

# HUMAN RIGHTS

update

HUMAN RIGHTS *update*  
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## Commentary manuscript lands Tibetan youth ten years in prison

According to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD), a 29-year old, Tibetan youth, Dolma Kyab, has been sentenced to ten years' imprisonment term for writing and maintaining a commentary manuscript about Tibet. He is currently imprisoned at Chushul (Ch: *Qushui*) Prison, "Tibet Autonomous Region" ("TAR").

Dolma Kyab a.k.a Lobsang Kelsang Gyatso (pen name) was arrested on 9 March 2005 in Lhasa where he was teaching History at a Middle School. As a passion for writing, he maintained a commentary manuscript written in Chinese titled "*Himalaya on Stir*" (Chinese: *Sao dong de Ximalayashan*), which was a compilation of 57 chapters written on various topics about democracy, sovereignty of Tibet, Tibet under communism, colonialism, religion and belief etc. Along side the manuscript, he also began writing another one on the geographical aspects of Tibet, which was comparatively short, yet touched on sensitive topics about the location and number of Chinese military camps in Chinese occupied Tibet etc.

Upon arrest in March 2005, Dolma Kyab was first detained at the "TAR" Public Security Bureau Detention Centre, popularly known as *Seitru* in Tibetan. On 16 September 2005, Lhasa People's Intermediate Court wrongly charged him of "Endangering State Security" and passed a verdict of ten years' imprisonment term. Although his family appealed for a just retrial, the court upheld the sentence on 30 November 2005. Upon the declaration of sentence, he was shifted to the then newly opened Chushul Prison. However, the prison officials refused to accept him as a prisoner because Dolma had contracted Tuberculosis whilst in detention. After some treatment, he was transferred to Chushul Prison in March 2006 soon after the Tibetan

New Year and continues to be imprisoned there.

TCHRD is highly concerned about Dolma Kyab and seeks the support of human rights groups and the international community in securing his release. The Centre deems the case as an outright clamp down on the freedom of opinion and expression in Tibet. Freedom of Expression is a fundamental human rights which is a prerequisite to the enjoyment of all human rights. Article 19 of the Universal Declaration of Human Rights proclaims: *'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.'*

The Centre calls upon the UN Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression, Mr. Ambeyi Ligabo, and also the United Nations Educational, Scientific and Cultural Organization (UNESCO) to issue their intervention on the case of Dolma Kyab.

## Background information about Dolma Kyab

Dolma Kyab a.k.a Lobsang Kelsang Gyatso (pen name) was born in 1976 to Mr Khetsun and Mrs. Dolma in Ari Village, Chilen (Ch: Qilian) County, Tsochang "Tibetan Autonomous Prefecture" ("TAP"), Qinghai.

He attended the local Primary School in 1984 and later joined the County Middle School. After completing his schooling in 1995, he joined a Teachers Training Centre and served as a teacher in a Middle School in Chilen County. He later went to a University in Beijing to continue his studies. In 2003, he came to India to learn English and Hindi languages and returned to Tibet in May 2004. Upon return, he served as a History teacher in a Middle School in Lhasa until arrest.



Dolma Kyab

## Unfavourable education policies Compels Tibetan girls into prostitution

Lhasa, the capital city of Tibet, which was once a sacred Buddhist pilgrimage destination is rapidly turning into a haven for prostitution due to China's ongoing drive to develop and modernize the Tibetan region. The flesh trade is getting piled up in a sophisticated way eluding the curious eyes of the outside world. The so-called hair salons and bars during day time turns into brothels at night. The age of women working in the flesh trades are mostly between 16 to 40 years of old, though some are even younger. Due to lack of education opportunities and professional skills, they opt for flesh trade hoping that the money would secure a better life in future. The prostitutes consisted of both Chinese and Tibetan women in the brothels, but Chinese were paid more than Tibetan prostitute.

The reason for the rise of this trade can be attributed to China's modernization drive, presence of a large military contingent in Lhasa as they are living without families and development projects like railway between Golmud and Lhasa which has brought in large number of Chinese settlers to Tibet.

