

HUMAN RIGHTS

update

HUMAN RIGHTS *update*
is a monthly newsletter of the
Tibetan Centre for
Human Rights and Democracy.
www.tchrd.org

AUGUST 2006

TIBETAN CENTRE FOR HUMAN RIGHTS AND DEMOCRACY

VOLUME XI NUMBER 8

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Lone Tibetan monk stages demonstration in Lhasa Barkhor street

According to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD), a lone 23-year-old Tibetan monk staged a short demonstration calling for freedom in Tibet on 3 September 2006 at the busy Barkhor street in Lhasa, "Tibet Autonomous Region" ("TAR"). Within minutes, the Public Security Bureau (PSB) officials and security personnels deployed by the Lhasa Neighbourhood Committee hastily moved him away from the area.

The demonstration which took place in the afternoon around 2.40 p.m.(local time) was witnessed by a large crowd of Tibetans. As of now, neither the identity of the monk nor the location of his detention could be ascertained. It is reported that the monk hails from Nechung Village in Toelung Dechen (Ch: Duiling Deqing) County, "TAR". He was earlier a monk at the local Takdrak

Monastery before being expelled on political grounds from the monastery eight years ago.

Barkhor, a circular street at the center of Old Lhasa, is a bustling market in Lhasa. The area has been a hot spot for Tibetan demonstrators desperate to draw the attention of the international community for lack of freedom in Tibet. The area witnessed a series of large scale demonstrations in the late 1980s and early 1990s which were brutally crushed by the Chinese authorities in Tibet. Owing to the sensitivity attached to the area, the PSB has set up strict vigilance of the area by deploying numerous officials in the area. Moreover, Security personnels are also deployed by the Lhasa Neighbourhood Committee to screen the area day and night for any social and political activities. ♦

(The arrest happened at the time of this issue going to the press).

Railway: A Tool of Cultural Genocide

In the background of massive government slogan and propaganda associated with the construction and eventual launch of "Qinghai-Tibet Railway" on 1 July 2006, which was hailed by the Chinese President Hu as, "not only a magnificent feat in China's history of railway construction, but also a great miracle of the world's railroad history". Hu also stressed that the train is to bring development and economic prosperity for Tibetans. The train is identified as a key "center-piece" development and is to facilitate the final push to economic development in Tibet and other western regions of China according to the government in Beijing. However according to a testimony of a monk who recently came to exile, he speaks of the train bringing adverse harms and long-term ills to Tibetan

society. The picture painted and illustrated in a testimony given by a monk to TCHRD completely contradicts the claims of the Chinese government.

Tseten Norbu, a 25 year old monk, from Toelung Dechen County, a place which is couple of hours drive from Lhasa city, testified to Tibetan Centre for Human Rights and Democracy (TCHRD) about impacts the train has brought to Lhasa cityscapes and Tibetan society.

"After the completion of the construction of Qinghai-Tibet Railway in Tibet, the Chinese government issued two or three flags to all the government offices in Lhasa city and also to the Lhasa residents to mark the opening ceremony. They were issued with strict instruction that they have to hoist the flags on their house rooftops to celebrate the

Continued at next page



Tibetan woman bemused by the iron track

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Railway: A Tool ...

inaugural ceremony. The government officials issued terse warning to the residents that if they refuse and fail to hoist the Chinese flags on their rooftops, it would be interpreted as a gesture of defiance and revolt against the Motherland. The government also said that they would take firm and stringent actions against those who fail to hoist the flag. In the background of government's forced compulsion, the Tibetan residents in Lhasa city hoisted the Chinese flags."

"The Tibetan people have been living in an intense fear and anxiety over the issue of laying the Qinghai-Tibet Railway line in Tibet. In addition to that just two months after passenger cars started plying on the track, the train brings in exodus of ethnic Chinese pouring into Lhasa city in search of new livelihood. Every train that comes to the Lhasa station filled Lhasa streets with ethnic Chinese searching for their new beginning. The Chinese authorities gather them for orientation meeting. Hundreds of the Chinese settlers stranded themselves on sideways of highways looking for new lease of life with sleeping bags and goods on their back. There are lots of Chinese circus entertainers with monkeys, drums and luggage carried along with them making their monkeys to do the tricks and gimmicks in Lhasa streets and in that manner they earn their livelihood. Likewise in similar fashion, Chinese Shaolin monks entertain the crowds in Lhasa streets by displaying martial arts and Kungfu. Tibet has now become a victim of China's influx of population transfer and assimilation. In recent years the Chinese government has intensified and stepped up the influx of population transfer in Tibet."

