. This report further states that there are now over fifty thousand armed security personnel in Ngaba area. Since 20 March monks of

the Kirti Monastery have been divided into eight divisions and a ‘Patriotic Education’ campaign is forcefully imposed on them almost day and night. Monks’ quarters are searched, all electronic devices have been confiscated, holy scriptures are cut into pieces by knives and monks are forced to stamp on photos of His Holiness the Dalai Lama. About 100 monks were arrested en-masse, tortured and interrogated. Furthermore, the ritual instruments offered to the monastery’s protective deity were seized and the monastery was wrongly accused of possessing weapons to fight against the Chinese government and this accusation was widely propagated. Two monks from Kirti Monastery, one monk from Dongri Monastery and another monk from Gomang Monastery committed suicide in their quarter because of torture and intense fear. A 70-year-old monk from Kirti Monastery died from heart attack under this suffocating circumstances and the Kirti Monastery was barred from holding an important religious festival in the winter. Likewise an order was given to ban this year’s Tibetan New Year celebration, which was planned according to traditional Tibetan astrological calculation. On 27 February 2009, 27-year-old monk, Tapey, from Kirti Monastery in Ngaba set himself on fire as a protest against China’s repressive rule. The security personnel instead of putting out the fire, shot him. His whereabouts remains unknown to date. Following the immolation incident of 20-year-old monk, Lob-sang Phuntsok, on March 16, 2011, the armed security personnel have been deployed in the Kirti monastery and surrounded the monastery for the second time. All communication to the outside world was cut off for the past seven months, the situation in Kirti monastery became like a dreaded jail. Within the

barricaded monastery, the monks were divided into fifty-five groups and over 800 government officials moved into the monastic compound. They carried out ‘political re-education’ and ‘patriotic education’ campaigns, which were strictly imposed on the monks. There have been cases of starvation in the monastery as well.

Electronic surveillance apparatus such as listening devices and CCTV cameras in the monks’ quarters and watchtowers are being built in all sides of the monastery. Furthermore, unscheduled searches are being carried out in monks’ rooms at any time by smashing the windowpanes, walls and doors, and monks are randomly beaten, dogs let loose on the people and there are also cases of thieving by security personnel. Monks are threatened that the monastery would be destroyed if they did

not excel in ‘Patriotic Education’ and ‘Re-education’ campaigns. In a nutshell, the monks are driven to a state of utter fear and desperation.

On the night of 21 April 2011, a large contingent of army swooped down on the monastery and arrested more than 300 monks in military trucks and were detained in an unspecified location. Since then many new rules have been imposed such as banning young boys to become monks, setting limit to the number of monks in the monastery and threatening that the survival of the monastery was in the hands of the monks.

Thus on 15 August, Tsewang Norbu, a monk from Nyatso Monastery in Kham set himself on fire to protest against the brutal Chinese rule in Tibet.

On 26 September by 18-year-old, Lobsang Kalsang and 19-year-old Lobsang Kunchok, both from Kirti Monastery, set themselves on fire on 3 October. Subsequently many others followed suit: 17-year-old Kalsang Wangchuk from Kirti

Monastery on 7 October, 19-year-old Choephel and 18-year-old Khaying on 15 October, 19-year-old Norbu Damdul on 17 October, 20-year-old nun Tenzin Wangmo, from Mamae Dechen Choekhorling nunnery on 25 October and Dawa Tsering, a monk of Kardze Monastery on 26 October. These brave Tibetans set themselves on fire to protest against the China's oppression and to bring attention to the deteriorating situation in Tibet.

On 29 August, the Chinese authorities accused three monks from the Kirti Monastery of aiding Phuntsok, who set himself on fire. Phuntsok's uncle, Lobsang Tsundue, 46, was sentenced for eleven years in jail on 29 August, 22-year-old Lobsang Tenzin (aka Tenzin Gyamokha) to thirteen years on 30 August and 21-year-old Lobsang Tenzin (aka Nakten) was sentenced to ten years in jail. Three more monks from Kirti Monastery were sentenced: 30-year-old Tsekho and 22-year-old Lobsang Dhargyal to two and six years, respectively, on 5 September; and Dorjee to a three-year jail term. In all these case no legal or judicial procedures were followed during the trial. The decisions of the court were kept secret and only made available much later.

Thus, from 16 March 2008 to 17 October 2011, thirty-four Tibetans have died in Ngaba region from extreme torture, execution, suicides and by setting themselves on fire and more than 619 have been detained (this does not include mass detention of 300 Kirti monks). Only 108 detainees have been put on trial. There have been over 20 writers, poets and intellectuals among the 619 who were detained.

In brief, for the Tibetan people both in and outside Tibet, particularly those born and raised under the red banner, there is no greater expression of their desperate opposition to the Chinese government than by resorting to the most powerful method of

a non-violent movement, which is by refraining from causing any harm to

the Chinese people and appealing to the Chinese government, than by setting themselves on fire. The main slogans chanted were: “His Holiness the Dalai Lama must be allowed to visit Tibet. Tibet demands freedom. We want religious freedom.” Most of those who have committed self-immolation have already died. If any of them are still alive, we ardently appeal to you to please save their lives.

During the first wave of repression in Ngaba this year, His Holiness the Dalai Lama, along with the peace-loving governments and individuals, have urged China to stop repression and start earnest negotiation with His Holiness the Dalai Lama. Since the Chinese government not only refused to listen to those appeal but also continue resorting to oppression, it has been the main cause behind the wave of self-immolation protests. If repression continues, it will certainly harm the interest of both Tibet and China. If the repression and the hard line policies are stopped, it will naturally lead to peace and harmony. In fact, in order to promote harmony between

Tibetans and the Chinese, I have recently proposed that I will extend my full cooperation whenever required. Upon requests from many of the people concerned, I have, time and again, approached the Chinese government for permission to visit Tibet, thinking that my visit will give me an opportunity to deliver a few words of advice and solace. Unfortunately, I have yet to receive any response from the Chinese government.

The Tibetan youth are setting themselves on fire is a proof of the sufferings of the Tibetan people. They want their appeal heard by peace-loving governments and people around the world, including world leaders and human rights organizations, so that they could appeal to China to stop oppression in Tibet

and also to tell that that repression cannot bring stability. In order to forge a friendly co-existence between the Tibetan and Chinese peoples and in order to create a harmonious society as advocated by Hu Jintao, the dialogue between Tibet and China must start at the earliest. We also urge you to pressure China to allow independent international delegates and the media to visit Ngaba and other Tibetan areas. Your support restores the inner strength of Tibetan people, both in and outside Tibet. As one of the spokespeople of the Tibetans, it is my duty to convey to you the aspiration of the Tibetan people, particularly those who have been directly affected by the recent events in Tibet.

I would like to express my deep appreciation for giving me this opportunity to testify on behalf of the Tibetan people and their plight.

<http://www.savetibet.org/policy-center/us-government-and-legislative-advocacy/testimony-kirti-rinpoche-chief-abbot-kirti-monastery-tom-lantos-hum>

Testimony of Kalon Tripa Dr. Lobsang Sangay before the Tom Lantos Human Rights Commission

November 3, 2011

Chairman McGovern, Chairman Wolf, Commission Members,



thank for giving me the opportunity to testify before the Tom Lantos Human Rights Commission. This is my first visit to Washington, D.C., since assuming

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

the office of Kalon Tripa of Tibet following the historic transfer of political authority by His Holiness the Dalai Lama earlier this August. The late Tom Lantos has a special place in the hearts of the Tibetan people. He was a dear friend to His Holiness the Dalai Lama and his message of compassion.



He was an eloquent and passionate advocate for the cause of Tibet and the Tibetan people's quest for dignity. We are proud that the House of Representatives has honored his legacy by putting his name on this esteemed commission dedicated to the promotion of human rights. The commission itself is also special for Tibetans. In 1987, its predecessor, the Congressional Human Rights Caucus, was the first parliamentary body to give His Holiness the Dalai Lama a public audience. For this we extend our utmost gratitude. The United States Congress has been the vanguard of the Tibet cause for more than two decades. We are deeply grateful for the invaluable support, both programmatic and policy that you have provided over the years. The benefits of this support are real and tangible. A young Tibetan refugee who has fled her home in Tibet is now able to get a real Tibetan education in India that is unavailable in occupied Tibet under the People's Republic of China. She benefits from the United States humanitarian aid that provides an essential lifeline to the refugees who make the dangerous transit across the Himalayas, through Nepal, and into exile. Take the example of the monks of Tongren, who lit fireworks last year to celebrate the meeting between President Obama and the Dalai

Lama, in defiance of Chinese attempts to undermine his influence. They heard about this through the Voice of America and Radio Free Asia Tibetan services, which provide a vital link to the outside world in the face of Chinese attempts to seal off Tibet. In very difficult times, American support keeps Tibetans' spirits up and their hopes alive – hopes that the future may bring change that will allow Tibetans to reclaim their dignity and their fundamental freedoms. The seven Tibet programs supported by the United States government are very small in your budget, but their impact in the lives of Tibetans is immense and, I believe, a smart investment toward your country's efforts to promote democracy and human rights. I come here to report to you on the state of Tibet– the daily struggles of Tibetans inside Tibet trying to maintain their dignity under the iron fist of repression, and the continuing efforts of those of us living in freedom, working to preserve Tibetan culture in exile until we can return home. I am proud to say that the Tibetan spirit is strong. Through the brilliant leadership of His Holiness the Dalai Lama for all these years, our issue remains alive, our hopes remain buoyant. The rule imposed on us by Beijing may be tough, but the Tibetan people are tougher still. Democratic transition: The year 2011 has been a momentous one in the history of Tibet. Since the 17th century, His Holiness the Dalai Lama has served as both the spiritual and the temporal leader of the Tibetan people. The current Dalai Lama, the 14th, Tenzin Gyatso, held political office as the head of the local Tibetan government based in Lhasa, Tibet, before he was forced to flee into exile in 1959. In the following decades, the Dalai Lama quietly proceeded to dismantle the traditional theocratic-aristocratic system and, with his wisdom, prepared the Tibetan people for the day when they would have to be their own leaders. In 1960, Tibetans in exile elected their

first parliament. In 1991, we had the first direct election of the chief executive. And in March of this year, His Holiness announced he would relinquish the last vestiges of his formal political role in the government. These changes, ratified by our parliament, put the leadership of the Tibetan people in the hands of the elected leadership – the executive branch (under the Kalon Tripa) and the parliament. A few days after His Holiness's announcement, the Tibetan exile community held an historic vote. In elections that were judged free and fair by international observers, the Tibetans elected me as the next Kalon Tripa, with 55 percent of the vote, and a new 44 member parliament. Let me be clear, this does not mean that the Dalai Lama has retired. He remains the spiritual and most revered leader of the Tibetan people, and is identified as such in the Tibetan Charter (our constitution). He continues to travel the world and meet with world leaders, as he did with President Obama this past July. This democratic transition is an important one for the United States to absorb. Recall that in 1991, in legislation signed into law by the first President Bush, Congress declared that, "Tibet's true representatives are the Dalai Lama and the Tibetan Government in exile as recognized by the Tibetan people." The Tibetan Policy Act of 2002 directs the State Department's Special Coordinator for Tibetan Issues to "maintain close contact with religious, cultural, and political leaders of the Tibetan people." The U.S. government already engages with the Central Tibetan Administration, notably in regard to the Tibetan support programs. It is worth the effort to consider how the world's oldest continuous democracy can deepen its engagement with the democratic Tibetan government. This democratic fulfillment is also important in the context of the "Arab spring" and the new wave of democratic, anti-despotic movements. The last few years have wit-

nessed democratization not only in the Tibetan government based in northern India, but in Bhutan and Nepal, countries on the southern periphery to Tibet and the People's Republic of China. This follows the democratic achievements in the 1980s and 1990s in Taiwan, South Korea, and the Philippines, on China's eastern rim. The Tibetan fulfillment of democracy provides inspiration to all those inside the People's Republic of China, not just Tibetans, who yearn for the democratic freedoms long denied by the ruling Communist Party. It clearly undermines the (false) notion peddled by Beijing that democracy is a western value not suitable to an Asian context. Further, this achievement sends a clear message to Beijing that leadership of the Tibet freedom movement has been entrusted to a younger generation.