Namdrol Lhamo who hails from Lhasa feels that increasing number of Han Chinese in Tibet particularly in and around Lhasa city at such a high rate would bring many sociological changes, particularly the most alarming being the corrosion of ethical and traditional moral values of the Tibetan people.

Namdrol Lhamo, 25, who recently arrived in exile had the opportunity to study till 12<sup>th</sup> grade, but was unable to pursue higher studies, as she was unable to score the required marks by .5 percent. According to her, "in all the government run schools it is mandatory for the students to give their first priority to Chinese language starting from elementary school. If one is not fluent in Chinese language, it is very difficult to find job even though one has passed the exam with good result. Those who fail to score good marks in Chinese are not eligible to apply for higher studies." That was the chief reason why Namdrol was deprived of pursuing her higher studies as she missed the requisite marks for Chinese language by a bare

margin required to qualify. Like her, many Tibetan youngsters in Tibet were deprived of taking their study further and consequently they ended up without any future. They would not be qualified for any decent job thus forcing them to take up some odd job in hotel, guest house, restaurant, discotheque, bar, and brothel etc as there are no other alternative source of livelihood.

Namdrol, after failing in exam, took up a job at a hotel in Lhasa city and worked there for nearly four years. She said "The owner of the hotel is a Tibetan and there are nearly 140 workers and most of them are Tibetans. Most of the employees have been to middle school and were forced to discontinue their higher education owing to lack of tuition fees as the schools charge exorbitant fees while some were there who can afford the fees but fail to qualify the requisite mark by 3 percent. The qualification required for getting an employment in restaurants, hotels, dance bars, travel agency and clubs can be met if an applicant has middle school degree and should have good command in Chinese language. The Government set the criteria that those who do not know Chinese language will not get jobs in these sectors and anyone who applies for job has to give qualifying exam in Chinese language."

Most of the workers in hotels were Tibetan girls and they were mainly from Lhasa city. Those Tibetan girls who came from Kham, Amdo and outside of Lhasa were not fortunate enough to get employed in hotel and restaurant, as they lack proficiency in Chinese language. Hence, left with no other alternative land to earn their living by indulging in prostitution and the number of those girls are increasing these days. For example, in Lhasa city many young Chinese and Tibetan girls engage in prostitution to earn their livelihood. Most of the brothels are owned by Chinese women and hence many Tibetan girls emulate the Chinese prostitute and chose prostitution as alternative way to eke out livelihood. Tibetan brothels were not conspicuous from outside, but had a *Bod-sod* (literally: Made in Tibet) word inscribed on the doors and beer are served inside the room. There are many young Tibetan men who visit the brothels. Moreover, most of tour guides of the foreign tourist were frequent visitors to the brothels as they had more money than other Tibetans. They drink beers in

brothels and afterward they take the prostitutes to the hotels. These Tibetan youngsters waste their hard earned income in brothels.

It is being reported that the government doesn't levy any restriction on the sale of beers and the plying of the flesh trades as they pay heavy taxes to government. That is the reason why brothels, nightclubs and dance bars function freely without any restriction from the government authorities. Hence, the number of brothels in Lhasa has been increasing rapidly over the years. The Tibetan girls working in brothels are in the age group from 16 to 40 years. The number of Tibetan girls working in brothels are increasing in Lhasa city these days. In light of this fact the opening of railway link between China and Lhasa will only pave way for massive influx of Chinese migrants in Lhasa and will subsequently increase the Chinese women prostitute in Tibet. Before the occupation of Tibet, one could hardly find any Tibetan prostitute in the town. Since after the Chinese invasion, owing to the influx of Chinese settlers in Tibet, the prostitution business in Tibet particularly the Lhasa city has experienced massive growth of sex industry.

This business in many way corrodes the social life of the communities. Chinese settlers lure the elder Tibetans by paying huge money in exchange for young Tibetan girls. These elder Tibetans deceive the young Tibetan girls from rural areas and bring them to towns and cities to work as prostitutes. Due to the prevalence of prostitution, many family men tend to devote more time and money with prostitutes leading to breakdown in families. Namdrol Lhamo has witnessed many such cases while working in hotel in Shigatse prefecture.