"In the Lhasa streets the public transportation services, taxi drivers and human peddled rickshaw carriers were all ran and over taken by Chinese settlers. Very few Tibetans drive them. Hotels and restaurants are all owned by Chinese entrepreneur and very large numbers of Tibetan young men and women work under them as employees. They earned around 400 to 500 yaun per month. Under the official tag of 'Chinese tourists', large numbers of unemployed Chinese migrants come to Tibet. Amongst the swarms of

migrants, many of them are Chinese sex workers and Lhasa city has witnessed an unprecedented rise of thefts and robbery since the coming of train to Lhasa in a short period of time. As far as the cultural landscape of the Lhasa city is concerned, the old image of tradition is now no more visible anymore; instead Lhasa city is now converted into a typical sprawling modern Chinese city."

"In recent times in the streets of Lhasa city Mandarin has become a day-to-day language used and spoken by people. Even elders, young people and children in Tibetan families now mix Mandarin words into Tibetan language. There is a dominant stigma prevalent in the Tibetan society that if anyone doesn't speak Mandarin they are not part of larger mainstream society and trends. This is very true. Similarly the Tibetan butcher and meat sellers in and around Potala Palace, Tsuglag-khang temple, Ramoche Tsuglag-khang and Norbulinga Palace speak only Mandarin. They have almost lost their own mother tongue. The large open ground in front of Potala Palace and Tsuglag-khang are occupied by thousands of Chinese settlers brought in by the train. The Chinese government had explained that the train would bring Chinese tourists from Mainland China and even foreign tourists contributing largely to generation of income. In their rhetoric, the government stated that the economic development to Tibet and Tibetan people would move ahead like a young moon growing to its full moon stature. Unfortunately the Chinese government has not kept that goal in their implementation process but rather they are fully preoccupied

and engrossed in formulating and stepping up of the influx of Chinese settlers into Tibet."

"I have seen it myself that since after the coming of train to Lhasa city, Lhasa witnessed a steady rise in population. The Chinese government is now implementing and carrying construction of many guesthouses and residence quarters. The government propaganda and claim to the outside world that they are transforming Lhasa city into ultra modern city is nothing but a deception and a window dressing to the outside world. The construction of new residence quarters are in fact built to accommodate the Chinese settlers, an agenda contrary to their stated claims in government sponsored media. The new residences are not meant for housing Tibetans from Kham, Amdo and Tibetan people in villages around Lhasa city but for the Chinese settlers into Tibet."

"The old traditional Tibetan housing structures and design architecture inside the Lhasa city are now being destroyed. In place of old traditional buildings, strange looking buildings are mushrooming up in all places and as a result when we enter Lhasa, it no longer give us a feeling that we are entering into our Lhasa city of Tibet but a feeling of entering into a Chinese city. Those of Chinese settlers after a month started resorting to cheating and deceiving the Tibetans from rural areas coming to Lhasa by selling poor quality watches they brought from China at a high rate telling Tibetans that watches are made and brought from



Qinghai-Tibet Railway paused at a station carrying massive propaganda banner hailing its engineering feat.

foreign countries. At times when Tibetan people realize that they were being cheated and deceived still then it is a vain effort to fight back the Chinese. Tibetans are caught and trapped in a hopeless situation. The Lhasa city is now completely dominated by influx of Chinese settlers and their being the majority, Tibetans couldn't dare to fight back the Chinese. They are reduced to conjure a fear that they are in a foreign land although in their own land. There is nothing else they could do apart from keeping quiet and silent. However, it might be possible that the Qinghai-Tibet Railway bring economic development to Tibet."