China is calculating that the Tibetan cause will fade when the current Dalai Lama passes. This will not happen. In short, American investment in Tibetan democracy is a wise one and on the right side of history. Of the United States and the international community, we ask you to: (1) Affirm that Tibet's true representatives are the Dalai Lama and the Central Tibetan Administration as recognized by the Tibetan people; (2) Support the transfer of political power to the new Kalon Tripa of Tibet and the Parliament in Exile of the Central Tibetan Administration; (3) Commend the Tibetan exile community on their successful development and implementation of democratic self-governance; Middle Way approach on Tibet-China relations: The Tibetan people remain firmly committed to non-violence. We do not view China as a nation and Chinese as a people with malice but with respect. Tibetans and their distinct culture have lived alongside our Chinese brothers and sisters for thousands of years. When His Holiness appeared before the Human Rights Caucus in 1987, he presented his "five point

peace plan,” one of the first articulations of his ‘Middle Way’ approach before an international audience. Guided by his wisdom, my administration will continue the Middle Way policy, which seeks genuine autonomy for Tibet within the People’s Republic of China. This remains the best opportunity for a durable solution for both the Tibetan and Chinese peoples. We believe in a peaceful resolution for Tibet, which means a peaceful process and peaceful dialogue. We stand ready to negotiate with the Chinese government anytime, anywhere. Repression and religious freedom in Tibet: In 2008, Tibetans across the Tibetan plateau rose up in dramatic and largest protest of Chinese policies. Since that time, more than 150 separate protests have taken place across the Tibetan plateau. Sadly, rather than responding to the legitimate grievances of Tibetans, Chinese authorities responded by making a hard line harder, turning many parts of Tibet into a virtual state of martial law. This has driven the Tibetan people to a desperate situation. In 1950. When the Chinese and their Army of “liberation” came to Tibet, they promised Tibetans a ‘socialist paradise.’ After more than 60 years of misrule in Tibet, there is no socialism, just colonialism; there is no paradise, only tragedy. Political repression, cultural assimilation, economic marginalization and environmental destruction continue in occupied Tibet. The new railway line from Beijing to Lhasa is exporting our natural resources and importing more Chinese migrants. Today, around 70 percent of private-sector firms in Tibet are owned or run by Chinese and more than 50 percent of government officials are Chinese.

Yet approximately 40 percent of Tibetans with university and high school degrees are unemployed. I recall a photo of a help-wanted sign from Lhasa a couple years ago. A shop was looking to hire Tibetans at 30 renminbi and Chinese at 50 ren-

minbi, a blatant case of economic discrimination. Tibetans have been made second-class citizens in their own land. The U.S. government has consistently found that repression in Tibet is “severe,” as documented in annual State Department reports on human rights and religious freedom and the reporting by the Congressional-Executive Commission on China. Chinese authorities impose extremely rigid regulations on day-to-day religious activity. Acts of religious devotion are seen suspiciously as expressions of political separatism. To reverence openly His Holiness the Dalai Lama can be considered a criminal act. Monks and nuns routinely encounter interference in their ability to conduct teaching and practice of Tibetan Buddhist religious traditions. The Tibetan religious community has been particularly affected during the recent crackdown. A case study can be made in the town of Ngaba (Chinese province of Sichuan, Tibetan area of Amdo). Kasur Kirti Rinpoche who will testify after me will attest that since 1996 Kirti Monastery, and others in the region, have been targeted for “patriotic education,” or political indoctrination. Local schools that were started by Kirti monastery’s sister monastery in Kansu were forcibly shut down, cutting off basic education to rural children, which was deeply resented by the monastic and lay communities in the region. Kirti Rinpoche, who fled into exile in 1959, has only been allowed to visit Ngaba once, in the 1980s. His visa request to travel to Tibet has been repeatedly denied. Monks at Kirti monastery revere him as their spiritual head and hold him in as high a regard as the Dalai Lama. These policies create deep resentment among the people in the area. It is in this context that we have seen the tragic self-immolations of ten Tibetans, all but one from around Kirti monastery, to protest against Chinese government policies, demand freedom and the return of His Holiness the Dalai Lama. Tibetans are

being pushed to the brink. We all wonder what we can do in the face of this tragic situation. The Tibetan Cabinet recently held a day-long special prayer service, including His Holiness the Dalai Lama, His Holiness the Karmapa and Kiri Rinpoche, in solidarity with those Tibetans who have sacrificed their lives for the cause of Tibet. The Tibetan administration does not encourage or support self-immolations. While we feel the pain of those Tibetans sacrificing themselves, at the same time, as Buddhists, we can't help but wish that their precious lives were not lost. His Holiness the Dalai Lama's position has been clear and consistent on any form of drastic action. He has always appealed to the Tibetans not to resort to such desperate acts. We ask the Chinese government to stop its repressive policies, including suspension of implementation of religious control regulations, review of religious and security policies implemented since 2008 in Ngaba, and a transparent dialogue with the leaders of Tibetan Buddhist schools. Of the United States and the international community, we ask you to: (1) call on China to abide by its obligations to international human rights conventions with respect to the religious freedoms and basic human rights of the monastic and lay communities in Ngaba, and seek a full accounting of the forcible removal of monks from Kirti monastery; (2) demand access to Ngaba by journalists, diplomats and United Nations officials; (3) call on the China to stop implementing counterproductive policies and aggressive 'patriotic education' programs in Tibetan-populated areas such as Sichuan, Gansu and Qinghai, places where human rights violations have created tensions; and (4) urge the Chinese government to resume its dialogue with the representatives of the Dalai Lama toward genuine autonomy for Tibetans within the People's Republic of China.

Reincarnation/succession: No issue illustrates the Chinese

government's desire to control the hearts and minds of the Tibetan people, and demonstrates its moral bankruptcy, more than the attempt to dictate the reincarnation of the Dalai Lama. It may be complicated, but it is not esoteric. This issue is not only a matter of fundamental religious freedom, but it is a political one that gets to the heart of the Tibet problem. In 2007, the Chinese authorities approved regulations requiring government approval for the recognitions of lamas as reincarnate "tulku." Government bureaucracies must approve reincarnations of high lamas, and the State Council reserves the right to deny recognition. The rules state that no foreign entity can interfere in the selection of reincarnate lamas, and require all reincarnate lamas to be reborn within the PRC. The purpose and position of the Chinese government is very clear: only it can approve the next Dalai Lama. This situation, of course, is absurd.

The Chinese Communist Party, synonymous with the government, is officially atheist. Their leadership has never believed in reincarnation and treats religion as poison. They have no experience, and certainly no right, to interfere in matter of the heart and of the spirit. On September 24, 2011, the Dalai Lama gave a statement laying out his position. Citing the tenets of Tibetan Buddhism and centuries of practice and tradition, His Holiness makes the case that (1) the future of the institution of the Dalai Lama is up to the Tibetan people, and (2) that he will determine whom his successor will be, either through a process of reincarnation or emanation of his spirit. The coming political fight is clear. The Chinese authorities will attempt to hijack the process for selecting the next Dalai Lama, exactly as they did with the 11th Panchen Lama 16 years ago, in the hope it will extinguish the distinct Tibetan identity. In this they will fail. I am confident that Tibetan people and Buddhists around

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

the world will whole heartedly follow the guidance of the 14th Dalai Lama, and embrace the boy or girl that is his true successor. Buddhism has been around for 2,500 years, the Chinese Communist Party formerly 90. I believe we will outlast them. I ask members of the Commission, on behalf of the Congress and the U.S. government, to see the battle over the Dalai Lama's succession as a fundamental issue of religious freedom worthy of advocacy and protection. On this issue, I recommend that the U.S. government:(1) join with other governments around the world to adopt a unified position on the successor to the Dalai Lama, based on fundamental principles of religious freedom; and (2) express to the Chinese government that the United States believes that the relationship between the Dalai Lama and the Tibetan people will be solely determined by the Tibetan people.

