



HUMAN RIGHTS

update

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A Tibetan writer-photographer sentenced

Kunga Tsayang, a Tibetan writer-photographer arrested on 17 March 2009 has been sentenced last week to five years in prison on charges of disclosing state secrets, according to

a Tibetan human rights watchdog had cited a sentencing of Kunchok Tsephel, a Tibetan official and founder of Tibetan literary website Chomei (Tib: butter Lamp), to 15



Kunga Tsayang

information received by the Tibetan Centre for Human Rights and Democracy (TCHRD). He was arrested on alleged charges of posting political essays on Tibet on a website name as "Jottings" (Tib: Zin-dris) in Gansu Province.

According to source, in a closed door trial on 12 November 2009, Kunga Tsayang was sentenced to 5 years in prison by the Kanlho Intermediate People's Court in Gannan "Tibetan Autonomous Prefecture" ("TAP") Gansu Province. An earlier report by

year's in jail on charge of disclosing state secret by the same court on 12 November 2009.

Kunga Tsayang, a monk of Amdo Labrang Tashikyil Monastery, who wrote under a pen name "sun of snowland" (Tib: Gang-Nyi) was an amateur photographer, a passionate writer, essayist, chronicler of the new Tibetan generation. He hailed from Chigdril County, Golog "Tibetan Autonomous Prefecture" ("TAP"), Qinghai Province.

An avid traveler, Kunga had traveled widely in Tibet and photographed the environmental

He was under the close watch of the Chinese authorities in Labrang County, Gansu province following

of action or campaign. However, if one's ways of spreading information crosses the standard norms then that campaign is bound to become a meaningless stammer of a drunken man.



Kunga Tsayang's book, entitled "An Appeal"

degradation taking place on the Tibetan plateau and its impact on the people. His travelogues dealt on the special characteristic features of Tibetan topographical landscapes, culture, customs, habits and religious heritage. Kunga Tsayang had also worked at Nyenpo Yutsae Kyekham environmental protection group. He is the author of several brave and compelling essays on Tibet including, "Who Is the Real Splittist?" "Who Is the Real Disturber of Stability?" and "Who Is The Real Instigator of Protests?" The Chinese authorities over the years have targeted, detained and sentenced Tibetan writers, bloggers and publishers who did not engage in overt protest activity, but who sought to explore and express Tibetan views on issues that affect Tibetan people's rights, culture, religion and Tibet's fragile environment.

major protests that gripped the region last year. Unfortunately, on the fateful day of 17 March 2009, he was arrested during a midnight raid at his living room. His family and close associates had no idea where he was detained since his arrest in March this year until he was brought to the court hearing last week.

TCHRD expresses its serious concern over the secretive and closed nature of trial under which Kunga Tsayang and Kunchok Tsephel were tried and sentenced. TCHRD urges the Chinese government to honour the fundamental human rights of the Tibetan people.

One of the essay written by Kunga Tsayang has been published by Tibetwrites.org on its website:

WHO ARE THE REAL SEPARATISTS?

Information dissemination is the most important tool in carrying out any kind

This year the peaceful Tibetan protesters were infiltrated and were misled to a wrong path. The China Television, Lhasa TV and others, while ignoring the truth, have excessively branded all Tibetans as separatists. This has caused an incurable communal injury between the Chinese brothers and sisters, and Tibetans leading to Chinese disliking the Tibetans and Tibetans holding animosity towards the Chinese. I, as a person, am forced to accept the fact that this was the biggest factor caused split among the nationalities.

Tibetans are driven to a desperate position because of them being accused of doing things, which they never did, and small incidents were exaggerated and paraded before the world. Even Tibetans who worked for the party for over two to three decades were accused and the Chinese news media, the experts that they are in fabricating lies, went to schools and universities where there are only a handful of Tibetan students to accuse them and to witch hunt them. Such excessive misinformation and wrongful acts have caused a huge chasm and disturbance in the minds of Tibetan officials and students who have absolute love for Chinese brothers and sisters and liking for the Communist Party of China. This has left a feeling of 'racial hatred' in their minds. This is the negative consequence of their incompetent reporting.