"Still then, the price of China's seemingly development and economic prosperity of Tibet claimed by the Chinese government has its serious share of long term negative impacts and stains to our virtuous culture. In recent times in the streets, narrow lanes and corners of Lhasa alleyways, whether they are Chinese or young men and women without any tinge of shyness and shame, display their emotions and sentiments in public by hugging and kissing in the streets. I saw many of them. The intrusion of disgraceful and shameless culture had not penetrated our Tibetan culture and manners in the past but now a days with the influence of Chinese and its negative fall out in general society, the growing number of Tibetan young men and women are embracing and emulating Chinese shameful ways and manners. Therefore the Qinghai-Tibet Railway has become a tool inflicting heavy and serious damages to the unique and precious cultural identity of Tibetan people that had defined Tibet and Tibetans for centuries. This cultural genocide will continue in future. There is little doubt what negative impacts and damages it can do to Tibetan identity and culture judging by the present trends and changes brought to Tibetan society thus so far." ◆

A letter by Tibetan writer serving ten year prison term

Please note that the following is a translation from Tibetan text, which was first translated from the handwritten letter in Chinese characters.

To,

The United Nations Human Rights Commission, [formerly UNHRC is renamed as Human Rights Council since June 2006] World Women's Organisation [possibly referring to the Committee on the Elimination of Discrimination against Women], Global Environment Protection Organization [possibly referring to the UN body on environment protection] and The United Nations Education, Scientific and Cultural Organisation.

I have been sentenced to 10 years' imprisonment term. The main reason behind the sentencing was a book that I wrote, yet to be published, titled "Himalaya on stir", that dealt on the topics of democracy, self-determination and about other Tibetan issues. According to the Chinese Criminal Procedure Law, although I am not supposed to be charged for "separatism" on the basis of the book, yet after trying all means, they [referring to Chinese authorities] alleged me of "espionage". Moreover, without any evidence and true information, they made a declaration alleging me of "espionage". Their [the court] reasoning is:

- 1) Earlier I have motivated the Tibetan government [referring to the Tibetan-Government-in-Exile] expressing my opinions asking for a full-hearted protection of environment and to strengthen the activities for the betterment of women's health protection [in Tibet]. [For this] They accused me of preparing activities for Tibet's independence.
- 2) I have planned to write a book on the geography of Tibet and yet not have I started to write the book, they accused me of leaking secrets to the outside world. Surprisingly they related my writing of the book to pro-independence activity. In 1600, when the Italian philosopher, [Filippo (Giordano)] Bruno, said that the sun is the center of the universe, the Church in Rome got angry and Bruno was executed; I also feel like him.

- 3) They listened to whatever a few people said and without any examination of the reality; they sentenced me using illegitimate use of their power.

On 26 and 27 November 2005*, when a representative of the United Nations Human Rights Commission [referring to Dr. Manfred Nowark] arrived in Lhasa, they transferred and hid me in another place fearing that he might get to know the real situation. Because of these reasons, I could not tell to other people that I have not received a just sentence under the law. I feel that because of my campaigns for the protection of the Tibetan antelope and freedom of love in the nomadic regions [of Tibet] have led them to deem me as indulging in pro-independence activities. I believe that [to educate] about the protection of environment, women's health protection, family planning, individual's health and hygiene, promotion and protection of natural science and receive 10 years' imprisonment term is something that is surprising in contemporary history.

Even though they [Chinese government] have taken away my freedom, they cannot take away my belief in raising awareness among the humanity in the promotion of environmental protection and women's health protection. Though they can kill me, they cannot kill my love for natural sciences. Because I think environment protection, protection of mother (women) and promotion of natural science is a common objective of the entire humanity and I will continue to hold fast to my beliefs.

I hope the aforementioned organizations will examine the reasoning and support me.