Refugee resettlement: Since 1959 the Tibetan exile community has persevered due to the tremendous generosity of our Indian hosts. The government and people of India gave us lands to settle and to farm. But after half a century, these settlements are aging. Infrastructure is crumbling. Our human capital is thinning. Our sustainability is at risk. One of the biggest challenges I face as Kalon Tripa is how to revitalize the Tibetan refugee settlements in India and Nepal so that they can continue to serve as the foundation for our efforts to preserve Tibetan culture until the time we can re-import it back to Tibet. Education will be the number one priority of my administration. We seek to create 10,000 Tibetan professionals in the next two decades. We will establish a Tibet Policy Institute to serve as an intellectual platform to envision, develop, and execute policies that will strengthen Tibet. We will create also "sister settlements" to strengthen solidarity between Tibetans in India and the West and launch Tibet Corps which offers talented

community-minded Tibetan professionals and college students an opportunity and platform to serve their community through a voluntary service program. Our settlements are crowded. While we must revitalize, there is also a need to have Tibetan refugees settle in countries outside of India and Nepal. As His Holiness has long advocated, a vibrant Tibetan diaspora in the West is an essential element in our effort to maintain global support for the Tibetan cause. To advance these two goals, the United States has already contributed much. In 2009, Congress approved \$2 million in the Foreign Operations bill for settlement revitalization. We are currently working with USAID on the final disposition of these funds. We are deeply grateful for this aid. In an act of foresight two decades ago, Congress approved legislation granting immigration status to 1,000 Tibetans from India. This program was successfully implemented, at no cost to the taxpayer. In the current Congress, Congressmen Jim Sensenbrenner and George Miller have introduced H.R. 699, to initiate a new and limited immigration program for Tibetans. Tibetan-American communities now exist across the country and are ready and able to receive a new round of immigrants. This legislation would help fulfill His Holiness' vision. While Tibetans in South Asia are strong in spirit, self-reliant, and determined to reunite our people, we are still refugees. Those in India, while appreciative of Indians' generosity, do not enjoy full rights. They live in special settlements. They cannot go home to Tibet due to a legitimate fear of persecution. Those in Nepal face additional hardships. Three quarters lack documentation, which the government of Nepal has failed to provide. They suffer harassment due to the heavy pressure exerted by China in Nepal. The U.S. government is successfully executing the resettlement of Bhutanese refugees from Nepal, relieving the Nepalese of one intransigent refugee

problem. The U.S. government has proposed to resettle some Tibetans from Nepal, but this has not been approved by the Nepalese government. Resettlement of Tibetan refugees from Nepal, and from the most remote and destitute settlements in India, is another path to achieving His Holiness' goal. It would also serve U.S. foreign policy goals in Nepal. In this light, I recommend that Congress: (1) approve H.R. 699, the Tibetan immigration bill; and (2) urge the Administration to resettle Tibetan refugees from South Asia, including the Nepal program that is already on the table, and a potential India program that would target Tibet refugees in the most marginal communities.

Tibet's environment and strategic importance: Tibet sits between two of the largest countries in the world, and at a crossroads that connects China to South and Central Asia. The Tibetan plateau has some of the largest deposits of fresh water outside the two poles. It is the source of many of the Asia's major rivers, including the Yarlung Tsangpo (Brahmaputra), Senge Khabab (Indus), the Langchen Khabab (Sutlej), the Macha Khabab (Karnali), Arun (Phongchu), the Gyalmo Ngulchu (Salween), the Zachu (Mekong), the Drichu (Yangtse) and Machu (Huang he or Yellow River). These rivers flow into China, India, Pakistan, Nepal Bhutan, Bangladesh, Burma, Thailand, Vietnam, Laos and Cambodia. These rivers system and their tributaries sustains the lives of millions of people in the Asian continent. For millennia, the Tibetan people have served as the guardians of the plateau, its rivers and environment. China's policies, however, are creating potential disasters. For one, they are forcibly removing Tibetan nomads, the land's traditional stewards, from the grasslands, while at the same time promoting mining and foresting. Changes in Tibet's ecology could have negative effects far beyond the plateau. Tempera-

tures are rising faster on the plateau than the global average. Glaciers are melting. Water flows and monsoon patterns are more variable. At the same time, China is undertaking massive dam construction on these major rivers. Additional projects to divert waters to China's drought-ridden areas could have major consequences for downstream nations like India, Bangladesh, Cambodia and Laos whose livelihood depends on rivers that flow from Tibet. The United States should work in partnership with other nations to promote a multilateral framework on regional water sharing, in order avoid potential conflicts over water resources. In addition, China is building out new railway lines through Tibet and into Nepal, expanding their economic, political and military reach into South Asia. Newly built airfields in Tibet offer the Chinese military new possibilities for power projection to the nation's south and west.

Conclusion: This year's dynamic events – the Tibetan election and His Holiness' devolution of power — showed the world our commitment to genuine democracy and the universal principle of human freedom. Through this achievement, we are demonstrating that Tibetan unity is built upon and sustained by universal democratic principles that transcend region, sect, gender, and generations. With this unity, we can strengthen and sustain the Tibet movement until the time that His Holiness returns to Tibet and the Tibetan people regain their freedom. China is the fastest growing major economy in the world and is backed by the largest army in the world. Sadly, however, China lacks moral power, which cannot be purchased in the market or imposed with military might. It has to be earned. As long as Tibetans are repressed, there will be resistance and a continuation of this moral deficit. Finding a lasting solution to the Tibet question will go a long way toward restoring China's positive image in the minds and hearts of people around the

world, as well as towards protecting its territorial integrity and sovereignty.

We will continue to reach out to the Chinese people to build mutual understanding and trust. I look forward to the day when the United States can look with pride that, through its political and programmatic support, it helped nurture a lasting solution to the Tibet problem. Such an achievement would be one of the most defining stories of the 21st century, as it would reaffirm faith in humanity's capacity to build peace, non-violence and universal freedom. This would be a victory not only for the Tibetan people, but for all the marginalized people around the world.

<http://tibet.net/2011/11/03/testimony-of-kalon-tripa-dr-lobsang-sangay-before-the-tom-lantos-human-rights-commission/>

Statement by Kalon Tripa Dr. Lobsang Sangay on the recent killings of Tibetans by the P. R. China government

January 26, 2012 11:01 am

As Chinese everywhere were celebrating the first couple of days of the Year of the Dragon on January 23rd and 24th, 2012. Chinese police fired indiscriminately on hundreds of Tibetans who had gathered

peacefully to claim their basic rights in Drakgo, Serthar, Ngaba, Gyarong, and other neighboring Tibetan areas. Six Tibetans were reportedly killed and around sixty injured, some critically.

Because of gruesome acts such as these and the systematic repression of Tibetans, the resentment and anger amongst Ti-

betans against Chinese government has only grown since the massive uprising of 2008.

Ever since the invasion of Tibet, the Chinese government has claimed that it seeks to create a socialist paradise. However, basic human rights are being denied to Tibetans, the fragile environment is being

destroyed, Tibetan language and culture is being assimilated, portraits of His Holiness the Dalai Lama are banned, and Tibetans are being economically marginalized. Tibet is in virtual lockdown.

Foreigners have been barred from travelling to Tibet now and the entire region is essentially under undeclared martial law.

I urge the Chinese leadership to heed the cries of the Tibetan protestors and those who have committed self-immolation. You will never address the genuine grievances of Tibetans and restore stability

in Tibet through violence and killing. The only way to resolve the Tibet issue and bring about lasting peace is by respecting the rights of the Tibetan people and through dialogue. As someone deeply committed to peaceful dialogue, the use of violence against Tibetans is unacceptable and must be strongly condemned by all people in China and around the world. I call on the international community to show solidarity and to raise your voices in support of the fundamental rights of the Tibetan people

at this critical time. I request that the international community and the United Nations send a fact-finding delegation to Tibet and that the world media be given access to the region as well. The leaders in

Beijing must know that killing its own “family members” is in clear violation of international and Chinese laws, and such actions will cast further doubts on China’s moral legitimacy and

their standing in
world affairs.

I want to tell my dear brothers and sisters inside Tibet that we hear your cries loud and clear. We urge you not to despair and refrain from extreme measures. We feel your pain and will not allow the sacrifices you have made go in vain. You all are in our heart and prayers each and every day.

To my fellow Tibetans, I request you not to celebrate Losar (Tibetan New Year), which falls on February 22 this year. However, please observe the basic customary religious rituals such as going to temple, burning incense and making traditional offerings.

To demonstrate our solidarity with Tibetans in Tibet, I urge Tibetans and our friends around the world, to participate in a worldwide vigil on Wednesday, February 8, 2012. Let's send a loud and clear message to the Chinese government that violence and killing of innocent Tibetans is unacceptable! I equest everyone to conduct these vigils peacefully, in accordance with the laws of your country, and with dignity.

A video message of this statement is available with the following

link: www.tibetonline.tv.

<http://tibet.net/2012/01/26/statement-by-kalon-tripa-dr-lobsang-sangay-on-the-recent-killings-of-tibetans-by-the-p-r-chinas-government/>

18. Statement of Tibetan Parliament-in-Exile on 53rd Tibetan National Uprising Day.

The 53rd anniversary of the 1959 10th March Tibetan Nation-

al Uprising is being commemorated under the dark shadows of 25 Tibetans driven to self-immolation, out of which 19 have succumbed to their injuries and 8 others became victim of the indiscriminate police firings on peaceful Tibetan demonstrators in Tibet in the last one year alone. The whereabouts and well being of others are unknown. Many have been incarcerated and many other forced disappearance cases have been reported. Even as we meet here today, we can well imagine what might be going on inside Tibet now.

In fact, since the 2008 nationwide demonstrations, the situation in Tibet has continued to be tense. Farmer's non-cooperation in farming in 2009 and student's protests against the imposition of Mandarin language in 2010 are among many other peaceful protests and demonstrations that continued to the present day. Monk Tapey was the first to resort to this action when he self immolated on 27th of February 2009.

On behalf of all the Tibetans, the Tibetan Parliament in Exile pays homage to those who lost their lives and pray for their noble rebirth. To those who continue to suffer, we share your pain. Now we all have to put our efforts together to make sure that their sacrifices do not go in vain.

Why do the peaceful Tibetans have to undergo so much pain? For the freedom to think, to express, to act and of choice, just as anyone in the free world enjoys. That is an individual's birthright. Burning one's body in full consciousness and with conviction involves thorough deliberation with the self, conviction and mental courage, especially when one is motivated by benefit for others through self-sacrifice. Under other circumstances, the tendency is normally to hurt the other. That is not the case in Tibet. Premier Wen Jiabao in his effort to hide the reality of the situation and to divert the attention of the Chinese and the international community has deplorably termed

the self immolations in Tibet as an act of terrorism. We would not be surprised if they adopt this view into law tomorrow! Hundreds and thousands of protests take place in China, but when it comes to managing protest demonstrations, it is tear-gas on Chinese and bullets on Tibetans. Will there ever be a respite for the peaceful Tibetans, who just long for the return of His Holiness the Dalai Lama and freedom. How many more Tibetan lives have to be lost till an amicable solution is found or will the whole of Tibet fall victim to the ongoing cultural genocide?

All human beings, irrespective of differences in gender, race, color, wealth and political ideology aspire for happiness. To freely practice and promote your language, religion, culture and way of life are fundamental to human happiness. Unfortunately, in the present day China, there are not enough sensible leaders who understand that one's happiness lies in the happiness of others in this interdependent world. Turning a deaf ear and blind eye to the reality of the situation will have serious consequences. When a time comes regretting what could have been done, would be too late.

Since time immemorial, Tibetans and the Chinese lived as any two good neighbors could be. Tibetans have neither harmed the Chinese people nor interest of China. We enjoyed relatively good spiritual relations with all the emperors of China- be it the Mongol Yuan, Chinese Ming or Manchu Ching dynasties. None of our neighboring countries have directly interfered in the administration of Tibet. Only when the wave of communism swept over Russia and China, Tibet too fell victim to Mao's voracious expansionist appetite.