Under these circumstances our freedom of movements are restricted by roadblocks, checkpoints and ever-

present military personals with guns pointed at us. I must strongly assert that confiscating the photographs of our beloved leader His Holiness the Dalai Lama, by burning them, and stamping them under the soldiers' boots are the real causes of splitting the people. Detention of Tibetans for possessing His Holiness the Dalai Lama's photographs, disparaging them for

plundering and ransacking of properties and shops, their expertise in suppressing dissents and their lawless marauding style. I state this based on facts and the actual events as it happened in Ngaba regions of Amdo and Kanlho regions [in Eastern Tibet.] If these things happened because of a few military officers and officials in local administration, then I can strongly say

busy trying to please their bosses in the higher levels.

Why is the Communist Party of China silent like a man with one eye closed and ears gone deaf in face of such unlimited actions carried out to harm the unity of the nation and stability of the country? Lamas may make mistakes, leaders may make mistakes and the government too can make mistakes. But the time has come for those people responsible for causing harms and disunity be paraded before the public and be made answerable for their mistakes. If this can be done, we will still have some faith in improving our relationship with other nationalities and to build a harmonious society.

An image is built in the minds of both the Chinese people and Tibetan brothers and sisters of the other side as someone who is to be scared of and to have hatred towards each other. We ask: Why must they beat and torture our brothers and sisters this way? And by lying and fabricating wrong views, we have come to a state where even a Tibetan truck driver is scorned. The general impression being created is that of Tibetans as people who are not even worth to look at.

When we talk in more general terms, Tibetan and Chinese people have a long tradition of helping each other and have deep mutual respect and admiration. However, the portrayal of Tibetans in Chinese official media this year has left an image of Tibetans as enemies. Has this become a factor that would improve harmony or has it become a cause for its destruction? This is an issue that the leaders must think about; this is an issue that is worth thinking about because the harmony of the nation will be build on this foundation by taking positives actions on it. This is something that is never too late to pursue.



Who is real separatist?

putting His Holiness' pictures on their altars are the real causes of split amongst the nationalities. Unless you [the Chinese Government] are able to break our love and respect in our hearts, all your fruitless campaigns and activities will only strengthen our unity and love for one Tibetan brother to another.

I have always believed that soldiers are heroes protecting national security, building harmony amongst people and helping economic developments. However, this year all these proved wrong because of their biased actions, killing of innocent people, their

that you are the real agents splitting the nationalities.

Moreover, people at the local Public Security Bureaus, military and regional Communist Party cadres piled a large amount of fabricated, negative information and petitions in front of the Central Government in order to obtain huge sums of money to fund their so-called victories against protests and to continue their suppressive actions. How are these actions not meant to split the nationalities? A series of large-scale policy mistakes were made because the local level cadres were

Tongkor shooting survivor reaches exile with a harrowing tale

Dorjee Rinchen, 18, a monk survivor from last year's Tongkor Monastery shooting incident recently came into exile, testified to the Tibetan Centre for Human Rights and Democracy (TCHRD) about his harrowing near death experience when a huge contingent of Chinese security forces indiscriminately fired at peaceful protesters in Tongkor, Kardze County on 3rd April 2008.



Dorjee Rinchen

Last year on 2nd April 2008, a protest flared up in Tongkor Monastery (Ch: Donggu) in Zithang Township, Kardze County, Kardze "Tibetan Autonomous Prefecture" ("TAP"), Sichuan Province, with the arrival of official "work team" to conduct "patriotic education" campaign in the monastery. Under the "patriotic education" campaign, it requires monks to denounce the Dalai Lama, to oppose "hostile separatist forces", signing documents displaying their allegiance to the Communist Party and its policies inside Tibet.

On 3rd April 2008, a huge contingent of People's Armed Police "PAP" and Public Security Bureau ("PSB) in about hundred military

trucks arrived at Zithang Township, where Tongkor Monastery is located. Chinese security forces along with "patriotic education" work team raided residences of monks, vandalized the photos of the Dalai Lama, Tongkor Shabdrung Rinpoche and Panchen Lama. The actions by the "work team" triggered protest by monks who refused to undergo "patriotic education" session. In ensuing moments, the protest broke out when two Tibetans, one a senior monk and another a lay man were detained following their opposition and refusal to adhere and undergo "patriotic education" campaign.

Subsequently in the same evening, hundreds of strong monastic community, also joined by local Tibetans marched towards County government headquarters to demand the immediate release of Geshe Tsultrim Tenzin and layman Tsultrim Phuntsok. The protesters left the scene after being assured by Chinese officials that the two detained Tibetans would soon be released by 8 PM of 3 April 2008.

