



HUMAN RIGHTS *update*  
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# HUMAN RIGHTS

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*update*

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## A Tibetan monk sentenced to 3-years in jail for opposing 'Patriotic education' Campaign

A Chinese court in Kardze County, Sichuan Province, sentenced a Tibetan monk to three years in jail for his involvement in protest against the "Patriotic Education" campaign launched in Lithang in 2007, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Jamyang Tenzin, a 35-year-old monk of Yonru Geyden Rabgayling Monastery was sentenced to three years in jail by the Kardze Intermediate People's Court around 3 July 2009. According to source, Jamyang Tenzin was arrested on 3 October 2007 for opposing the "work team" from conducting "Patriotic re-education" Campaign in the Yonru Monastery in Lithang County. The lengthy detention of Jamyang Tenzin since his detention in October 2007 until his court sentence in July this year is a matter of great concern and was a clear violation of the Chinese constitution and the international laws. Almost nothing is known of the circumstances under which Jamyang Tenzin was tried. Moreover, there is no information on whether he was provided with any due legal process, representative of his choice as his family members were completely kept in limbo for the past more than 21 months since his detention in 2007.

A massive "patriotic education" campaign was unleashed in all the monastic institutions in Lithang County following a series of protests in Lithang led by Ronggye A'drak during the annual horse race festival on 1 August 2007. Subsequently, the Chinese authorities summoned leaders of townships and monasteries in and around Lithang to commence the 'patriotic education' campaign in the first week of September 2007 which lasted for three months. During one of those "patriotic education" campaigns in Yonru Geyden Rabgayling Monastery in Lithang on 3 October 2007, Jamyang Tenzin

confronted the 'work team' from carrying out campaign which required monks and nuns to write essays denouncing the Dalai Lama and demonstrate their allegiance to the Chinese government. Jamyang Tenzin even raised the question on the arrest of Ronggye A'drak and other Tibetans and expressed his concern on their whereabouts. He later concluded by shouting, "May the Dalai Lama live for thousands of years." Jamyang was arrested right away by the local PSB officials after the conclusion of the 'Patriotic education' session at the monastery and his status remained unknown until the court trial in the beginning this month.

Jamyang Tenzin, a 35-year-old born to Thinley Tsering (father) and Tsering Dolma (mother) and was a native of Youru Sakhor Village, Lithang County, Kardze "Tibetan Autonomous Prefecture" ("TAP"), Sichuan Province. Jamyang was a monk of Yonru Geyden Rabgayling Monastery, a small branch monastery under the umbrella of Lithang Monastery. Jamyang visited India in 1995 and studied at Gaden Jangtse Monastery in South India until his return to Tibet in 2004. While returning to Tibet, he was detained at the Nepal-Tibet border and later detained for three months.

TCHRD strongly condemns the sentencing of Jamyang Tenzin as his freedom to opinion and expression does not violate any of the constitutional components of Chinese law. TCHRD is gravely concerned for the fate of Jamyang Tenzin and like to seek immediate intervention by the governments and the international community. Since his activity constitute nothing more than an expression of opinion, thought and exercise of his basic human rights peacefully, TCHRD calls upon the Chinese authorities to release him unconditionally.



## Monk suicides on the rise in Buddhist Tibet

A report submitted to the UN Special Rapporteur on the Freedom of Religion or Belief on the factors and circumstances leading to the occurrences and increase of suicides by Tibetan monks and nuns in Chinese occupied Tibet since 10 March 2008. The Tibetan Buddhist worldwide is currently observing this month as the holy Buddhist month of Saka Dawa. 7 June 2009 (a full moon day), Sunday, will be observed as the most important day of the holy month according to the Buddhist belief due to the significance of the day being Buddha Shakyamuni's birth, enlightenment and parinirvana falling on the same day. While the Tibetan Buddhist - both the civil and monastic community - worldwide spend the day with various religious activities and rituals according to the faith, however, Tibetans inside Chinese administered Tibet face severe religious repression enacted by the State and its agents. Restrictions and prohibitory orders to the government officials and students from visiting temples this month have already been issued. Reinforcement of security forces and intelligence officials have been deployed across Lhasa city to maintain "stability" during the holy month.

