

Prisoners of Tibet

PROFILES OF CURRENT POLITICAL PRISONERS



**TIBETAN CENTRE FOR
HUMAN RIGHTS AND DEMOCRACY**



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The Tibetan Centre for Human Rights and Democracy (TCHRD) is the first Tibetan non-governmental organisation (NGO) to be formed with the mission "*to highlight the human rights situation in Tibet and to promote principles of democracy in Tibetan community.*" TCHRD is independent of the Tibetan Government-in-Exile, and is based in Dharamsala, India. It is funded by donations from individual supporters and foundations around the world. It was founded in January 1996 and was registered as an NGO on 4 May 1996. In addition, a branch office has been set up in Kathmandu, Nepal. Our objectives are to protect and promote human rights of Tibetan people and to build our society based on the principles of human rights and democracy.

TCHRD conducts regular, systematic investigations of human rights abuses in Tibet and publishes research documents on various human rights issues confronted by the Tibetan people in Tibet.

TCHRD attends the UN Commission on Human Rights and takes part in other national and international conferences to highlight the human rights situation in Tibet.

TCHRD organises various educational programmes like workshops and seminars in an effort to empower the Tibetan community to play an important participatory and vigilant role in a democratic future Tibet. We produce various educational materials on human rights and democracy in both Tibetan and English languages.

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ਤਿਬੰਤੀ ਮਾਰਕਨਾਲ ਮਨੁਸ਼ੀ ਹਾਈਕਾਊਂਸਿਲ

OTHER TCHRD PUBLICATIONS

1996 Annual Report: *Tibet: One More Year of Political Repression* (English and Tibetan editions) • 1997 Annual Report: *China in Tibet: Striking Hard Against Human Rights* (English and Tibetan editions) • The Next Generation: *The State of Education in Tibet Today* (1997) • *Universal Declaration of Human Rights* (Tibetan Translation) (1998) • 1998 Annual Report: *Tibet: Crackdown on Humanity* • 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) • South East Asia: *Human Rights NGO Seminar on Tibet* (Proceedings) (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) • 1999 Annual Report: *Tibet: Tightening of Control* (2000) • TCHRD Review (2000) • Torture and Ill-Treatment in Tibet (2000) • Racial Discrimination in Tibet (2000) • Impoverishing Tibetans: *China's Flawed Economic Policy in Tibet* (2000) • Death Profiles of Political Prisoners (2000)(Tibetan).

Abbreviations and Glossary of Terms

- Barkhor: central circumambulation and market area around the Tsuklhakhang Temple in Lhasa
- CCP: Chinese Communist Party
- Circumambulation: Buddhist practice of walking in a circle around a sacred body
- Detention Centre (Ch: *kanshousuo*): place where prisoners are held without charge and subject to investigation prior to sentencing.
- County (Tib: *dzong*, Ch: *xian*): administrative division approximately equivalent to district
- Democratic Management Committee: administrative organs established from 1962 in monasteries and nunneries in Tibet and reconstituted under China's 'patriotic re-education' campaign.
- Geshe*: spiritual title; doctorate of Buddhist philosophy
- ICESCR: International Covenant on Economic, Social and Cultural Rights
- ICCPR: International Covenant on Civil and Political Rights
- Lhasa: Tibet's capital city
- Norbulingka: Summer palace of the Dalai Lama located on the outskirts of Lhasa
- PAP: People's Armed Police
- PRC: People's Republic of China
- Potala Palace: official residence of the Dalai Lama in Lhasa
- Prefecture: Administrative area below the level of province and above the level of county
- Public Security Bureau (PSB): local level police force responsible for detaining and arresting suspects and for pre-trial custody
- Rukhag*: Unit within the prison complex
- Splittist (Tib: *khadrel ringluk*): Term used by China to refer to those who advocate independence for Tibet or support for the Dalai Lama
- Stupa (Tib: *choeten*) - Monument holding sacred objects and relics
- TAR: Tibetan Autonomous Region; formally created by China in 1965, this area of central and western Tibet is the only area recognised by China as 'Tibet'
- TAP: Tibetan Autonomous Prefecture; 10 of these administrative areas were created outside the 'TAR' by the Chinese authorities and are located in north and eastern Tibet (in the Tibetan province of Kham and Amdo)
- TIN: Tibet Information Network
- Trulku (Tib) - incarnate lama
- Tsuklhakhang Temple – also known as the Jokhang Temple, is the most sacred temple in Tibet, located in the centre of Old Lhasa
- UDHR: Universal Declaration of Human Right
- Work team (Ch: *gongzuo dui*, Tib: *lae doen ru khag*) - specially formed, temporary units of Party members sent to conduct investigations or give re-education in an institution or locality

INTRODUCTION

The right to life, liberty and security of a person is a fundamental right entrenched in Article 3 of the Universal Declaration of Human Rights. The following pages illustrate the cases of people held in prison for merely exercising their fundamental human rights. This usually takes the form of small peaceful demonstrations and the distribution or display of materials calling for the respect of human rights and Tibet's independence. Many of these individuals have already served long sentences deprived of their freedoms; for some this may be the second or third time they have been imprisoned. Chinese authorities have made modifications to the Criminal Procedure Law (CPL) by replacing 'counter-revolutionary' with 'offences against state security.' Introduction of new criminal laws targeted at crushing 'terrorist' activity in Tibet is vaguely worded, thus more open to wider interpretation. Reports of Tibetans arrested for alleged 'espionage' activities on behalf of the Tibetan Government-in-Exile indicates a complete absence of any supporting evidence other than the fact that they had visited India for a number of reasons, mainly for pilgrimage.

Within the decade of the 1980's, the Chinese government adopted two policies that are drastically different. In the early 1980's, the Chinese government had relaxed its hold on Tibet and was giving Tibetans more religious and economic freedoms. This coincided with the opening of Tibet to the outside world. However in 1988, China imposed Martial Law in Lhasa after Tibetans protested Chinese occupation in Tibet through a massive demonstration. Since the imposition of Martial Law, the Chinese government has controlled the flow of information to and from Tibet. It was owing to the presence of foreign visitors at the 1987 demonstrations that the world was made aware of the massive human rights abuses in Tibet for the first time. The need of foreign observers in Tibet is essential in order to scrutinise China's human rights violations in

Tibet. Unfortunately, the Chinese authorities appear determined to prevent this scrutiny. The total number of political prisoners detained cannot be determined with any great precision.

The term ‘political prisoner’ used here is not accepted by the Chinese authorities, who maintain that no one can be detained solely on account of their views or opinions. However, this statement is not consistent with Chinese legislation which defines crimes of counter-revolution under the Chinese Criminal Code (1980) as “all acts endangering the PRC committed with the goal of overthrowing the political power of the dictatorship of the proletariat and the socialist system” (Article 90). As you read the profiles, you will find that virtually all tried prisoners listed have been charged because they dared to exercise their right to freedom of expression. This acts have been interpreted as plotting to “dismember the state” (article 92) and “inciting the masses to resist or sabotage the implementation of the state’s laws or decrees” (article 102, paragraph 1). As noted elsewhere, the updating of State Security Laws and Public Security Laws in 1993-94, has strengthened the legal grounds of detention for offences such as “spreading rumours” and “stealing state secrets.” In March 1995, the Chinese authorities introduced specific adaptations of these instructions for Tibet. Examination of trial documents from Tibet shows that, for example, privately compiled lists of prisoners are considered “state secrets.” Prisoners accused of ‘counter-revolutionary offences’ in Tibet, who in most cases have neither used nor threatened to use violence, can therefore be reasonably described as political prisoners. The categories under which prisoners are listed describe the circumstances leading to their arrest. This reveals that the two largest categories of offence are demonstrating and distributing leaflets.

Reasons for Arrest

The detainees are normally kept under three categories. When the Public Security Bureau (PSB) first detains them, prisoners are put

in a police lock-up or detention centre, and held without charge. A procuratorate then investigates their cases; this can take three months or longer. Following this, the prisoner is either:

- 1) released without charge.
- 2) sentenced without trial to a ‘re-education through labour’ unit usually for two to three years, extendable to four years by law, and apparently four and a half years in practise in some cases.
- 3) “arrested,” i.e. charged with an offence and sentenced.

After the court sentences the prisoner, he or she is then transferred to either a regular prison or a ‘re-education through labour’ unit to serve his or her sentence.

Pre-trial Detention: The revised CPL eliminated the sixth form of pre-trial detention known as ‘shelter and investigation’(Chinese: *shourong shencha*). This elimination may appear to be a major setback for the police, however, the decision of the National People’s Congress (NPC) in 1996 is alleged to be conveniently accommodating similar kind of abuse of power. Firstly, the standard of arrest has been relaxed. Instead of having to produce clarification on the principal facts of the crime, under Article 60 of the revised CPL an arrest can be authorised if there is “evidence to prove the facts of the crime”. Secondly, the provisions in the CPL for pre-trial detention have been expanded to include the categories of persons to which “shelter and investigation” was meant for. Thirdly the period of detention have been increased from seven days to thirty and finally the period within which the procuratorate must make its decision whether or not to authorise arrest has been lengthened, from three to seven days. Moreover, there are provisions in the CPL granting police greater leeway to detain suspects prior to trial. It is during this period of detention that ‘suspects’ are susceptible to the worst kind of treatment without being given an effective opportunity to have his or her case heard promptly by a judicial or similar authority.

Often little information is available about political prisoners, due to the difficulty that surrounds the ability to acquire information following their arrest. Monitoring information on prisoners is difficult due to the isolation of political prisoners, the secrecy surrounding political trials, and the lack of response from the Chinese authorities. The Tibetan Centre for Human Rights and Democracy (TCHRD) considers all political prisoners in Tibet to be arbitrarily detained. As of August 2000, there are approximately 500 known Tibetan political prisoners in Chinese administered prisons in Tibet, out of which 233 are known to be serving prison sentences of five years and above.

Using this Book

Prisoners of Tibet is designed to be used as an informative literature and reference material. The index lists all current political prisoners, who are serving five years or more. A direct lead is given next to a name or an event for further details. Although this might prove tedious at times, it was intended to avoid repetition. Also, for detailed information on all those political prisoners who have died as a direct result of torture in prisons, the Centre has produced a report in Tibetan featuring death profiles on political prisoners.

Although, it is difficult for TCHRD to obtain specific details on political prisoners, we have however tried to be as accurate as possible. This is particularly due to the flow of information coming from Tibet, multiple names and ambiguity from informers. In addition, the Tibetan Calendar runs different from the Gregorian Calendar. When TCHRD receives information regarding specific dates, such as a prisoner's arrest or trial it is difficult to determine if the dates referred to are Tibetan or Gregorian.

Former political prisoners, who are the major source of information, are often unable to give specific information of the events they have experienced or witnessed. Moreover, many of them often want to forget the time that they have spent in prison, owing to the incessant and brutal torture undergone by them. In view of these realities,

TCHRD is continuously updating and correcting its information on political prisoners.

Due to the obstacles faced in obtaining information, several profiles are brief or lack political reasons for arrest. By conducting interviews with former political prisoners reaching Nepal or India, TCHRD has been able to document current political prisoners in Tibet. However, details on the prisoners are still lacking in a number of cases. This report will only include information available on current political prisoners serving five years or more.

This report is dedicated to all those Tibetans who risk their lives to defend human rights for Tibetans.

BACKGROUND

Almost three decades after the 1959 national uprising by the people of Tibet against Chinese aggression, the Chinese government had abandoned the possibility of another uprising. Therefore the demonstrations that occurred in 1987 not only exposed the potential threat for the Chinese government of their stability in Tibet but also became a catalyst for further series of similar outbreaks.

Sunday, 27 September 1987

Around eight o'clock in the morning, a group of 21 monks from Drepung Monastery gathered in a teahouse on the Barkhor across from the small market where carpets are sold. They had left early at dawn that morning in three separate jeeps for Lhasa. They carried with them a hand-drawn forbidden Tibetan national flag.

The previous night, the 21 monks took oath before the Palden Lhamo (the protector deity) to stick together and not betray each other if caught. On their way down to the main road leading to Lhasa, they burned juniper leaves as offering. Once in Lhasa, they met in a teahouse and decided to initiate a demonstration.

Approximately at 9.00 am they went around Barkhor, carrying the forbidden Tibetan national flag and shouting the slogans "Tibet is Independent" and "Long Live the Dalai Lama." This took the Tibetan people in the vicinity by surprise, as it was the first of its kind since the 1959 Uprising. The first circuit around the Barkhor was quite plain however, it immediately gained momentum and hundreds of people joined in. By the time the demonstrators completed the third circuit and reached the square and were moving towards the offices of the 'Tibetan Autonomous Region' (TAR) government, the number had increased to almost a thousand. There were approximately 200 Public Security Bureau (PSB) officers waiting in front of the gate of the 'TAR' office to arrest the demonstrators. Once the demonstrators reached there, the 21 monks and seven laymen and two women were immediately taken away in different vehicles to a police station west of Lhasa

(Chinese: *Jiao Pa Chu suo*). After 15 minutes of detention, all 30 people were transported in a bus to Lhasa Gutsa detention Centre. The crowd dispersed. There was no violence reported that day.

Thursday, 1 October 1987

Around 9.00 am a group of 23 Sera and eight Jokhang and three Nechung monks started a demonstration. The plan was settled three-four days prior to the actual day. On 22 September 1987, when the Dalai Lama made public the Five-Point Peace Proposal, in Tibet, the Chinese were making huge propaganda against it. The monks' protest was to express solidarity to the Proposal, and the previous demonstration. It was also timed to the founding anniversary of the People's Republic of China (PRC). Like the 27 September demonstration, the demonstrators advanced towards the Barkhor while shouting independence slogans.

Five circuits were made where the first one consisted of only a few monks. As the demonstrators proceeded, more people participated. There were pilgrims from Amdo (eastern Tibet) and children from school. By the time the demonstrators took the fifth circumambulation, approximately hundred Chinese officers had blocked the path with their vehicles parked as well. The protestors were stopped right in front of the police station. One of the protestors went forward and said, "This is a peaceful demonstration and we are not even armed. So if there are any problems we are responsible. But, if you try stopping us causing anybody to get hurt in the bargain, then it is entirely your fault."

However, the policemen started applying force to disrupt the protest using electric shocks and rendering some unconscious. Forty-seven people were immediately arrested. They were all detained in the courtyard of the local police station in the southwest of Jokhang Temple. At 10.30 am many high-ranking officials from the 'TAR' came and spoke to the detainees for almost half an hour trying to talk them out of the political activity. When the detainees showed no signs of giving up, a fire was shot in the midst of the 47 detainees and a 25 year-old Sera monk, Lobsang Deleg, died instantly. Two laymen were shot;

one on the shoulder and the other on the leg. The police officers could not do much as there were Tibetan policemen who stood with the crowd in order to prevent more firings. However, when the people outside heard the shot, the demonstration turned violent. Women and children threw stones at the police while others set the police vehicles on fire totalling up to 14. The 100 odd policemen standing in front of the police station had no choice but to retreat. From the stalls nearby, the protesters set blankets and wooden tables on fire outside the door of the police station.

When the police station caught fire, the people outside got worried over those detained. In order to rescue them, Champa Tenzin and Buchung and few others tried to save the people locked inside. Buchung was shot and died instantly. The fire had spread and when Champa emerged from a broken door, his arms had badly got burned. Firing started outside. There were policemen shooting from the rooftop of the police compound, partly in flames and people were running everywhere. Twelve people died instantly and many others were injured.

Bodies of two Tibetan laymen were carried on wooden boards into the crowd in Barkhor. Another body of a 14-year old boy was carried down Renmin Lu which, was accompanied by a crowd of 100. A fire engine arrived carrying many policemen. The crowd set the vehicle on fire and the policemen ran.

Inside, the people could not do anything so they started praying. Several policemen were also locked inside. There were few kind Tibetan officers who got into a row with the Chinese over releasing the detainees, which, they reasoned would subdue the commotion outside. The situation was becoming chaotic as the building was almost collapsing and it could claim the lives of policemen locked inside as well. After few frantic phonecalls to the Chief Police, the decision to release the detainees finally came through.

By 3.30 pm reinforcement arrived. Lobsang Jinpa, one of the 47 detainees, who is now in exile recollects, "when we ran away from the police station, we witnessed five Tibetan police officers handcuffed and being taken away. We never saw them again and not heard anything about them since then." In the meantime the angry mob charged and looted the police station, scattering the files into the street.

By 7.00 pm that day, everything had subsided and the situation was taken under control by the militarymen.

“During the following days convoys of trucks with soldiers armed with automatic weapons and motorcycle-sidecars with tripod-mounted machine guns paraded through the main streets surrounding the Tibetan section of Lhasa.”¹

Two days later, on 3 October 1987, 17 Sera monks were arrested from their monasteries and 39 from their homes.

Tuesday, 6 October 1987

A group of approximately 60 Drepung monks walked into Lhasa in front of the ‘TAR’ government gate, demanding for the release of the 21 Drepung monks arrested in September. A few minutes later around 4.30 pm 250 PAP arrived and took away the monks before they reached Barkhor. While being taken, the monks were brutally beaten with belts, sticks, riflebutts and pieces of metal. That night around 10 pm the monks were released.

On 3 March 1988 the third *Monlam* (Great prayer) festival was held in Lhasa since the Liberalisation Policy was introduced. Due to the earlier demonstrations and the subsequent killings, arrests and detention of monks and nuns, religious institutions were reluctant to attend the festival, as it was not a true representation of ‘Freedom of Religion.’ Finally, the PRC got the high lamas to come thereby getting the monks from the three seats; Sera, Drepung and Gaden and other smaller monasteries to join in as well. Although the number was much less than usual, *Monlam* was organised. However, fearing threat of demonstration during such a large gathering, hundreds of Chinese armed police and PSB officers were prepared to suppress a possible protest. On 3 March Jampa Phuntsok, a monk from Tashichoeling Monastery, stood up amongst the crowd and shouting, “Tibet is an independent country,” “Tibet belongs to Tibetans” and “Chinese must go back to China.” Jampa was not arrested that day, as it would have provoked other monks to join him. The monks did not participate because they did not want *Monlam* to be disrupted mid way.

Saturday, 5 March 1988

The day was the last day of *Monlam*. According to Bagdro, “at about 9.40 am that morning the maitreya Buddha was being carried back into the Tsuklhakhang and around 65 monks were starting to chant protest slogans as they came into the Barkhor. They were chanting, “Tibet is an independent nation! Free Tibet! Chinese must go back to China!” and Long Live Dalai Lama!”² Other monks immediately joined in and the Chinese at once opened fire into the crowd while throwing monks into the big military trucks. Anyone with monastic robes were being beaten everywhere, not taking into consideration if they were involved or not. The resistance was suppressed with extensive force applied on the people. Many of the political prisoners who served sentences in Drapchi have been due to their participation in this demonstration. *Monlam* was banned and have never been held since then.

Sunday, 5 March 1989

On this day, one of the biggest demonstrations that took place in Lhasa. In the morning, a large gathering in Barkhor sparked off the demonstration which, was partially planned. This large contingent of protestors, including monks, nuns, laymen and women and even children carrying the national flag and pictures of the Dalai Lama went around Barkhor, in front of the Jokhang Temple and streets of Lhasa. Although force was applied to suppress the demonstration, it was not so effective because of the magnitude of the demonstration. In the meantime, many Chinese shops were burned down, offices were stoned. The demonstration continued the next day. Flames were rising everywhere.