However, when Chinese authorities failed to honour their promise, the protesting Tibetans returned for the protest march but on the way they were confronted by a heavy presence of "PAP" and "PSB" officials, which later developed into a scuffle. Soon Chinese security forces fired live ammunitions at the protesting Tibetans, resulting in the death of at least 14 known Tibetans and injuring scores.

The official mouthpiece, Xinhua, admitted the incident having being taken place but described it as a "riot", mentioning only about an injury of one government official all together

skipping the deaths, arrests and injuries inflicted on Tibetans. One of the survivors, an eye-witness of the Tongkor massacre who previously sustained and now recovered from a severe gunshot injury had recently arrived at Dharamsala, testified to the Tibetan Centre for Human Rights and Democracy (TCHRD) on 27 November 2009.



Scar left by bullet wound

TCHRD believes that there are hundreds of Tibetans, who have similar accounts of horrifying human rights abuses and violations like one underwent by Tongkor Dorjee Rinchen trapped inside Tibet. In the light of this, TCHRD appeals to the UN Human Rights Council (UNHRC), international community and civil societies to take urge the Chinese government to secure their releases, provide injured with much needed medication, and respect the fundamental human rights of the Tibetan people.

TESTIMONY OF TONGKOR DORJEE RINCHEN

My name is Dorjee Rinchen. I am 18 years old, born in Tsera Village, to a father Dhondup Palden and mother Jamyang Lhamo, in Tongkor Township, Kardze County, Kardze “TAP”, Sichuan Province.

Last year on 2nd April 2008, a protest flared up in Tongkor Monastery (Ch: Donggu) in Zithang Township, Kardze County, Kardze “Tibetan Autonomous Prefecture” (“TAP”), Sichuan Province, with the arrival of official work team to conduct “patriotic education” campaign in the monastery.

On 3rd April 2008, the “work team” along with a huge contingent of People’s Armed Police (“PAP”) and Public Security Bureau (“PSB”) officials arrived in Tongkor Monastery and raided our residences, stamping on and vandalizing the photos of the Dalai Lama, Tongkor Shabdrung Rinpoche and Panchen Lama in our Tongkor Monastery. The actions by Chinese patriotic education “work team” triggered a protest by our monks who refused to undergo “patriotic education” campaign session. Under the “patriotic education” campaign, it required us to denounce the Dalai Lama, to oppose “hostile separatist forces”, signing documents by displaying our allegiance to the Communist Party and its policies inside Tibet. In ensuing moments, the protest broke out when two Tibetans, one a senior monk and another a lay man were detained for their refusal to adhere and undergo “patriotic education” campaign.

Subsequently in the same evening, hundreds of our monks from our community, also joined by local Tibetans marched towards County government headquarters to and demanded the immediate release of Geshe Tsultrim Tenzin and layman Tsultrim Phuntsok. Thereafter we left the scene after being assured by Chinese officials that the two detained

Tibetans would soon be released by 8 PM of 3 April 2008. However, when Chinese authorities failed to honour our promise, we returned but on the way we were confronted by a heavy presence of PAP and PSB officials, which later broke into a scuffle.

We were calling for the release of two monks who were earlier arrested by Chinese security forces for objecting the Chinese government’s enforced “patriotic education” campaign in Tongkor Monastery which brought much misery and discomfort for us. We chanted slogans such as “Long Live the Dalai Lama”, “Independence for Tibet”, “Tibet belongs to Tibetans”, “Swift Return of the Dalai Lama to Tibet”, and the “Release of all the Tibetan Political Prisoners”.

Shortly after in the heat of protest, the PAP forces fired live ammunition rounds on the protesting Tibetans, resulted in the death of about 14 known Tibetans, and at least 83 Tibetan peaceful protesters sustained severe gun injuries. Later, the Chinese security forces arrested around 12 Tibetans branded as ring leaders of the Tongkor protest. We were arbitrarily arrested, detained, tortured for almost a year.

Since 10 March 2008, Tibetans across the Tibetan plateau participated in a series of popular demonstrations against the Chinese government, and one such protest demonstration such took place in Tongkor Monastery. In response, the Chinese authorities dispatched a large contingent of armed security forces to quell the popular demonstration in Tongkor Township. The Chinese security forces were stationed at a ground close to Tongkor Monastery, and displayed anti-demonstration military drill to intimidate the local Tibetans.