Religious freedom has been a distant dream for the Tibetan people since the advancement of Communist China in 1949-50. The various restrictions and conditions put forward by the Chinese authority in pursuit of one's religion were not only unacceptable but also contempt to the Universal Declaration of Human Rights adopted by the United Nations. The atrocities that the Chinese authority commit on Tibetan people, particularly monks and nuns while pursuing their beliefs and religious practices, are not only the victim of their power but it is also a failure of a sovereign state to protect its people's basic human rights. Freedom of religion is severely curtailed in the Chinese occupied Tibet. The monastic community has been the prime target of the authority's crackdown under a pretext to "reform" monks to achieve the so called

"stability" in the region. The monastic community has come under repeated attacks through the government's various nefarious campaigns to bring them under control and to forge "loyalty to the motherland". Hundreds and thousands of Tibetan people especially monks and nuns were tortured in prisons and detention centres for practicing their religion. They were required to denounce their own spiritual guru, to abuse their highly respected lamas and had to perform all those acts, which are not permitted under monastic vows and code of conduct, in name of "patriotic re-education" initiated by the Chinese authority as a requisite to continue as monk and nuns. Though suicide is a rare case among the Tibetan monks and nuns since they consider the human life as precious, to acquire merits for the next lives and eventually to attain enlightenment. However, under the ongoing persecution of monks and nuns in Tibet's religious institutions, they were subjected to extreme psychological traumas and impositions of irreconcilable demands, which eventually force them to commit suicide. The suicide has been on the rise in Tibet's monastic community since the spring 2008 protests in Tibet. Tibetan Buddhist believes that suicide is one of the heinous forms of sins that violate the cardinal precepts of the doctrine. Buddhist monks and nuns are known for their patience and resilience in the face of adversity. The cases of suicides point to an indication of Tibetan monks being pushed to the extreme limits of endurance and helplessness in the face of oppression and repression by the Chinese authorities in Tibet. The monks and nuns are left with no option but to embrace death since the requisites laid down by the Chinese authority are beyond sanity. Though they can withstand the torture and abuse to some extent but after a certain point, pushes them to the extreme end of taking their own lives.

16 out of the 17 known cases of suicides and two cases of attempt to suicide documented since March 2008 can be attributed to monks and nuns. This pattern is alarming and clearly indicating to the level of religious

repression in Tibet. Some of the factors that caused the suicide are 1) psychological trauma during "patriotic education" campaign 2) heavy crackdown upon the monastic community in the aftermath of pan-Tibet protests beginning from March 2008 and 3) Anti-Dalai Lama campaign.

Psychological trauma during "patriotic reeducation" campaign In the aftermath of mass uprising by the Tibetan people beginning from March 2008, the Chinese authorities have yet again singled out the monastic community to direct their notorious patriotic reeducation campaign. The campaign has earned notoriety in the past for its lethality and adverse psychological traumas on monks and nuns. As a direct counter measure to the spring 2008 pan-Tibet protests, the Chinese authorities immediately unleashed a reinvigorated "patriotic reeducation" in the monastic community. With fresh wounds in the minds of the Tibetan monks and nuns after witnessing brutal crackdown in the form of indiscriminate shooting and killings of Tibetan demonstrators, the monks were further subjected to humiliation and mental agony during the "patriotic education" sessions. The extreme humiliation and psychological trauma causing content of the campaign led to the suicides of several monks and nuns.

Heavy crackdown upon the monastic community

Heavily armed security forces stormed monasteries across Tibet to crush the strong voice of freedom by the monks. Monks and nuns were brutally beaten at gun points in front of fellow monks to "filter" out the leaders and initiators of the demonstrations. The monastic community has been vociferous in the pan-Tibet protests as they came out in the street in huge numbers. In order to make strong cases against the monks, the authorities reconstructed scenes of monks committing crimes in the monastery to be recorded on video which were to be later used as propaganda material.