On 7 March, as the PSB officers could not handle the situation, reinforcements of armed soldiers with automatic machine guns and tanks were brought in. By 3 pm soldiers had surrounded Lhasa and started infiltrating into the city. They shot anyone at sight. All the streets in Lhasa were blocked and by mid night Martial Law was imposed. Following the imposition of martial law, waves of arrests and detention took place. PSB officers started visiting religious institutions and individual homes asking people to produce alibis during the three days of demonstration. The two detention centres, Seitru and

Gutsa were so packed that hundreds were reportedly detained in Outridu (now called Lhasa Prison). Units were created in Drapchi Prison, exclusively for political prisoners. Trisam 're-education through labour' was opened specifically to house prisoners detained due to these demonstrations.

Firday, 1 May 1998

Drapchi Prison authorities planned a ceremony marking the International Labour Day. Prior to the occasion, nuns in new *rukhang* # 3 were informed that they would have to sing 'patriotic' songs in favour of Mao and Chinese. Many prisoners resented this plan as it would be repeated if it was allowed to happen the first time.

At about 10 am on 1 May, except for the prisoners of old *rukhang* 3 and 5, all the rest of the prisoners, including the new *rukhang* 3 and 5 were summoned to the main prison courtyard. There were approximately 900 prisoners assembled that day.

The programme commenced with the prisoners singing pro-Chinese songs (Socialism is Good) which was followed by the flag-raising ceremony. Criminal prisoners who reportedly threw political leaflets in the air started the initial shouting. The female and the male political prisoners immediately took part. Warning shots were fired in the air and the female political prisoners were subdued individually by officers who were lined up accordingly prior to the advent of the programme. The prisoners were immediately separated. The nuns were beaten with plastic tubes or hoses filled with sand, belt buckles and rifle butts. They were also jabbed with electric shocks all over the body. This was carried out individually for three hours.

After the initial beating stopped, 16 nuns were randomly taken away to be put in solitary cells. According to a former political prisoner from the same unit, "The solitary confinement cells were packed and could not house more, otherwise, the officers would have taken more." The nuns were kept there for seven months except for three of them who were released before receiving sentence extensions.

After the 16 nuns were taken away, the rest were made to kneel on hard concrete slab. Pema Bhuti, the principal official for unit 3, is a

key perpetrator of torture and beatings and is responsible for death and serious injuries of many female political prisoners in Drapchi. That day, she beat the nuns while they knelt in the courtyard. They were allowed to return to their cells only in the evening, and as further punishment, the nuns were made to sleep on the bare floor. That evening Chinese construction workers came to Drapchi where converting the bathroom, shop and interrogation room into solitary confinement cells started. The same evening, despite the beatings and the exhausted condition of the nuns, they nonetheless decided to launch a hunger strike.

Monday, 4 May 1998

On 4 May 1998, while the nuns continued with their hunger strike, the prison authorities made a second attempt to celebrate International Youth Day. Same arrangements were made as the previous occasion however, this time with more security personnel to immediately crush any threat of similar protest. There were 20 nuns from the new *rukhang* # 3 who were selected and forced to participate in the ceremony. Most of the nuns were very sick but they were almost dragged to the courtyard. The monks from the new *rukhang* # 3 cut short the ceremony by shouting slogans. The nuns did not join in, as they were too sick to shout. They were returned to their cells although beatings did not take place at once.

However, the nuns in the old *rukhang* # 3 who could view the entire incident from their windows, started to break widows and shout. There was no consistent slogan as it was a sudden outburst and not planned. The nuns' shouting was not subdued immediately. It took the authorities almost half an hour before they could intervene. According to Norzin Wangmo who was in the old *rukhang* # 3 at the time, "there was no one who had been spared for beating that day. The beatings lasted until 2.30 pm from 11 in the morning. We were wearing light clothes that day. The nuns tried to cover their heads with their hands at the time of beating. The authorities thrashed us so viciously that everyone had a serious injury, a torn ear, peeled hands, large open cuts and blood everywhere. Pema Bhuti took it a personal responsibility to beat everyone individually and later single out some of those she had grudges on, for further beatings.³

In the meantime, the nuns in the new *rukhang* # 3 were locked in their cells. By the fifth day, the nuns were showing signs of severe emaciation and none of them could stand up properly. When prison staff made the nuns sweep the floor, they did not have the strength to lift a broom. By the sixth day, some of the nuns started vomiting blood and the weakest nuns were put on intravenous drips. The same day, a high-ranking official, who is in charge of the all prisons, tried to talk the nuns into eating but the nuns vehemently refused and refuted claims made by Pema Bhuti that "you ate and wore too much that you shouted." The nuns reasserted that in actual fact, food was insufficient. The officer, interested with the explanation acknowledged that prison authorities "had made some mistakes." The officers' visit was successful in terminating the hunger strike. The Drapchi Protest claimed death of five nuns and extensions for 11 political prisoners. The events in the male *rukhang* # 5 have not been included in this report. Following the incident, the inmates in *rukhang* # 3 were under a complete lock down. The units had informers detained with the nuns who watched every move the nuns made or did not make. Visitation rights were also suspended although some former inmates report of visits as early as July 1998 which were highly scrutinised.

Strike Hard Campaign

China launched 'Strike Hard' Campaign in April 1996 which was sepcially designed to target religious institutions although this campaign has been extended to the lay sector since 1997. Under this campaign 'work team' members visit religious institutions to conduct 'patriotic re-education' sessions thereby getting rid of 'splittists' activities. One of the main component of these sessions comprise of opposing the Dalai Lama which the monks and nuns vehemently reject resulting in their detention and expulsion from their monasteries and nunneries.

Prisoners of Tibet

PROFILES OF CURRENT POLITICAL PRISONERS

Atsak (b. 1967), **Jampa Tenkyong** (b. 1971), **Jampa Lodroe** (b. 1977), **Pasang Tsegaye** (b. 1961), **Tenzin Gelek** (b. 1971), **Yonten Gyalpo** (b. 1967), **Lobsang Wangchuk** (b. 1971), **Sonam Tsering**¹ (b. 1972), **Lobsang Dawa**, **Kunchok Dhondup** (b. 1971), **Phuntsok Dhondup** (b. 1968), **Tasang Norbu** (b. 1975), **Jampa Thaye** (b. 1976), **Dueshe Lobsang Dawa** (b. 1973), **Lobsang Tenzin**¹ (b. 1959) and **Yeshi Rabgyal** (b. 1968) are monks from Gaden Monastery who were arrested on 7 May 1996.

On 6 May 1996, Chinese 'work team' came to Gaden Monastery and imposed a total ban on pictures of the Dalai Lama. The ban was announced during a 're-education' session conducted by the 'work team.' Subsequently, a large number of monks disrupted the session. The monks, numbering about 200, caused an enormous commotion, which left the 18 members of the 'work team' with no choice but to abandon the session.

Soon after a large gathering of monks led by Yeshi Rabgyal (refer to Yeshi Rabgyal p.100) approached the 'work team' members in their rooms and appealed them not to carry out the ban as announced. They reasserted that the monks would sacrifice their lives, but would not give up pictures of the Dalai Lama. The officials appeared to be threatened by the group and immediately left the monastery. They returned that same night with reinforcements from the town, which consisted of ten trucks full of People's Armed Police (PAP) forces and Public Security Bureau (PSB) officers. The officers surrounded the monastery, but when they tried to enter the monastery, the monks threw stones at the officers. The PAP started shooting back. Two monks got injured in the ensuing fight and the monks were outnumbered and overpowered by the officers. Approximately 40 monks were reportedly arrested that day.

The next day the 'work team' members and the 'Democratic

Management Committee' of the monastery called a meeting with the senior monks. They were ordered to bring their younger students. At the same time, all the pictures of the Dalai Lama that were displayed on the shrines were removed.

Over time, more monks were arrested. Some fled from the monastery in order to escape arrest and punishment, and for two months the monastery remained closed. By the end of August 1998, a total of 62 monks and one layman had been detained.

Jampa Thaye and Dueshe Lobsang Dawa were sentenced to five years' imprisonment. Lobsang Tenzin was sentenced to 11 years' imprisonment. Atsak, Phuntsok Dhondup, Lobsang Dawa, Lobsang Wangchuk, and Kunchok Dhondup were sentenced to 12 years' imprisonment. Yesi Rabgyal, Jampa Lodroe, and Jampa Tenkyong were sentenced to 15 years' imprisonment. Lobsang Dawa died at the age of 31 on 20 May 1999, due to the abuse he received while in prison. The remaining monks are incarcerated in Drapchi Prison.

Bhutuk (b. 1974) is from Drambu township in Gyantse County, Shigatse Prefecture. He is a former monk of Drongtso Monastery in Gyantse County. Bhutuk's father, Lobsang Khetsun, was also a former monk of Drongtso Monastery. Drongtso was one of the largest monasteries in Gyantse County before being completely destroyed during the Cultural Revolution of 1966 to 1976. After the Chinese occupied Tibet, Lobsang Khetsun suffered severely due to his family background. He was sentenced to three years' imprisonment for his political activities in October 1989. After three years in Drapchi Prison, he was released in 1992. However, he was subjected to further restrictions since Khetsun was the only person in his village who had a political history.

Bhutuk suffered from the situation in which he grew up. He was able to understand the problems and the maltreatment his father suffered in prison and the harassment he endured since his release.

In May 1996, Bhutuk and his friend, **Ngodup Gyaltsen** (b. 1973), initiated a poster campaign modeled after his fathers', while still at the

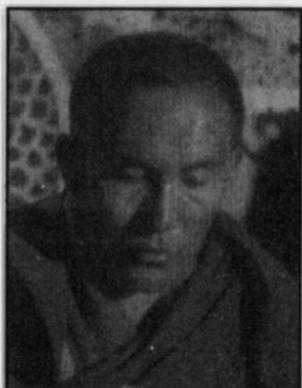
monastery. They pasted similar political leaflets all over the town, including lamp posts, monasteries, and other prominent places. They even distributed cassettes of speeches by the Dalai Lama. At that time, the 'work team' officials were present at the monastery. They matched the handwriting on the posters to the monks' answer sheets and traced the source of the materials. (Answer sheets are part of the 'patriotic re-education' campaign carried out by Chinese 'work team' members.)

In May 1996, the two were arrested by Gyantse County PSB and detained in Gyantse Detention Centre for three months before being transferred to Shigatse Nyari Detention Centre.

In late November 1996, Shigatse Intermediate People's Court sentenced them to five years' imprisonment and two years deprivation of political rights. They were charged with 'counter-revolutionary propaganda.' Their family members were not allowed to visit them until their sentences were confirmed. They were kept in Shigatse Detention Centre for 15 days following their sentencing. In December 1996, they were transferred to Drapchi Prison where they are currently held.

Chadrel Jampel Trinley (b. 1939), commonly known as Chadrel Rinpoche, was born 340 km west of Lhasa in the Namling County of Shigatse Region. In 1954, at the age of 15, he joined Tashilhunpo Monastery, located in Shigatse, southwest of Lhasa.

Chadrel Rinpoche's ability in religious studies made him a close disciple of the Xth Panchen Lama. In 1962, the Panchen Lama sent him to study for one year at Lhasa Shol School, and then for four years in Beijing before returning to Tashilhunpo Monastery. During the Cultural Revolution, Chadrel Rinpoche was forced to work in a Labour Camp.



Chadrel Jampel Trinley

On 19 August 1989, Chadrel Rinpoche was appointed by the People's Republic of China (PRC) as the head of the Search Committee for the XIth reincarnation of the Panchen Lama.

In February 1995, Chadrel Rinpoche and Champa Chung-la (Secretary of the Search Committee) left Tashilhunpo Monastery and took a flight from Lhoka Gongkar Airport to Beijing. There, they attended the Third General Meeting of the 8th Chinese People's Political Consultative Committee (CPPCC).

This meeting, commencing on 4 March 1995, would usually last for ten days, but on this occasion it was extended after Chadrel Rinpoche refused to accept China's plan to instate its own choice for the Panchen Lama. At the end of the meeting, Chadrel Rinpoche was reportedly harassed and detained virtually under house arrest.

On 14 May 1995, the Dalai Lama officially proclaimed Gedhun Choekyi Nyima, a six-year old boy in Tibet's northern region of Nagchu, as the reincarnate Panchen Lama. On that day, Chadrel Rinpoche managed to leave Beijing en-route to Tibet. On 17 May when the PRC heard of the Dalai Lama's announcement, they arrested Chadrel Rinpoche in Chengdu, and took him back to Beijing. There he was held incommunicado under house arrest, suspected of having communicated with the Dalai Lama in exile, regarding the choice of the reincarnation.

On 14 July 1995, the local Religious Affairs Bureau in Shigatse issued a formal order removing Chadrel Rinpoche and other leading lamas of the Tashilhunpo Monastery from their posts. Eight new pro-Chinese leaders were appointed as the new administrators of the monastery, including Sangchen Lobsang Gyaltzen as the new head. The PRC stated that, after leaving Beijing in mid-May 1995 to return to Tibet, he had "suddenly been taken ill and had to be hospitalised. Considering the fragile state of his health, the Managing Committee of the Tashilhunpo Monastery thought it best to relieve him of his function as Administrator. He is at present under medical care."

On 22 May 1996, while still under house arrest, Chadrel Rinpoche was stripped of his membership in the Sixth 'TAR' CPPCC and removed from his position as Vice-Chairman, because he "went against the fundamental stand of the nation and lost his political direction." On 24 May 1996, Radio Lhasa announced that "[I]n doing this, we have purged the CPPCC of bad elements and have made it clean."

Back in September 1995, the UN Working Group on Arbitrary Detention referred to the PRC concerning the 48 people detained for their involvement in the selection of the reincarnated Panchen Lama, which included Chadrel Rinpoche. The reply, when finally received in May 1996, claimed that China had “scrupulously adhered to the sentiments of the Tibetan people and the religious rites of Tibetan Buddhism in their choice of Panchen Lama.”

On 21 April 1997, almost two years after his disappearance, the Intermediate People’s Court of Shigatse Prefecture sentenced Chadrel Rinpoche to seven years’ imprisonment with three years deprivation of political rights. His four-year sentence was based on “plotting to split the county” and three years for “leaking state secrets.” The total sentence was subsequently reduced to six years’ imprisonment and three years deprivation of political rights.

Chadrel Rinpoche allegedly ‘confessed’ to these charges and refused legal representation. Reasoning that the case involved ‘state secrets’, Chadrel Rinpoche’s trial was closed to the public.

At present Chadrel Rinpoche is believed to be held in the same cell as Hu Feng, a liberal communist intellectual, imprisoned by Mao for over 20 years in complete secrecy for arguing that culture should not be made to serve political ideology. Chadrel Rinpoche was reportedly brought to this top-secret compound, which even the top officials are forbidden to enter, in late April or early May of 1997. Only three people are allowed inside two commissioners who report directly to the Ministry of Justice in Beijing, and a prisoner who acts as cook and guard.

Human Rights in China, based in New York, reports that Chadrel Rinpoche, has been denied all outside contact, and is not allowed to leave his cell to take exercise. He reportedly commenced a hunger strike in July 1997.

Che Che (b. 1973) is a 29 year-old from Kuru village, Sumpang township in Pheno Lhundrup County. She was a nun at Pheno Gyabra Nunnery. There are six members in her family. Her father passed away when she was young. She has one brother and two younger sisters.

They are semi-nomads by occupation. Since childhood, she was at home helping her parents at work.

In 1990, she joined Phenpo Gyabra Nunnery. Since then she was at the Nunnery which was destroyed during the Cultural Revolution. She was involved in the renovation work of the nunnery. Except for 20 nuns, rest of the 120 are novice nuns.

On 12 February 1995, 14 nuns of Phenpo Nunnery set out to Lhasa to initiate a demonstration. For one whole day, the nuns walked to Lhasa from Phenpo. The next day, the nuns held a peaceful demonstration where they shouted pro-independence slogans like; “Tibet is independent”, “Chinese quit Tibet” and “Long Live H.H. the Dalai Lama.” Within minutes of the protest, Lhasa City PSB officers immediately arrested the nuns and took them to Gutsa Detention Centre. Upon reaching Gutsa, the PSB officers beat the nuns individually. The nuns were interrogated for several hours at a stretch while simultaneously subjecting them to inhumane torture.

In June 1995, the 14 nuns were tried in the Lhasa City Intermediate People’s Court. The nuns were sentenced to various prison terms ranging from five to seven years’ imprisonment. In the following months, the Lhasa Intermediate People’s Court passed verdicts on the arrested nuns. Of the 14 arrested nuns, **Ngawang Dolma** (b. 1971) lay name Jampa, **Thupten Jigme** (b. 1970) lay name Chime Dolkar, **Yangdon** (b. 1980) and **Jamdrön** (b. 1974) were sentenced to seven years’ imprisonment. **Chogdrup Dolma** (b. 1972) lay name Namdrol, **Monlam Choeying** (b. 1981) lay name Rinzin and **Tsering Choekyi** (b. 1973) were sentenced to six years’ imprisonment. **Ngawang Zoepa** (b. 1969) lay name Dugmo, **Ngawang Tsomo** (b. 1973) lay name Dekhog, **Namgyal** (b. 1977), **Sherab Choephel** (b. 1973) lay name Nyidrol, **Palchen** (b. 1973), **Chungkyi** (b. 1978) and **Che-Che** (b. 1973) were sentenced to five years’ imprisonment.

On 31 July 1995, the 14 nuns were transferred to Drapchi as part of the group of 60 nuns who first occupied the new *rukhang* # 3. The day coincided with August First (Chinese Bayi Day) which marks the foundation of the People’s Liberation Army (PLA) on 1 August 1949. The nuns were kept standing for the whole day from morning to evening

on their first day in Drapchi. The nuns were forced to keep papers under their armpits and in between their knees. Furthermore, the nuns had to balance a bowl of water on the head. If they made any movement they were beaten and sometimes hot water was splashed on them. The authorities did not hesitate to strike them with electric batons. Many nuns fell unconscious during this harsh punishment, but none of the nuns were allowed to help each other. Sometimes they were made to stand until 12 midnight. Occasionally, they were given a ten-minute break to visit the toilet, but these were random and infrequent. This kind of punishment continued for three months until November 1995.

They were further subjected to an 'exercise' in the form of drill instructions. The nuns were forced to run from 8:30 am to 12 noon and from 2 pm to 6:30 pm. Often the nuns were forced to balance a brick on their foot for approximately seven minutes with their legs stretched out horizontally. Many nuns were susceptible to severe beatings and punishment including shocks from electric batons, during that time as the instructions were only in Chinese and because the nuns came from rural background they did not follow the orders. The nuns were subjected to further exhaustive running sessions. When the nuns reported to the session, wearing lighter clothes the following day, they were forced to stand barefoot and motionless on frigid concrete slap.⁴ The diet was extremely poor to worsen the predicament of the nuns.