Every household was ordered to

provide 100 Gyama, (1 Gyama = 500 grams) of fire wood, however only few households complied the order. Later on 1 and 2nd April 2008, Chinese Democratic Management Committee (DMC) “work team” arrived at Tongkor Monastery to enforce “patriotic education” campaign, which involved the monks to denounce the Dalai Lama, to conform to Chinese government political indoctrination, signing documents containing the denunciation of the Dalai Lama as a splittist leader, and hostile separatist force. However, we refused to sign and comply with the indoctrination session enforced by DMC work teams. Lobsang Jamyang, the chief monk of Tongkor Monastery defied the authorities’ writ to undergo “patriotic education” session. The DMC work team members demanded assurance from Tongkor DMC members that no such kinds of demonstrations would ever take place in future and with that DMC returned to their offices. Moreover on that very evening, the Chinese authorities cut down telephone and mobile lines and all other communication channels in order to ensure that no information leak to the outside world regarding the implementation of “patriotic education” campaign in Tongkor Monastery.

On 3 April 2008, around dawn 4 am in morning, a large contingent of PAP, and PSB of around 4000 Chinese soldiers in around 98 armor vehicles surrounded Tongkor Monastery from all directions. The order to shoot at sight was also announced in and around Tongkor Monastery. At around 8 o clock in the morning of 3 April 2008, separate groups, consisting of five to six Public Security Bureau “PSB” ransacked and raided residences of the monks searching for the photos of the Dalai Lama, Tongkor Shabdrung Rinpoche, the chief

patron of Tobgkor Monastery, and other incriminating materials. The security forces stamped on the photos of the Dalai Lama and Shabdrung Rinpoche and some monks were even beaten by Chinese security forces for complaining. An elderly monk, a 75-year-old Geshe Tsultrim Tenzin and lay person Tsultrim Phuntsok were arrested in the raid. Later they ransacked the Prayer Hall of Tongkor Monastery, and seized all the scroll paintings of the lineages of successive Shabdrung Rinpoches, the Dalai Lamas and Panchen Lamas of the past. During the raid the Chinese authorities burnt confiscated 22 sacks of the copies of scroll paintings of successive lineages of Tongkor Shabdrung Rinpoches, the Dalai Lamas and Panchen Lamas seized from all the residences of Tongkor monks. Some school teachers who lived near by Tongkor Monastery were made to carry the 22 sacks of confiscated scroll paintings to Buthok Ground, located near Tongkor Monastery, where they were burnt. Making mockery of the sacred scroll paintings, Chinese soldiers gathered around burning sacred scroll paintings to draw comfort from the cold weather.

Scenes of the stamping of the photos of Tongkor Shabdrung Rinpoche, the Dalai Lama and Panchen Lamas were captured on video camera and still images by Chinese security forces. Helpless local Tibetans were reduced to mere spectators and then around 4 o'clock in the evening, the monastery's gongs were sounded to call monks for a meeting.

During the meeting, the head of the monastery spoke at length about incidents surrounding 1st and 2nd April 2008. He suggested monks to contemplate over the next course of actions. During the meeting, few monks rose up and shouted, "if we were not allowed to remain in our own place, we will not have any regrets if we lose our lives, then suddenly in fits of emotions, the monks forego their

daily prayers, and marched towards the Chinese government office at Buthok Ground, where they chanted numerous slogans such as "Long Live the Dalai Lama", "Release all political prisoners including Geshe Tsultrim Tenzin". The Chinese authorities appealed to the monks to stop the protest march by promising them that they will release Geshe Tsultrim Tenzin and layman Tsultrim Phuntsok after having a brief conversation with them.

The monks halted their protest demonstration at a bridge making slew of slogans and chants which continued till 8 'o' clock in the night. Still then Geshe Tsultrim Tenzin had not been released by the Chinese authorities. Once again the monks pitched up their protest slogans at which numerous PAP and PSB surrounded the protesting monks and fired machine guns at the peaceful protesters.