Considering the reality of the situation in Tibet and what we are up against, His Holiness the Dalai Lama has taken a very pragmatic and mutually beneficial step by not seeking inde-

pendence but meaningful autonomy for all the Tibetan areas – thereby, addressing the biggest concern of China – sovereignty. Post – devolution of His Holiness’ responsibilities, we remain committed to the Middle Way Approach through non-violence and a lasting negotiated settlement. Nine rounds of dialogue have not yielded any tangible results, mainly due to the intransigence of the Chinese leaders, who feel that if they manage to curb the activities of His Holiness the Dalai Lama and the Tibetans in exile through diplomatic and political coercions, the Tibetans inside could be muzzled to subservience.

With no positive response from China, the dialogue remains disrupted, despite our all out effort with the written proposal which they asked for, and explanations to their mis-representations as per the provisions in the Constitution and the autonomy law enacted by the National People’s Congress. The essence of a law is not only in enacting it but in implementing it. To diffuse the urgency of the situation in Tibet and to seek a lasting solution to the issue of Tibet, in the interest of China and in the interest of the Tibetans, the Chinese leadership should immediately engage in serious negotiation with our leadership with the commitment and conviction to come to a mutually agreeable solution. We have no doubt that the resolution of the Tibet Issue in a just manner will have many positive effects on peace and stability of the whole geo-strategic region.

In the ongoing NPC and CPPCC, Mr. Jia Qinglin, President of the NPCC made baseless allegations against His Holiness the Dalai lama for instigating unrest in Tibet that is laughable. The whole world knows what His Holiness stands for. The functioning of the Central Tibetan Administration is transparent and we have time and again offered our offices for scrutiny to the Chinese authorities.

Meanwhile in Tibet, the policies and programs of the Chinese

authorities have always been aimed at eradication of the Tibetan national identity. They have successfully done that with the Manchus, and it is happening right now in Inner Mongolia, Tibet and Uighur.

Much of what Tibet has been destroyed in the last more than 60 years. Through planned demographic aggression by way of infrastructure development, unscrupulous exploitation of natural resources and urbanization; cities and towns in Tibet have been taken over by the majority Chinese population. New migrant mining townships are sprouting all over. Tibetans are marginalized politically, economically and socially. It will not be long before Tibet towns become small pockets of Tibetan residents in a Chinese over-populated Tibet. A party ideologue and United Work Front's Vice Minister, Zhu Weiqun's recent posturing in a party journal on doing away with ethnic identities to promote nationalism sounds ominous – like fixing the last nail on the coffin.

When your jobs are being snatched away by others, opportunities taken away, considered second-class citizens in your own land, how would one feel? Whereas Han Chinese receives preferential treatment for a posting in Tibet – better pay, natural promotions, free education and government jobs for children etc. These discriminatory measures are difficult for the Tibetans to digest.

More than that, striking at the very heart and mind of the Tibetan people is the freedom to practice religion. Tibetans have been devout Buddhists, a belief embedded into its culture and way of life, acquired over more than 13 centuries. Due to which, Tibetans have lived in perfect harmony with nature and peaceful co-existence with our neighbours.

The unique culture of the Tibetans rooted in Buddha's teaching. Along with other religions, it has the potential for gener-

ating a more compassionate and a peaceful world. Even after more than 60 years the Chinese leaders have not learnt that the carrot and stick policy did not bring happiness for the Tibetan people. For 60 long years, the authorities tried to brainwash the Tibetans. Look at Tibet today. Tibetans in Tibet, particularly the younger generations, who have never seen His Holiness the Dalai Lama or those who were born after the Cultural Revolution are leading the movement inside Tibet.

Look at the reality. Some estimate about 13 million believers in the Communist Party! It is time, the authorities grant religious freedom to all religious groups. Stop turning the study centers and places of worship into mere tourist attraction. How on earth will it help to create a harmonious society when Mao, Deng, Jiang and Hu's pictures were displayed in the monasteries by force alongside statues of the Buddha when there is widespread unhappiness? How are you suppose to win over people's mind and heart by turning the monasteries and nunneries into virtual military garrison or police posts, communist party offices? How would you feel, if your movements are restricted as well as monitored all the time, just as you are doing it to the monks and nuns? How would a believer feel, if the reincarnation of the high lamas have to be approved by an atheist government? Rubbing salt on the open wounds in the Tibetan hearts and minds will only breed more defiance. When there is no human dignity, there is nothing to lose.

Forcing the Tibetan nomads into settled communities in or around existing townships not only had adverse impact on environmental stewardship but also on the way of life and future livelihood of the displaced Tibetans. Managing the watershed area of the some of major rivers of Asia that flows into 10 neighboring countries including China requires modern scientific research as well as indigenous wisdom acquired over cen-

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

turies of having lived in the region. Instead of pushing away the Tibetan nomads, the government should make the local Tibetans, partners in regenerating programs. The authorities should not only review and stop the ongoing program but also provide full compensation and facilitate better livelihood for a smooth transition from the traditional way of life to a new way of life to the victims of the massive social engineering directed by the government.

No one questions the growth of China as a global power economically and militarily. Now, it has to grow into a responsible, trusted and respected global leader. However, neither can trust be built without proper understanding and respect for each other nor by use of force and intimidation. Without trust, there cannot be harmony and stability. Respect has to be earned. Harmony within the nation cannot be achieved till people are given freedom and for instance, harmonious neighborhood cannot be maintained by claiming the whole of South China Sea. For a start, China could release all the political prisoners including Panchen Rinpoche to build trust.

When we were younger, we were instilled the value of supporting the underdog, who is bullied. Today when China is bullying the Tibetans, Uighurs and their own people, the world community still courts the bully. We do off-course understand that there are many more urgent problems like Syria, Iran, North Korea and much larger economic, energy, security and environmental issues. Having said that, I wish to stress that the self immolations in Tibet in large numbers is not such a small issue. The powerful nations of the world were very much part of the Tibetan history when we lost our country. Now we feel it is time for the world leaders to reiterate more forcefully on the need to settle the Tibet issue through dialogue. Since we are not asking for separation, that does not go against your One

China policy and it addresses the main concern of China – it's sovereignty.

Our struggle will continue. The UN should not be a pawn in the hands of the veto wielding few. We need all your support now! Though we have to find a solution by talking with China, the catalyst to make it happen sooner is in your hands, before it is too late. Let our people also share the freedom that the free world enjoys.

As the World Bank said, China has reached a turning point. Just as it recommended, it is time for sweeping political and economic changes. Otherwise, today's economic boon could turn into China's bane tomorrow. China ending up social and political chaos will have serious consequences on the world. It is time to change now! I am sure better sense will prevail over the Chinese leadership. We also hope that at this moment of China's turning point, the genuine and legitimate aspirations of the Tibetan people will also be addressed.

The Tibetan Parliament in Exile take this opportunity to thank the government and people for their unwavering support and the International Community who took the side of truth, non-violence, justice, freedom and human dignity.

To conclude, I again wish to express our gratitude to His Holiness the Dalai Lama for his guidance and leadership; pray for the reunion of all the Tibetans in Tibet and for the long life of His Holiness the Dalai Lama.

19. Statement of Kalon Tripa on 53rd Tibetan National Uprising Day

Today, on the 53rd anniversary of the Tibetan National Uprising Day and the fourth anniversary of the 2008 mass protests

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

in Tibet, I offer tribute to the brave people who have sacrificed so much for Tibet. Despite fifty-three years of occupation by the People's Republic of China (PRC), the Tibetan spirit and identity inside Tibet remains unbroken.

On this occasion, I pay homage to His Holiness the Dalai Lama for his vision, leadership and benevolence. I also pay my deepest respect and gratitude to our elders for their contribution and tireless effort that have sustained our movement's growth and dynamism over the past fifty years.

One year ago, when His Holiness the Dalai Lama announced the transfer of his political power to a democratically elected leader, Tibetans were apprehensive and implored him to reconsider. Today, the world recognizes and applauds His Holiness' vision and magnanimous decision. Tibetans are making a smooth transition with the free, fair and multi-candidate 2011 parliamentary and Kalon Tripa elections that involved exile and diaspora Tibetans in over forty countries.

I am deeply honored by the spiritual blessings, legitimacy, political authority and continuity bestowed upon me by His Holiness the Dalai Lama. In his statement at my inauguration ceremony on August 8th, 2011, His Holiness said "when I was young, an elderly regent Takdrag Rinpoche handed over Sikyong (political leadership) to me, and today I am handing over Sikyong to young Lobsang Sangay...in doing this, I have fulfilled my long-cherished goal."

I am also enormously moved by the solidarity and endorsements from Tibetans inside Tibet during the elections and since assuming my political post. I have had many deeply moving encounters with hundreds of Tibetans from Tibet as they generously offered their blessings and support.

Blessed by the historic transfer of political power from His Holiness, empowered by the mandate received from the peo-

ple, and buoyed by the support and solidarity from Tibetans inside Tibet, I can say with pride and conviction that the Central Tibetan Administration legitimately represents and speaks for all six million Tibetans.

Beijing's view that a generational change in leadership may weaken the Tibetan freedom movement has not and will never materialize. The resiliency of the Tibetan spirit combined with a coming generation of educated Tibetans will provide dynamic leadership and sustain the movement till freedom is restored in Tibet.

If the Chinese government's claim that Tibetans enjoy freedom and equality are true, then it should allow democratic, transparent, free and fair elections in Tibet. In the fifty-three years of Chinese occupation, no Tibetan has ever held the Party Secretary post of the so-called Tibet Autonomous Region (TAR). Chinese hold majority of the decision-making positions in all branches of the government and constitute more than fifty percent of the public sector workforce. Seventy percent of the private sector enterprises are owned or operated by Chinese. Forty percent of Tibetan high school and college graduates are unemployed.

The Tibet issue concerns far more than the rights and welfare of six million Tibetans. It impacts the entire planet. The unique Tibetan culture, with its rich language, spirituality and history must be protected. The Tibetan plateau is the 'world's third pole' as it contains the largest ice fields outside the two poles. Tibetan glaciers, the source of ten major rivers, affect the lives of more than 1.5 billion people. Billions of dollars worth of mineral resources are exploited annually to fuel China's economy. Decades of logging have reduced Tibet's pristine forest cover by half. Clearly, the management of this global common, and the Tibetan people's traditional role as its stewards,

ought to be a planetary concern.

When China invaded Tibet in 1949, it promised to usher in a 'socialist paradise.' In actuality Tibetans are treated as second-class citizens. When Tibetans gather peacefully and demand basic rights as outlined in the Chinese constitution, they are arrested, fired upon and killed as in the January 23-24th peaceful protests when Chinese were celebrating their new year. The Communist Party cadre members in the TAR have been ordered to prepare for a "war" against the Tibetan protestors.