On 10 February 1997, which was also the third day of Tibetan New Year (Tibetan: *Losar*) the prison authorities assembled the nuns and made them sing patriotic Chinese songs. Two nuns, Jamdron and Nyima sang in high pitched voices to sink the voices of those singing the patriotic songs and gradually other nuns joined in. The nuns were immediately removed from the place and put into solitary confinement cells while the other nuns shouted for the release of the two nuns. PAP forces were called to control the situation. Many nuns faced severe beatings following this incident. The next morning the nuns refused to eat unless Jamdron and Nyima were released from the solitary confinement. The nuns on strike essentially feared sentence extensions for the two nuns while their condition was deteriorating considerably. Prison authorities tried to negotiate and persuade the nuns to resume eating by offering them rice gruel.

Finally on the fifth day, when the nuns relented, they were told that the two nuns would be detained in solitary confinement for the rest of their terms. As months passed, the nuns were made to process wool. Each nun had to make yarn from four *sangs* (one *sang* is equivalent to 50 grams) of wool.

Che Che was again subjected to beatings and torture following the May 1 and 4 demonstration (see background p.11). She was confined to a solitary cell for three months due to her participation. Upon her release from the solitary confinement cells, her sentence was extended for another two years in October 1998 totalling her prison term to seven years' imprisonment.

Che Che is reportedly under very appalling condition and is mentally unstable.

Chemi Tsering¹ (b. 1944), **Pema Tso** (b. 1945), **Jampa Sod** (b. 1962), **Chemi Gyaltsen** (b. 1967), **Sonam Yesi** (b. 1968), **Ani-Khalu** (b. 1965), and **Bhe-she Tsewang Wangdue** (b. 1957) are seven of the nine known Tibetans arrested for participating in a peaceful protest in Kandze County in Kandze 'Tibetan Autonomous Prefecture' (TAP).

On 31 October 1999, approximately 3,000 Tibetans, including these seven, demonstrated in front of the Kandze County People's Government and Kandze Detention Centre. The protestors demanded the release of Geshe Sonam Phuntsok, Sonam Choephel, and Agya Tsering who were arrested on 24 October 1999. PSB officials, who opened fire at the unarmed demonstrators, quelled the demonstration. At least ten Tibetans were reported to have been arrested on 31 October 1999, and the Kandze County People's Court initially sentenced nine to five years' imprisonment in February 2000. The nine Tibetans were paraded around their village to intimidate the other Tibetans of receiving similar consequences. During the time, two of the prisoners were severely beaten, although nothing is clear on their identities.

Following the 56th session of the UN Commission on Human Rights in May 2000, the prison terms of the nine Tibetans were further increased by an additional five years, though the reasons remain unclear. All nine are now serving a total of ten years' imprisonment.

Chime Dorje (b. 1967), **Lobsang Palden** (b. 1970), **Lobsang Jinpa** (b. 1971) lay name Pema Tsering, **Jampa Tashi** (b. 1968) and **Lobsang Tsegadal** (b. 1963) lay name Lobsang Tendon are five monks from Serwa Monastery who were arrested on 29 March 1994. The Pashoe Intermediate People's Court sentenced the five monks for 'counter-revolutionary propaganda.' Around midnight on 29 March, the five monks went to the headquarters of Lingkha township People's Government in Pashoe



Chime Dorjee

County. From the main gate of the headquarters they removed the two nameplates, which were inscribed with "Party People's Government" and "Township People's Government." They tore down the nameplates and broke them. On the walls of the building they put up posters reading "May His Holiness the Dalai Lama Live for Ten Thousand Years" and "Tibet is an Independent Country." At the bottom of these posters, the monks put their names and thumb impressions with the remark, "We are from Serwa Monastery."

The monks then walked from Lingkha township to Pashoe County where they met Lobsang, the Party Secretary of Lingkha township. Lobsang was, apparently, on his way to inform the County authorities



Lobsang Palden

about the activities of the five monks at the Lingkha township headquarters. But at the moment of their meeting, the five monks demanded that Lobsang take them to the county headquarters in his vehicle as they were going to stage a demonstration there. When they were about to reach the county headquarters, the five monks put up posters on the walls of the government and military offices stating, "Tibet is an independent country," and began shouting slogans. With the five

monks still in the vehicle, the vehicle was then driven straight into the compound of the County PSB.

In order to make a public example of the monks; the five were reportedly kept in aerial suspension at the gate of the County PSB tied only by their thumbs. During the interrogation sessions, when the police demanded to know whom among them led the slogans, they all shouted unanimously claiming responsibility. The five monks were tried and sentenced to 12 and 15-year sentences. Jampa Tashi



Jampa Tashi



Lobsang Tsegayal

and Lobsang Palden were sentenced to 12 years. Chime Dorje, Lobsang Jinpa, and Lobsang Tsegayal received 15 years. Chime Dorje is serving his sentence in Drapchi Prison, and the others are serving their sentences in Powo Tramo Prison.

Choephel (b. 1960) is a former monk of Rongpo Gongchen Monastery in Tsekhog County in Malho 'TAP.' He was arrested in January 1999, in the Barkhor

of Lhasa City, on suspicion of guiding Tibetan escapees to India. He was tried by the Qinghai Higher People's Court and sentenced to seven years' imprisonment with an additional one year for "bad behaviour during the trial." He is serving a total of eight years at Serkhog Hui Tibetan Autonomous County Prison (*Chinese: Datong*) in Ziling.

Chogdrup Dolma (b. 1972) lay name Namdrol is a nun of Phenpo Gyabra Nunnery. She was born in Nyendong township of Damshung County, Lhasa Municipality where her family are nomads. She attended a local school for only a few years and became nun of Gyabra Nunnery in the late eighties where she studied religious scriptures.

On 13 February 1995, Chogdrup and a group of 13 other nuns staged a peaceful demonstration in Lhasa (see Che Che p.18). Upon few months' detention in Gutsa Detention Centre, the nuns were transferred to Drapchi Prison. While in Drapchi, the nuns were subjected to strenuous sessions. Supervised by PAP officers, they would normally not hesitate to strike prisoners who fail to meet the required instructions of drill. Chogdrup Dolma once suffered an injury on her head when struck by the buckle of a military belt that continues to hurt her even today.

During the May Protest, Chogdrup Dolma was placed in solitary confinement for three months (see background p.11). During this time, Chogdrup Dolma was interrogated and beaten frequently, and given one *tingmo* (steamed dough) once a day. In October 1998, her sentence was extended by five years in addition to her six-year sentence. She is currently serving an 11-year sentence.

Dakpa Kalko (b. 1938) is an elderly man who lived next to Kirti Monastery in Ngaba County. He was arrested for pasting posters around the monastery and expressing his views on Tibetan independence. Dakpa was arrested with ten monks from Kirti Monastery on 23 May 1998. During the trial, Dakpa accepted the blame for all the charges that were brought against those involved. However, the court refused to blame him solely, and instead charged that he was a thief. Dakpa was sentenced to eight years' imprisonment. **Lobsang Sherap**¹ who is the only person currently detained out of the ten monks is serving a three-year sentence. The other nine have been released after completing their prison sentences. Lobsang Sherap is serving his sentence in Barkham County Detention Centre, and Dakpa is in Maowan Prison.

Damchoe Dolma (b. 1973) is a nun from Shar Bhumpa Nunnery. She is originally from Phenpo Lhundrup County. She was arrested on 25 February 1995, after demonstrating in the Barkhor of Lhasa City. Damchoe is one of many nuns arrested at this time due to the 're-education' programs initiated in the nunneries and monasteries. These 're-education' programmes have resulted in many demonstrations throughout Lhasa since 1995. She was sentenced to six years' imprisonment with an additional three years deprivation of political rights. She is currently serving her sentence in Drapchi Prison.

Dawa Tsering (b. 1967) lay name Thupten, is a monk from Phenpo Lhundup County. He has not attended formal education. In 1985, he stayed with relatives where he worked as a handyman until 1986 when he joined Dhag Lhupu Monastery in Lhasa, where he worked as a caretaker. In 1989, when he was 18 years old, Dawa and two monks from Dhag Lhupu Monastery initiated a peaceful demonstration in Lhasa's Barkhor. They carried with them the forbidden Tibetan national flag. They knew their actions would have serious repercussions, because at that time Lhasa was under Martial Law imposed by the PRC on 7 March 1989 (see background p.10). The monks were immediately arrested by the Lhasa Public Security Bureau and detained in Gutsa Detention Centre.

In 1990, Dawa was sentenced to three years in Drapchi Prison. According to a former Drapchi inmate, "Dawa came to Drapchi in February 1990. He was very smart and resourceful, and although he was very young, he exhibited maturity beyond his age. He would always answer back to officials, and this earned him many beatings, and put him in the bad books of the prison guards." Dawa was once injured in his leg while working in the prison causing him to limp. This caused his performance to suffer however, instead of being provided medical



Dawa Tsering

care, he was beaten for “shirking his duties.” As the officials did not believe he was suffering, Dawa was forced to perform his labour along with able prisoners until May 1992, when he completed his term and was finally released from Drapchi.

He was prohibited from returning to his monastery upon his release. For a while he took up odd jobs in Lhasa. With the little money he earned, he started visiting fellow prisoners in Drapchi, who had no visitors. The prison officials quickly grew suspicious of his actions and sent an order to have him arrested. However, police were unable to locate him for a long time, as Dawa was hiding in Nagchu County.

In June 1997, he was found managing a small restaurant in Gyatsa County in Lhoka Prefecture, when he was finally arrested. He was charged with ‘distributing documents published in India’ and ‘compiling a list of political prisoners,’ and subsequently detained in Lhoka Tsethang PSB Detention Centre, where he suffered inhumane treatment during interrogation. He was denied visitors, and none of his relatives or friends knew of his whereabouts. He failed to receive adequate food and clothing during this time because of the lack of visitors.

It was not until December 1997 that the Lhoka Intermediate People’s Court sentenced Dawa to five years’ imprisonment and three years deprivation of political rights. Upon his sentencing, he was transferred to Drapchi Prison where he is currently serving his term.

Dolma Tsamchoe (b. 1937) is an elderly woman from Hampa village, in Meldrogungkar County. She is serving an eight-year sentence in Drapchi Prison for calling for Tibet’s independence when the medium of a local deity entered her body, while in a trance. Dolma comes from a nomadic family in Tibet. She is a housewife and has six children: four sons and two daughters. Her daily routine revolved around taking care of household chores. She led a comfortable life, as most of her children were already independent of her livelihood.

Dolma’s first encounter with the medium began in 1979, during the introduction of the ‘liberalisation’ policy in Tibet. At the time many

monasteries, which had been destroyed during the Cultural Revolution, were being renovated, and there was reportedly religious freedom.

Her family members initially kept the medium a secret from the other locals and prohibited Dolma from stepping out of the house. She had no control over the medium's entrance into her body and was constantly falling into a trance. However, gradually people became aware of the medium, and started to visit her house. They came to seek her blessings and ask her to perform divinations for household matters. Although the particular deity is unknown, the audience would listen to everything Dolma uttered. She started to make visits to different villages in Meldrogungkar, and began giving teachings.

She came to have many devotees. According to her daughter, Zomkyi, who is now in exile, during a state of trance her mother would make direct accusations against culprits, for instance: those who committed robbery or slaughtered animals. She would object to such practices and request that they be stopped.

In 1993, Dolma reportedly toured seven villages around Ruthog township where she shouted slogans in front of an assembled crowds: "Tibet is independent," "His Holiness the Dalai Lama is the supreme leader of Tibet," "Independence of Tibet is coming soon," "All Tsampa eating Tibetans, unite." She reportedly raised these slogans while in a trance.

While the medium was successfully getting support from the people, Dolma's health was deteriorating. Everytime the medium entered her body it drained her. Dolma was constantly complaining of fatigue, and was bedridden most of the time. During the times when Dolma was in a trance, she was unaware of what was happening to her.

During a tour in the village of Rinchen-Ling, Dolma made the people shout "Free Tibet" three times. Rinchen-Ling has a population of little above 200 people. Soon after, PSB officials from Meldrogungkar arrested Dolma from her home. Her son-in-law and her nephew were also arrested at the same time, because they had escorted Dolma from Rinchen-Ling. They were all detained in Meldrogungkar PSB Detention Centre. Despite her age and poor health, none of the family members were allowed to visit her while in detention.

After two months of detention, Dolma was transferred to Gutsa Detention Centre where she was detained for two months. Her son-in-law and nephew were released from detention. After two months in Gutsa, the Lhasa City Intermediate People's Court sentenced Dolma to eight years for 'counter-revolutionary propaganda.' Thereafter, she was transferred to Drapchi Prison.

While in Drapchi, Dolma continued to fall into trance. In the beginning of 1995 Dolma was placed in solitary confinement for seven days with both her hands cuffed and her feet manacled. She was reportedly caught shouting and running wildly in the prison yard.

Dradul (b. 1970) is an ex-soldier of the People's Liberation Army (PLA) from Lhasa City. Dradul was arrested on 12 March 1989 shortly after Martial Law was imposed in March in Lhasa (see background p.10). Dradul was accused of throwing stones at Chinese officials during the demonstration, resulting in the death of one Chinese official. The Lhasa Intermediate People's Court sentenced Dradul to 16 years' imprisonment based on these charges. Dradul was transferred to Drapchi Prison. Dradul is originally from Lhasa and had left the PLA by the time he joined the demonstration.

Gonpo Nara (b. 1957) is a businessman from Ngaba County. Gonpo was arrested with **Lobsang Jamyang** (b. 1960), who is a driver. Lobsang has been arrested on three occasions, two of which took place with Gonpo. Lobsang's first arrest was due to his drive to Dram (Tibet-Nepal border) from Lhasa in order to receive books and photographs of the Dalai Lama. Consequently, he was incarcerated for three months. After his release, Lobsang and Gonpo formed an organisation called the "Dedication Association", a title they believed, was given by the Dalai Lama. This organisation was formed to distribute speeches and information on the Dalai Lama to the Tibetan public within Tibet. In July 1997, both Gonpo and Lobsang were arrested, however due to lack of evidence they were released. This detention did not deter either one of them from continuing the work of their organisation, often using their own printing machines. In August 1998, the police came to

Gonpo's house and seized all the evidence, arrested him and later arrested Lobsang. Gonpo was sentenced to five years' imprisonment, and is serving his sentence in Maowan Prison. Lobsang was unable to appear for his trial due to injuries sustained during his detention in Ngaba Detention Centre. The beatings had rendered one of his legs paralysed. Despite such maltreatment and subsequent injuries, Lobsang was sentenced to three years. However, he was released under medical parole.

Gyaltsen Dolkar (b. 1971) lay name Dawa, is from Meldro Ruthog in Meldrogungkar County, Lhasa City. She has an older brother and a sister who is also a nun. Her brother escaped to India from Tibet in 1992. Gyaltsen is the youngest in her nomadic family.

On 21 August 1990, a group of 16 pro-independence demonstrators, including seven nuns from Garu Nunnery, eight from Michungri Nunnery and one monk from Sera initiated a demonstration disrupting a state-run opera festival. It was the first day of the week-long Shoton (yogurt) festival. The group shouted slogans protesting the Chinese settlers and supporting the Dalai Lama. They were immediately arrested and taken away by the PSB of Lhasa City.

Gyaltsen Dolkar was one of the Garu nuns and according to the sentence paper issued on 30 November 1990, Gyaltsen was charged with 'counter-revolutionary' activities and sentenced to four years in prison and deprived of political rights for one year.

In June 1993, while still in prison, Gyaltsen and 13 other nuns recorded songs and messages to their families and friends on a smuggled tape recorder. Each nun dedicated a song or a poem expressing their feelings of hope and aspirations. When prison authorities discovered this clandestine activity, the nuns faced severe repercussions. On 8 October



Gyaltsen Dolkar

1993, the nuns had their sentences extended ranging from five to nine years. Gyaltsen received an eight-year extension bringing her total sentence to 12 years.

Both Gyaltsen's parents passed away in 1993. Prior to his death, her father visited her twice but her mother was never once allowed to visit her. Gyaltsen has a nun sister who is her only visitor in prison. However, since she has no regular source of income she can not afford to visit her often in prison.

Gyaltsen's involvement in the May 1998 demonstration resulted in exceptional ill treatment (see background p.11). While all the nuns were beaten brutally some nuns were susceptible to worse treatment for the mere fact that they were unfortunate to have severe interrogators. Gyaltsen was reportedly stripped completely naked by six men (three Tibetan and three Chinese) who beat her and jeered watching her squirm in shame. They struck her with electric shocks all over her body and inside her mouth and genitals. This went on approximately an hour. Her bunkmate Choeying Gyaltsen who upon her release escaped to India in 2000 reports, "When Gyaltsen came back that night after her interrogation session, she could not walk properly. She was walking with her legs spread apart and was black and blue all over. She could not even climb up her bunk so I exchanged bed with her. The authorities were trying to discern who led the protest and because it was not led by any one they would not believe her and beat her further."

Gyaltsen Thokmey (b. 1969) lay name Ngawang Woeser, was a monk of Sera Monastery when he was arrested in 1996. A 'work team' comprising of approximately 160 members came to Sera on 21 May 1996 to conduct patriotic 're-education' sessions. They stayed at the monastery for four months. During the time, the 'work team' officials ordered all photos of the Dalai Lama be removed from the monastery. Gyaltsen felt that if he could not keep a picture of the Dalai Lama, the practice of his faith would be threatened. He vehemently opposed the 'work team' members presence and refute their orders.

On 27 September 1996, Gyaltsen was arrested while attempting to put up a poster ordering the monastery to remain closed. He was

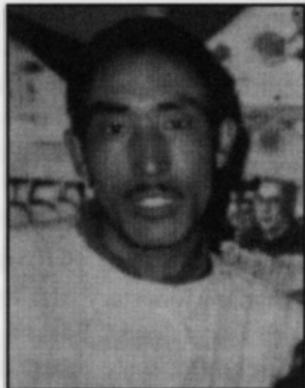
immediately taken to Setru Detention Centre, where he remained for two months. After this period, he was transferred to Gutsa Detention Centre where he awaited trial. He was finally tried at the beginning of 1997 and sentenced to six years' imprisonment in Drapchi Prison. He is expected to be released in 2002.

Jampa Dawa (b. 1970) lay name Dawa, is a monk from Phenpo Langdar Monastery who was arrested on 28 April 1995. Jampa, along with two friends, **Jampa Gyatso** (b. 1970) lay name Gyatso and **Bhuchung**¹, were arrested for staging a peaceful pro-independence demonstration in the Barkhor of Lhasa City. Jampa Dawa was sentenced to six years' imprisonment, and Jampa Gyatso was sentenced to five years' imprisonment. Both monks are serving their sentences in Drapchi Prison. Bhuchung's sentence is unknown.

Jampa Jorden (b. 1960) is a former monk of Gaden Monastery in South India. Jampa, who is from Chushul Jenub in Lhasa City, visited India in the early nineties to seek the Dalai Lama's blessings. He then joined Gaden Monastery in South India. However, in 1995, Jampa decided to return to Tibet. On his way back, Chinese police arrested him at the border, while trying to enter Tibet. He was charged with 'espionage' and sentenced to six years' imprisonment. On 11 October 1995, he was transferred to Drapchi Prison, where he is currently incarcerated.