From Prison, Dolma Kyab
30 November 2005

Note:

* Dr. Manfred Nowark, The UN Special Rapporteur on torture and other cruel, inhuman or degrading treatment or punishment undertook a visit to China from 20 November to 2 December 2005. During his mission to China, Dr. Nowark paid visits to three prisons in Tibet:

- Lhasa Prison No. 1 (Visited on 26 Nov. 2005)
- Tibet Autonomous Region Prison, also known as Drapchi Prison (Visited on 27 Nov. 2005)
- Qushui Prison (Visited on 27 Nov. 2005) ◆

Testimony of Phuntsok Nyidron before Human Rights expert body

Phuntsog Nyidron, a former Tibetan political prisoner and one of the 14 “Singing Nuns” of Drapchi Prison, testified before UN Sub-Commission on the Promotion and Protection of Human Rights on 14 August 2006, during the 58th session of the commission held at the United Nations in Geneva, Switzerland.

She thanked Sub-Commission for passing a historic resolution on Tibet called “Status of Tibet” in 1991 and also brief about the human rights situation of Tibetan people under the People Republic of China (PRC). She gave a detail account of her life suffered through torture and humiliation during 15 years rigorous imprisonment in Drapchi Prison and the mundane practice of violating human rights and fundamental freedom of Tibetan people in general and Tibetan political prisoner particularly.

Phuntsok Nyidron, now a resident of Switzerland after receiving political asylum, testified before UN expert body that, “I was 19 years old when I participated in a peaceful demonstration with five other Tibetan nuns in Lhasa, the capital of Tibet, in October 1989. At that time the Tibet was under martial law. The purpose of our peaceful demonstration was to demonstrate our happiness over Dalai Lama receiving Nobel Peace Prize in that year and also to display our never dying allegiance towards Dalai Lama and for the Independence of Tibet. During demonstration we were arrested by Public Securities Bureau (PSB) and sentenced to 9 years imprisonment without any fair trial.”

“In 1993, I along with 13 other nun secretly recorded songs in prison cells eulogizing the Dalai Lama, calling for Tibet Independence and describing the situation of the political prisoners. Consequently, our sentence were further extended. My sentence was extended by eight years, making my total sentence 17 years. Through these recorded songs, we also wanted to communicate to our families and Tibetan people that our spirits had not been broken.”

“In prison, prisoners were subjected to severe inhuman torture by the prison officials. When the political prisoners were caught by ill health, adequate medical treatment was routinely denied. For instance, one of my prison mates died in 1995 when the Chinese authorities failed to provide immediate medical facilities.”

“Now that I live in a land of freedom, I am beginning to understand about many rights which we are entitled for being a human being. I can confidently say that Tibetan political prisoners were deprived of those very basics rights. Life after release from the prison was no better than inside prison. Tibetan political prisoners were bounded by chains of suffering. They were not allowed to rejoin their institute, always kept under surveillance and even had to seek permission while moving outside of the locality. For example, I was not even allowed to return to my nunnery to pursue my religious education. In fact, former political prisoners have to conceal their background to seek employment or other opportunities in the society. While in prison, political prisoners were subjected to unimaginable torture. For example in 1 and 4 May 1998, five nuns died from beatings and torture following a May 1998 protest in Drapchi Prison.”

“My protest in 1989 was entirely peaceful, and yet I was sentenced 15 years prison terms and was denied of all legal rights. It was routine for Chinese government to treat political prisoners as the worst kind of criminals and were denied the rights which was guaranteed in China’s laws. In February 2004, I was suddenly released from prison but Chinese authorities continued to harass me. My movements were always under constant surveillance with two policemen posted at our home.”

“I owe my freedom firstly to the blessing of His Holiness the Dalai Lama and to all those Governments, Parliaments, NGOs and UN human rights bodies that have shown their deep concern for the Tibetan political prisoners by exerting pressure on the Chinese Government. Today, on behalf of the Tibetan people, especially the political prisoners of Tibet, I say a very big thank to this Sub-Commission for adopting a historic resolution on Tibet on 23 August 1991. Your expression of concern meant a lot for us when we were languishing in the dark, cold and squalid prison cells.”