In recent times, Lhasa and Shigatse authorities have imposed no restriction on prostitution in hotels and guesthouses. However, couples are required to show their marriage certificate while booking room for their stay in hotels.

No restriction is imposed by government on the functioning of brothels, bars, nightclubs and intaking of drugs and abuses. Namdrol Lhamo views that the massive increase of brothels, bars, and night clubs is due to the massive influx of Chinese settlers in Tibet and thus it leads to decline of moral values and decadence in general Tibetan society.



profile

# POLITICAL PRISONERS

This is a regular section profiling political prisoners currently imprisoned in Tibet

## Biography of former political prisoner Lhade Namloyag

Lhade Namloyag, (Pen name: Dongsay or melnu) was born on 10 January 1970 in a nomadic family in Tsigorhang/Zhinghe (*Ch: Xinghai*) County Tsolho “Tibetan Autonomous Prefecture” (“TAP”). Between 1981 to 1989, he completed his education from Sa-sNa elementary school, Nationality Middle School, and Nationality Teacher Training Center. In 1992 he pursued his higher studies at the Nationality Higher Teacher Training Center in Qinghai Province and became proficient in Tibetan and Chinese languages. He also had a experience in research work in field of teaching for a year.

In 1990, Lhade Namloyag along with few of his colleagues planned to smuggle secret documents and map of Tibet to the outside world. Qinghai Public Security Bureau (PSB) officials came to know about their plan and arrested Namloyag and two of his friend in 1993.

On 28 July 1994, Tsonub (*Ch: Haixin*) Intermediate People’s Court sentenced Lhade to 12 years imprisonment and his colleagues Lhukar Jam and Tsegon Gyal were sentenced to 16 and 17 years respectively on charges of organizing a “secret counter-revolutionary

group” and “spying”. On account of unfair trail, they appealed for re-trial but their appeal was rejected and subsequently they were imprisoned in Ter-len-kha Prison, Qinghai Province.

However, Tibetan Government in Exile and different international Tibet support groups raised their cause at international platforms and pressurized the Chinese Government to revise the judicial punishment levied on them. Consequently, on 14 November 1997, along with his colleague Tsegon Gyal were released. They have spent in total four and a half years in prison and were subjected to numerous inhuman torture during those years. Though they were released before their sentence expired, Lhade Namloyag was deprived of leading a normal life inside Tibet. Hence, he escaped into exile in early 1999.

From 1999 to 2005, he worked as a researcher at the Research and Analysis, Department of Security, Central Tibetan Administration. During that time he also served as a security official during numerous teachings of His Holiness the Dalai Lama and also to the Gyalwa Karmapa. From April 2005 till date, he is working as a Researcher for



International Campaign for Tibet (ICT) branch office in Dharamsala. He has edited and translated numerous books in Tibetan and Chinese languages. ♦

## Lhundrup Sangmo, one of the “Drapchi 14 singing nuns” in exile

Two nuns of the famous “Drapchi 14 Singing nuns”, who secretly recorded songs eulogizing Dalai Lama and called for Tibet’s independence while serving sentences in the notorious Drapchi Prison arrived at Tibetan Reception Center, Dharamsala on 3 June, 2006. 39 year old Lhundrup Sangmo (Lay name: Sangmo), hails from Gachoe Township, Phenpo Lhundrub County, Lhasa Municipality, “TAR”. She was a nun of Michungri Nunnery, at the South West of Lhasa. She did not have an opportunity to study during her early age.

She testified to TCHRD “Due to poor financial condition of my family, I was sent to one of my relative house in Lhasa at the age of 9 and stayed there till the age of 19 years doing household chores over there. At the age of 20, I ordained as nun as per my wishes at Michungri Nunnery and studied Buddhism for two years. During my stay at the nunnery, I along with few other from the nunnery decided to hold a pro-independence demonstration in Lhasa.”