In stark contrast, in Wukan (Guangdong Province), protests by Chinese people lasted weeks, their grievances were addressed, one of the protest leaders was appointed in a leadership position for the village, and provincial authorities even supported free village elections.

Intellectuals, artists and leaders in Tibet are being arbitrarily arrested and imprisoned. Thousands of pilgrims recently returning from India have been detained and many have disappeared. Tibetans, including monks and nuns, are forced to denounce the Dalai Lama and attend patriotic re-education classes. Foreigners and international media are barred from Tibetan areas.

A Chinese scholar recently observed there are "more Chinese than Tibetans, more police than monks, more surveillance cameras than windows" in Lhasa, the capital city of Tibet. The entire region is under undeclared martial law.

China has built many airfields in Tibet, stationed many more divisions of the PLA, begun expanding the railway line to the borders of neighboring countries, and dispatched thousands of paramilitary forces into Tibetan areas. Tibet has become one of the most militarized areas in the region.

Today, there is no space for any conventional protests such as hunger strikes, demonstrations and even peaceful gatherings

in Tibet. Tibetans are therefore taking extreme actions such as the one by 26 Tibetans who have committed self-immolations since 2009. His Holiness the Dalai Lama and the CTA have always discouraged such drastic actions. However, despite our pleas, Tibetans continue to self-immolate with 13 cases already in 2012. Fault lies squarely with the hardline leaders in Beijing, so does the solution. The self-immolations are an emphatic rejection of the empty promises of the so-called ‘socialist paradise.’

The Tibetan struggle is not against the Chinese people or China as a nation. It is against the PRC government’s policies. China must acknowledge the depth of the problems in Tibet and understand they cannot be solved through violence.

To address the tragedy in Tibet, I call on Beijing to accept our Middle Way Policy, which seeks genuine autonomy for Tibetans within the framework of the Chinese constitution and as proposed in the Memorandum and Note of 2008 and 2010 respectively. Hong Kong and Macao have been granted high degree of autonomy. Despite resistance from Taiwan, China has offered Taiwan more autonomy. Why are Tibetans still not granted genuine autonomy as stipulated in the Chinese constitution?

We hope that China’s upcoming leaders will initiate genuine change, and that they find the wisdom to admit the government’s long-standing hardline policy in Tibet has failed. We have chosen to move down a mutually beneficial path even though Tibet historically enjoyed independent status and Tibetans have the right to self-determination according to international law. Concerned Chinese citizens and intellectuals should make an effort to seek the truth and understand why Tibetans are protesting and self-immolating. Dialogue and a peaceful resolution to the Tibet issue are in the best interest of

China, the Chinese people and Tibetans.

We stand ready to send envoys to resume the dialogue process even though the Chinese envoy belonging to the United Front Work Department has of late invested far more energy traveling around the world and making outrageous attacks on His Holiness the Dalai Lama and the CTA led by the Kalon Tripa. In the process they have actually further internationalized the Tibet issue.

A key reason for creating the United Nations was the pursuit of human rights. I urge the UN to live up to its objective and address the crisis in Tibet by appointing a Special Rapporteur and visiting Tibet.

The international community and media must send a fact-finding delegation into Tibet to remove the veil of censorship and disinformation campaign. “Even Pyongyang (North Korea) has an international media presence, which is not the case in Lhasa,” says Reporters Without Borders.

I appeal to the officials and member states of ASEAN and SAARC to include the Tibet issue in your agenda given Tibet’s geopolitical and environmental significance affecting billions of Asians. A China that is able to address the Tibet issue will make it a more peaceful neighbor and contribute to harmony and stability in the region.

To my fellow Tibetans, now is the time to show solidarity and support with our brothers and sisters in Tibet. We must give education top priority so that educated and community-minded Tibetans will provide dynamic leadership and sustain the Tibetan movement till freedom is restored in Tibet. The Kashag would like to request that mantras and prayers be recited every Wednesday for those who have sacrificed their lives for the Tibetan cause. Younger Tibetans should embrace and celebrate our proud heritage and identity by wearing, speaking and eat-

ing Tibetan every Wednesday.

Let us make 2012 a Tibet Lobby Year. In this Tibetan New Year, I call upon all Tibetans and friends to reach out to elected representatives at the state and national levels in your countries. Invite and educate them about Tibet and the efforts of His Holiness the Dalai Lama and the CTA. Generate debate about Tibet and get legislations passed in support of Tibet and the Tibetan people. Initiate activities that raise the profile of Tibetan democracy and visibility of Tibetan political leadership and the CTA.

The fourteenth Kashag will make maximum efforts to realize our larger goal, as well as take steps to prepare the Tibetan people and institutions for the 21st century under the guiding principles of unity, innovation and self-reliance. The Kashag again urges all Tibetans and friends participating in various solidarity activities to ensure that the activities are undertaken peacefully, in accordance with local laws, and with dignity. Please remember non-violence and democracy are two of our constant principles.

The Tibetan people and current Kashag are extremely blessed to have the continuing presence and wisdom of His Holiness the great 14th Dalai Lama. The Kashag extends absolute support to the historic statement issued on September 24, 2011 by His Holiness concerning his reincarnation. We believe His Holiness alone has the right to determine his reincarnation, and that the communist government of China has absolutely no say or role in this matter.

I would like to take this occasion to thank all governments, especially the governments of United States, Europe and Asia, organizations, Tibet Support Groups, and individuals who have supported the Tibetan people. Your support is greatly appreciated. I also call on our old and new friends alike to reinvigorate

the Tibet Support Groups around the world. We need you more than ever at this critical time. The Kashag would also like to acknowledge the full cooperation of the Chitue Lhentsok and looks forward to a productive partnership in serving Tibet and Tibetan people.

I am also happy to express the Tibetan people's deepest and continued gratitude to the government and people of India for their generous hospitality and kindness over the past five decades. My appreciation has grown tremendously since becoming the political head of the Tibetan people. Hardik Shukriya! Lastly, to our dear brothers and sisters in Tibet, we would like to say that you are in our hearts and prayers every day. We will walk side by side with you till freedom is restored for Tibetans and His Holiness the Dalai Lama returns to Tibet. I pray for the long life of His Holiness the Dalai Lama. May our long cherished goal of freedom and reuniting in the Land of Snows be realized soon!

March 10, 2012 Dharamsala

2. THE CENTRAL TIBETAN EXILE ADMINISTRATION FORMS SOLIDARITY MOVEMENT FOR THE SITUATION IN TIBET

In solidarity with the tragic situation taking place in Tibet, the Central Tibetan Administration (CTA) continued to urge the world community, appeal to the Chinese government, and hold prayer sessions to express solidarity and grave concern. After extensive deliberation during the first and second sessions of the 15th Tibetan Parliament, and final session of the 14th Tibetan Parliament-in-Exile, the Tibetan parliament passed the resolution of solidarity regarding the critical situation in Tibet.

The Tibetan Parliament and Kashag (cabinet) held three meetings in the view of the critical situation in Tibet and unanimously agreed to lead a united campaign to defuse the ongoing crisis inside Tibet. Taking the initiative of mobilizing international support, the Tibetan cabinet distributed tasks to its bureau offices abroad to publicize the prevalent situation inside Tibet. Kalon Tripa, Dr. Lobsang Sangay, and Dicki Chhoyang, Minister of the Department of Information and International Relations, visited America and Europe to appeal to foreign leaders and highlight the Tibetan situation. Penpa Tsering, the speaker of the Tibetan Parliament-in-Exile also visited Europe for the campaign. A delegation of the Tibetan parliament visited many embassies in New Delhi and briefed ambassadors about the critical situation inside Tibet, urging their respective parliaments to appeal to the Chinese government.

Mass Prayer Service to Mourn Tragic Self-immolations in Tibet

On April 26, 2011, a mass prayer service was held at the Tsuklagkang, the main temple, in Dharamsala to mourn the death of Lobsang Phuntso and other self-immolators who protested against Chinese rule. The prayer was led by His Holiness the Dalai Lama. The prayer gathering, organized by the people of Ngaba region and various Tibetan organizations, was attended by senior leaders of the Central Tibetan Administration, representatives of non-governmental organizations, and over 3000 Tibetan exiles. A day-long hunger strike was held, as well as a candlelight vigil in the evening, to highlight the situation in Tibet.

All-Monk Peace March from Dharamsala to Delhi

On April 26, 2011, 100 Tibetan monks, belonging to the Kirti Jeypa Monastery based in Dharamsala, embarked on a peace march from Dharamsala to Delhi to express solidarity with those Tibetans who set themselves ablaze to protest against Chinese rule.

Tibetan Parliament Appeals to Foreign Embassies in New Delhi

On April 28, 2011, as the tension in Ngaba region of Tibet continues, the delegation from the Tibetan Parliament-in-Exile, headed by Deputy Speaker Dolma Gyari, approached the New Delhi-based foreign embassies of France, Denmark, The United Kingdom, Canada, Poland, Belgium, Austria, Australia, The United States of America, The Czech Republic, German, Norway, and the EU, for their help in defusing the crisis in Tibet. In a letter addressed to the ambassadors of the various embassies, the delegation sought cooperation in leading a fact-finding delegation to Kirti monastery in Ngaba in northeastern Tibet to help restore human rights and normalize the situation. The foreign governments were also requested to support free and independent media to visit Ngaba and other parts of Tibet. The delegation called on these governments to urge the Chinese government to release detained monks and allow the monastery to carry out their religious activities.

Tibetan Parliament Resolution Addresses the Critical

Situation Inside Tibet

On September 20, 2011, during the second session of the 15th Tibetan Parliament-in-Exile, the Tibetan Parliament unanimously passed a resolution to stand in solidarity with the series of tragic self-immolations of Tibetans. The resolution urged Chinese leadership to immediately end its repressive policies toward Tibetan people, and respect their fundamental rights. To defuse the crisis inside Tibet, it strongly appealed international diplomats and independent media to send fact-finding delegations in order to ascertain the critical situation inside Tibet. It also praised the selfless sacrifice and indomitable courage of Tibetans inside Tibet, and stressed the importance of their continual nonviolent struggle for the basic rights and provisions enshrined in the Chinese Constitution, National Regional Autonomy Law, and Regional Autonomy Charter.

Tibetan Religious Sects Join in the Grand Prayer Service to Mourn Tibetan Self-immolations.

On September 22, 2011, a grand prayer service led by His Holiness the Dalai Lama, was held at Tsuglagkhang, in Dharamsala, to mourn the tragic self-immolations in Tibet. The service was attended by the heads of all major religious sects of Tibet as well as over 3,000 Tibetan exiles to show solidarity with all those Tibetans who have self-immolated in protest against Chinese government.

A Joint Solidarity Campaign of Kashag and Tibetan Parliament-in-Exile.