“I conclude here that, despite China’s tall claim of the situation being better, I can say with confident that even today Tibetans in Tibet do not enjoy those rights that are even guaranteed by the Chinese



Constitution. Today, I stand before you as a testimony to the fact that international concern and intervention on the deplorable human rights situation in Tibet does have an effect. While I rejoice in my freedom, I urge the United Nations human rights bodies not to forget about many Tibetans who were imprisoned solely for voicing their strong feelings towards their religious, national and cultural identity and for peacefully expressing their belief in the non-violent freedom struggle of Tibet.” ♦

Rinchen Sangpo, a Writer disappeared

A Tibetan monk and writer was secretly arrested by Chinese police in Lhasa on his way to home and his whereabouts is not known to his family and friend. He was identified as Rinchen Sangpo, a 30 year old monk.

On 19 July 2006, Rinchen, a monk of Drepung Monastery, in west Lhasa, took a train from Lhasa Railway Station to return home. He was accompanied by two of his friends Thos-sam and Sherab to the Lhasa Railway Station. Rinchen didn’t reach his home after two days since he board the train. Due to that his family and friend went on to search about his whereabouts and found out that he was arrested by Chinese police on the way.

Few days later, Public Security Bureau (PSB) officials came to Drepung Monastery and interrogated his two friends about their relationship with Rinchen. When two of them denied having any relationship with him, PSB official showed them their pictures at the Railway station taken by surveillance cameras.

Chinese government did not reveal the reason behind his arrest. However, close friend of Rinchen confide that, “He is an outspoken person and while in Drepung

monastery, he often challenged the officials in the monastery's democratic committee with proper reason. Consequently, he was arrested and detained for brief period in 2000 and 2003. His room in the monastery was searched after being held for links with Jangchub, a monk who died due to "Patriotic re-education" Campaign which was launched in Drepung Monastery in November 2005. During the search, a picture of the Dalai Lama was found in his room."

"He is a writer and the editor of 'Tsenpo Shabje' (Foot prints of Tibetan Warrior Kings), a periodical of Thurig Monastery in Mangra County, Qinghai Province. During his editorship of 'Tsenpo Shabje', local Chinese government banned it for a year, relating that it contained political matter. Rinchen himself was also arrested for that issue. From 2000, he was studying Buddhist Philosophy in Drepung Monastery, Lhasa, "TAR" and continued to authors many articles. Moreover, in July 2006, he has published one book named "Compilation of Articles".

Richen Sangpo was born at Ja-Doh Township, Mangra County, Tsolho Tibetan Autonomous Prefecture, Qinghai Province. Originally he was a monk of Tsernga Monastery in Mangra County, Qinghai Province, but was studying in Drepung Monastery for the past seven years. Till date, his whereabouts in prisons and detention centre were not known to other, including his family. ♦

"Patriotic re-education" and fate of Monk

Thupten Tsewang, 25-year-old monk from village no 13, Thangkar township, Taktser County, Lhasa has reached reception center, Nepal on 1 August 2006. He attended local public school at the age of 11 and studied till 6th grade. Afterward he was ordained monk at Lo Monastery, Phenpo County, "Tibet Autonomous Region" ("TAR") and studied Buddhism over there. Like in any other monasteries in Tibet, the Chinese authorities launched "Patriotic re-education" campaign in the Lo Monastery, disrupting the peaceful monastic atmosphere of the monastery and hampered monastic education.

On the fifth month of Tibetan Lunar Calendar, in 1997, "work team" official from Phenpo County arrived in Lo Monastery to launch "Patriotic re-education" campaign and stayed in the monastery. Monks were made to

undergo a political education and were further made to carry out discussion among various set group of monks. Deprived of any freedom, monks were forcibly made to undergo political re-education for three months. The monks were given six books on history, politics and legal system related to "Patriotic re-education" campaign. The 50 monks of the monastery were divided into two groups and had to attend regular classes from early 7 am to 12 p.m on "Patriotic re-education" while from 3 p.m to 6 p.m monks have to study the six books provided by the "work-team" official. Given the tight schedule devoted to "Patriotic re-education" class, monks hardly get time to study Buddhist scripture for entire three months.