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profile

# POLITICAL PRISONERS

## Biography of former political prisoners Tsewang Dhondup and Lobsang Thupten

Tsewang Dhondup, a 39-year-old hailed from Chokri Gorong Village, Tehor, Kardze “Tibetan Autonomous Prefecture” (TAP) Sichuan Province. He spent most of his early age helping his parents on their farm.

At the age of 20, he went to Lhasa to work in a small business, and in 1993 he was involved in the demonstration that took place there.



**Tsewang Dhondup**

On 24 March 2008, he was involved in the massive uprising against the Chinese regime which was sparked by 49 years of repression and suppression against the people of Tibet under the Communist rule of China.

Twenty nuns from Ngadon nunnery led the demonstration, and they were later joined by 300 bystanders. After a while, the Chinese security armed police begin to clamp down on the on-going protest, using tear gas and indiscriminately firing into the crowd.

In the aftermath of the protest, Tsewang Dhondup tried to save the life of an injured, 20-year-old monk of Chogri Monastery named Kunga. Kunga fell down on the ground when he was shot by the Chinese

people’s armed police (PAP), but Tsewang failed to save the monk’s life because he was also hit by two bullets. One penetrated from back to front near his kidney and another hits his left elbow. He failed to grab the monk’s body on his lap since he himself felt down on the ground after getting two bullets. With the help of his cousin Lobsang Thupten and friends, Tsewang was brought on a bike to a family in the village, to avoid the risk of arbitrarily arrest by the Chinese police forces. The Chinese authorities were particularly interested in arresting those people injured in the protests, so that the injured could not serve as eye witnesses to the outside world. The Chinese government never wants the outside world to know that any anti-government protest occurred in the country and of course the government never releases information related to suppression and oppression of the Tibetans to the outside world. For instance, Tibetans are not allowed to claim even their relative’s dead body or injured persons following a protest.

Later, Chinese police forces started to raid every house in the village to arrest those escapees whose image were caught by the surveillance cameras during the demonstration.

Tsewang ran away to hide in the mountain area immediately after regaining his consciousness.

### In the moment of life and death

Tsewang was able to run in the mountain area, thanks to the unwavering support from his relative who brought him on his bike to the mountain area without any knowledge of the Chinese security forces.

For one year and seven months they struggled to survive in the mountains during the harsh winter, rather than die at the hands of Chinese security forces. It was very hard to get proper medical assistance for his wound because the office of Public Security Bureau of Kardze County had issued an arrest warrant in that listed their names. Chinese local authorities made public

announcement offering reward of 1,500 yuan for information on the where about of the escapees after they failed to arrest the protesters. It was impossible to get medicine for his wound from the public hospital and pharmacy stores.

“I felt it would be better to die, rather than live any longer with the intense pain in my body. I also could not bear to see how much my relative Lobsang Thupten sacrificed to left behind his wife, children, and parents. I was encouraged to survive so that I could serve as an eyewitness for the victims in Tibet who are suffering intimidation and atrocities under the Chinese. My family told me there could be an opportunity to express the whole story to the outside world after we escaped from Tibet to India, said Tsewang Dhondup.

“I promise not keep silent, and to serve as a voice for freedom and human rights in Tibet. When given the opportunity. It is vital to disclose the human rights violation occurring in Tibet to the outside world for voicing on freedom and human rights in Tibet when opportunity comes because this is vital to disclose the human rights violation in Tibet by the Chinese government to the outside world”.

On 20 April 2009, we started treacherous journey from home area to Lhasa (Tibetan Capital) by motor cycle. During the long journey we faced a lot of challenges such as a shortage of fuel for the bike, food, cloth and we also faced the problem of having to travel for the night due to the constant danger of arrest by the Chinese security guards.