Jampal (b. 1973) a nun from Chubsang Nunnery was arrested with three other nuns for demonstrating at the Jokhang Temple in Lhasa City. The nuns were arrested at different dates between 1 July 1996 and 6 July 1996. The other nuns were **Phuntsok Youdon** (b. 1973), **Lobsang Choedon** (b. 1979) and **Tsenyi** (b. 1971). Jampal and Tsenyi were sentenced to six years' imprisonment. Phuntsok and Lobsang were sentenced to three years' imprisonment. After their sentencing the four nuns were transferred to Drapchi Prison. Phuntsok and Lobsang were released after completion of their sentences. Jampal and Tsenyi are currently in Drapchi Prison.

Jampel Gedun (b. 1960) lay name Jamyang, a monk from Gaden Monastery was arrested with 13 other monks after a demonstration that took place near the Jokhang Temple on 20 March 1992. Jampel, from Meldogungkar, was accompanied by **Lobsang Lungtok** (b. 1968) from Lhasa, **Tenzin Phuntsok** from Meldro, **Lobsang Yesi** (b. 1970) from Meldro, **Lobsang Legshe** (b. 1967) from Meldro, **Tsultrim Dhonden** (b. 1968) from Toelung, **Jamyang** (b. 1963)



Jampel Gedun

from Meldro Thanka, **Lobsang Tenzin**² (b. 1970) from Lhasa Nyanden, **Dawa**¹ (b. 1970) from Jaramdo, **Dawa**² (b. 1962) from Meldro Thankgya Drok township, **Tsering Phuntsok** (b. 1963) from Lhasa Kyire, **Sonam Bagdro** (b. 1963), **Lobsang Jampa** (b. 1962), and **Thupten Kunphel**. The demonstration, in which some 250 peaceful protesters participated, carried Tibetan national flags and shouted pro-independence and anti-Chinese slogans. Plain clothed and uniformed police, who beat and arrested the monks, crushed the demonstration. Jampel received a sentence of nine years' imprisonment and is serving in Drapchi Prison. Lobsang Jampa was sentenced to eight years and is serving in Drapchi Prison. Lobsang Lungtok was sentenced to seven years. Tenzin Phuntsok was sentenced to six years. Lobsang Yesi and Lobsang Legshe were both sentenced to five years' imprisonment. Tsultrim Dhonden was sentenced to four years' imprisonment. The six monks were transferred to Drapchi Prison following their sentencing. The other seven monks' sentences are not known: Jamyang, Lobsang Tenzin, Dawa, Dawa, Tsering Phuntsok, Sonam Bhagdro, and Thupten Kunphel. Except for Tsultrim Dhonden and Thupten Kunphel, who are from Drepung Monastery, the other monks are from Gaden Monastery.

Jampel Jangchup (b. 1967) lay name Yougyal, is from Toeling Dechen County, and a former monk of Drepung Monastery. Jampel comes from a family of seven or eight children, several of whom have passed away. Having lost his father at an early age, Jampel's family has experienced great difficulties due to lack of financial resources.

Jampel was one of the Drepung monks who initiated the September 1987 demonstration (see background p.6).



Jampel Jangchup

Jampel was detained along with nine others on 28 September in Seiru while the others in the group of 29 were detained in Gutsa Detention Centre. Those detained in Seiru faced severe beatings including Jampel. After four months detention, on 22 January 1988, Jampel was released along with 58 other political prisoners due to the intervention of the late Panchen Lama on their behalf.

Around July 1988, an organisation called the "Organisation of Ten" was formed by a group of Drepung monks. Jampel was one of the members, which clandestinely produced political literatures and distributed them extensively.

Amongst the 'reactionary literature' published by the group was a complete Tibetan translation of the Universal Declaration of Human Rights. They also reported political unrest in Tibet, criticised human rights violations by the Chinese, listed names of people arrested or killed by the Chinese police and military, and alerted Tibetans to the international support for their cause.

Another document, "The Meaning of the Precious Democratic Constitution of Tibet," described a parliamentary system for an independent Tibet which relied upon the traditional principles of Buddhist dialectics to analyse the concept of democracy as well as a call to Tibetans to fight "with inner strength" for freedom.

The group was branded as "the scum of religious circles," and on 16 April 1989, Jampel and the rest of the members in the group were

unofficially detained. In order to make an example of them the Chinese authorities staged a public trial of the monks in front of a gathering of approximately 1500 Tibetans in Lhasa on 30 November 1989. The group received sentences ranging from five to 19 years' imprisonment. Of the ten monks, four remain in prison today. Jampel and **Ngawang Phulchung** were sentenced to 19 years; **Ngawang Gyaltsen** lay name Ngodup Gyaltsen and **Ngawang Woeser** lay name Jamyang to 17 years. One of the ten monks died in custody, **Kalsang Thutop**, in 1996 after serving seven years of his 18-year sentence (see Ngawang Gyaltsen p.62). The remaining monks have been released after completing their prison sentences: **Jampel Losel** lay name Tendar, sentenced to ten years; **Ngawang Rinchen**, sentenced to nine years; **Ngawang Kunga**, sentenced to five years; **Jampel Tsering** and **Jampel Monlam**, sentenced to five years.

Authorities said the ten had formed a 'counter-revolutionary' organisation based at Drepung Monastery. The group had been actively involved in printing and smuggling out pro-independence documents, usually reporting on recent dissident activity in Tibet. There they had produced "reactionary literature" which attacked the Chinese government and "venomously slandered the people's democratic dictatorship."

The Drepung group's most important document to have reached the west was a detailed political manifesto emphasising the Tibetans' legal right to self-determination and to a fully democratic system. In attempts to avoid inciting anti-Chinese feeling, the document urged Tibetans to fight "with inner strength" and called for an end of "foreign domination." The men were transferred to Drapchi Prison on 15 January 1990.

On 27 April 1991, five political prisoners were singled out and transferred as punishment for attempting to hand a letter over to U.S. Ambassador James Lilley (see Lobsang Tenzin³ p.48). Thinking that the five men had been killed, the prisoners initiated a mass protest, which was violently suppressed by prison officials. When a group including Jampel asked a guard about the whereabouts of the missing men, the guard phoned for assistance and a large contingent of armed soldiers moved in. Each prisoner were tied up with rope, and beaten

until unconscious by four or five guards. The prison authorities were not allowed to intervene. Most of the protesting men, including Jampel, were thrown into isolation cells, some in manacles.

Jampel was sentenced in 1989 to 19 years' imprisonment with five years deprivation of political rights. His former prison mates, who have managed to escape to India, say he suffers severe kidney problems and his eyesight is gradually deteriorating.

Jamyang Gyatso (b. 1967) lay name Kalsang is a monk from Gyantse Palchoe Monastery in the 'TAR.' In November 1996, Jamyang visited Drepung Monastery in Lhasa to seek blessings from the revered Lamrim Rinpoche. While in Lhasa, he obtained a copy of the long-life prayer composed by His Holiness the Dalai Lama for the reincarnate Panchen Rinpoche, Gedhun Choekyi Nyima. He took the prayer back to his monastery, made copies and distributed it to fellow monks and others in his local community while informing people about the plight of the XI Panchen Lama.

The Gyantse PSB became aware of Jamyang's activities, and arrested him on 20 November 1996. He was immediately taken to Gyantse Detention Centre, where he was interrogated. He faced brutal beatings during interrogation and was detained for a period of one month. After one month, he was transferred to Nyari Detention Centre in Shigatse.

In Nyari, he continued to suffer severe beatings at the hands of the prison authorities. In March 1997, he was tried on charges of 'endangering state security.' He was sentenced to five years' imprisonment, and one-year deprivation of political rights.

After four months of incarceration in Nyari Detention Centre, Jamyang was transferred to Drapchi Prison, where he continues to serve his prison term.

Jamyang is the youngest of four children. He comes from a reasonably well off family. His father, prior to retirement, was the mayor of his town and one of his brothers is a doctor. Jamyang attended school for seven years, completing primary school in an institution established by the PRC government. He joined Gyantse Palchoe Monastery when

he was 16 years old as a novice monk, and was ordained in 1987.

Jhangchup Dolma (b. 1972) lay name Palkyi, is a nun from Yangchen Galo Nunnery in Damshung County who reportedly became insane due to prison ill treatment she received while in detention. Jhangchup was arrested for participating in a political demonstration in the Barkhor on 28 February 1995, along with her cousin **Rinchen Palmo** (b. 1972). Four PSB officials immediately arrested the two nuns, and kicked and punched them while they were being taken to Gutsa Detention Centre where they were detained for five months. For the first two months in Gutsa, the nuns experienced severe ill treatment whereby the authorities kicked and punched them and hit them with electric batons. During their stay in Gutsa, the nuns were denied any visitors.

In June 1995, the Intermediate People's Court of Lhasa sentenced Jhangchup and Rinchen to five years' imprisonment with a deprivation of political rights for two years. Along with 58 other nuns, Jhangchup and Rinchen were transferred to Drapchi Prison occupying the new *rukhang* # 3. Jhangchup and Rinchen faced similar kind of punishment on their arrival at Drapchi. (see Che Che p.18) Eventually, Jhangchup developed ulcer and kidney problems. She could not eat properly. She was scrutinised by the prison officials and often faced reprisals for trivial matters. Jhangchup found it suffocating and ultimately became insane.

On 20 February 1997, during a meeting in a prison, Rinchen was subjected to solitary confinement for showing 'bad expression' at prison officials. Unable to bear this, Jhangchup questioned the prison officials. That evening prison officials took her away at 6 pm and she did not return until midnight. Upon her return, she told her cellmates that she had endured severe beatings for six hours.

Jhangchup continued to get into trouble and receive beatings for her intrepid behaviour. Jhangchup did not hesitate to complain about anything including food. Once in 1997, she told prison officers that the *tingmo* was mouldy. She was immediately taken in for beatings. She was reportedly struck on her lips and the back of her head with electric shock. Again in November 1997, Jhangchup, along with ten other cellmates were kept standing barefoot in cold water for reciting

prayers. Jhangchup received additional beatings for laughing at the prison officials.

Following the Drapchi Prison Protests, Jhangchup along with 15 other nuns were put in solitary confinement for three months until August 1998 (see background p.11). During this time, she was again hit with electric batons, rubber cords, and belt buckles on her head and over her body. As a result, Jhangchup suffered a fracture in her finger.

In October 1998, Jhangchup's sentence was increased by six years. Jhangchub Dolma now suffers from complex health problems, but has not received any medical assistance.

Jigme Gyalpo (b. 1972) and **Bhukhog** (b. 1971) are from Tsashod township in Meldrogungkar County. Jigme was arrested on 20 April 1995, and Bhukhog was arrested in May 1995. Both men were arrested for their pro-independence activities. In April 1995, the two men pasted three posters in front of the township government office. The posters contained slogans, such as "Tibet is independent" and "Chinese quit Tibet", and drawings of a snow lion and snow-capped mountains resembling the Tibetan national flag. On the same night, the two were reported to have destroyed the main gate of the township government office, and took down the Chinese national flag and dumped it in the garbage.

After one month of investigation, PSB officials from Meldrogungkar took the two men in custody. Bhukhog was arrested in the Kongpo region of Southeastern Tibet. Jigme Gyalpo was arrested from his home when more than 15 PSB officials in two trucks reportedly stormed his house around 3 am without an arrest warrant.

Bhukhog and Jigme were both taken to Meldrogungkar Detention Centre, where they endured interrogation sessions and severe beatings, resulting in Jigme's ribs being broken. During his five months of detention at Meldrogungkar Detention Centre, Jigme was forbidden from receiving any visitors. It was not until he was transferred to Gutsa Detention Centre in October 1995 that he was able to inform his relatives of his injury.

During a visit in Gutsa, his relatives brought him a change of clothes. Jigme, in turn, gave them his old clothes, which were covered with blood.

After another series of interrogation at Gutsa, Jigme and Bhukhog were both sentenced to six years' imprisonment and were transferred to Drapchi Prison.

Jigme Gyatso (b. 1962) is a monk from Gaden Monastery who is currently serving 15 years for his involvement in political activities. Jigme is an only child, born in Bhartha village, Gansu 'TAP', Gansu Province. During the mid-1980s, Jigme briefly visited India to receive a religious initiation. Upon his return to Tibet in 1987, he joined Gaden Monastery, where he became involved in pro-independence activities. He distributed independence leaflets and pasted posters on the walls around Gaden Monastery and Lhasa City. Between 1988 and 1989,



Jigme Gyatso

Jigme was the leader of a secret youth organisation named the "Association of Tibetan Freedom Movement." He was able to distribute freedom leaflets to visitors at the monastery as he worked in the administrative section. On 17 January 1992 (Tibetan calendar), Jigme organised one of the major demonstrations that took place in Lhasa that year. Many of the demonstrators were arrested and detained by the PSB and officials of the anti-riot department. Jigme was not arrested at that time, although officials of PSB suspected his involvement and kept him under strict surveillance. His movements were scrutinised. Unable to bear such inspection, Jigme left the monastery.

A fellow member of the Association, Samdup Tsering, was arrested on 2 July 1993, for his involvement in political activities. At that time, an arrest warrant was issued for Jigme Gyatso and another member of the Association, Jamyang Tsultrim, castigating them as "wanted

splittists." The authorities searched both men's residences. Samdup Tsering was later charged with "inciting counter-revolutionary propaganda." He was sentenced to five years' imprisonment.

The authorities continued to search for Jigme Gyatso until 1996. Jigme's friends were summoned and questioned regarding his whereabouts. Officials, in order to extract information, reportedly tortured them.

On 30 March 1996 Jigme was in Tsongla Yangzom Restaurant, located in front of the Jokhang Temple in Lhasa, when PAP and PSB officials surrounded him. Jamyang Tsultrim owned the restaurant and the authorities closed it down after discovering that it was "a meeting venue for the Association."

After his arrest, Jigme was immediately taken to the anti-riot department, which is on the same road as Drapchi Prison. Jigme was detained there for one day and one night. He was tortured during the interrogation sessions. The following day, Jigme was taken to Gutsa Detention Centre and detained for one year until March 1997.

Jigme was placed in the 'interrogation cell' for the first six months in Gutsa where he faced severe interrogation sessions. After six months he was caught attempting to send a letter to **Gonpo Tseten**, another political prisoner from Gaden Monastery. He paid a heavy price for this attempt. For six months following the incident, his hands and legs were manacled. When this incident was broadcasted over the radio station "Voice of America" it resulted in him receiving further torture.

Jigme was formally tried in May 1997. He refused any legal representation as he felt it was futile. During the trial, Jigme accepted all the charges stated against him. The trial court asked him if he regretted his deeds, he replied "No, my acts are peaceful and non-violent." He also pleaded that all the charges and penalties imposed on his friends should be transferred to him. He argued that his friends were ignorant and not responsible. Jigme was finally sentenced to 15 years' imprisonment on charges of "disseminating counter-revolutionary propaganda", incitement and having illegally formed the organisation "Association of Tibetan Freedom Movement." His friends were each sentenced to five years' imprisonment. Their names are

Dhargyal¹ (b. 1968) from Meldro Gyama, **Yeshi** (b. 1966) from Tsang, **Lobsang Woeser** (b. 1963), and **Tseten**¹ both from Meldrogungkar. **Sichoe Tsering** (b. 1971) was sentenced to two years' imprisonment at Trisam 're-education through labour' Prison. Tseten and Lobsang Woeser were arrested on 18 December 1996. Dhargyal and Yeshi were arrested on 25 December 1996. Sichoe Tsering was arrested in December 1996, and has been released after completing his sentence. Lobsang fell ill while being detained, and was released on medical parole in September 1998.

Three months after sentencing, Jigme and three of his friends were transferred to Drapchi Prison. In October 1998, a group of security officials from Gansu Province entered Jigme's cell, and as punishment for his involvement in political activities in his hometown, they threw him against the wall, and repeatedly hit him with a beer bottle, leaving him unconscious. Jigme was then taken to an unknown location for nine days where he continued to receive severe beatings and torture.

After the Drapchi 1 May and 4 May 1998 Prison Protests, Jigme was one of the many prisoners placed in solitary confinement. His current health condition is of serious concern to his friends since his mother passed away in 1997 and has no relatives visiting him in prison.

Jigme Yangchen (b. 1972) lay name Yangchen, is from Kyimshe township in Lhoka Gongkar, Jigme stayed at home with her parents until she was 17 years old. In 1987, Jigme joined Shugseb Nunnery in Chushul County, 'TAR.' It was at Shugseb Nunnery that Jigme became involved in the demonstration of August 1990. Her parents, who are farmers, are in their late 60s. She has two older brothers, a sister, and a younger brother. Her younger brother, who is married, lives with her parents in their hometown. Her sister is also married and lives with her husband. One of her elder brothers, a carpenter, lives in Lhasa. The other brother was a monk at the Sungrabling Monastery, but because of his political enthusiasm and involvement in political activities he was expelled from the monastery.

Arrested with five other nuns for staging a peaceful demonstration in the Barkhor, Lhasa City, Jigme was sentenced to a seven-year prison

term in 1991. On 28 August 1990, these nuns, all from Shugseb Nunnery, shouted slogans in the streets of Barkhor "Long Live His Holiness the Dalai Lama", "Free Tibet", and "Chinese quit Tibet." The six were: **Woeser Chokey** (b. 1966), **Rinzin Chokey** (b. 1966) Yangzom, **Penpa Dolkar** (b. 1966), **Palden Choedon** (b. 1966) lay name Palden Yangkyi, **Chime Dolkar** (b. 1966) lay name Chime Dickey, and Jigme Yangchen. They were immediately arrested by the PSB and taken to a detention centre located east of Lhasa. There, the authorities in charge harshly beat the nuns. Their interrogation sessions included acts of humiliation, beatings, and punishment. The officials harassed them by repeatedly asking them the same questions while physically beating them. Jigme Yangchen suffered severe physical injuries as a result. In January 1991, the Lhasa People's Intermediate Court sentenced her to seven years' imprisonment and a further two years deprivation of political rights. Rinzin Chokey was also sentenced to seven years' imprisonment and is currently serving her sentence in Drapchi Prison. Palden Choedon, who was released after completing her sentence, was re-arrested in 1999 for attempting to escape to India. She has been sentenced to three years' imprisonment in Trisam 're-education through labour.' The other three nuns have been released after completing their sentences. A few months later in March 1991, Jigme Yangchen was transferred to Drapchi Prison.

During the Tibetan New Year in 1992, prison officials ordered prisoners in *rukhang* # 3 to wear new prison uniforms in stead of the traditional Tibetan dress, which was allowed before. The inmates refused to change. PAP officers were called and the nuns were beaten, punched, kicked and jabbed with electric shocks. Five PAP officers beat one nun at a time. Reports received at that time indicated that 50 to 60 members of the PAP tortured the nuns continuously for three days. They were all seriously injured and some sustained permanent impairments as a result.

In October 1993, while still in prison, Jigme Yangchen participated in the cassette recording activity (see Gyaltsen Dolkar p.29). Jigme Yangchen received an additional five-year sentence bringing her total sentence to 12 years. Following the 1998 demonstration in Drapchi, Jigme received further beatings and torture.

Jigme Yangchen is reported to be in extremely poor health. She is severely underweight, and very pale. She suffers from various internal ailments due to the numerous beatings she has endured over the years.

Kalsang Tsering (b. 1977) and **Kalsang Wangdue**¹ (b. 1976) are two monks from Pangsa Monastery in Meldrogungkar County, who were arrested in June 1997 for pasting pro-independence posters. The posters first appeared in the monastery on 1 June 1997, and Kalsang Wangdue was arrested on 12 June 1997. Kalsang Tsering was arrested a few days later on 17 June 1997. Both men were sentenced to six years' imprisonment, and are currently being held in Drapchi Prison.