“Thus, on 1 July 1990, I and eight nuns from our nunnery and five nuns from Guru nunnery, 14 nuns in total, went on stage and started shouting pro- independence slogans during Lhasa Shoton festival (Yogurt festival) at Norbulingka Opera Show.”

“Within minutes of our demonstration, PSB officials rushed on the stage and arrested all of us and were put in police vehicle and took straight to Lhasa City PSB Detention Centre popularly known as Gutsa Detention Center.”

“While in the detention center, we were separately kept in different cells and started interrogating twice a day with 2 hours duration each. During interrogation we were subjected to severe inhuman torture like hitting on the body parts with electric prod and stick. Ferocious dogs are sometimes brought in during interrogation session and made to attack us. Aerial suspension is another inhuman torture method employed by them on us.”

“After 2 months imprisonment in Gutsa Detention Centre, the Lhasa People’s Intermediate court sentenced all of us (14 nuns) to varying prison sentences ranging from 3 to 7 years. I was sentenced to 4 years prison term. I still remember the names of

my companions from Michungri Nunnery as Karma Thinley, Tenzin Thupten, Lobsang Choedon, Tenzin Ngawang, Gyaltsen Lungrik, Lobsang Choedon, Gyaltsen Choedon. There were 5 nuns from Guru Nunnery and they are Ngawang Sangdrol, Gyaltsen Dolkar, Gyaltsen Lhaksang, Gyaltsen Choezom and Gyaltsen Monlam. After the court sentence, we were shifted to Drapchi Prison in Lhasa City, “TAR”. We were put in the Unit #3, Drapchi Prison. In the prison we were sometimes made to work in vegetable farms, while sometimes taken to Lhasa City to clean the toilet and were also made to do weaving inside prison. We were not only subjected to rigorous work but were also beaten by prison guards regularly.”

“On 5 March 1992, during the Tibetan New Year, we all political prisoner discarded prison uniform and put on our own dress for which prison officials and People’s Armed Police (PAP) considered it as a serious breach of prison rule with political motives. Hence we were severely beaten with electric rods and belt buckle. Though we were brutally repressed, we did not lose our courage and again on the second day wore our civil dress. However, after unthinkable torture and beatings, we were forcefully made to wear the prison uniform by the officials. Chungdak, Phuntsok Pema and Dawa Dolma were placed in solitary confinement for three months for that incident.”

“In May 1993, I along with 13 other nuns recorded a group songs calling Tibet’s Independence and songs eulogizing the Dalai Lama on a smuggled tape recorder inside the prison cell. Each nuns also recorded a solo song on the tape. However, on the second day of recording, the Prison guard came to know about it and all of sudden stormed into our cell and confiscated the tape recorder. Upon learning the source of the recorder as one of the criminal inmates, she was brutally beaten and put into the solitary confinement. After interrogating the content of songs, we all 14 nuns were taken to the prison hall in October 1993, where our prison terms were extended. Dawa Yanky’s sentence was increased by 9 years, Phuntsok Nyidron,



Gyaltsen Dolkar and Nawang Chokyi by 8 years, Namdrol Lhamo and Nawang Sangdrol by 6 years, Nawang Tsamdrol, Penpa Chonzom, Palden Choedron, Nawang Lochoe, Jigme yangchen, Rigzin Chokyi, Nawang Chonzom and my sentences were increased by 5 years. With the extension of my sentence by 5 years, my total prison sentences became to 9 years.”

“In July 1994, with the increase in the number of female political prisoners, the prison officials separated the prisoners into two different cells within the prison as new unit #3 and old unit #3 for new and old prisoners. The main reason was to avoid interaction between old prisoners and the new ones.”

“In April 1996, prison officials alleged few prisoners for being unhygienic and beat them severely, which led to protest by some prisoners. Subsequently Ngawang Sangdrol, Phuntsok Pema and Norzin Wangmo were kept in solitary confinement for their protest. In protest against the solitary confinement of the above mentioned nuns and as a mark of solidarity, we all nuns in the prison went on a hunger strike and did not take even a drop of water for four days. Our health grew weaker by each passing day. However, on the fourth day, the head of the prison forced us to call off the hunger strike. Due to that incident Ngawang Sangdrol’s prison sentence was further increased by 8 more years and Phuntsok Pema and Norzin Wangmo were put in the solitary confinement for 6 months.”