After arriving in Lhasa, it was so hard to find a guide who would help us to reach Nepal; most of them are very expensive as they demanded more than 1,500 Yuan for each of us.

Later, we decided to give guide 1,500 Yuan to take us to Nepal, and he accepted our request to give him the payment after

## Lobsang Thupten

Lobsang Thupten was born to father Gyurgha and mother Tsering in 1978 in Chokri Gorong Village, Tehor, Kardze Tibetan Autonomous Prefecture "TAP" Sichuan Province.

He attended a local public school at the age of eight. Later he was compelled to drop out of school due to a lack of quality teachers and facilities. Since then he worked as herdsman for many years before taking up the role of a small businessman in his family.



**Lobsang Thupten**

On 24 March 2008, he took part in the peaceful protest which was led by 20 nuns of Nyagon nunnery of Chokri Tehor Kardze Tibetan Autonomous Prefecture "TAP" Sichuan Province. The demonstrators shouted slogans such as a "Return the Dalai Lama to Tibet, Freedom in Tibet, free Tibet" while heading toward the main market in Kardze County.

Kunga, a 20 year-old monk from Chokri Monastery was shot dead by the Chinese armed forces during the sporadic protest on 24 March 2008. Lobsang Thupten's cousin Tsewang Dhondup hailed from Gangrong village. Tsewang was fallen on the ground after he was twice shot by the Chinese armed force while he was helping the injured monk in the midst of protest.

Lobsang Thupten tried to save his cousin with taking him on his bike to a safer place with the help of his friends. Following this demonstration, many Tibetans, including monks, nuns, and lay people, were severely beaten up and mistreatment on baseless charges steaming from the protest. Many Tibetans were arbitrary arrested and jailed with prison terms varying from 3-12 years.

Lobsang Thupten had unwaveringly supported four Tibetans including his cousin Tsewang Dhondup to escape from arrest by hiding them in different locations in the mountain area. They hid for past one year and seven months after the Chinese local authorities announced a monetary award of tens of thousands of Yuan for those with information concerning the whereabouts of the hiding places of the protestors.

"I left my dearest wife, children, mother and everything behind in Tibet with conviction and hope of alleviating the suffering of Tibetans living inside Tibet", Lobsang Thupten said.

On 20 April 2009, we started treacherous journey from our home area to Lhasa (Tibetan Capital) by motor cycle. During the long journey we faced a lot of challenges such as a shortage of fuel for the bike, food, cloth; we also faced the problem of having to travel during the night due to the constant danger of arrest by the Chinese security guards.

After arriving in Lhasa, it was so hard to find a guide who would help us to reach Nepal; most of them are very expensive as they demanded more than 1,500 Yuan for each of us.

Later, we decided to give guide 1,500 Yuan to take us to Nepal, and he accepted our request to give him the payment after we arrived at Tibetan Reception Centre, Nepal.

By the grace of Dalai Lama on 18 May 2009, we safely reached at Tibetan Reception Centre, Nepal without having any problems.

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In eastern Tibet, especially in Ngaba region, the security forces were searching for the Tibetans who have sent pictures to the outside world which became crucial evidence of the brutal crackdown by the security forces in quelling Tibetan protests. The pictures cornered the government in huge embarrassment as it has been claiming "restraint" on the demonstrators. The monasteries in the region came under heavy scrutiny by government officials looking for computer equipments etc from suspected activities by the monks in sending pictures to the outside world through the internet. In search of this evidence and also in video recording reconstruction of scenes of monks committing crimes, the monks were

subjected to extreme cruel, inhumane and degrading treatment.