Kalsang Wangdue² (b. 1971) lay name Lobsang Dorjee was a monk of Phurbu Chog Monastery located north of Lhasa, at the time of his arrest. Kalsang was arrested with three other monks from the same monastery: **Lobsang Lhundrup** (b. 1971), **Lobsang Sherab**² (b. 1970), and **Thupten Kalsang** (b. 1973). The four monks were arrested on 16 May 1992, for participating in a peaceful demonstration around Jokhang in Lhasa City. During the demonstration, the four monks shouted slogans of Tibetan independence and carried the Tibetan national flag. The four were formally arrested on 21 August 1992 and were sentenced on 16 September 1992 by the Lhasa Intermediate People's Court. The four monks were charged with 'counter-revolutionary propaganda and incitement.' Kalsang Wangdue was sentenced to nine years' imprisonment; Lobsang Lhundrup was sentenced to seven years' imprisonment; Lobsang Sherab was sentenced to eight years' imprisonment; and Thupten Kalsang was sentenced to six years' imprisonment. Both Kalsang Wangdue and Lobsang Sherab are serving their sentences in Drapchi Prison. Lobsang Lhundrup and Thupten Kalsang have been released from prison after completing their prison terms.

Khedrup (b. 1976) is a monk of Gongkar Choede Monastery. He was arrested in 1996, and initially detained in Tsethang Detention Centre.

Due to his six-year sentence, he has reportedly been transferred to an unknown prison complex although further details of Khedrup are not known.

Kunchok Tsering (b. 1961) was a monk of Pangsa Monastery when he was arrested with two other monks from the same monastery. **Nyima Tenzin** (b. 1964), **Nyima Wangdue** (b. 1972) and Kunchok were arrested on 1 June 1993. On 31 May the three monks pasted pro-independence posters in Meldrogungkar County near the monastery. They were arrested the following day and taken to Meldro County Detention Centre. They were later transferred to Gutsa Detention Centre for further interrogation before being sentenced. Kunchok was sentenced to eight years, Nyima Tenzin was sentenced to seven years, and Nyima Wangdue was sentenced to four years' imprisonment. All three were transferred to Drapchi Prison to serve their sentences. Nyima Wangdue was released after completing his sentence. Kunchok and Nyima Tenzin remain in Drapchi Prison.



Kunchok Tsering (m)
Nyima Wangdue (r)
Nyima Tenzin (l)

Legshe Tsokey (b. 1967) lay name Bhuchung is a monk from Nalanda Monastery. Legshe was arrested on 30 August 1994 after a group of 'work team' members visited the monastery. Legshe was suspected of pasting posters in the monastery protesting the arrival of the 'work team' members at the monastery. He was sentenced to 12 years' imprisonment, and is currently incarcerated in Drapchi Prison.

Lhasang (b. 1971) is a monk from Gonsar Monastery in Phenpo Lhundrup County. Lhasang was arrested in 1995 for participating in a

freedom demonstration in Lhasa City. He was sentenced to five years' imprisonment in Drapchi Prison. Due to his involvement in the May 1998 Drapchi Protest, Lhasang's sentence was increased by an additional four years in October 1998. He is currently serving a nine-year term in Drapchi Prison.

Lhundrup Dorje (b. 1968), **Sonam Dorje** (b. 1968), **Sonam Rinchen** (b. 1968), and **Kunchok Lodroe** (b. 1968) are farmers from Dasher village in Meldrogungkar County. On 30 June 1992, the four disrupted a political 're-education' meeting in the village of Meldro Gyama Trikhang in Meldrogungkar County. They rushed on stage, seized the microphone, and wrestled with the officials shouting pro-independence and anti-Chinese statements while exhibiting a Tibetan national flag. After the original four demonstrators were dragged away and beaten by the PAP, approximately one hundred villagers began shouting similar slogans. **Thupten Yeshi** (b. 1949), a fellow farmer in Dasher village, was detained on 6 July 1992 (see Thupten Yeshi on p.93). He was believed to be the leader of the demonstration although he did not take part in the demonstration. The Lhasa Intermediate People's Court sentenced the five farmers on 20 October 1992, on charges of leading a large demonstration. Thupten was sentenced to 15 years' imprisonment and five years deprivation of political rights. Kunchok, Sonam Dorje, and Sonam Rinchen were all sentenced to 13 years' imprisonment and four years subsequent deprivation of political rights. Sonam Rinchen died in January 2000, after being sick for more than three years without treatment. Lhundrup was severely injured during the protest, and received a 15-year prison sentence with five years deprivation of political rights. Kunchok was released on medical parole in 1996. Thupten, Lhundrup, and Sonam Dorje are currently serving their sentences in Drapchi Prison.

Lhundrup Kalsang (b. 1971) lay name Jamyang, is a monk from Gyantse Palchoe Monastery who was arrested with three others from Gyantse County. In 1996, Lhundrup's teacher **Lobsang Damchoe** (b. 1941) gave the 'Long Life Prayer' for the Panchen Lama, composed

by the Dalai Lama, to his friend **Bhu chung-chung** (b. 1959) in order to make several copies. Lhundrup, Lobsang and **Migmar Dhondup** (b. 1968) distributed the prayers around the monasteries in Gyantse County.

On 2 November 1996, during a Buddhist prayer in Palchoe Monastery, they distributed the 'Long Life Prayer' amongst the monks. On 5 December 1996, the Gyantse County PSB officials arrested the three monks. After their arrest, Lobsang's room was searched and the officials found the forbidden Tibetan national flag and political leaflets. After a few days, Bhu chung-chung, a teacher of Gyantse County Middle School, was arrested. The four were detained in Gyantse Detention Centre for four months before being transferred to Nyari Detention Centre. Lhundrup and Migmar were sentenced to five years' imprisonment. Lobsang was sentenced to six years' imprisonment. Bhu chung-chung was sentenced to two years' imprisonment. Both Lhundrup and Migmar were transferred to Drapchi Prison. Their teacher Lobsang was too ill to be moved to Drapchi Prison following sentencing and was serving his sentence in Nyari Detention Centre. In late 1997, Lobsang was released on medical parole. Bhu chung-chung has been released after completing his sentence, and was expelled from his job as a teacher.

Lobsang Choekyi (b. 1970) lay name Choekyi Wangmo is from Shar Bumpa Nunnery. Choekyi was detained along with **Lobsang Choezin** lay name Saldon, **Choeying Gyaltsen** lay name Chime Yangchen, **Gyaltsen Sherab** lay name Phurbu and **Tsultrim Sangmo** lay name Choekyi on 14 June 1996 for participating in a demonstration. She was sentenced to four years' imprisonment in Drapchi. Tsultrim Sangmo died following the Drapchi Protest and the others have since been released.

Following the Drapchi Protest Chokeyi was singled out with Ngawang Sangdrol (see background p.11 and Ngawang Sangdrol p.67) for having 'led' the protest for inhumane beatings and punishment. Choekyi was sent back to Gutsa Detention Centre where she was put in the solitary confinement cells and subjected to further intensive beatings. After

two months of detention in Gutsa, Choekyi was returned to Drapchi with severe intestinal illness and bowel blockage.

Choekyi's release was delayed along with the three other nuns of Shar Bumpa. Their release was expected few weeks after the death incidents took place following Drapchi Protest (see background p.11) and was suspended until 28 December 1999 when Choekyi received an additional one year and six months to her original sentence of four years.

Lobsang Choejor (b. 1970) is a Khangmar monk originally from Damshung County. He was arrested with five other monks from Khangmar Monastery. After staging a peaceful demonstration in the Barkhor of Lhasa City on 1 May 1996, the six monks were immediately arrested. Although the names of the other five monks are not known, they have reportedly been released following the completion of their sentences. Lobsang Choejor, however, was suspected of being the 'ringleader' and therefore sentenced to five years' imprisonment. He is currently serving his sentence in Drapchi Prison.

Lobsang Gedun (b. 1968) a monk of Dechen Sangak Monastery was arrested on 2 December 1994 for participating in a peaceful demonstration. Lobsang Gedun and five other monks from the same monastery located in Taktse District, hoisted a hand-drawn Tibetan national flag, posters, and a photograph of the Dalai Lama in front of the Taktse District PSB building. The posters stated "Long Live His Holiness the Dalai Lama", "Tibet belongs to Tibetans", and "China Quit Tibet", and were posted on the walls of the government building. The six monks were immediately detained in Gutsa Detention Centre. Lobsang was thought to have spearheaded the demonstration and received a sentence of six years. The remaining five monks have been released after completing their sentences. Lobsang is serving his sentence in Drapchi Prison.

Lobsang Kunchok (b.1974) lay name Choedar, is a monk from Kirti

Monastery located in Ngaba County. Ngaba County PSB arrested Lobsang in April 1999. Lobsang was charged with pasting independence posters around Ngaba County. The posters called for “Free Tibet” and “Long Live His Holiness the Dalai Lama.” Lobsang’s room was thoroughly searched by the Ngaba County PSB while he was detained at the Ngaba County Detention Centre for three days. He was subsequently sentenced by the Barkham People’s Court to five years’ imprisonment, and taken to Barkham Prison in Ngaba ‘TAP’, Sichuan Province.

Lobsang Ngawang (b. 1971) is a monk from Drak Yerpa Monastery who was sentenced on 11 May 1992. Lobsang Ngawang and two other monks from the same monastery were arrested on 13 March 1992 under suspicion of being involved in pro-independence activities. Lobsang Ngawang was sentenced to eight years’ imprisonment and is serving his sentence in Drapchi Prison. The other two monks have reportedly been released.

Lobsang Nyima is from Pashoe County in Chamdo Prefecture. Lobsang was a monk from Pomda Monastery when he was arrested in August 1997. During a ‘work team’ member’s visit to the monastery, Lobsang resisted their orders and pretended he could not read a particular Tibetan script that denounced the Dalai Lama. The officials then produced another document written in a script commonly used by monks. Lobsang stated that reading such a document would be against his religious and spiritual beliefs, and that he did not enter the monastery to later defy his faith. The ‘work team’ members immediately took Lobsang to Pomda township office where he was questioned and asked specifically why couldn’t he read when the other monks could. He was beaten and ordered to read the document. In response, Lobsang shouted pro-independence slogans. The officers quickly gagged his mouth and took him in a vehicle to Pashoe County PSB Detention Centre. After a month in Pashoe, where the officials severely punished Lobsang, he was transferred to Chamdo Detention Centre. In late 1997, the Chamdo Intermediate People’s Court sentenced Lobsang to five

years' imprisonment. He was later transferred to Drapchi Prison, where he is currently being held.

Lobsang Sherap³, Lobsang Tsultrim, and Lobsang Tsering are three monks from Drongsar Monastery in Pashoe County, in eastern Tibet. The three monks were sentenced to 15 years' imprisonment after being incarcerated in various prisons. The PAP and the PSB officials in Pashoe County first arrested them on 2 August 1995. The reason for their arrests was due to their involvement in breaking and pulling down a nameplate with the inscription "Pashoe People's Government" in Chedar Sub-County. They were also arrested for putting up wall posters which read: "We will never accept the boy chosen by Chinese authorities as the reincarnation of the late Panchen Lama", "Long Live Gedun Choekyi Nyima" and "We will continue to oppose the Chinese rule in Tibet." They were first imprisoned in Pashoe County Prison for one month. Later they were taken to Chamdo and incarcerated for further two months. The three monks were eventually sentenced to 15 years' imprisonment and transferred to Drapchi Prison where they currently remain.

Lobsang Tenzin³ (b. 1966) is a former student of Tibet University in Lhasa. Lobsang was arrested in 1988 following a massive riot in Lhasa City. He lived in Lhasa with his mother, Dolkar, and eight brothers and sisters. From age eight to 13, Lobsang was a student at Bonshod Elementary School. From 14 to 19, he studied at the Lhasa Intermediate School until he enrolled at Tibet University, at the age of 20.

On 5 March 1988, Lobsang was arrested for throwing stones and fighting with a Chinese official during a demonstration in Lhasa. He was then implicated as the 'principal culprit' in the death of a PAP officer. Lobsang was immediately taken to Gutsa Detention Centre, where he was beaten severely with wooden sticks and iron rods. His entire body was bruised including four large wounds to his head. These events were described to his mother, during a visit with him in prison.

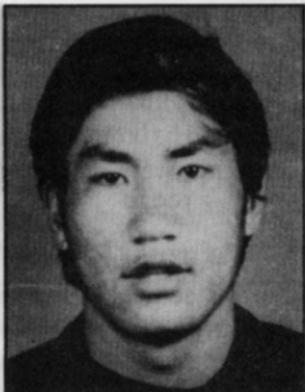
On 16 April 1988, the Chinese authorities widely broadcasted

Lobsang's arrest and expulsion from the university through the use of television, radio, and newspapers. At this time, Special Police legally notified the family of his arrest.

On 19 January 1989, Lobsang Tenzin, along with five other Tibetans, was finally sentenced by the Lhasa People's Intermediate Court. All six were charged in connection of the death of the PAP officer. Lobsang Tenzin was charged as the primary instigator, and was sentenced to death within a two-year period. The other men involved were **Sonam Wangdue**, layname Shugden, sentenced to life imprisonment died in March 1999 at his residence in Lhasa. Sonam was 44 years old, and his death was directly linked to the torture and inhumane treatment he suffered while in prison. He was granted medical parole in 1993, but was unable to recover from the injuries he had sustained in Drapchi Prison. **Gyaltsen Choephel**, sentenced to 15 years; **Tsering Dhondup**, sentenced to ten years; **Bhakdro**, sentenced to five years; and **Iamding**, sentenced to five years. Except for Lobsang Tenzin, the others have been released.

In March 1991, Lobsang's sentence was commuted to life in prison. This change was due to strong international pressure against the Chinese government.

On 31 March 1991, Lobsang and **Tenpa Wangdrak** (see Tenpa Wangdrak p.88) were caught attempting to hand over a letter to the then U.S. Ambassador, James Lilley, detailing prison torture and maltreatment. The interpreter accompanying the Ambassador snatched the letter from his hands. The two were viciously beaten and moved to unlit isolation cells. On 27 April, after protest by fellow prisoners (see Jampel Jangchup p.32) on their continued isolation, the two along with three other prisoners, Lobsang Palden, **Tenpa Phulchung**, who died in November 1998 following his release and Penpa were taken to Sangyip Prison with both their hands and feet chained. The following day, they were again handcuffed and transferred to Powo Tramo Prison,



Lobsang Tenzin

a ‘reform through labour’ unit in Kongpo. The four were held at Damchu, a unit within Powo Tramo Prison Complex. By 1 June when Lobsang’s manacles were removed, his health had been severely affected. His brother reported that both his memory and general physical condition were deteriorating when he visited Lobsang in prison in October 1992.⁵

In 1994, Lobsang’s sentence was reduced to 18 years. It is believed that his sentence was reduced for “good behaviour.” Lobsang is currently serving in Powo Tramo Prison.

In August 1999, a visitor of one of Lobsang’s fellow inmates reported that he was in a very poor health condition. He has suffered a damaged kidney causing his body to become numb, making it extremely difficult for him to stand. Lobsang will be released in 2006.

Lobsang Tsondrue¹ (b. 1967), **Buchung**² (b. 1975), **Dhargyal**² (b. 1971), **Ngawang Kalsang** (b. 1971) lay name Norbu, **Nordi**, **Tenzin Choedron** (b. 1967), **Tenzin Gyaltsen** (b. 1967), **Tenzin Jigme** (b. 1975) lay name Pasang, and **Tenzin Namgyal** (b. 1968) lay name Jigme are all monks from Jang Taglung Monastery. The nine monks were arrested on 15 February 1995 for staging a peaceful pro-independence protest in Lhasa. This protest was the second of a two-part protest. The other protest occurred previously on 11 February 1995. The monks were arrested and taken to Gutsa Detention Centre. Lobsang Tsondrue, from Phenpo Lhundrup County, was sentenced to six years. Ngawang Kalsang was sentenced to five years. Tenzin Namgyal, from Phenpo Lhundrup County, was sentenced to five years. Lobsang Tsondrue, Ngawang Kalsang, and Tenzin Namgyal are serving their sentences in Drapchi Prison. The remaining six monks’ sentences are not known. They are all from Phenpo Lhundrup County. Buchung, Dhargyal, and Tenzin Jigme are believed to be serving their sentences in Drapchi Prison. The whereabouts of Nordi, Tenzin Choedron, and Tenzin Gyaltsen are not known.

Lobsang Tsondrue² (b. 1947) is a nomad from Meldrogungkar County.

He was first arrested in December 1989 under suspicion of political activities occurring in 1988. Lobsang was accused of pasting posters and pictures of the Dalai Lama in Ruthog township of Meldrogungkar County and for turning public photographs of Mao Tsedong upside-down. He was arrested and sentenced to three years' imprisonment at Meldro County Detention Centre. He was released in 1992, but his political struggle did not stop. In July 1992, Lobsang climbed up Gaden Wangpo hill and hoisted the Tibetan flag in front of a large gathering. He was immediately arrested and taken to Meldro County Detention Centre where he remained for five months before being transferred to Gutsa Detention Centre. After a year in Gutsa, he was finally sentenced by the Intermediate People's Court of Lhasa to eight years' imprisonment, and then transferred to Drapchi Prison. In 1996, Lobsang was hospitalised due to injuries he sustained as a result of torture by the prison officials. After his recovery, he was returned to Drapchi Prison to complete his sentence. His family was charged for all medical expenses incurred during his hospitalisation.

Lodroe Gyatso (b. 1961) was a dance artist and weight lifting champion from Sog County in Nagchu Prefecture, which is 326 kilometres from Lhasa. He belonged to the 'TAR' Tsaronk township # 3. His father, Jigme, died at the age of 87 and his mother, Sonam Yeshi, is currently living in Sog County with his younger brother Tenzin Dhargyal. Lodroe is known by the people of Sog District as a man of strong political convictions who possesses an immense love for his country.

In 1993, Lodroe's sister, Lharik, was killed in a car crash that was being driven by, Gayoel, a Tibetan man who is known as a strong Chinese supporter. Lodroe filed a murder charge against Gayoel, but the case was left pending for over a year and Gayoel was ultimately pronounced "not guilty." After the trial Gayoel reportedly told people that he would kill Lodroe one day. Upon hearing this threat, Lodroe once again attempted to file a case with the Sog County Police Station, but this time the authorities refused to register the case.

In January 1993, Lodroe was asked to stop by the Nagchu Post Office,

as there was new information relating to the case. On 17 January 1993, as Lodroe went into the market he met Gayoel. Lodroe also took out a knife and a fight broke out.

Gayoel was reportedly carrying a pistol and unsuccessfully tried to shoot Lodroe twice. Two policemen stood by during the conflict and did nothing to interrupt it. However, when Gayoel was stabbed, the police arrested Lodroe. Eight officials of the PAP took Gayoel to the army headquarters where he was admitted into a hospital for treatment. The 'TAR' Middle People's Court found Lodroe guilty of attempt of murder and sentenced him on 20 April 1994 to 15 years' imprisonment.