“We old unit #3 prisoners were not allowed to attend any functions, but we could easily hear the sound of the functions as our cell is very near to the prison ground.

We even heard the sound of gunfire and beatings during 1 and 4 May 1998 demonstration.”

“On 1 May 1998, while commemorating International Labour Day, prison authorities hoisted Chinese National flag in Drapchi prison, which provoked strong protest by the political prisoners. Consequently, the protesters were brutally suppressed, which resulted in the death of 8 young political prisoners and prison terms of 27 political prisoners were extended by varying length.”

“Again on 4 May 1998, when prison authorities attempted to celebrate International Youth Day by hoisting its National flag inside the prison compound, prisoners again shouted pro-independence slogan. At that time, political prisoners inside the cells, broke the window glass and shouted pro-independence slogan through it. In that very moment, some prison guards came into our cellblock and took all of us outside. Then they started beating us severely by stick, belt buckles, fist and punch leaving many of us severely wounded. Some were left to bleed profusely from head, face and some with broken legs and ribs. The entire courtyard of the prison unit was covered with blood. Ngawang Choezom, Choekyi Wangmo, Ngawang Tenzin and Kunsang were put into the solitary confinement cells.”

“For whole three months after the incident, we were kept inside the cell for both day and night with foul smell, our face and body drenched with dirt and blood. We were also denied the least sanitation, due to which our body began to stink of foul smell. The 15 minutes visitations by family member for us were annulled for 6 months.”

“In the second month of Tibetan lunar calendar in 1999, I was released from the prison after completing my 9 years imprisonment term. Life after prison for me was not better. I was bound to chain of suffering. My movement was constantly kept under constant watch and was frequently interrogated. I also had to frequently register myself at town office. Seeing no ray of hope for my future in Tibet under Chinese government rule, I finally escaped into exile leaving behind my beloved country to seek audience of His Holiness the Dalai Lama, better life and education. And on 3 June 2006, I safely reached Dharamsala.” ◆

## One died, two lost while fleeing into exile

According to a reliable information received by TCHRD from a group of Tibetans who recently arrived at the Tibetan Reception Center, Dharamsala, one Tibetan died and two got lost from the group during their journey into exile. They were among the group of 26 people, of whom 9 were minor children who came into exile for education opportunity. The group started their journey from Lhasa on the 19<sup>th</sup> day of fourth month of Tibetan Lunar Calendar co-inciding with 15 June 2006. They took their route via Lhartse to Shar-Khumbu. While on their escape journey, the group lost two Tibetan youths and one Tibetan died due to stomach disorder. All three were male and in their twenties. It was not yet known whether the two lost youth were arrested by Chinese police or took different routes. There are no reports on their safety and whereabouts. The remaining 23 people have safely reached the Tibetan Reception Center at Dharamsala.

Tibetans fleeing into exile face lots of hardship during their journey towards India. They have to sleep during day and make their journey during night in order to avoid and elude the Chinese and Nepalese border police. Cases like frostbite, death and lost are frequent during their journey. Those who are caught by Chinese police are taken back to Tibet and put in prison, while those caught by Nepalese border police are deported back to Tibet.

Children and monks constitute the majority of Tibetans who come into exile to receive audience with the Dalai Lama and for better school and monastic education in exile. Certainly, not so many Tibetan children & youths would undertake such a high risk

for the sake of education if the freedom, facilities & opportunities existed in Tibet.

## EP President remains concerned about Tibet at the end of China visit

After concluding his 7 days visit to China including Tibet, the President of the European Parliament, Josep Borrell, raised his continued concern over the situation in Tibet. The President of EP has paid a 7-day official visit to Beijing, Lhasa and Shanghai from 8 to 14 July 2006.