Anti Dalai Lama campaign

At the Third Tibet Work Forum held in 1994, the Chinese authorities identified the Dalai Lama as a "serpent's head". Anti-Dalai Lama campaigns were initially implemented in 1996 with monasteries and nunneries as initial targets. Monks and nuns in Tibet are subjected to political indoctrination wherein they have to denounce the Dalai Lama. The campaign later spread into the lay community as well. Since 10 March 2008, the campaign was reinvigorated and intensified gravely in the monastic institutions either alongside "patriotic reeducation" or as an individual campaign. Tibetan people revere the Dalai Lama as their spiritual guru as well as the temporal head despite the fact that the Dalai Lama has been in exile for several decades. The authorities launched vitriolic attacks on the persona of the Dalai Lama and demanded the lay as well as the monastic community to denounce him as a "separatist" and the sole instigator behind the spring 2008 protests in Tibet. This turned out to be the ultimate push for many monks and nuns to commit suicide as they had already witnessed brutal crackdown on the demonstrators which included family members and colleagues, and to denounce the Dalai Lama was beyond their reason to live.

### Case Studies

1) Lobsang Jinpa1 committed suicide on 27 March 2008. He was a monk at the Ngaba Kirti Monastery, Ngaba County, Ngaba "TAP" Sichuan Province. He hailed from Ngasib Village in Amdo Ngaba. In his signed suicide note, Lobsang stated, "the Chinese government has leveled false allegations against the monks of Kirti Monastery for leaking State Secrets to the outside world, leading and organizing the protests and for keeping the dead bodies of Tibetan protesters shot dead by the Chinese security forces. However, all the charges leveled by the Chinese government were not committed by anyone in Kirti Monastery, but carried out solely by me". The note further stated "I led the peaceful protest, and I am solely

responsible for the protest". The suicide note carried a poignant end line, it reads, "I do not want to live under the Chinese oppression even for a minute, leave aside living for a day."

2) Legtsok<sup>2</sup>, 75 years old, committed suicide on 30 March 2008. He was a monk at the Ngaba Gomang Monastery in Ngaba County, Ngaba "TAP", Sichuan Province. Days before committing suicide, Legtsok accompanied by two other monks while on their way to perform prayer rituals at a house of a Tibetan family encountered a large contingent of Chinese security forces heading towards their monastery, Ngaba Gomang Monastery, to quell the protesting monks at the monastery. The forces brutally beat Legtsok and detained him for a few days. Later he was released and sent back to the monastery.

3) Thoesam<sup>3</sup>, 29 years old, committed suicide on 16 April 2008. He hailed from Mehu-ru-mah Village and was a monk at the Ngaba Kirti Monastery, Ngaba County, Ngaba "TAP" Sichuan Province. He committed suicide for being unable to bear the pressure and repression that was being imposed by the Chinese govt.

4) Trangma<sup>4</sup> committed suicide on 18 June 2008. He was a monk at Drapa Yangden Monastery, Minyag Township, Nyagchuka County, Kardze "Tibet Autonomous Prefecture" ("TAP"), Sichuan. During the "patriotic reeducation" at the monastery, the authorities made the monks denounce the Dalai Lama and perform other sacrileges according Buddhist faith. Unable to bear the circumstances, he cut short his life to escape the religious blasphemy and denunciation of his spiritual guru, the Dalai Lama. The deceased monk's aged mother and other monks in the monastery were threatened with consequences if they speak to the outside world about his suicide. As part of the "patriotic reeducation" the school under the monastery with around 30 novice monk students was closed down by the Chinese authorities.

5) Thokmey a.k.a Tsangpa Thokmey<sup>5</sup> (prefix name used of his origin place) committed suicide on 22 March 2008. He was a monk at the Ramoche Temple in Lhasa. He committed suicide following massive crackdown by the Public Security Bureau (PSB) and People's Armed Police

(PAP) forces in Ramoche Temple.

6) Namdrok Khakyab<sup>6</sup> committed suicide on 19 March 2008. He was a visiting scholar at Samye Monastery from the Dorjee Drak Monastery. He hailed from Nyemo County, Lhasa Municipality, "Tibet Autonomous Region" ("TAR"). He left behind a suicide note that accused of unbearable suppression by the Chinese authorities and cited innocence of other monks of the monastery and took full responsibility for the demonstrations.