At that time Thupten Tsewang along with Thupten Gyaltzen and Lhakpa Samdup protested against the "work-team" officials and argued that, "Chinese government was only paying lip service about religious freedom in Tibet. If there is any religious freedom in Tibet which you propagate, then why coerced us to condemned the Dalai Lama. The Dalai Lama, being the spiritual and temporal leader of Tibet cannot be condemned by any Tibetan". They refused to condemn the Dalai Lama. Consequently, they along with Tenzin Jampa who was below 18 years old were expelled from the monastery. Not only were they expelled from the monastery, but also forbidden to join other monasteries.

The expelled monks afterward returned to their respective home but were kept under strict surveillance round the clock with constant interrogation by the Chinese authorities. They even have to seek permission to go out from their locality. A month after the expulsion from the monastery, two Public Security Bureau (PSB) officials from Phenpo County visited their home to check whether they were present in their locality or not.

Unable to bear a constant harassment and interference in their monastic studies and a bleak prospect looming largely ahead in their monastery, the two expelled monks Thupten Gyaltzen and Lhakpa Samdup decided to renounce their monkhood and lead a new ordinary life. Though they have always preferred to be monk for the rest of life, but they could not as they were forbidden to join any monastery. Left with no other alternative, they took a drastic step of renouncing the monkhood.

However, Thupten Tsewang could not have peace of mind and had to stay in constant fear of being arrested. Hence, with heavy heart he decided to leave his beloved country and escaped into exile. He managed to get permission for 15 days to leave his hometown for Lhasa and finally escaped into exile. ♦

China refutes the charges of jailing Dolma Kyab

China refuted the charges of jailing Dolma Kyab, a Tibetan writer on charges of spying and leaking state secrets. Tibetan Centre for Human Rights and Democracy (TCHRD) received confirmed information that, Dolma Kyab, 29, was a teacher at a school in Lhasa, "Tibet Autonomous Region" ("TAR"). Before his arrest in March 2005, he was given prison sentence of ten years in September 2005. While in prison Dolma Kyab had smuggled out a letter appealing to U.N. human rights body for help.

On 17 August 2006, a spokeswoman for the Information Office under China's State Council, or cabinet said in a prepared statement read to Reuters by telephone that, "*After verification, (we found out) there was no young man named Dolma Kyab sentenced in Tibet. However, there is an ethnic Tibetan with the name who was jailed for life for robbery in Gansu province. His sentence has been reduced to a fixed jail term.*"

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. He has been sentenced to ten years' imprisonment term for writing unpublished book, "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.

But the Chinese spokeswoman denies the arrest of Dolma Kyab as well as the presence of such book. ♦

profile

POLITICAL PRISONERS

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

Biography of former political prisoner Phuntsok Tsering

Phuntsok Tsering, 31, a former political prisoner hails from Kyurmo Village, Jarak Township, Toelung Dechen County, Lhasa, “Tibet Autonomous Region” (“TAR”). He is the middle among the three children in the family. At the age of six, he joined elementary school for three years in the village and afterwards continued primary education for six years at the County government school.

In 1991, he was ordained as a monk at Kyurmo Monastery and studied for nearly a year. On 19 December 1992, Phuntsok and Dawa, a monk from the monastery started their demonstration from Tsuglag-Khang (main Cathedral in Lhasa City) and went around the circumambulation raising fists in the sky, shouting slogans, “Free Tibet”, “Long live His Holiness the Dalai Lama” and “Chinese leave Tibet”. Subsequently, Chinese Public Security Bureau (PSB) officials arrested them and drove away in a police vehicle beating severely on the way. They were detained in Gutsa Detention Center in Lhasa City.

The Chinese officials interrogated them using various torture methods and inquired regarding the mastermind behind the demonstration. They were given severe beatings and torture by the prison officials.

On 12 July 1993, the Lhasa People’s Intermediate Court sentenced Dawa

for five years’ imprisonment with two years deprivation of political rights and Phuntsok to two years’ imprisonment with one year deprivation of political rights. At the time of his imprisonment, he was not even 18 years old.

On 20 July 1993, they were transferred to Drapchi Prison from Gutsa Detention Centre and were kept in Unit 5 of the prison. While in Prison, they were subjected to strict surveillance under degrading inhuman labor, severe torture and regular beating by the prison officials.