In a press release issued after the visit, he stated “I also visited Tibet in the first days of my visit. I acknowledged the surprisingly positive economic development of the region and visited the new train station linking Lhasa to Beijing. On the surface, it seems as though religious freedom is respected. But I remain concerned by the Tibetan issue. I raised specific human rights cases (the Panchen Lama, Tenzin Delek Rinpoche). Despite reiterating the Dalai Lama’s wishes for a peaceful negotiated solution to the problem of Tibet, based on the principle of One China and within the framework of the Chinese Constitution, which the European Parliament fully supports, it seems that my interlocutors remain unconvinced of his sincerity.”

During his meeting with the Chinese leader and especially with the President of PRC, Hu Jintao, he has emphasized the need for greater democracy and improvements in human rights. He also raised European Parliament’s concerns about restrictions on the freedom of expression and called for the abolition of forced labour and the ratification of the International Covenant on Civil and Political Rights. ◆



The escaping group out of which one Tibetan died and two got lost enroute to exile.

## EU condemns China on abuses of human and religious rights in Tibet

European Union has condemned China's poor human rights record and its severe crackdown against Tibetan political dissidents and monks. It also asks China to give attention to social unrest and abolish the death penalty.

The European Parliament's Foreign Affairs Committee has, with a wide majority, adopted a report on relations between the European Union and China which asks Beijing for greater respect of human rights, religious freedom and freedom of information and to refrain from censoring the press and Internet sites. The report consists of a series of considerations and requests addressed to Beijing on economic, social and religious matters, to make more truthful "the partnership" between the EU and China, which has existed for 30 years and which should be based on "credibility, stability and responsibility."

In its reports, EU has asked China to eliminate its *laogai system* (reform through labour). The report also condemns China's practice of torture and imprisonment against Tibetan dissidents and Tibetan monks in prisons, detention centres and psychiatric hospitals. The report was drafted at the initiative of Dutch Member of European Parliament Bastiaan Belder. The publication of the report coincides with the visit of EP President's 7 days visit to China. ♦

## Detained protesters released

Three women named Katie Mallin, Omi Hodwitz and Kathy Ni Keefe who were earlier detained by Chinese police for protesting against the launch of China's Tibet Railway, were released and were said to have reached safely in Hong Kong.

They have earlier scaled the facade of Beijing's Central Railway Station and held up a banner that read "China's Tibet Railway: Designed to Destroy." Their protest kicked off an international day of protest against the railway, which was scheduled to make its first official trip from Beijing to Lhasa starting July 1st.

Upon arriving in Hong Kong, Kathy Ni Keefe of "Students for a Free Tibet" (SFT) an international Student movement supporting Tibetan Freedom Struggle reportedly said: "Our actions today mark our solidarity with Tibetans inside Tibet, who have attempted to sound an alarm over China's Tibet Railway, but are unable to make even the mildest criticisms of China's destructive policies without facing severe repercussions." ♦

## Tibetan sentenced four years for carrying small Tibetan National Flag

Tashi Gyatso, 30 years old, a monk of Gyamo Monastery, has been reportedly sentenced to four years prison term. Earlier in 1999, he came into exile in India and studied at Sherab Gatsel School (Tibetan Transit School) for two years. In 2002, he returned to Tibet. While on his way to Tibet, Chinese officials detained him and his body was searched thoroughly. During the search, they found a small Tibetan National flag from his pocket. On the mere charges of carrying Tibetan National Flag, he was arrested and subjected to severe beating. He was given four years sentences in the name of "Endangering State Security". At present, he is serving his sentence at Drapchi Prison, "Tibet Autonomous Region" ("TAR"). ♦

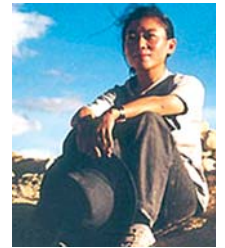
## Eight years sentence for suspected Tibetan monk

TCHRD received confirmed information that Namkha Gyaltsen, a monk of Kardze Monastery, Sichuan Province was sentenced to eight years prison term and was held in Ngaba Prison, Sichuan Province "TAP". He was reportedly arrested in March 2006, on the suspicion of being responsible for painting slogans calling for Tibet's independence on the walls of government buildings and two bridges in Kardze region.