While serving his term in the first block of Drapchi Prison, Lodroe conceived of a plan to contact political prisoners residing in the fifth block and distribute political literature before the Tibetan New Year. On 4 March 1995, he received permission from prison authorities allowing him to visit another block alone in order to get medicine for a serious blood pressure problem. This allowed Lodroe his chance to begin a demonstration, beginning from below the fifth block, and continuing along the sixth, fourth, and second blocks, concluding in the courtyard near the first block. During this lone demonstration, Lodroe shouted "Tibet is independent", "All Chinese should go back to China", and "Six million Tibetans are united." Along his walk, Lodroe distributed pamphlets and hung posters that stated such slogans as, "If His Holiness has no obstacles in his 25th year, then he will become the ruler of all realms in his 60th year. The Tibetans have been under Chinese rule for 36 years and on this day, to commemorate the Tibetan people's independence struggle, I represent the entire Tibetan people." Lodroe read the posters aloud for everyone to hear. Liu Bao and Zhao, two prison officials; Pema Rinzin head of the fourth block; Lee Tue Tang of the first block; and one unknown Chinese official of the sixth block; snatched away the pamphlets and clamped thumb cuffs on Lodroe. They kicked and beat him with their belts, tied him up with rope, and continued to torture him until he bled from his mouth and nose.

He was taken to the torture cell where he was untied and beaten again. Pema Rinzin and the Chinese official of the sixth block beat him on his genitals and abdomen. During this beating, the head of the prison,

Phuntsok Yong told Lodroe: "If the Dalai Lama were here, I would put him here along with you. I should kill you and if I don't increase your prison sentence, don't call me by my name."

Three days later, Lee Tue Tang, Liu Bao and Zhao demanded that Lodroe "confess to his mistakes." He refused by saying, "even if you kill me I will not confess" and continued to shout, "Long Live His Holiness the Dalai Lama" and "Free Tibet." He was then strangled and kicked causing him severe neck and mouth injury, until he fell unconscious. Such interrogation sessions continued regularly for one month. From 4 March to 5 April 1995, Lodroe's ration was reduced a small piece of *tingmo* and a small mug of water twice a day.

Prison officials and 'Re-education-through-Labour' Commission Officials subsequently called a meeting, made papers to execute Lodroe Gyatso, and forwarded them to the prosecution division. In April 1995, while the Intermediate People's Court execution order was awaiting the approval of the Higher People's Court, the prisoners of Drapchi were able to smuggle the news of Lodroe's impending death abroad. UN Special Rapporteur on Extra-Judicial, Summary or Arbitrary Executions on 18 May 1995 drew and urgent appeal and transmitted the message to China.

On 20 November 1996, Lodroe Gyatso was brutally beaten by prison guards during prison visiting day. Lodroe reportedly walked away from the group awaiting their names to be called out for visitors, to get some sunlight. He was leaning against a wall when the officer-in-charge immediately took him back to his cell. Gyatso was reportedly seen being covered with a black cloth on his head and beaten by prison guards. He was taken into solitary confinement and following his release from there, he was detained along with criminal prisoners.

The Chinese response stated that no execution sentence had been passed, rather that Lodroe's sentence had been extended by an additional six years starting from 3 May 1995. He had also been stripped of his political rights for three years. Lodroe Gyatso is currently serving a 21-year sentence in Drapchi Prison.

Namdrol Lhamo (b. 1964) lay name Nyidron, is 35 years old and was born in Shigatse Rinpung County in Shigatse Region. Both her parents have passed away when she was very young. Her only sister who mortgaged her house in Shigatse and shifted to Lhasa to be able to visit Namdrol easier raised her. She joined Tashi Choeling Nunnery in 1984 and became a nun. She attended a local school only for one or two years when she was young.

When Namdrol was at the nunnery, she intensively studied religious scriptures. Her period of stay in the nunnery was one of the most active periods of times for independence demonstrations and protests in Tibet. Some nuns from her nunnery had participated in these demonstrations. Inspired and spurred by the independence movement that was at its peak then, Namdrol and two monks from a monastery around Tashi Choeling Nunnery and left for Lhasa in 1990 and staged a demonstration in the Barkhor in Lhasa City. They raised slogans with much fervour like “Tibet is independent”, “Chinese quit Tibet”, “Tibet belongs to Tibetans” and “Long Live His Holiness the Dalai Lama”. Immediately, Chinese Public Security Bureau officials came armed with guns and baton sticks to disperse and arrest the protesters. The officers took the three to Gutsa Detention Centre in eastern Lhasa where they received harsh beatings. Long interrogation process coupled with inhumane treatment followed the arrest. Approximately in November 1990, Lhasa Intermediate People’s Court issued court verdict on the arrested prisoners. Lhamo at that time was sentenced to six years’ imprisonment. They neither appealed nor questioned the court sentence, knowing well the futility of such an act. Namdrol was transferred to Drapchi Prison at the end of the same year.

According to Lobsang Dolma, a former Drapchi inmate, “The prison guards have always regarded Namdrol as difficult and do not have a very good impression of her. She would be singled out for harsh treatments and more beatings. There are times when the prison officials would reportedly beat her for no specific reason.” In October 1993, Namdrol was one of the 13 nuns implicated for the cassette recording activity while in prison. Namdrol’s sentence was extended to an additional six years of imprisonment, in addition to her earlier six years, making her total sentence to 12 years.

Due to harsh beatings that she sustained from the prison guards, Namdrol's health condition has deteriorated immensely.

During the Drapchi Protest, Namdrol received additional beatings for her participation in the protest. She was detained for three months in solitary confinement. However, Lhamo refused to take any food during her confinement causing immense worry to the prison officers. The officers took her out after three days fearing that she might commit suicide.

It is reported that Lhamo would sit on the floor while other inmate slept on their beds. When the others are busy in their regular 'exercise' sessions and hard work, Namdrol would sit upright on her bed. She curses and is constantly talking, which continues to earn her beatings from the prison guards. She has reportedly lost her sanity because of the beatings and torture that she has sustained in the prison.

Namdrol Wangmo (b. 1971) lay name Yangdrol, is a former nun of Phenpo Shar Nunnery. Namdrol is the second youngest of four siblings from a nomadic family. The family is originally from Phenpo Lhundup County, Gelpa township, Rama village.

At the age of eight, Namdrol studied for four years in a *Mangtsuk* (Public) School. She then sought education in Gelpa township for five years, and continued studying for two years in *Lobdring* (Middle) School. She then dropped out in order to help her parents in their household chores. For six months she stayed with her parents, after which she joined Phenpo Shar Nunnery in 1990. At that time, the nunnery had 94 nuns out of which save for seven nuns, all the rest were in their early 20's.

Namdrol busied herself with renovating the nunnery. An order to halt the renovation work came in 1993 from officials of Lhundup County and Gelpa township. Reconstruction continued, and another strict order came stating that permission had not been sought from the offices in Lhundup County and Gelpa township. Chinese 'work team' would conduct frequent visits to the nunnery, causing disruption to daily religious activities.

Frustrated from not being able to practice her religion regularly, Namdrol along with seven other nuns went to demonstrate in the Barkhor, Lhasa City. She was arrested along with seven other nuns from the same Nunnery when they went to demonstrate in Barkhor, Lhasa City. The seven nuns are **Namdrol** (b. 1971) lay name Yangdrol and **Damchoe Dolma** (b. 1976) were sentenced to six years' imprisonment and two years deprivation of political rights. **Penpa Lhakyi** (b.1976), **Lobsang Tsomo** (b. 1976) lay name Norkyi, **Phuntsok Gachoe** (b. 1972) lay name Chime Yangzom, **Damchoe Norzin** (b. 1974) lay name Choekyi, **Choeying Kunsang** lay name Tsewang Dolma and **Tenzin Dolma**.

They started walking on 23 May 1995 and reached Lhasa the following day. On 25 May 1995, their plans were foiled when Lhasa PSB officials put restrictions on them from entering Lhasa City. They managed to enter and started demonstrating in the Barkhor along the *lingkor* (circumambulation) area around 5 p.m. They shouted slogans like "Tibet is independent", "Chinese quit Tibet" and "Long Live His Holiness the Dalai Lama." Approximately 25 policemen from Lhasa Police Station arrested and beat the nuns, and took them to the Barkhor Police Station where they were kept for an hour. Later, they were transferred to Lhasa Gutsa Detention Centre where the interrogation process involved serious physical abuse. Relatives were not allowed to visit the arrested nuns while in detention.

On 4 July 1995, Lhasa People's Intermediate Court sentenced the nuns on charges of 'counter-revolutionary propaganda and incitement.' Both Namdrol and Damchoe Dolma were sentenced to six years' imprisonment and two years deprivation of political rights. Penpa Lhakyi, Norkyi, Phuntsok Gachoe, Choekyi, Choeying Kunsang and Tenzin Dolma were sentenced to four years. The nuns along with other political prisoners were detained in Gutsa Detention Centre for three months.

On 30 July 1995, the nuns along with 60 other political prisoners were transferred to Drapchi Prison (for details see Che Che p.18).

Namdrol has suffered kidney problems for a long time, which is deteriorating due to inadequate medication at the appropriate times.

During the Drapchi incident in May 1998 at Drapchi Prison, Namdrol was one of the nuns placed in solitary confinement for seven months. Namdrol will be released in 2001.

Ngawang is a monk from Dhagpo Monastery in Meldrogungkar County. Ngawang was arrested under suspicion on pasting pro-independent posters on the evening of 31 May 1992. In early June 1992, PSB officials arrested Ngawang from his residence. After searching his room, the PSB officials found leaflets and the Tibetan national flag. He was immediately taken to Gutsa for interrogation. He was sentenced to eight years' imprisonment by the Intermediate People's Court of Lhasa and transferred to Drapchi Prison.

Ngawang Choekey (b. 1969) is a nun from Samdrup Dolma Lhakhang Nunnery who is currently serving a 13-year prison sentence. On 14 May 1992 Ngawang and five fellow nuns from Nyen Samdrup Dolma Lhakang Nunnery went to Lhasa. Around 11 am that morning, they initiated a peaceful demonstration in the Barkhor of Lhasa City. They started shouting slogans like "Tibet is a free country", "Chinese get out of Tibet", and "Long Live His Holiness the Dalai Lama." The five other nuns were: **Ngawang Phurdon** (b. 1972), **Ngawang Tsamdro** (b. 1971), **Ngawang Lochoe** (b. 1973), **Ngawang Nordon** (b. 1969), and **Ngawang Tendrol** (b. 1969).

Immediately after their demonstration started they were arrested by officials from the anti-riot department of the Lhasa PSB. Forced into the PSB vehicle, they were beaten and taken to the nearest detention centre, Gutsa Detention Centre. They were separated the moment they reached Gutsa and put in different cells. Each nun was subject to intensive interrogation. When they did not respond the way the interrogators wanted, the nuns received more beatings.

After seven months, the Lhasa Intermediate People's Court sentenced the six nuns on charges of 'instigating counter-revolutionary activities and propaganda.' Ngawang Nordon and Ngawang Phurdon were sentenced to seven years' imprisonment. Ngawang Choekey, Ngawang

Lochoe, and Ngawang Tsamdro were all sentenced to five years. Ngawang Tendrol was sentenced to three years. The six nuns were first detained in Gutsa Detention Centre until February 1993, before being transferred to Drapchi Prison.

While in Drapchi Prison, Ngawang Chokey was one of the nuns who had her sentence extended for recording songs (see Gyaltzen Dolkar p.29). Ngawang Chokey's sentence was increased by eight years, bringing her total sentence to 13 years. Ngawang will be released in 2005. Ngawang Tsamdro and Ngawang Lochoe had their sentences extended by five years bringing their total sentence to ten years.

Ngawang Choephel¹ (b. 1969) is a monk of Lithang Monastery in Lithang County. Ngawang initially started his political activities during the 1991 Lithang Monlam Festival. Ngawang, together with his friends **Shulu** (b. 1972) and **Jamyang Dhondup** (b. 1964), distributed leaflets. Approximately 2000 monks and hundreds of lay people were present in Lithang Monastery. The leaflets read "Tibetans and Chinese are different", "Tibet is a country with a specific history"; "China has illegally occupied Tibet"; "Many of the Tibetans have died of starvation" and "Many families were separated as a direct result of Chinese rule."



Ngawang Choephel

On 2 August 1992, Ngawang Choephel and two men from Lithang, (**Ta-Lobsang** and Jamyang Dhondup) created other leaflets which read "Chinese are like poisonous snakes"; "Tibet is independent"; "Chinese are deceiving us", "Tibetans have nowhere to go"; "We Tibetans have to unite", etc. They distributed these leaflets at Lithang Race Course during the anniversary celebration of the founding of the PLA. They were not arrested, but faced with the possibility at any time. In a large group, Ngawang Choephel and Jamyang Dhondup left for India early in 1993. Upon reaching the airport near Sher Kumbu, 20 people were

arrested by the Nepali police and handed over to the Chinese border security personnel at Dram. Jamyang was captured and detained in Dram for seven days. Ngawang Choephel successfully escaped into exile in India.

While Ngawang was in India, Ta-Lobsang and Jamyang printed leaflets on 29 July 1993, but found that they were unable to distribute them. On 30 July 1993, Ngawang Choephel returned to Tibet after being in India for approximately five months. The three then proposed to launch a major protest throughout several townships in Lithang County. The PAP became aware of this plan, and they decided not to flee Tibet but to voluntarily surrender themselves to the police. On 19 August 1993, Jamyang along with his cousin Gyatso went to the police station. The same day, Ngawang Choephel was arrested at his residence by the PSB officials of Lithang County, and taken to Lithang County Prison. Over the following two days, most of Ngawang's friends were arrested, including Ta-Lobsang (b. 1960), **Lo Drakpa** (b. 1972) a statue maker, **Tsundue** (b. 1966) a businessman, **Chomphel** (b. 1973), and **A-Ngag** (b. 1965) an old musician.

Ngawang and his friends were detained in Lithang Prison for four months during which time they were interrogated and beaten. Electric cattle prods were used to extract information and confessions for their alleged crimes. During these interrogation sessions, the police asked Ngawang: "Who led you to do such acts?" "Who are your companions?" and "For what reasons have you decided to do these activities?" After the PSB officials failed to draw any satisfactory answers, Ngawang and Jamyang were transferred to Kandze Detention Centre, late in December 1993 where they were kept for ten months and further interrogated. The whereabouts of the other four are not known.

In Kandze Detention Centre, the prisoners were not beaten as often. They, however, suffered from poor nutrition, being provided with half a *tingmo* in the mornings, half a plate of rice during lunch, and diluted gruel in the evenings.

In September 1994, the Intermediate People's Court of Kandze 'TAP' formally sentenced the group. Ngawang Choephel was indicted as a

'counter-revolutionary' activist and 'ringleader' of the group, and was sentenced to ten years' imprisonment with an additional five years deprivation of political rights. The court treated Ngawang more harshly having previously fled to India and he was under suspicion for associating with 'outside' people and organisations. Jamyang Dhondup was sentenced to five years' imprisonment with three years deprivation of political rights. Ta-Lobsang received a seven-year prison term with three years deprivation of political rights.

Subsequent to their trial, they were transferred to Ngaba Prison, which is lay name 43-4 Prison, Maowan County, Ngaba 'TAP' in Sichuan Province. At the time, the prison held about 2000 inmates 1600 of who were Tibetans. There are four units, and Ngawang Choephel is currently kept in the first unit along with other Tibetan political prisoners. Jamyang who has since been released and is currently living in India reports that Ngawang Choephel's health is deteriorating.

Ngawang Choephel (b. 1968) a musician from India was arrested by Chinese officials in 1995. Ngawang is the only child of his mother, Mrs. Sonam Dekyi who escaped to India when Ngawang was two years old. Ngawang's father was to follow, but when he later tried to escape he was arrested and tortured by Chinese authorities. It is not known today whether he is still alive.

Ngawang was interested in music since his childhood. After completing school at Mundgod Tibetan Settlement, Camp # 2



Ngawang Choephel

in Southern India, he joined the Tibetan Institute of Performing Arts (TIPA) in Dharamsala. Upon the completion of his training at TIPA, he went back to Mundgod where he became a music teacher. He taught Tibetan music and arts in various Tibetan schools throughout India.

In 1993, Ngawang Choephel went to the United States on a prestigious Fulbright Scholarship to study and teach ethnomusicology at Middlebury

College in Vermont. One year later, he returned to India. In July 1995, Ngawang left for Tibet to document and record Tibetan culture. Kathryn Culley, an American photographer, joined him on his documentation. Before she left Tibet on 22 August 1995, Ngawang told Kathryn that he planned to stay longer in order to visit Shigatse where he would look for musicians before returning to India in three to five months. He also planned to search for his father.

Ngawang was declared missing in August 1995 from Shigatse. It was not until 15 October 1996, more than a year after his arrest, that the Chinese authorities finally admitted his detention. On 26 December 1996 the Intermediate People's Court of Shigatse Region sentenced him to 18 years' imprisonment and four years deprivation of political rights for 'espionage activities.'

Ngawang's mother, Sonam Dekyi, has held a solo demonstration in Delhi, India, since July 1997. Sonam undertook a lone battle in Delhi making appeals to the Chinese authorities to permit her to visit her son before she dies. Ngawang's mother received permission from the Chinese Embassy in New Delhi to visit Ngawang for a week. Sonam and her brother were flown to Tibet via Nepal on 1 August 2000. Upon seeing her son, Sonam reported that Ngawang appeared to be cautious of his dialogue and did not mention anything about maltreatment in prison. He told Sonam that he had submitted a written petition and had been on hunger strike in Powo Tramo protesting the failure to receive adequate medical treatment. Few weeks prior to the visit, he was provided treatment at the Chengdu hospital, which confirmed that he had multiple ailments, including urinary tract infection.

Ngawang Choephel is imprisoned in Powo Tramo Prison in Nyintri County. In October 1998, Ngawang had symptoms of bronchitis, pulmonary infection, and hepatitis. His health condition is currently precarious. Ngawang will only be released on 5 September 2013.

Ngawang Choezom (b. 1970) lay name Pasang Lhamo is a former nun of Chubsang Nunnery in Lhasa. Ngawang Choezom was first detained for pro-independence activity.

On 21 March 1992, Ngawang Choezom and four other nuns were arrested for initiating a peaceful pro-independence demonstration at the Barkhor of Lhasa City. Phunstok Lochoe (b. 1976), Phuntsok Tsamchoe (b. 1978), Yangzom (b. 1977), and Gyaltsen Kelsang (b. 1978) accompanied her. Except for Gyaltsen from Garu Nunnery and Yangzom (no affiliation), the other three nuns are from Chubsang Nunnery. The nuns were initially held at Gutsa Detention Centre, where they were interrogated and tortured.

Four months after detainment, they were tried by the Lhasa People's Intermediate Court on charges of 'counter-revolutionary' propaganda and incitement. Ngawang Choezom and Phuntsok Tsamchoe were sentenced to five years' imprisonment and Phuntsok Lochoe to seven years. The sentences of the other two nuns are not known.

The nuns were transferred to Drapchi Prison after being sentenced. While in Drapchi, Ngawang Choezom was punished for the cassette-recording incident. Ngawang Choezom received an additional six years (see Gyaltsen Dolkar p.29).

In May 1998, Ngawang was one of the two nuns placed in solitary confinement from the old *rukhang* #3 (see Ngawang Sangdrol p.67).