In horrifying moments, few monks standing in rear fell down after sustaining bullets injuries. I was not able to recognize and identify those fallen monks in the darkness, the peaceful protesters fled in all directions, Chinese security forces continued to pound bullets on fleeing protesters. At that point of time, I was shot by a bullet on the back of my right arm, which slashed a big chunk of flesh from my rear shoulder arm. I gathered my energy and then hid myself behind a tree trunk and remained there for a while. I even saw a woman being hit by bullets and her sister wailing on a ground out of helplessness. Although I wished to help the wounded lady but I couldn't do so because of my severe injuries. A horrifying scene still haunted me when a monk name Lobsang Rinchen out of anger burst and charged into Chinese security forces firing hails of bullets at protesters and shouted, "hit me! Hit me! And

then a single shot found it mark on his temple and fell down on the ground with thud." Also in another incident, Tsering Kyi was shot down and his brother tried to carry her on his back and after taking several steps she died on the spot. The situation was fast becoming too terrible to bear and witness. Hence I immediately made my moves to leave the killing field.

Later I learnt that at least 14 Tibetan protesters were shot dead by Chinese security forces. The dead Tibetan protesters were:

1. Tsewang Rinzin from Juruda Village, (Tongkor Monastery)
2. Kunchok Sherab (monk Tongkor), 30, from Khasung Village
3. Lhungo, 35 (earlier spelled as Lhego from Walanda Village)
4. Tsering Kalden from Walanda Village
5. Thupten Sangden, 27, from Tsera Village
6. Lobsang Rinchen, 25, from Nyatri Village
7. Choezin (monk) from Sothok Da Village
8. Bhu Bhu Delek, 30 (lay man) from Sothok Da Village
9. Tsering Dhondup, (monk) from Khasung Village
10. Tsering Dhondup (lay man) Druyak Village
11. Druklo Tso, 34 (female) Kugra Village
12. Tseyang Kyi, 23, (female) from Tsang Ngoe Village
13. Sonam Tsultrim, 22, (lay man) from Nyatri Village
14. Kunsang Choedon, 35, from Mokrin Village

Kunsang Choedon's father Tsanggon later became mentally insane after the death of her dotted daughter. Little afterwards he died in misery and sorrow. I heard from many people that around 83 protesters sustained serious gun injuries. Out of which I was able to identify 14 protesters. I was denied of access to medical care in the government run hospital, due

to which I underwent intolerable suffering and hardships for the past more than a year.

LIST OF ARRESTEES:

Later I also learnt about the arrest of 12 Tibetan protesters by Chinese security forces. The arrestees were identified as:

1. Thugche Tso from Druk-yak Village, (male)
2. Tsering Dolkar (female)
3. Tenam from Kugra Village, (female)
4. Dorjee Gyaltzen from Druk-yak Village (Male, lay person)
5. Yonten Norbu from Druk-yak Village (Male, lay person)
6. Lobsang Jungney from Druk-yak Village (Male, lay person)
7. Yonten Lhundup from Nyatri Village (male)
8. Pema Namgyal from Nyatri Village (male)
9. Thupten Sherab from Mokren Village (male)
10. Lama Dhondup from Tsera Village (male)
11. Geshe Tsultrim Tenzin Tongkor Monastery
12. Tsultrim Phuntsok (lay) from Sothok-dha Village

Geshe Tsultrim Tenzin who was earlier detained inside the Tongkor Monastery by Chinese authorities, while being arbitrarily taken out of Tongkor Monastery had to be taken via his native village Bala-da. However the residents of Bala-da village blocked the road by lying down on the road, due to which Chinese authorities were forced to take him back to Zithang Township, where he was detained for around 15 days, after which he was released.

Moreover, Tsultrim Phuntsok who was earlier detained along with Geshe Tsultrim Tenzin was later detained at Kardze prison for few months, after which he was released.

TIBETAN NEW YEAR BOYCOTT

Following the last year demonstrations in Kardze region, the

Tibetan people initiated a farming boycott movement to mourn the deaths of Tibetan protesters across the three traditional provinces of Tibet and to show solidarity with those Tibetans still languishing in the Chinese administered prisons, who have been undergoing unspeakable suffering and torture. For instance, a leaflet calling for the boycott of Losar (Tibetan New Year) was distributed, circulated and pasted on walls in the various places of Kardze region. Superficially the Chinese authorities staged managed the celebration of Tibetan New Year celebration, such as bursting huge quantity of fire crackers at Buthok Ground, near Tongkor Monastery displaying normalcy of festive mood in the area. However, it was other way round.