(7) Tashi Sangpo<sup>7</sup> committed suicide on 21 March 2009. He was severely subjected to harsh beatings, inhumane torture and long interrogation in a local detention centre since his arrest on 10 March 2009. Extensive torture and interrogation finally took its toll on Tashi Sangpo's mental state, which eventually forced him to take his own life by jumping into Machu River.

(8) Tusong<sup>8</sup> committed suicide on 16 April 2008. He was a 19-years-old blind monk at Kirti Monastery and originally hailed from a village nearby Ngaba County, Sichuan Province. Reportedly he told his family that just as those with eyes cannot endure what is happening, "even I, a blind person, cannot endure it".

(9) An unnamed nun<sup>9</sup> in her thirties from Cholung nunnery committed suicide on 12 April 2008. She was traumatized by the beatings she witnessed by armed security forces after a demonstration in Tashigang Township, Meldrogungkar, Lhasa.

(10) Three unnamed monks<sup>10</sup> from Dugu Monsatery committed suicide in an act that may have been in protest against the crackdown and subsequent pressure to denounce the Dalai Lama.

11) Lobsang Tsultrim<sup>11</sup> committed suicide on 3 July 2008. He was around 16 years old and a monk at the Kirti Dhongri Monastery in Mehu-ru-ma Village, Ngaba County, Sichuan Province. His elder brother testified that Lobsang Tsultrim came home from the monastery and said, "the Chinese official work-teams have again arrived at the monastery. They have ordered the monks to assemble for the "education". Again, they will not let us stay in peace". With these words, he walked out from the room. After around 15 minutes,

when his brother looked for him, he was found strangled with a rope in the nearby storeroom where they kept their firewood.

12) Shedup<sup>12</sup> committed suicide on 2 April 2009. He was around 40 years old and was a monk at a monastery in Rebkong (Ch: Tongren) County, Malho "TAP", Qinghai Province. He was first arrested for his alleged role in the protest in Rebkong in March 2008. He was then severely beaten and tortured in custody before being released. However, his name appeared in the wanted list announced by the Public Security Bureau (PSB) around March 2009. Instead of being rearrested, he killed himself to escape humiliation and torture.

13) An unnamed nun<sup>13</sup>, 21 years old, from Choekhor Nunnery committed suicide 12 April 2008. Earlier in the day many monks monks from Pansa Monastery, Tashi Gang township, in Balab sub-district; nuns from Choekhor (colloquially known as Choekhook) Nunnery, Sibook Township, and monks from Dhomo Monastery led a peaceful protest also joined by laypeople in Meldro Gungkar County. Numerous monks and laypeople were arrested during the protest.

14) Lobsang Tsomo<sup>14</sup>, a nun at Chokhor Nunnery, committed suicide on 12 April 2008. She hailed from Meldrogungkar County, Lhasa Municipality.

15) Attempt to Suicide- Two Drepung Monastery monks, Kelsang and Damchoe<sup>15</sup>, both originally from Kirti Monastery in Sichuan Province, in Drepung Monastery stabbed themselves in the chest, hands, and wrists in an attempt to commit suicide out of desperation amid protest on 12 and 13 March 2008 in the monastery.

16) Attempt to Suicide- Tapey<sup>16</sup>, a monk at Kirti Jopa Monastery, Ngaba County, Sichuan Province, attempted suicide by self-immolation on 27 February 2009 as a mark of protest against the ban of Monlam religious festival and the Chinese repression and rule in Tibet. Apparently when he was on fire, eyewitnesses said Tabey was fired upon three gun shots by the Chinese police.