Prior to and after the Tibetan Solidarity Movement began in New Delhi, a joint campaign of the Kashag (cabinet) and the Tibetan Parliament-in-Exile consisted of sitting for a 24 hour hunger strike and mass demonstration. Over 3,500 Tibetans from all over India, Nepal, and Bhutan took part in the strike, from October 10 till 21, 2011 (this is confusing), a Tibetan parliamentary delegation visited numerous embassies based in New Delhi. The delegation, headed by Speaker Penpa Tsering, met with Mr. Pavel Svtil, Deputy Head of the (of what?), Delegation of the European Union and Anne Vaugier-Chatterjee, Political Affairs (what is her title?). They also met with Stacy L. Pearce, First Secretary, Isabelle Chan, Political Officer, and Shrinneen Singh, a political specialist from the US embassy. The delegation met Mr. Bayaraa, Deputy Head of Mission, Mongolian embassy, and Mr Freddy Svane, Danish Ambassador and the political officer. The delegation also met Mr Gianfranco Gallone, Counsellor at the embassy of Vatican City, Irin A. Orolbaeva, Ambassador of Kyrgyz Republic, Pekka Voutilainen, Deputy Head of Mission, Finnish embassy, and Ann Ollestad, Norwegian Ambassador. Meanwhile, they also visited Taiwanese economic and culture centre and met with Mr Wenchi Ong, Representative and Yen Yuan Chen, Senior Asst. Director. They also met Mr Marian Tomasik, Ambassador of Slovakia; Marian Tomasik, Second Counsellor (Foreign policy) of France. The Tibetan parliamentarians spoke to Mr Takeshi Osuga, Minister-Counsellor, Political Section at the embassy of Japan as well as Mr Julian Evans, British Deputy High Commissioner, Mr Jim Nickel, Canadian Deputy High Commissioner, and Mr Philippe Welti, Swiss Ambassador. They also approached senior Indian officials, house members and Hindu religious leaders to apprise them about the suffer-

ings of Tibetans under the Chinese government's repressive policies and lobbied their support.

Joint Press statement by Tibetan Parliament and Kashag on Critical situation in Tibet

On October 12, 2012, Tibetan parliament and Kashag jointly made the below press statement on critical situation in Tibet. Since the 2008 uprising in Tibet, the situation in Tibet has been deteriorating. Particularly, as of March this year, it has become ever more tense and urgent with the increasing cases of self-immolation by young Tibetans who find China's occupation and repression of Tibet intolerable.

Tibetans in Tibet are driven to these drastic acts to resist political repression, cultural assimilation, economic marginalization and environmental destruction.

From the seven young Tibetans who self-immolated this year, the following succumbed to their injuries: On March 16, 2011, Losang Puntsok (age 21), a monk of Kirti Monastery in north-eastern Tibet. The second reported case, on August 15, 2011 was that of Tsewang Norbu, (age 29), a monk at Nyitso monastery in eastern Tibet. The third and the fourth cases were Khaying (age 18), and Choephel (age 19), both former monks of Kirti Monastery. They self-immolated on October 7, 2011 and died on October 8 and 11 respectively.

The conditions of the three others, namely Lobsang Kelsang (age 18), Lobsang Kunchok (age 19) and Kelsang Wangchuk (age 17) are still unknown.

The Central Tibetan Administration is deeply concerned about their whereabouts and well-being.

We express our solidarity with all those who lost their lives

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

and with all other Tibetans who are incarcerated for their courage to speak up for the rights of the Tibetan people.

We appeal to the United Nations, freedom-loving countries and people around the world to show their support and solidarity with the Tibetan people at this critical stage.

Given the undeclared martial law in Tibet and the increasing cases of self-immolation, the international community must press the government of People's Republic of China to restore freedom and resolve the issue of Tibet through dialogue for the mutual benefit of the Tibetan and Chinese people. In this light, we urge the international community and the media to send fact-finding delegations to ascertain the situation on the ground inside Tibet.

The Kashag and the Tibetan Parliament-in-Exile have jointly planned activities in India and the world-at-large to highlight the deepening crisis in Tibet.

We call upon all Tibetans and Tibet supporters in the free world to join efforts and organize activities in their respective regions. These events must be peaceful, respectful of local laws and dignified. On October 19, 2011, the Central Tibetan Administration will offer day-long prayers and encourage all Tibetans to fast on that day as a gesture of solidarity with Tibetans in Tibet.

To our brothers and sisters in Tibet, we stand with you in fulfilling our common aspirations, and we share the pain of your sacrifice.

On October 19, Tibetan parliament and Kashag (Cabinet) jointly organized a day-long grand prayer service at the Tsuklagkhang, the main temple, in Dharamsala for all those Tibetans who have self-immolated and those suffering incarceration for their courage to speak up for the rights of the Tibetan people. The prayer service was joined by His Holiness the Dalai Lama,

His Eminence Gyalwang Karmapa, H E Kirti Rinpoche as well as CTA officials and over 4500 Tibetan exiles. On the same day, Tibetans and Tibet supporters across the world offered day-long prayers and fast as a gesture of solidarity with Tibetans in Tibet.

Special Prayer Service Held in Tokyo

On October 19, 2011, under the organization of the Tibetan community in Japan, Tibet support groups from Japan including the Japanese chapter of Students for a Free Tibet held a special prayer service at the Joenji Buddhist Temple for Tibetans who have set themselves on fire to protest Chinese repressive rule. Meanwhile, a press conference was being held in The Foreign Correspondent's Club of Japan about the critical situation unfolding in Tibet.

Special Prayer Service to Mourn Self-Immolations Held in Taiwan

On October 19, 2011, World Tibet Day, along with a hunger strike and prayer service, was observed in Liberty Square of Taipei, Taiwan, to express solidarity with the grave situation of Tibet. This movement was headed by the Tibetan community in Taiwan and involved twelve non-governmental organizations: the Taiwan Regional Tibetan Youth Congress, the Taiwan Regional Tibetan Women's Association, the Taiwan-Tibet Friendship Association, the Taiwanese Student Association for a Free Tibet, the Chinese Tibetan Association of Taiwan, the Taiwan Association for Human Rights, Amnesty International

in Taiwan, and the Taiwan Youth Forum.

Special Prayer held by Tibetan Community in Belgium

Bureau du Tibet-Brussels, the Tibetan Community in Belgium, the Regional Tibetan Youth Congress Belgium, and the Dhokham Chushi Gangdruk Society in Belgium organized a prayer service and hunger strike to show solidarity with the brave Tibetans who sacrificed their lives to stand against the repressive rule of the Chinese government.

Special Prayer Service Held in Moscow

Under the organization of the Tibet Culture & Information Center in Moscow, a special prayer service was held in the Lama Tsongkapa Buddhist Center, to mourn Tibetan self-immolators. Meanwhile, large-scale Save Tibet campaigns were carried out in the capitals of Kalmykia Republic and the Republic of Buryatia.

Tibetan Exiles in India and Nepal Held Prayer and Fast Services to Mourn Self-immolators in Tibet

On October 10, 2011, in response to the joint call of the Kashag (cabinet) of the Central Tibetan Administration and Tibetan Parliament-in-Exile, Tibetan communities across India and Nepal held special prayer service and fasted to mourn the Tibetan self-immolation protests against Chinese rule.

Over 600 Tibetan Lamas, monks, and lay people in the Dhon-

denling Tibetan Settlement, Kollegal, held a special prayer service for the Tibetans who self-immolated for a free Tibet and the return of His Holiness the Dalai Lama to Tibet.

The students of Central University for Tibetan Studies in Varanasi voluntarily organized a hunger strike campaign in solidarity with Tibetan self-immolators. Over 500 Tibetan community members, vendors and Himalayan people living in Varanasi participated in the fast. Campaigners drew “Save Dying Tibet” in blood on white banners to highlight the critical situation of Tibet.

Under the organization of the Tibetan Welfare Office in Bylakuppe, south India, a special prayer and fast service was held to mourn the tragic self-immolations unfolding in Tibet. The service was headed by the abbots of Sera Je Monastery, Sera Mey Monastery, the former Abbot of Gyume Monastery, along with their numerous monks. Other Tibetan monastic communities in south India, such as Ngagur Namdol Ling Monastery, Tashi Lhunpo Monastery as well as monasteries belonging to Sakya and Kagul traditions, and thousands of Tibetan exiles also took part in the service.

The Tibetan Welfare Office based in the Mundgod (Doeguling) Tibetan settlement in Karnataka, south India, organized a special prayer and fast service to honor Tibetans who set themselves ablaze against brutal Chinese rule, and was attended by over 8,754 monks from Gaden and Drepung monasteries, in addition to Tibetan lay people from nearby Tibetan settlements.

In support and solidarity with the plight of people inside Tibet, the Cholsum Tibetan Settlement of Paonta Sahib in Himachal Pradesh held a special prayer and fast service which was headed by the monks from nearby Shalu Monastery.

As per the call of the Kashag (Cabinet), a day-long hunger fast

and prayer service was organized by the residents of Sonamling Tibetan Settlement in Leh, capital of Ladakh, to mourn the deaths of Tibetan peaceful protesters in Tibet.

The Bir Nangchen Tibetan settlement also observed a solidarity prayer and fast service for the brave Tibetan self-immolators, with the function taking place in three major monasteries in the Bir area: Pal Sherab Ling Monastery, Bir Nyingma Monastery, and Pal Dzongsar Monastery. The prayer session was headed by Ratna Vajra, son of the current head of the Sakya Tradition, and over 2,500 Tibetan monks and laypeople.

The above solidarity functions to raise awareness of the critical situation in Tibet by Tibetan exiles are only those covered by media channels. There were numerous other solidarity movements carried out in Tibetan exile communities that failed to receive media coverage.

CTA Hosted Prayer Service to Mourn Tibetan Self-immolators

On November 4, 2011, the Kashag of Central Tibetan Administration (CTA) and Tibetan Parliament-in-Exile jointly held a special prayer service at Tsulagkang, main temple in Dharamasala, to mourn the tragic self-immolation protest by Tibetans against Chinese repressive rule. Over one thousands people, including senior leaders and staff of CTA and its various departments, Tibetan monks, nuns, locals and foreigners attended the prayer service to extend solidarity towards Tibetan self-immolators.

H.H the Dalai Lama Leads Prayer Service for Tibet-

an victims in Bodh Gaya

On January 6, 2012, Tibetan spiritual leader His Holiness the Dalai Lama led a special prayer service to honor the Tibetans who burned themselves for a free Tibet and called for the return of the Dalai Lama to Tibet, at Maha Bodhi temple in Bodh Gaya. Also present at the service were the 17th Gyalwang Karmapa Orgyen Trinley Dorje, His Eminence Sakya Trizin, Ganden Tripa, Menri Trizin Rinpoche, Ling Rinpoche and other prominent religious heads of Tibetan Buddhism.