After knowing that he was held suspect by PSB and fearing arrest, he ran away from Kardze to escape to India via Lhasa. But PSB pursued him and arrested him at a bridge between Sakya and Shigatse, took him back to Kardze. ♦

## Banned Tibetan author vows to fight back

A well-known banned Tibetan writer, Woeser (Ch: Wei Se) whose blogs were recently closed by the Chinese authorities vowed to speak out and raise



awareness in China about Tibetan culture. She was earlier stripped of her job, home and freedom of movement by Chinese government on 27 October 2004, for her writings that the Chinese authorities deemed as favourable to the Dalai Lama. A 40 years old Woeser believed that Chinese authorities had closed her blogs because she had recently published a photo of Tibet's exiled leader, the Dalai Lama, on one of them.

Her two blogs "Woeser Blog and Maroon Map" which was reportedly closed by Chinese authorities have addressed a number of issues such as HIV/AIDS in Tibet, the recently completed Tibet railway, and the 40th anniversary of the Cultural Revolution. All these issues were considered highly sensitive by the Chinese communist government.

She told RFA that "I checked my Woeser Blog and realized it had been shut down, so I sent an e-mail to Tibetcul.net hoping for some answers. They responded around midday letting me know that Central United Front officials instructed the Gansu Web monitoring station to close my Weblog sites. My blog was registered in Gansu province. I was not given any kind of explanation for the closure. Since the Chinese authorities have closed other Web sites and blogs, I was not surprised by what they did to my blog."

"Though my blogs are shut down, they cannot stop my speech and my writing," She told during her 80-minute call-in program with RFA's Tibetan service. "I will be writing and speaking. Since I am a writer in Chinese, I want to make more people know reality of Tibetan culture, history, and traditions. I especially want the Chinese people to learn the truth about Tibetan history, culture, religion, and traditions."

Woeser is a well-known writer of Tibetan origin. She is the author of 10 volumes, including one book of collected poems, a prose volume titled Tibet Journal, and two books on the 1966-76 Cultural Revolution. Most of her work is banned inside China. ♦



# TCHRD ACTIVITIES

*Bulletin*



## TCHRD releases the prison diary of former political prisoner **Banza**

Noting the importance of documenting the biography of Tibetan political prisoners, TCHRD started publishing biography of Tibetan political prisoners in Tibetan language since 2001 as part of its annual publication series. Since then the Centre has published four books on the life of Tibetan political prisoners. This year, the fifth book on the series (*Bar-Kham Poda dGonpa gTsus Sho-sTar-Lho gSum Khul Gye Rang Ge dNgos-Myong Dang mThong-Thus Je-Byong bDen-gTam Shul bShak Tsang-Pai Thek-Shing*), is on the life of Banza, a former monk of Poda Monastery. The book

will be distributed in the first week of August.

The Centre believes that this book will provide miniature snapshots on chronicles and events taken place in the past Tibet. The book is printed in Tibetan language and is distributed free of cost in India and other Tibetan diaspora.



## Briefing to a group of American Students

Mr. Urgen Tenzin, Executive Director, briefed a group of 16 visiting American students on the current Human Rights Situation in Chinese occupied Tibet on 14 July 2006 at Yongling School, McLeod Ganj, Dharamsala. He also introduced TCHRD and its functioning as an independent Tibetan NGO focussed on the human rights of the Tibetan People. After the briefing, he answered numerous questions from the students.



## Talk to Tibetan Transit School Students

As per invitation from Tibetan Transit School (also known as Sherab Gatsel Lobling), Mr. Tashi Phuntsok, Information Officer, delivered one hour long talk on the “*Human Rights Mechanism and Human Rights Situation in Tibet*” to 40 students on 24 July 2006 in the school classroom.

He also gave brief introduction on the functioning of the Centre and its activities. After the briefing students were issued the latest *Tibetan Annual Report 2005* and the *International Bill of Human Rights*.