Ngawang Gyaltsen (b. 1964) lay name Ngodup Gyaltsen, originally from Lhasa City in Toelung Dechen County, is a monk from Drepung Monastery. He studied for three years in a primary *Mangtsuk* (Public) School in Dechen township. When he was 15 years old, he left school in order to help his parents who are farmers.

Around 1983, he joined Drepung Monastery situated in the north of Lhasa City. Ngawang was one of the 20 Drepung monks who initiated the 27 September 1987 demonstration (see Jampel Jhangchup p.32 and background p.6). After four months of detention, the monks were released due to the intervention of the Xth Panchen Lama. The monks rejoined the monastery.

In 1989, Ngawang was once again involved in independence activities along with approximately ten other companions (see Jampel Jhangchup p.32). In order to escape arrest, Ngawang and **Kalsang Thutop** one of

the members of the organisation, attempted to flee Tibet. On the way in Dram, the truck where they were travelling toppled over and Ngawang suffered a severe head injury. He had no choice but to visit a hospital. While Ngawang was admitted in the hospital, fear of arrest was weighing high. After three days at the hospital, Ngawang and Kalsang attempted to flee. However, Chinese officials arrested them and detained them for approximately a week in Dram PSB detention centre. The 'TAR' PSB officials specifically came all the way from Lhasa to bring the two men. Ngawang and the rest of the group members were detained in 'TAR' PSB Detention Centre (Seitru) for eight months following which on 15 January 1990, they were all transferred to Drapchi Prison. Prior to their transfer, on 28 November 1989, the ten monks and one layman affiliated to the organisation were sentenced in front of a large gathering consisting of over 1500 people. Ngawang Gyaltzen was sentenced to 17 years' imprisonment and five years deprivation of political rights, on charges of 'counter-revolutionary propaganda', 'establishing organisation', 'putting posters', 'espionage' and for 'attempting to illegally cross the border.'

Unhappy with the sentence, Ngawang appealed to the 'TAR' People's High Court but received no response. He retracted his appeal on 7 January 1990, after realising the futility of appeals. He will have completed his sentence in the year 2007.

Ngawang Jungney (b. 1967) was born northwest of Lhasa in Nyadrung village of Damshung County. He went to India and worked as a Tibetan language teacher in Dharamsala, India. Accompanied by a westerner, he returned to Tibet to further his studies in Tibetan language and joined the 'TAR' University.

On 13 January 1994, he was arrested near the road leading to the University by 'TAR' Public Security Bureau officials, and was accused of being a spy for the Tibetan



Ngawang Jungney

Government-In-Exile. He was detained for six months and 26 days in Seitru Detention Centre. While in Seitru, he reportedly underwent a series of torture inflicted by the PSB officials.

Finally, after failing to find any valid evidence to prove the alleged espionage activities, the officials decided to release him. When Ngawang requested that his Indian Registration Certificate, earlier confiscated by the PSB be returned, his detention was extended further by a day.

Ngawang was re-arrested after two months of his release, and kept in a tight security cell in Sangyip Prison, where prison officials could control both his movements and affect his state of mind. In detention, a prisoner named Chungdak was put in Ngawang's cell in order to extract future plans and ideas that Ngawang might conceive. Ngawang received further scrutiny and ill treatment at the hands of the deputy-in-charge of Drapchi Prison Unit Four named Paljor. Ngawang was sentenced to nine years' imprisonment. The latest update on Ngawang indicates that he is suffering mental problems due to severe torture and cruel punishment in prison. He has been transferred to Powo Tramo Prison where he is currently serving his term. The end of 2003 estimates Ngawang Jungney's release.

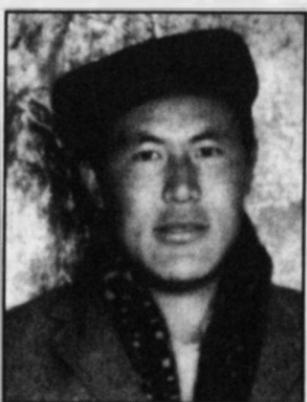
Ngawang Ngokyen (b. 1973) lay name Kalsang Phuntsok, is from Lhasa City, village # one, in Chushul County. He is a former monk of Tashigang Monastery. On 15 February 1994, Ngawang and **Nyima Tsering**¹, (b. 1975) his friend from the same monastery, left for Lhasa to stage a peaceful demonstration in front of the Jokhang Temple. Around 10 am the same day, the two monks produced the forbidden Tibetan national flag, held it from both sides and started shouting slogans of "Free Tibet", "Chinese Quit Tibet" and "Long Live His Holiness the Dalai Lama." After ten minutes they were arrested and handcuffed by PSB officers. They were transported to Gutsa Detention Centre where they were placed in different cells and interrogated. The monks were repeatedly beaten, because of their refusal to divulge details of their monastic background. This earned them additional harsh treatment and prolonged their period of detention. After a month of detention in Gutsa, six PSB officers visited their monastery to investigate

their personal belongings. The monks were detained at Gutsa for more than a year; however, for the initial ten months of their detention no visitors were allowed. During this time, they were subjected to constant harassment and unusually lengthy interrogation sessions.

In October 1995, the Lhasa City Intermediate People's Court passed their sentences. Ngawang received six years' imprisonment and three years' deprivation of political rights. Nyima Tsering was sentenced to four years with two years' deprivation of political rights. After sentencing, the monks were transferred to Drapchi Prison.

Following the Drapchi Protest in May 1998, Ngawang was held in solitary confinement for two months, and his sentence was extended by an additional four years in October 1998, bringing his total sentence to ten years. After the extension of his prison term, he was transferred to the fourth unit, where criminal prisoners are held. His friend Nyima was released in 1998.

Ngawang Pekar (b. 1968) lay name Paljor was a monk from Drepung Monastery at the time of his arrest. He was born in Toelung Angkar located in Toelung County, just west of Lhasa City. His father, Topgyal, and one of his younger sisters and younger brothers are still living in Toelung. Ngawang has two younger sisters, one elder sister and three younger brothers. His younger brother, Khedup served a five-year sentence in Seitrud Detention Centre and Drapchi Prisons. Khedup was a Drepung monk, and now lives with his father after being forbidden to rejoin the monastery. Ngawang's mother died while Ngawang was serving one of his terms in Sangyip Prison.



Ngawang Pekar

Ngawang was first arrested on 5 March 1988, along with three other Drepung monks, as a result of participating in the demonstration in Lhasa. Ngawang was sentenced to nine months, which he served in

various prisons. He was first detained in Gutsa Detention Centre, and later transferred to Outridu, 're-education-through-Labour' Centre in the Sangyip Prison Complex.

Ngawang Pekar was arrested for the second time on 12 July 1989. He allegedly put up pro-independence posters and participated in demonstrations. He was reportedly linked with communication with certain foreign delegates and organisations. Ngawang was sentenced to eight years around the end of November 1989. Ngawang was initially detained in Sangyip Prison and later transferred to Drapchi Prison.

While in Drapchi, Ngawang drafted a list of political prisoners to be smuggled out of Tibet to the international community. Prison officials discovered this plan and extended Ngawang's sentence to further six years in June 1996.

Ngawang is reportedly good in English having been sent by Drepung Monastery to Lhasa to study English for a year.

Ngawang Phulchung (b. 1965) is from Toelung Dechen County. He was one of the 20 monks from Drepung Monastery who staged a peaceful demonstration in Lhasa City in September 1987 (see Jampel Jhangchup p.32 and background p.6). After four months detention, Ngawang was released along with the rest of the prisoners when the late Panchen Lama intervened. Ngawang was also one of the ten members of the organisation which clandestinely produced political literatures and distributed them extensively. In April 1989, Ngawang was arrested.



Ngawang Phulchung

On 30 November 1989, when the group was sentenced before a forced public gathering of 1500 Tibetans, Ngawang was denounced as the leader of the group and sentenced to 19 years' imprisonment and five

years deprivation of political rights. His charges included “organising and joining a counter-revolutionary clique, and spreading counter-revolutionary propaganda and inflammatory misinformation”, “seriously undermining national security” and “collecting intelligence and passing it on to the enemy.” The officers told the people gathered that the monks had “venomously slandered our socialist system characterised by the people’s democratic dictatorship.”

When the event was broadcasted over TV, it was a clear warning for everyone. It said that, “The crimes committed by Ngawang Phulchung and other criminals demonstrate that the so-called human rights, freedoms, and democracy played up by separatists, both at home and abroad, are nothing but a pack of deceitful lies ... Let the sentence of Ngawang Phulchung serve as a stern warning for separatists, both at home and abroad, that those who split the motherland will come to no good end.”

Ngawang was transferred to Drapchi Prison along with the rest of the group members on 15 January 1990 where he remains detained.

Ngawang Sangdrol (b. 1977) also Rigchog was born in Lhasa, and became a nun of Garu Nunnery. She was first arrested in 1987, when she was just ten years old, for participating in a peaceful pro-independence demonstration, and was detained for 15 days. At the age of 13, she again joined a demonstration led by nuns from the Norbulingkha in Lhasa on 28 August 1990. She was considered too young to be tried at the time, and was detained for nine months without charges.

Upon her release, Ngawang was forbidden from rejoining her nunnery due to her status as a former political prisoner. On 12 June 1991, her father Namgyal Tashi was arrested for participating in demonstrations and sentenced to eight years in Drapchi Prison. The death of Ngawang’s mother, Jampa Choezom, followed just days after her father was imprisoned. Ngawang’s brother, a monk named Tenzin Sherap, also received a one-year prison sentence for political reasons. After his release he was forbidden to rejoin his monastery.

On 17 June 1992, Ngawang was again arrested for attempting to stage a pro-independence demonstration in Lhasa along with other Garu nuns and some monks from Gaden Monastery. Despite her youth, she was sentenced to three years' imprisonment 'for incitement to subversive and separatist activities.'

Since her formal arrest on 17 June 1992, Ngawang's prison sentence has been prolonged three times by the Intermediate People's Court of Lhasa in October 1993, July 1996, and October 1998.

In Drapchi Prison, Ngawang's sentence was extended by six years on 8 October 1993 for her involvement in the song-recording activity (see Gyaltzen Dolkar p.29).

On 30 November 1995, the United Nations Working Group on Arbitrary Detentions ruled that the continuing detention of Ngawang Sangdrol was arbitrary, because she had been punished for exercising her right to freedom of opinion. The group asked the PRC to remedy the situation so that it conformed to the provisions and principles incorporated in the Universal Declaration of Human Rights.

Ngawang encountered trouble again in 1996. In April 1996, during a prison visit by Party dignitaries, Ngawang refused to stand up. Ngawang and Phuntsok Pema were summoned to a meeting including, unit leader and prisoner-leaders of older unit 3. The two nuns were accused of failing to make their bed according to the proper prison standard. The officers kicked and hit them, particularly singling out Ngawang for further maltreatment. The two nuns were put in solitary confinement for six and a half months. Ngawang received a further extension of eight years' sentence bringing her prison term to 17 years' imprisonment.

On 4 May 1998, during the Drapchi Protest, nuns in the old *rukhang* # 3 broke the windows and started shouting (see background p.11). By mid day, officers came into the old *rukhang* and took out the nuns into



Ngawang Sangdrol

the courtyard. After the initial beating to all the nuns finished, Pema Bhuti singled out about ten nuns who she did not normally like, for extra beatings. Ngawang Sangdrol was her first choice. That day, Ngawang had received the worst treatment. According to Norzin Wangmo, “Ani Richog was in the worst condition. She could not even lift her head. She was hit on her head with the belt buckle. She was bleeding heavily and walked with a limp. She was to be put in the solitary confinement cells but because all the cells were full, she escaped this punishment. For days after that, she could not walk by herself. She had to be assisted to urinate. On top of all that, she developed diarrhoea.”

Three nuns from *rukhang* # 3 were placed in solitary confinement after the May Protest. Ngawang Choezom lay name Pasang Lhamo and Lobsang Choekyi lay name, Choekyi Wangmo from Shar Bumpa and Ngawang Tenzin lay name Lhadrol from Gyabrag Nunnery were all put in solitary cells. Ngawang Sangdrol’s third extension came in October 1998 due to her involvement in the Drapchi Protest. Her sentence was extended by another four years bringing her total sentence to 21 years thereby making her the longest serving female political prisoner in Tibet.

Ngawang Sangdrol had her visiting rights reinstated in June 1999 (see background p.11). She is due to be released in the year 2013 at the age of 36.

Ngawang Sungrab (b. 1966) lay name Dawa Tsering is a monk of Drepung Monastery in Phensho County. On 27 September 1991, Ngawang Sungrab along with three other monks from Drepung Monastery, **Ngawang Rabjor, Jampel Phuntsok** and **Ngawang Jamchen**, initiated a peaceful demonstration. Around 11 am the demonstrators marched from Lhasa *Gamchung* Restaurant to the front of Jokhang Temple. They carried the forbidden Tibetan national flag in their hands and shouted slogans like, “Tibet is a free country”, “Chinese get out of Tibet”, and “Long Live His Holiness the Dalai Lama.” As soon as they reached the garden, in front of the Jokhang Temple, 15 PSB officials arrested and severely beat them. The four were later taken to the PSB Detention Centre in Lhasa, where they

were interrogated and beaten again. Afterwards, they were transferred to Gutsa Detention Centre and detained for more than two months. During their detention in Gutsa Detention Centre, the monks were again subjected to inhumane beatings and interrogation.

Ngawang was held in Drapchi old *rukhang* # 5. On 4 May 1998, all the long-serving political prisoners from the old *rukhang* were detained in their cells. According to TIN, "A few minutes after midday, when they heard the commotion being caused by the prisoners from new branch, all the older prisoners rushed to the main iron gate in a frenzy. The Chinese prison guard named Zhu Xiaofeng fired a shot without warning. The bullet hit Ngawang Sungrab, a monk prisoner from Drepung Monastery. He was hit in the left abdomen and collapsed on the ground."⁶ Ngawang was reportedly taken to Sera Military Hospital for treatment.



Ngawang Sungrab

Ngawang Tensang (b. 1970) lay name penpa is a former Drepung monk from Toelung Sangmo township of Toelung County in 'TAR.' He is the fourth child in a family of eight including five brothers and two sisters. His father died in 1991. Ngawang Tensang attended the lower *Mangtsuk* (Public) School in Toelung Sangmo township. After school, he lived with his maternal aunt for about five years. He later joined the Drepung Monastery.

While in Drepung Monastery, Ngawang Tensang and four other monks from the monastery held a peaceful demonstration in front of the Jokhang Temple. At noon on 14 September 1991 the demonstration took place with the monks dressed in civilian clothes as to not arouse suspicion. For about 15 minutes they shouted slogans of "Free Tibet" and "Long live His Holiness the Dalai Lama."

All five monks were immediately arrested by anti-riot forces, and taken away to the anti-riot office in two vehicles. In addition to Ngawang

Tensang, the other monks were: **Phuntsok Jangsem** (b. 1972) lay name Bhuchung from Meldrogungkar; **Phuntsok Thutop** (b. 1972) from Phenpo; **Ngawang Choechok** (b. 1975) from Toelung; and **Phuntsok Gonpo**, (1972) from Phenpo.

“As soon as we arrived, the officials began to beat us everywhere on the body, kicking and boxing us,” said Phuntsok Gonpo, one of the five monks who participated in the demonstration. Phuntsok Gonpo escaped to India in early 1998.

The monks were transferred to Gutsa Detention Centre where the officials continued to beat them after having registered the monks’ names. “By that time, we had been beaten so much that we were only half-conscious of our existence. My body was numb. Ngawang Tensang suffered the worst, probably because he was the oldest of us,” stated Phunstok Gonpo.

On 18 February 1992, the Lhasa Intermediate Peoples’ Court sentenced Ngawang Tensang on charges of ‘counter-revolutionary’ activities (now described as “endangering state security” pursuant to a 1996 constitutional amendment). He was sentenced to ten years’ imprisonment, and deprived of political rights for three years. On similar charges, Phuntsok Jangsem was sentenced to eight years; Phuntsok Thutop and Phuntsok Gonpo for five years with deprivation of political rights for two years; and Ngawang Choechok for three years’ imprisonment with deprivation of political rights for one year. Ngawang Tensang received the highest sentence, as he was allegedly the leader of the group.

The monks were detained in Gutsa for further two months following their sentencing. They were then transferred to Drapchi Prison. Upon their arrival they were harshly scolded and sarcastic remarks about granting ‘freedom’ to Tibet to them by a police officer.

The monks continued to suffer torture at the hands of prison guards in Drapchi. They were first required to study the prison regulations, and were then assigned work. Ngawang Tensang was sent to work in the prison vegetable garden.

In 1995, Ngawang Tensang assisted a fellow prisoner who was sick

during the daily exercise session. As a result, prison authorities punished him with severe beatings and solitary confinement for approximately one month.

Ngawang Tenzin (b. 1972) lay name Tsering Dhondup was a monk from Drigung Thil Monastery when he and another monk, named **Ngawang Sangpo** (b. 1960) were arrested on 22 March 1995 for pasting pro-independence posters in Nagchu County. They were immediately taken to Gutsa Detention Centre, where they faced torturous interrogation sessions for four months. After four months, they were sentenced and transferred to Drapchi Prison. Ngawang Tenzin was sentenced to five years' imprisonment. Ngawang Sangpo was sentenced to three years' imprisonment; however, he was released on medical parole after 15 days in Drapchi Prison due to the torture he endured while in Gutsa Detention Centre.

Ngawang Wangyur (b. 1972) lay name Tenzin Dawa is a monk of Tsome Monastery and is originally from Toelung Dechen County. He was arrested for participating in a peaceful demonstration in Lhasa City's Barkhor. His arrest occurred on 22 March 1995 and he was sentenced to five years' imprisonment. He is currently serving his sentence in Drapchi Prison.

Ngawang Woeser (b. 1970) was a Drepung monk when he was arrested in 1989. Ngawang was born into a farming family in Dranang County, Lhoka Prefecture. He is the eldest son of Tenpa Phuntsok, and has a younger sister and brother. Ngawang joined Drepung Monastery in 1981.

Ngawang was one of the members of 21 monks who initiated the September 1987 demonstration (see Jampel Jhangchup p.32). Ngawang Woeser was held in Gutsa Detention Centre for one day and then transferred to Seitru Detention Centre along with nine other prisoners. They were held there for approximately a month during which time, they were subjected to interrogation sessions. He was then transferred

to Gutsa for further three months. Upon release, he joined the organisation of ten. When the organisation was discovered, Chinese officials immediately arrested Ngawang Woeser on 16 April 1989. The other members were arrested soon after. Ngawang Woeser was detained for almost one year in Sangyip Prison, during which time he underwent a series of abusive interrogation sessions.

After the mass rally sentencing Ngawang was sentenced to 17 years' imprisonment. After his sentence was pronounced, Ngawang Woeser was transferred to Drapchi Prison on 15 January 1990. "He is presently leading a very miserable life in Drapchi. His health condition has deteriorated over the years spent in prison," adds Ngawang Rinchen, a former Drepung monk and one of the group's members who escaped to India in 1996.