The prayer service was organized by the Department of Religion & Culture under the CTA and attended by over 200,000 devotees, who gathered in Bodh Gaya for the Dalai Lama's 32nd Kalachakra teaching and to express solidarity with Tibetan self-immolations.

Kashag Prayer Service for Tibetan Crisis

On January 25, 2012, the Kashag of Central Tibetan Administration held a prayer service at the Tsulagkang, the main temple in Dharamsala, for those Tibetans who have self-immolated, and those suffering incarceration for their courage to speak out for the rights of Tibetan people. Kalon Tripa Dr. Lobsang Sangay, the exile prime minister, led the prayer service while other senior leaders, staff of the CTA and its various departments, local monks, nuns and lay Tibetans attended.

Global Solidarity Vigil for Tibet Held on Feb 8th

On February 8, 2012, the Central Tibetan Administration

(CTA) held a mass prayer service at Tsulagkang, the main temple in Dharamsala, to express solidarity with the Tibetans who set their bodies on fire demanding the return of His Holiness the Dalai Lama from exile, and protesting China's continued occupation of Tibet.

Over 3000 Tibetan supporters and exiles, including senior leaders and CTA staff members from various departments took part in the grand prayer service.

As per the CTA's call, the International Tibet Network, a global coalition of Tibet-related non-governmental organizations, urged its 180 member organizations and other NGOs to observe the global solidarity for Tibet on Feb 8th and tighten their relations to strengthen their "Stand Up for Tibet" campaign.

Kashag's Statement on the Killings of Tibetans by Chinese Police

As Chinese everywhere were celebrating the first couple of days of the Year of Dragon on January 23rd and 24th, 2012. Chinese police fired indiscriminately on hundreds of Tibetans who had gathered peacefully to claim their basic rights in Drakgo, Serthar, Ngaba, Gyarong, and other neighboring Tibetan areas. Six Tibetans were reportedly killed and around sixty injured, some critically.

Because of gruesome acts such as these and the systematic repression of Tibetans, the resentment and anger amongst Tibetans against Chinese government has only grown since the massive uprising of 2008.

Ever since the invasion of Tibet, the Chinese government has claimed that it seeks to create a socialist paradise. However,

basic human rights are being denied to Tibetans, the fragile environment is being destroyed, Tibetan language and culture is being assimilated, portraits of His Holiness the Dalai Lama are banned, and Tibetans are being economically marginalized. Tibet is in virtual lockdown. Foreigners have been barred from travelling to Tibet now and the entire region is essentially under undeclared martial law.

I urge the Chinese leadership to heed the cries of the Tibetan protestors and those who have committed self-immolation. You will never address the genuine grievances of Tibetans and restore stability in Tibet through violence and killing. The only way to resolve the Tibet issue and bring about lasting peace is by respecting the rights of the Tibetan people and through dialogue. As someone deeply committed to peaceful dialogue, the use of violence against Tibetans is unacceptable and must be strongly condemned by all people in China and around the world.

I call on the international community to show solidarity and to raise your voices in support of the fundamental rights of the Tibetan people at this critical time. I request that the international community and the United Nations send a fact-finding delegation to Tibet and that the world media be given access to the region as well. The leaders in Beijing must know that killing its own “family members” is in clear violation of international and Chinese laws, and such actions will cast further doubts on China’s moral legitimacy and their standing in world affairs.

I want to tell my dear brothers and sisters inside Tibet that we hear your cries loud and clear. We urge you not to despair and refrain from extreme measures. We feel your pain and will not allow the sacrifices you have made go in vain. You all are in our heart and prayers each and every day.

To my fellow Tibetans, I request you not to celebrate Losar

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

(Tibetan New Year), which falls on February 22 this year. However, please observe the basic customary religious rituals such as going to temple, burning incense and making traditional offerings.

To demonstrate our solidarity with Tibetans in Tibet, I urge Tibetans and our friends around the world, to participate in a worldwide vigil on Wednesday, February 8, 2012. Let's send a loud and clear message to the Chinese government that violence and killing of innocent Tibetans is unacceptable! I request everyone to conduct these vigils peacefully, in accordance with the laws of your country, and with dignity.

Following the Kashag's call in its statement, Tibetan exiles and foreign Tibet supporters observed a worldwide solidarity vigil, prayer service, fast and candlelight vigil on Feb 8th, 2012 for Tibetans inside Tibet. Below are some examples.

Solidarity Vigils for Tibet held in North and South America
Heeding the alert of The Office of Tibet based in New York, Tibetan community members and supporters in New York, California, Boston, Chicago, Minnesota, Washington, Portland, and other cities in North America came out in large numbers to take part in the Global Solidarity Vigil for Tibet on February, 8, 2012.

Meanwhile, Tibetans and Tibet supports in Vancouver, Ottawa, and 20 cities in South America gathered together to observe the Global Solidarity Vigil for Tibet by holding candlelight vigils, prayers, fasting services, as well as peaceful demonstrations to offer solidarity and respect to those Tibetans who gave up their precious lives for the Tibetan cause.

Solidarity Campaign for Tibet held in Australia and
New Zealand

Responding to the call of the Tibet Information Office in Canberra, the Tibet Youth Congress, Tibet Women's Association, Students for Free Tibet, as well as the Sino-Tibet Friendship Association observed the Global Solidarity Vigil for Tibet on February 8th in Sydney, Melbourne, Brisbane, and Canberra. Mass solidarity vigils, prayer services, and demonstrations were also held in Tibetan communities in Newcastle, Tasmania, Adelaide of Australia, Auckland, Christchurch and Dunedin of New Zealand, to express solidarity for the tragic situation inside Tibet.

Solidarity Campaign held in Russian Federation

In support of, and in solidarity with the Tibetan people suffering under Chinese repressive policies in Tibet, Tibetans and supporters of Tibet carried out prayer service and demonstrations in several cities in the Russian Federation on Feb 8th, a day of worldwide solidarity vigil called for by the Central Tibetan Administration-in-Exile.

In Moscow, the Tibet Culture & Information Center, the official agency of Central Tibetan Administration-in-Exile, organized the solidarity vigil for Tibet at Open World Center and it was joined by Russian Buddhists, traditional Buddhists from Tuva, Kalmykia and Buryatia currently residing in Moscow, and other friends and supporters of Tibet and Tibetans.

In Elista, capital of the Kalmyk Republic, the Friends of Tibet Society (FTS) organized the vigil at three schools and later conducted prayer service at Chenrezig and Telo Buddhist Centers.

In Ulan Ude, capital of Buryat Republic in Siberia, the Tibetan

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

community organized prayer services at the Kun-kyab Buddhist Center, which was joined by Buddhists and friends of Tibet.

Solidarity Prayer Service for Tibetan Held in Taiwan

Religious Foundation of H.H the Dalai Lama based in Taipei, Taiwan, organized a special prayer service and solidarity vigil in Shida Park, Taipei, for those Tibetans who self-immolated in protest against Chinese brutal rule. The regional Tibetan Youth Congress, Tibetan Women's Association, Taiwanese Student Group for Tibet, as well as many other NGOs joined the vigil on Feb 8th.

Tibetan Exiles in India Held Solidarity Campaigns for Tibet on Feb 8th

Tibetan exiles living all across India held solidarity movements on Feb 8th for those Tibetans who set their bodies on fire to protest against Chinese continued occupation of Tibet.

Over 1800 Tibetan residents and students of Dege Tibetan society and Nangchen Tibetan settlement in Bir, North India, congregated in Wan Mang Jampa Ling Monastery to offer prayers for the Tibetan self-immolators. Meanwhile, 600 Tibetans, living in different Buddhist community and settlements in Dehra Dun, the capital city of Uttarakhand state, held a special prayer that involved a thousand-butter-lamp offering service, and peaceful demonstrations in solidarity with tragic Tibetan situation.

Tibetan refugees living Ladakh observed the Global Solidarity

Vigil for Tibet by holding a mass prayer service for Tibetan self-immolators and demonstration against the brutal Chinese crackdown on Tibetan peaceful protestors.

Tibetan monastic communities along with 22 villages in the Dhondenling Tibetan settlement in Kollegal, Karnataka, held a grand prayer service and candlelight vigil as a gesture of solidarity with the Tibetan self-immolation protest against Chinese totalitarian policies in Tibet.

The Tibetan Welfare Office of Doeguling Tibetan settlement in Mungod, South India, organized an incense offering, or Sangsol, service in Norbumountainon on Feb 8th, a worldwide vigil and prayer day called for by the Central Tibet Administration. Not only did thousands of Tibetan monks from Gaden and Drepung monasteries, settlement officials, and ordinary civilians take part in the service, Tibetan shops and restaurants closed for business, and taxis stopped operating to support the solidarity movement for Tibet,

Under the organization of the Tibetan Welfare Offices in the Dickey Larsoe Tibetan settlement and Lugsung Samdupling Tibetan settlement in Bylakuppe, Karnataka, South India, over 17,000 settlement residents and monastic community members held special prayers, a fast, and a candlelight vigil to mark Global Solidarity Day for Tibet. The prayer service was led by Changtse Choeje Rinpoche.

Closing all the offices and shops, almost 1,000 Tibetan business and local people in Samarsata area, Delhi, held candlelight vigil on Feb 8th to express solidarity and concern over the grave situation inside Tibet.

There were countless other solidarity campaigns in many different forms carried out by exiled Tibetans in India to highlight the critical situation unfolding in Tibet and express solidarity with those Tibetans who set themselves on fire to protest

against Chinese rule, however, they are not mentioned here due to the fear of repetition or redundant.

Solidarity Hunger Strike on Tibetan New Year

On February 22, 2012, Tibetan Parliament in Exile observed A Day Long Solidarity Hunger Strike at Tsulagkhang, the main temple in Dharamsala, for the victims of Chinese police firing and self-immolations in Tibet on Tibetan New Year. The hunger strike, which was observed in other Tibetan settlements all across India as well, was participated by senior officers and staff of Central Tibetan Administration as well as around 600 Tibetan exiles to offer prayer and solidarity with the Tibetan victims.

On the occasion of day-long hunger strike, the Tibetan Parliament in Exile made the following press conference.

Amongst the patriotic Tibetan men and women who have been committing the heroic act of self-immolations in Tibet under the two main slogans demanding “the return of His Holiness the Dalai Lama to Tibet” and “freedom and human rights for the Tibetan people”, Venerable Tapey of Kirti Monastery set the trend on 27th of February, 2009. Since then, between the 16th of March, 2011 and 19th of February, 2012, some 23 Tibetans both lay and ordained, have committed self-immolation in Tibet for the sake of Tibet and its people. Two Tibetans have done the same outside of Tibet totaling 25 so far. Fifteen of them including three nuns have lost their precious lives in the process and we have not been able to ascertain the condition and whereabouts of the rest.