## China denies family access to two Labrang monks serving lengthy prison sentences

Two Tibetans who were earlier sentenced on 21 May 2009 by the Kanlho Intermediate People's Court to life and another to 15 years' imprisonment terms were denied access to family members since their detention more than a year, according to information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

Tsultrim Gyatso, a 37-year-old from Yig-jang Village in Labrang (Ch: Xiahe) County, and Thabkhay Gyatso, 34, from Sangkag Village in Labrang County were detained for their participation in the 15 March protest that took place in Labrang last year. Both Tsultrim and Thabkhay are monks of Labrang Monastery in Sangchu County, Gannan "Tibetan Autonomous Prefecture" ("TAP") Gansu Province. Tsultrim Gyatso immediately left Sangchu County after the demonstration to avoid arrest but was eventually tracked down and arrested by Drungchu County Public Security Bureau (PSB) personnel on 22 May 2008. There is no clear information on Thabkhay Gyatso's place and date of detention.

Last Thursday, on 21 May 2009 Gannan (Tib: Kanlho) Intermediate People's Court sentenced Tsultrim Gyatso to life imprisonment whereas Thabkhay Gyatso was sentenced to 15 years' imprisonment term on charges of 'endangering the state security.'

According to sources, both Tsultrim and Thabkhay were not only denied access to their family members but also their family members were not informed about the court trial that took place last Thursday. Family members are known to be very worried about their well being as they have not seen their sons for more than a year, sources told TCHRD.

It is highly condemnable that like many other detainees in Tibet, both Tsultrim and Thabkhay were completely denied access to their family members. Under such circumstances it is highly doubtful whether the defendants ever received anything remotely like international standard for fair trial such as adequate legal representation of their choice. According to the latest information, Thabkhay Gyatso who is known to be suffering from severe

appendicitis is recovering in Tsoe Government hospital after successful minor surgery. No family members were allowed to meet him in the hospital.

TCHRD calls on the Chinese authorities to allow immediate access to their family members and to ensure in all circumstances to respect for human rights and fundamental freedoms of the two in accordance with the Universal Declaration of Human Rights and with international human rights instruments that People's Republic of China is a state party.

## China expels disciplinary head of Amdo Jaqung Monastery

A disciplinary head of Amdo Jaqung Monastery in Bayen County, Tsoshar Prefecture, Qinghai Province has been expelled for failing to comply with the officials of "patriotic education" campaign, according to confirmed information received by the Tibetan Centre for Human Rights and Democracy (TCHRD).

On 27 June, a team of officials from Religious Affairs Bureau of Bayen (Ch: Hualong) Hui County under Tsoshar (Ch: Haidong) Prefecture, Qinghai Province and the County Public Security Bureau (PSB) officials arrived at Amdo Jaqung Monastery to carry out "patriotic education" campaign now euphemistically called by the name of "Legal Education" session. According to source, the officials ordered the disciplinary head of Amdo Jaqung Monastery, Lobsang Tsultrim, to call for monks to assemble for the "legal education" to be conducted in the monastery.

However, Lobsang Tsultrim after making formal announcement, not a single monk turned up for the "legal education" session. Subsequently, the officials put the blame squarely on the

disciplinary head of the monastery lashing tirade for the lack of discipline in the monastery and failure to properly 'educate' the monks. Lobsang Tsultrim, a 36-year-old monk was later sacked from his position as disciplinary head, stripped of privileges entitled for religious heads and expelled from Amdo Jaqung Monastery and ordered that he cannot join any other monasteries. Amdo Jaqung Monastery house around 400 monks.

The "patriotic education" campaign which was launched since April 1996 across religious institutions in Tibet, requires monks and nuns to denounce their religious leader, oppose 'splittist' forces, study text materials and pledge their allegiance to the communist party, was responsible for a high number of monks' arrests, expulsions, deaths and even closure of monasteries for defying or challenging the official line. The campaign has been one of the primary obstacles or impediments for the normal practice of religious tradition and was responsible for the repression of religious freedom in Tibet.