After the completion of two years prison term, Phuntsok was released on 19 December 1994. Since he was debarred from rejoining the monastery, he stayed at home for a year without any job. Later on he joined Lhasa Kagyur Printing Press in 1995. But like any other political prisoners, it was difficult for Phuntsok to lead a normal life in Tibet due to frequent investigation, restriction of the movement and strict surveillance by the Chinese officials.

Hence, on 6 December 1999, he secretly left Lhasa and reached Tibetan Reception Centre, Kathmandu, Nepal, via Dram (border between Tibet and Nepal). He safely reached Dharamsala in the same year and joined Sherab Gatsel Lobling (Transit School for new arrivals). He studied Tibetan, English and Computer for three years and



completed his education in May 2003. Later on he joined one year schooling program for the former political prisoners at Ghu-Chu-Sum Association, initiated by Department of Health, CTA. After the completion of the study, he joined Ghu-Chu-Sum Association (association of former political prisoner) in 4 June, 2004 and is now working as administrator of the school as well as driver of the Ghu-Chu-Sum Association. On 28 September 2004, during the third general body meeting of the Ghu-Chu-Sum Association, he was elected as an executive member. ♦



TCHRD ACTIVITIES

Bulletin

Talk series by TCHRD staff during NED mini grant workshops

Dharamsala Workshop

Mr. Jampel Monlam, Assistant Director, delivered a talk on “Human Rights Mechanism and Human Rights Situation in Tibet” on 13 August 2006 to the participants of Human Rights and Democracy Workshop, organised by Regional Tibetan Women’s Association (RTWA), Dharamsala, at Community Hall, McLeod Ganj, Dharamsala.

Shimla Workshop

As per invitation from Shimla Chapter of Regional Tibetan Youth Congress (RTYC) and RTWA, Mr. Tsering Agloe, Researcher, delivered a talk on “Human Rights Mechanism and Human Rights Situation in Tibet” on 12 and 13 August 2006.

Dekyiling Workshop

On 18 August 2006, Mr. Jampel Monlam, Assistant Director, was invited by RTWA, Dekyiling, Dehra Dun, to deliver an introductory talk on “Human Rights Mechanism and Human Rights Situation in Tibet”. The workshop on Human Rights and Democracy was held under the NED mini grant human rights programme.

Haridwar Workshop

Mr. Tashi Phuntsok, Information Officer, as per invitation from RTWA, Haridwar, delivered a talk on “Human Rights Mechanism and Human Rights Situation in Tibet” on 30 August 2006, to a group of 50 participants during their three day “Awareness Workshop on Human Rights, Democracy, Autonomy and Middle Path Approach”. He also briefed them about the



functioning of TCHRD and gave introductory talk on Central Tibetan Administration Offices. ♦

TCHRD attend congratulatory ceremony of Kalon Tripa

On 15 August 2006 Mr. Tashi Choephel, Researcher, as a representative of the TCHRD congratulated Honorable Kalon Tripa on assuming his second term as the Kalon Tripa. He also represented the Centre, during the meeting of autonomous bodies with Kalon Tripa, Professor Samdhong Rinpoche. ♦

Meeting with Indian Journalists

On 5 August 2006, a delegation of Indian media visited Dharamsala. Mr. Tenzin Norgay, UN Affairs Personnel attended the briefing session with Tibetan Non Governmental Organisations (NGO). He briefed them about the current human rights situation in Tibet and the role of TCHRD in promoting human rights in Tibet. ♦

HBF Asia Director visit TCHRD

Dr. Clemens Spiess, Asia Director of Heinrich Boll Foundation (HBF) and Ms. Rachna Paliwal, finance coordinator, visited TCHRD on 21 and 22 August 2006. They held a meeting with the Executive Director and some board members of the Centre. They also held a brief meeting with TCHRD staff and discussed activities and general functioning of the Centre in light of the evaluation done on the Centre. ♦



Dr. Clemens and Ms. Rachna with the staff of TCHRD.