We have also come to know from reliable sources that on the 23rd of January, 2012 which was the occasion of the celebra-

tion of the Chinese New Year, Tibetans in Tibet observed it as a day of mourning by holding peaceful demonstrations. But the Chinese police and the militia opened indiscriminate gunfire on them and 4 Tibetans in Draggo, 2 in Serta and 1 in Zamthang totalling 7 were massacred. We have further come to know that on the 8th of February of this year, the same type of peaceful demonstrations had taken place in other places like Nangchen, Trindu, Zatoe, Golok, Chuchen, Chabcha etc while observing ‘White Wednesday’ which is the favourable prayer day for the long life of His Holiness The Dalai Lama. However, as the Chinese government had sealed off all internet and phone connection in most of the places in Tibet and especially those where demonstrations had taken place, we have not been able to ascertain the scale of oppression and the number of people killed, tortured or arrested. There is in effect, an unapparent military rule in Tibet at present and the Chinese government has declared an open “war” on the Tibetan people as whole. The Tibetan Parliament-in-Exile has continuously been appealing to the Government of China and the International Community regarding the urgent situation in Tibet through its series of press statements. Recently, a special delegation of the TPiE travelled to New Delhi to brief a number of Embassies of different countries about the fast deteriorating conditions in Tibet. We also wrote an open letter to the Chinese President.

Tibetan Parliament Appeals to Chinese President on Tibetan New Year.

Through this statement, we once again appeal to the Government of China and the International Community as follows:

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

1. Withdraw the large reinforcement of military to reduce tension immediately and take measures to give due consideration to the aspirations of the Tibetan people.
2. Allow independent, non-partisan fact finding delegations to ascertain the ground realities. If you have issues with that, allow a Tibetan fact finding delegation to visit Tibet.
3. Stop the policies and programs aimed at destroying the identity of the Tibetan people. Provide religious freedom and undertake reconciliation measures to assuage the hurt sentiments of the Tibetan people.
4. Stop sedentarization of Tibetan nomads and include Tibetan participation in environmental stewardship by using their centuries old wisdom of having lived on the Tibetan Plateau.
5. All developmental activities in Tibet must give due consideration to Tibet's fragile environment and should accrue due benefit to the native Tibetans.
6. Release all political prisoners including Panchen Rinpoche Gedun Choekyi Nyima, just as Burma did so to create more trust between the people and the government.
7. Resume dialogue with the Tibetans with the commitment and conviction to seek a lasting solution to the Issue of Tibet, and peace and stability in the whole geo- strategic region.

Similarly to the International Community, we call upon the leaders of the free world to not only express your concern but also seek your intervention in de-escalating the prevailing dangerous situation inside Tibet and help find a lasting solution to the Issue of Tibet for a mutually beneficial agreement through dialogue.

We are confident that while engaging constructively with China, you will not refrain from voicing your concern for the values of democracy, equality, justice and basic human rights that you so dearly cherish.

Tibetan Parliament-in-Exile, Dharamsala

Dated: February 22, 2012

Regional Movements on Tibetan New Year

On February 22, the first day of Tibet Iron Rabbit year, Tibetan People's Movement for Middle Way organized a march rally from Dharamasala to New Delhi to demonstrate solidarity with the Tibetans who sacrificed their precious lives for Tibet cause. Under the slogan "Wake Up Delhi-based UN", the marchers carried pictures of those 25 Tibetans who set their bodies on fire as well as 5 Tibetans victims of Chinese police firing.

Meanwhile, under the organization of Tibetan Youth Congress, three Tibetans namely Shingza Rinpoche, Dorjee Gyalpo and Yeshe Tenzin sat outside the U.N headquarter in New York on an indifinte hunger strike to seek U.N intervention to end the ongoing crisis in Tibet under the Chinese brutal rule.

Under the organization of Tibetan community in New Castle, Australia, 20 members belonging to Tibetan Association Sydney, Tibetan Reginal Youth Congress Sydney and Students for Free Tibet hold a hunger strike, wearing black masks, to highlight the critial stage of Tibet and express solidarity with the Tibetan self-immolators. On the same day, 13 Tibetan students protested in front of the U.N headquarters in Kathmandu to seek the U.N intervention in Tibetan crisis as well as sending a U.N-led fact finding mission to obeserve the situation inside Tibet.

To join the Global Solidarity Vigil for Tibet, three students from Tibetan Transit School volunterily began a cycle rally from Indian capital New Delhi to Dharamsala. The students undertook the cycling campaign to highlight the plight of Ti-

betan situation among Indian community and to appeal for support in resolution of the Tibetan crisis.

Regional Tibetan Youth Congress and Tibetan Women's Association in Dorling Tibetan settlement, northeast India, organized a hunger strike, coinciding with Global Solidarity Vigil for Tibet, to mourn the death of Tibetans who sacrificed their lives for the freedom of Tibet. Thousands of Tibetan exiles all over the world joined the global vigil to express their prayer and solidarity with the ongoing crisis inside Tibet.

Kalon Tripa's Visit to America

Kalon Tripa spoke on Tibet at WCSU.

On February 21, 2012, Kalon Tripa Dr. Lobsang Sangay addressed the President's Lecture Series at Western Connecticut State University (WCSU) on "Democracy in Exile: the Case for Tibet", in Ives Concert Hall, White Hall OF WCSU's Midtown campus, 181 White St. in Danbury.

Kalon Tripa spoke in length about the present situation in Tibet and calls for a peaceful resolution of Tibet, despite the ongoing protest in Tibet. Kalon Tripa said that, "I am afraid Tibetan self-immolation will become just a number," and "They are human beings, just like you and I. They have mothers and fathers, brothers and sisters."

As an elected Kalon Tripa, Dr. Lobsang Sangay said that his goal is to end repression in Tibet with peaceful diplomacy, and that includes



ending the self-immolations inside Tibet to protest the repressive policies of Chinese Government. Kalon Tripa reiterated that, “I am still committed to finding a peaceful solution so Tibet can have genuine autonomy and preserve our culture and dignity.”

Kalon Tripa told the audience that no one believes Tibet can be free, just like no one believed Nelson Mandela would be freed, or the collapse of Soviet Union or the falling of Berlin Wall. Since the British empire negotiated with Mahatma Gandhi because the latter’s movement was nonviolent, Kalon Tripa hopes that the Chinese government will someday negotiate with Tibet in the same way as Hong Kong. Kalon Tripa said that “I believe one day there will be freedom in Tibet and His Holiness the Dalai Lama will return.”

Kalon Tripa brought audience to its feet by educating them about Tibet. University President James Schmotter later said, he believes those who attended the lecture were introduced with many insights about Tibet. He emphasized such lectures could elevate the debate about important issues for the Greater Dandury area. He said that, “It’s what a public university should do for its community.”

Around 550 people attended the lecture, which was part of a series of events to be organized by the University in preparation of His Holiness the Dalai Lama’s October visit to the university. This year, the Western Connecticut State University also offers a Tibetan History Class.

Kalon Tripa Addressed Tibetan Community in New York

On February 26, 2012, after finishing his official visit to Ca-

SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

nadian capital Toronto, the political head of Tibet Dr, Lobsang Sangay addressed over 1000 Tibetans based in New York and New Jersey on the plight of Tibetan situation.

His Holiness the Dalai Lama's representative to the Americas, Lobsang Nyandak, Tibetan parliament member of North America, Norbu Tsering, the standing committees of Tibetan Community of New York and New Jersey, representatives of regional Tibetan women's association and other NGOs, director of The Tibet Fund, the staff of The Office of Tibet based in New York, students and Tibetans were in the attendance of Kalon Tripa's public talk.

Dr, Lobsang Sangay touched many perspectives of Tibet issue while addressing his fellow Tibetans and Tibet supporters. He stressed the seriousness of ongoing crisis inside Tibet and praised the initiative of starting Tibetan class on Saturday and Sunday for Tibetan children in North America. He went on addressing the legalese of Central Tibetan Administration based in Dharamsala and its prestigious heritage from 370-year-old Gaden Phodrang Government of Tibet.

As an elected Kalon Tripa, Dr, Lobsang Sangay paid his official visit to America and Europe after the conclusion of his Kalon Tripa oath ceremony. He shared the firm support of Tibet issue given by American and European leaders during his visit there with the audience. He further spoke about the great effort his cabinet members and staff of Central Tibetan Administration is putting into their works, the importance of appreciating gratefulness of Indian government and its people towards Tibetan exiles, the responsibility of living up to the hopes of 23 Tibetans, since 2009, who burned their bodies to protest against Chinese rule.

He went on to emphasize on the importance of unity among Tibetan communities in exile and the commitment of restor-

ing freedom and return of His Holiness the Dalai Lama to Tibet. After finishing his public talk in New York, Kalon Tripa started his visit to Italy.

Kalon Tripa's Visit to Italy.

On Feb 27, 2012, Kalon Tripa Dr. Lobsang Sangay visited Italy at the invitation of the Presidents of Italian Autonomous Region of South Tyrol and Trento.

President Luis Durnwalder's Chief of Cabinet received Kalon Tripa at Bolzano, the capital of South Tyrol. After lunch he had a series of media interviews. Mr. Matteo Mecacci, the President of the Tibet Group in the Italian Parliament especially came from Rome to meet Dr. Lobsang Sangay.

The Italian Tibet Support Group South Tyrol branch organized a public talk at the European Research Academy in Bolzano. The hall was completely full and many people had to stand. Dr. Günther Cologna moderated the public talk.

Kalon Tripa said it was the long term cherish goal of His Holiness the Dalai Lama to hand over the Dalai Lama's political authority to a democratically elected Tibetan leader. He said His Ho-

liness had done this willingly, happily and proudly. Speaking about the present



SECTION 4 SOLIDARITY INITIATIVES BY EXILE TIBETAN
COMMUNITY ORGANISATIONS

situation in Tibet, Dr. Lobsang Sangay said no foreign journalist or tourists were allowed into Tibet. Instead, thousands of Chinese security forces are being sent into Tibet to repress Tibetans.

Since February 2009, 23 self-immolations have taken place in Tibet. As the political leader of the Tibetan people, he said that he is expected to make their cry for freedom in Tibet, religious freedom and return of His Holiness the Dalai Lama to Tibet a reality. This is a challenge Tibetans and the Tibetan leadership is facing, he said.

Despite the tragic situation in Tibet, Kalon Tripa said that Tibetan spirit and solidarity will unit Tibetans both inside and in exile one day. He said that restoring freedom and the return of His Holiness the Dalai Lama to Tibet, and improving the education of exiled Tibetans were his top priorities.

He thanked the Italian people and the Parliament for their support. Recently, the Italian Parliament passed a resolution on Tibet.