FARMING BOYCOTT MOVEMENT

Regarding the farming boycott movement, the Tibetan people across entire Kardze region forego cultivating farms to mourn the deaths of Tibetan protesters. In response, Chinese authorities called the meeting of Tibetan farmers from different villages and issued them with a warning stating that, “if anyone of you does not till crops in your farmland by March 11, then all of your farms will be confiscated by the government”. However, we still refused to conform to the orders of the Chinese government.

Ironically, the local Tibetans immediately started cultivating our farms once we learnt about the earnest appeal made by the exiled Tibetan Prime Minister Prof. Samdhong Rinpoche, exhorting us to go back to fields and start tilling them. As a sign of adherence and respect to the exiled Tibetan Prime Minister Prof. Samdhong Rinpoche, we go on tilling our lands although it had been late by one month of entire cultivation season. Due to the late start, some cash crops like potatoes and other

vegetables failed to yield properly propelling a considerable loss to us.

The Chinese government in an attempt to win the hearts of Tibetan people went forward to reward those Tibetan families who did not participate in the demonstration with huge monetary gifts.

REASONS FOR MY COMING INTO EXILE

Since massive protests that swept Tibetan plateau, mostly led by monastic community, the Chinese government reinforced the implementation of “patriotic education” campaign, leading to large scale arrests, demonstrations and detentions of Tibetan people. For instance, in Tongkor Monastery Chinese authorities announced numerous rules and regulations, thereby enforcing expulsions of monks who engaged in anti-Chinese government activities. For those who wanted to remain in monastery must fulfill Chinese government demand to oppose “hostile separatist forces” outside Tibet as a prerequisite. The ceiling on the strength of the monks was imposed on monasteries. Such harsh measures forced us to speak our minds. Unlike my friends who were arrested during the protest, it was pure luck that I was not arrested. I felt that I was on a borrowed time waiting for an eventual arrest by Chinese authorities, and hence I immediately made my mind to escape Tibet. On the one hand I have had a strong wish to have an audience with His Holiness the Dalai Lama and on the other hand I wish to pursue my monastic studies on Buddhist canonical texts. With clear conviction, I departed my homeland with heavy heart towards Lhasa where I found a guide who helped me to escape into Nepal. I paid 15,000 Yuan for the guide to take me to Nepal. On 7 November 2009, I reached the Tibetan Reception in Dharamsala.

If undelivered, kindly return to:



Tibetan Centre for Human Rights and Democracy
Top Floor, Narthang Building
Gangchen Kyishong
Dharamsala 176215
H.P. INDIA

E-mail: yardrong@tchrd.org, office@tchrd.org; Website: www.tchrd.org;
Ph: 0091 1892 223363/225874, Fax: 225874

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.

Partial list of TCHRD publications:

•The Next Generation: *The State of Education in Tibet Today* (1997) • Behind Bars: *Prison Conditions in Tibet* (1998) • Closing the Doors: *Religious Repression in Tibet* (1998) • *Convention on the Rights of the Child* (Tibetan Translation) (1998) • *Democracy: An Education Booklet* (1998) • Fearless Voices: *Accounts of Tibetan Former Political Prisoners* (1998) • Human Rights: *An Education Booklet* (1998) • *A Guide to Human Rights* (1999) • *A guide to Democracy* (1999) • *Tales of Terror: Torture in Tibet* (1999) • *Briefing paper for travellers to Tibet* (1999) • *Torture and Ill-Treatment in Tibet* (2000) • *Racial Discrimination in Tibet* (2000) • *Impoverishing Tibetans: China's flawed economic policy* (2000) • *Destruction of Serthar Institute : A Special Report (2002)* • *Dispossessed: Land and Housing Rights in Tibet* (2002) • *Strike hard Campaign: China's crackdown on political dissidence* (2004) • *State of education in Tibet: A human rights perspective* (2004) • *Kuxing: Torture in Tibet* (2005) • *Death Penalty in China* (2005) • *International Bill of Human Rights* (2005) • *TCHRD 1996-2006: A Decade of Human Rights Research* • *Railway and China's Development Strategy in Tibet: A Tale of Two Economies* • *Prisoners of Tibet* • *Annual Report : Human Rights Situation in Tibet (1996 - 2008)* • *Uprising in Tibetan 2008* • *Briefing paper for travellers to Tibet*

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Join hands with TCHRD BECOME A MEMBER

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