Since the major protests erupted across Tibetan plateau last March, a renewed 'patriotic education' campaign was launched across every section of Tibetan communities with more rigor and intensity with new term of giving "legal education" to the monastic communities. The campaign which was earlier concentrated primarily in the monastic institutions, long considered as the bastions of political dissidence, was launched for government employees, security forces, farmers, nomads, private entrepreneurs and educational institutions. The "legal education" session was launched last year in Drepung Monastery on 11 April 2008 and later carried out in other monastic institutions.

The Tibetan Centre for Human Rights and Democracy (TCHRD) condemns in strongest term the expulsion of Lobsang Tsultrim and calls for the immediate end to the practice of conducting 'patriotic education' campaign or 'legal education' in Tibet and allows the normal religious practice to flourish in the monastic institutions.



# TCHRD ACTIVITIES

*Bulletin*

## New Chairperson at the TCHRD Board of Director

Mr. Lobsang Dhargyal, Chairman of the TCHRD Board of Director resigned from his post on 12 May 2009, after the approval from His Holiness the Dalai Lama, the patron of the Centre. On 25 May 2009, His Holiness the Dalai Lama appointed Mrs. Rinchen Khando Choegyal, as the Chairperson of the TCHRD Board of Director. The Centre's staff members congratulate for her appointment. Mrs. Rinchen Khando Choegyal has worked tirelessly during her varied and successful career to promote the importance of education along with the preservation of Tibetan culture and language. She is the second woman in the history of Tibet to be elected as a Cabinet Minister in the Tibetan Government-In-Exile, a position she held from 1993 to 2001. She is one of the founding members of the Tibetan Women's Association (TWA) and served as its President from 1984 to 1993. She is currently the Director of the Tibetans Nuns Project (TNP), a position she has held since its inception in 1987. After finishing her studies, she taught teaching in the newly opened Tibetan Homes Foundation School in Mussoorie. From there she moved on to work as the sponsorship secretary in the Tibetan Children's Village school in Dharamsala, India. Over the years, Rinchen Khando Choegyal has travel throughout the world, speaking for the government department, the TWA and the TNP. In her speeches, she has emphasized the importance of her primary objective: the preservation of Tibetan culture and ideals through education,

improving conditions for the elderly and the very poor and the development of religious studies for women. She was honored for her efforts on behalf of Tibetan women and children by the New York based Women's Commission on Refugee Women and Children, which in 1998 presented her with their "Women of Courage" award.



**Rinchen Khando Choegyal**

During her talks, she shares with audiences the vision of religious education for Tibetan women and the means by which this vision is being brought into reality. She speaks with poignancy about the conditions these nuns endured in Tibet, including torture, imprisonment, and constant absence of political and religious freedom. She eloquently communicates the strength and ability of these courageous women as they seek to establish themselves, their religious traditions, and their values in exile.

## TCHRD briefs full bright Scholars

On 9 July 2009, Mr. Jampa Monlam, delivered a talk on current Human Rights Situation in Tibet to a group of Tibetan students who have been selected for full bright Scholar in America, at Lhakpa Tsering Hall Department of Information and International Relations (DIIR).

## Talk to Tibetan students from U.S.A

On 14 July 2009, Mr. Jampa Monlam, Assistant Director was invited to give a talk on the Human Rights Situation in Tibet to 70 Tibetan students from America during their summer camp holiday at TCV Peace Hall, Dharamsala, India.



**Jampa Monlam gives talk at TCV Peace Hall, Dharamsala, India**

Mr. Jampa Monlam emphasized the current Human Rights situation in Tibet before providing the stage for a question and answer session.

If undelivered, kindly return to:



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The Tibetan Centre for Human Rights and Democracy (TCHRD) is an independent centre which aims to promote and protect human rights and a democratic polity for Tibet. It attempts to educate Tibetans on human rights principles and to work with other human rights and democracy groups as part of a worldwide movement towards these ends. TCHRD is registered under the Indian Societies Registration Act 21 of 1860 in 1996.

If you would like to subscribe to TCHRD's monthly Human Rights update or to order one of our publications, please send your name and postal details (including e-mail) to our office.

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