Norbu Phuntsok (b. 1973) was a monk from Jang Taglung Monastery when he was arrested in 1995. Norbu is serving a total of eight years for his participation in demonstrating for Tibet's self-determination. On 23 February 1995, Norbu and three other monks from the same monastery chanted slogans during a peaceful pro-independence demonstration in the Barkhor of Lhasa City. The demonstration lasted for several minutes before the four monks were arrested by PSB officials and taken to Gutsa Detention Centre for interrogation. After spending more than seven months in Gutsa, the four were finally sentenced and transferred to Drapchi Prison. The other three monks were **Tenzin Jamyang** (b. 1971), **Tsewang**¹ (b. 1980), and **Sang Sang** (b. 1973). All four monks were sentenced to five years' imprisonment and transferred to Drapchi Prison.

While in Drapchi, Norbu had his sentence extended by an additional three years for his involvement in the Drapchi Protest. Norbu is currently in Drapchi Prison and will be released in 2003.

Nyima Dhondup (b. 1954) is a bicycle repairman from Shigatse. Prior to this, he worked as a local official under the Chinese government. After promoting Tibetan issues with his co-workers, he was demoted

to menial labor. This demotion encouraged him to quit his job and open a bicycle repair shop. On 1 January 1996, he was arrested under suspicion of pasting posters in the main market on three separate occasions. He was immediately taken to Nyari Detention Centre where he stayed for two months awaiting his sentence. He was finally charged with being a “counter-revolutionary, inciting the masses, and supporting splittism.” He was sentenced to six years’ imprisonment and transferred to Drapchi Prison. Nyima had previously been arrested for political activities. As a result of his arrest, his wife and two children are in financial distress.

Nyima Tsering² (b. 1974) and **Gyaltsen** (b. 1974) were arrested in April 1997 and taken to Chamdo, and later transferred to Lhasa. Both are monks from Dragyab Bugon Monastery in Drayab County. They were charged with pasting pro-independence posters and sentenced to five years’ imprisonment in March 1998. Nyima Tsering and Gyaltsen are reportedly detained in Drapchi Prison.

O-Chok (b. 1967) was a monk of Gaden Choekhorling Monastery at the time of his arrest. O-Chok is originally from Phenpo Lhundrup County. O-Chok was arrested on 12 May 1994 and sentenced to six years’ imprisonment at Drapchi Prison.

Ugen Tashi (b. 1942) is a semi-nomad from Pashoe County. He was arrested on 28 August 1995 for unknown reasons. It is believed that his arrest was either due to pasting pro-independence posters or for attempting to use explosives on pillars in Lhasa. Ugen Tashi had visited India twice before his arrest. His wife is currently living in Lhasa while his two children are studying in India. Ugen Tashi is presently serving his nine-year sentence in Drapchi Prison.

Pasang (b. 1973) a monk from Jang Taglung Monastery in Lhundrup County was arrested with three other monks from the same monastery.

The three other monks were **Phurbu** (b. 1963) from Phenpo Pu-Shar in Jema township, **Lobsang Tsondrue**³ (b. 1965) from Phenpo Lhundrup County, and **Buchung**³ (b. 1973) from Phenpo County. In November 1993, the four monks staged a demonstration in Lhasa carrying the Tibetan national flag and calling for Tibet's independence. The four went in a procession and circumambulated the Barkhor of Lhasa City. When they were in their third round, local police arrested them and they were handed over to the Lhasa City PSB. They were detained for five or six months in Gutsa Detention Centre. While in Gutsa, they were indiscriminately tortured, including being splashed cold water on their bodies during the middle of winter and being jabbed with electric batons. They were then transferred to Drapchi Prison after their sentences were passed. Except for Pasang, who is serving an 11-year sentence, the details of the other sentences are not known.

Pasang Norbu (b. 1964), a monk of Kandze Gepheling Monastery, was arrested on 20 March 1996 along with six other monks from the same monastery. All were imprisoned for distributing "Free Tibet" pamphlets in front of the PSB office of Kandze County and around Takcheda village of Kandze County. Although the PSB officials knew of their activities, the monks were arrested after a few days of the distribution of the pamphlets. Of the seven monks, five were released after one week and were able to return to their monastery. However, Pasang Norbu was sentenced to six years' imprisonment and is serving his sentence in Kandze Prison. The other monk, **Norbu Dradul** (b. 1974), was sentenced to three years' imprisonment and has been released upon completion of his prison term.

Pema Tsomo (b. 1966) is a nun from Theckchen Nunnery. Pema along with three other nuns from the same nunnery were arrested for pasting posters in Nyemo County in November 1994. The nuns were arrested on different dates. Pema was arrested on 16 November 1994. During her interrogation session, Pema was transferred to a number of prisons throughout Lhasa. She was originally taken to Gutsa Detention Centre, transferred to Sangyip Prison, Taktse County PSB Detention

Centre, and back to Sangyip Prison. While in Taktse County PSB Detention Centre, Pema endured severe beatings under torture, and was placed in solitary confinement for two months. In April 1995, while in Sangyip she was sentenced by the Intermediate People's Court of Lhasa to seven years' imprisonment, and transferred to Drapchi Prison. The other nuns were: **Dorje Youdron** (b. 1970) arrested on 12 November 1994, **Sangye Choedon** (b. 1975) was arrested on 25 November 1994, and **Tsundru Wangmo** (b. 1958) was arrested on 25 November 1994. The three were initially taken to Nyemo County Detention Centre before being transferred to Gutsa Detention Centre. In April 1995, Intermediate People's Court of Lhasa sentenced Dorje to five years, Sangye to four years and Tsundru to seven years' imprisonment. The three nuns remained in Gutsa until 30 July 1995, until their transfer to Drapchi Prison. Dorje and Sangye were released after the completion of their prison sentences, the other two nuns remain in Drapchi Prison.

Phuntsok Drimey (b. 1970) lay name Tenzin is a monk from Drepung Monastery who was arrested with seven other monks from the same monastery. Phuntsok Drimey, **Phuntsok Seje** (b. 1970), and their fellow companions staged a peaceful demonstration in Lhasa on 10 March 1992 that resulted in their arrest. The names of the other six monks are not known. Phuntsok Drimey and Phuntsok Seje were both sentenced to eight years' imprisonment. The other monks received one to six year sentences, and have since been released upon completion of their sentences.

Phuntsok Nyidron (b. 1969) lay name Tseten Wangmo, is from Phempo township in Gachoe County, west of Lhasa City. She attended a village school but was unable to continue her studies due to inadequate education facilities in her village. She then joined Michungri Nunnery in Toelung Dechen County in 1986.

In addition to learning Buddhist philosophy, Phuntsok began to speak out for the rights of the Tibetan people. She was an advocate of freedom of speech, greater freedom of movement, and an end to Chinese rule.

On 14 October 1989, Phuntsok led a demonstration in the Barkhor in the old part of Lhasa City. The demonstration took place three days after the announcement in Tibet that the Dalai Lama had been awarded the Nobel Peace Prize. The demonstration was both to celebrate the news and to call for an end to the Chinese occupation of Tibet. The peaceful march by the six nuns lasted only a few minutes before it was silenced by their subsequent arrest.



Phuntsok Nyidron

Phuntsok was described in the official newspaper *Tibet Daily* on 18 October 1989, as 'the ringleader.' Apparently, she was suspected because in the nunnery she had been the manager of the local store, and therefore was seen as having more administrative responsibility than the other nuns.

The other nuns involved in the demonstration were sentenced to three years administrative detention, while Phuntsok was sent for a court trial. The prison authorities forced a 'confession' from her and she was sentenced to nine years' imprisonment.

According to a testimony received in January 1994 by one of the nuns who later escaped to India, Phuntsok and the other women were kicked and beaten during the arrest and later given electric shocks on their hands, shoulders, breasts, tongue, and face. During interrogation each nun was suspended for at least 15 minutes from the ceiling by her hands, which were handcuffed behind her, her feet dangling above the ground, and in this position they were beaten with an iron rod.

Phuntsok was involved in the cassette-recording incident in 1993 (see Gyaltsen Dolkar p.29). Phuntsok received an additional eight years sentence bringing her total sentence to 17 years and at the time making her the longest-serving female political prisoner in Tibet.

In 1995, Phuntsok Nyidron was award with the Reebok Human Rights Award. This award honours people from around the world who have made a significant contribution to the cause of human rights, often

against great odds. Following the Drapchi Protest, she is still serving her sentence in Drapchi Prison (see background p.11), and is not due to be released until 2006 when she will be 38 years old.

Phuntsok Rigchog (b. 1966) lay name Migmar is a monk from Tashigang Monastery in Chushul County. On 31 May 1994, Phuntsok Rigchog and six other monks from the same monastery held a brief peaceful demonstration in front of the Jokhang Temple in Lhasa City. Phuntsok Rigchog's fellow companions were: **Ngawang Tsangpa**, **Phuntsok Soldrak**, **Pema Thinlay**, **Migmar**, and **Sonam Tsering** (b. 1980). Within five minutes of staging the demonstration, ten PSB officials arrested the six monks and beat them while being transported to a detention centre. The six monks were transferred to Gutsa Detention Centre on 24 July 1994. On 11 November 1994, the People's Intermediate Court held a trial during which, a lawyer read their crimes and sentences were passed. Three days later, a policewoman came with a charge sheet written in Chinese. The primary accusation was 'counter-revolutionary' activities. According to the sentence paper, Phuntsok Rigchog and Ngawang Tsangpa were sentenced to six years' imprisonment. Sonam Tsering, despite being only 14 years of age, was sentenced to four years' imprisonment. Phuntsok Soldrak, Pema Thinlay, and Migmar were sentenced to two years' imprisonment. On 22 November 1994, claiming they were conducting medical check-ups, prison officials extracted blood from the imprisoned monks. Afterwards, Sonam Tsering was taken back to Gutsa Detention Centre, where he remained for approximately six months, before being transferred to Drapchi Prison. The other monks were at once transferred to Drapchi Prison to serve their sentences.

In October 1998, Phuntsok Rigchog's sentence was increased following the Drapchi Protest in May 1998. Phuntsok received an additional four years term bringing his total sentence to ten years' imprisonment.

Phuntsok Samten (b. 1964) lay name Penpa was a monk of Tashigang Monastery when he was arrested in 1991. Phuntsok and **Tsering Dhondup**, a fellow monk from the same monastery, were arrested on

4 September 1991 for participating in a peaceful demonstration. Phuntsok was sentenced to ten years' imprisonment at Drapchi Prison; Tsering was sentenced to five years, and has since been released after completing his sentence.

Phuntsok Thoesam (b. 1970) lay name Pasang was born into a farming family from Phenpo Lhundrup County before becoming a monk of Drepung Monastery. Phuntsok was arrested with **Ngawang Tsondrue** and **Pasang** on 4 June 1993 for staging a peaceful demonstration in Lhasa. They were first taken to Gutsa Detention Centre where they faced abusive interrogation sessions. Phuntsok was sentenced to seven years, Ngawang was sentenced to six years, and Pasang was sentenced to four years. All three were transferred to Drapchi Prison after sentencing. Ngawang Tsondrue was released in 1999 after completing his sentence.

Phuntsok Wangdue (b. 1965) is from Taktse County in Lhasa City. He was a former monk of Gaden Monastery. As a child, his grandmother took care of him. When he was eight years old, he studied in *Mangstuk* (Public) School for two years, then quit to help his parents at home.

At 14 years old, he joined Gaden Monastery. In 1990, when 'work team' members visited the monastery to carry out the 'patriotic re-education' campaign, 18 monks including Phuntsok, were expelled from the monastery. These monks had criticised the 'work team' members thereby infuriating them. Moreover, they refused to be 're-educated.' On the day of their expulsion, the monks were taken to Taktse County where they were disposed of at their respective villages. The heads of the villages were specifically instructed not to allow any of them to travel freely.

Around October 1990, Phuntsok fled to India. He joined the Buddhist Dialectic School in Dharamsala, India. Then in 1993, during a winter vacation Phuntsok returned to Tibet to see his 90 year-old grandmother.

On 17 June 1993 'TAR' Intelligence Officers arrested Phuntsok on suspicious grounds and detained him in Sangyip Prison. No reason

was provided for his arrest. In prison he was subjected to severe beatings and held for a period of six months without any legal documents relating to his arrest or legal proceedings.

After six months Phuntsok was released with numerous restrictions imposed upon him, including restrictions on his movements.

For three years Phuntsok stayed in Lhasa. Then on the eve of the 1997 Tibetan New



Phuntsok Wangdue

Year he was arrested at his home along with his brother and 19 year-old cousin. The three men were held in Gutsa Detention Centre where they were brutally beaten. Reports from unofficial sources at the time indicate that Phuntsok's feet and arms were manacled.

In May 1997 he was singled out and taken to a police station, west of Lhasa where he was severely interrogated for a total of one month and 15 days. He was forced to 'confess to crimes' he did not commit. In July 1997 Phuntsok was then transferred to Gutsa Detention Centre. Upon arriving in Gutsa he was subjected to further interrogation. On the grounds of suspicion of instigating political activities, Phuntsok was eventually charged with 'espionage' and sentenced to 14 years' imprisonment in June 1998 by the Lhasa People's Intermediate Court. His brother and cousin were charged with 'assisting a splittist clique', and sentenced to three years by the same court. Both men were transferred to Drapchi Prison, and have reportedly been released.

Phuntsok continued to be held in Gutsa while he appealed to the PRC for a re-trial. Unfortunately, his appeal was rejected and he was transferred to Drapchi Prison to serve his 14-year sentence.

Phuntsok Wangmo (b. 1973) lay name Lobsang Dolma was a nun of Garu Nunnery when she was arrested on 25 May 1994. Phuntsok and four other nuns from the same nunnery participated in a peaceful pro-independence demonstration where they shouted slogans in Barkhor

in Lhasa City. Shortly after they started their demonstration, they were arrested and transferred to Gutsa Detention Centre. The four other nuns are: **Ngawang Namdrol** lay name Pasang Lhamo **Phuntsok Sangmo** lay name Yeashi Yangka, **Namdrol Kunsel** Dekyi Nyima, and **Phuntsok Pelyang** (b. 1966) lay name Pema Dolkar. Ngawang Namdrol, Phuntsok Sangmo, and Namdrol Kunsel were sentenced to five years, and have since been released following the completion of their term in Drapchi Prison. Phuntsok Wangmo and Phuntsok Pelyang were sentenced to six years' imprisonment and due to have been released. It is not known if they are currently detained or not.

Rigzin¹ (b. 1974), from Gongkar County, was arrested with four other Tibetans on 9 September 1996. **Pendor** (b. 1979) and **Tashi Dhargyal** (b. 1968) are from Meldrogungkar County. **Sogon** (b. 1971) is from Lhasa City, and **Samten** (b. 1976). On 9 September 1996, the five demonstrated in the Barkhor of Lhasa City. The demonstrators condemned China's interference in the issue of the Panchen Lama reincarnation, and raised their voices against China's interference in Tibet's religious matters. The five demonstrators were severely tortured while in police custody, resulting in one of the demonstrators being taken to Lhasa City People's Hospital for treatment. It is not known which demonstrator needed medical treatment. Rigzin and Sogon were sentenced to five years' imprisonment, and are serving their sentences in Drapchi Prison. The other sentences are not known.

Rigzin Choephel (b. 1976), **Sherab Tsultrim** (b. 1973), **Tashi Phuntsok** (b. 1975), **Lobsang Topchen** (b. 1975), **Ngawang Choephel**³ (b. 1985), **Dawa Dorje** (b. 1987), **Lobsang Dechen** (b. 1972), are seven monks from Sepu Monastery who along with one layman **Rigzin**² (b. 1973), were arrested during the Hong Kong Hand-Over on 1 July 1997. The seven monks staged a pro-independence demonstration, which lasted approximately 15 minutes in Sernon township, Pashoe County. The lay man, Rigzin, was arrested on grounds of suspicion of having cooperated with the monks in their activities. Rigzin is a whitewasher by profession. After 13 days of detention,

Rigzin and the monks were transferred from Pashoe Detention Centre to Chamdo Detention Centre. In 1997 the Chamdo Intermediate People's Court passed their sentences. Rigzin was sentenced to eight years; Rigzin Choephel and Sherab Tsultrim to six years; Tashi Phuntsok, Lobsang Topchen, Ngawang Choephel, Dawa Dorje, and Lobsang Dechen to four years. They were all transferred to Drapchi Prison where they are currently serving their sentences.

Rinzin Choeky lay name Yangzom (b. 1966) is a nun from Shugseb Nunnery. On 28 August 1990 she was arrested with five other nuns from the same nunnery for participating in a peaceful demonstration in the Barkhor of Lhasa City. The nuns shouted slogans of "Long Live His Holiness the Dalai Lama", "Free Tibet", and "Chinese quit Tibet" on the streets of the Barkhor. They were immediately arrested by the PSB and taken to a detention centre located east of Lhasa. There, the authorities in charge harshly beat the nuns during routine interrogation sessions. During each interrogation session the nuns faced humiliation, beatings, and punishments. Officials who asked the same questions repeatedly during the beatings constantly harassed them. In January 1991, the Lhasa People's Intermediate Court sentenced Rinzin to seven years' imprisonment and transferred her to Drapchi Prison.

While in Drapchi, Rinzin was involved in the cassette recording activity. Her sentence was extended by another five years upon discovering the incident bringing her total sentence to 12 years (see Gyaltzen Dolkar p.29). She is currently serving her prison term in Drapchi Prison and will be released in 2002.

Rinzin Wangyal (b. 1947) is from Lhasa City. Rinzin's mother's name is Ugen Choedon. Rinzin's late father Lobsang Tsewang was a *khenjung* (a Tibetan government official of high rank) before the Chinese invasion of Tibet.

While working as a labourer in the cement factory, Rinzin was arrested for allegedly organising an underground movement in 1966. He was imprisoned in Drapchi Prison where he was regularly tortured and

interrogated by the prison authorities. He was released from Drapchi Prison in 1982.

In August 1995 the PSB officers once again arrested Rinzin. This time he was suspected of being involved in a political movement aimed at disrupting the celebrations on 1 September 1995, which marked the anniversary of the founding of the 'TAR.'

Unconfirmed sources from Tibet report that on 13 December 1996, Rinzin was

sentenced to 16 years' imprisonment. According to recent reports, in October 1997, while still in detention his sentence was increased by four years bringing his total sentence to 20 years' imprisonment. The extension order came from the People's Intermediate Court. He is currently held in Drapchi Prison and the reason for his extension is not known.

It was reported that Rinzin's relatives sent three appeals to the PSB requesting permission for a meeting between Rinzin and his wife. His wife, Sonam, was known to be in a critical condition at the time and was later admitted to Lhasa People's Hospital. All the pleas made by his wife to see him in the prison were rejected.



Rinzin Wangyal

Sangye Choedon (b. 1970) is from Nyemo County and was a nun from Dolkar Choeten Nunnery before her arrest. On 15 February 1995, Sangye and three other nuns demonstrated in the Barkhor of Lhasa City. The three other nuns are: **Dekyi Yangzom** lay name Drugkyi Pema (b. 1974), **Thinley Dolkar** (b. 1974), and **Tsering Choezom**. Both Thinley Dolkar and Tsering Choezom are released after completing their prison sentences. Dekyi Yangzom died in prison following the Drapchi Protests. Sangye Choedon was sentenced to six years' imprisonment with three years deprivation of political rights. She is currently serving her sentence in Drapchi Prison.

Sholpa Dawa (b. 1940) was a tailor from Lhasa City before his arrest. Sholpa worked as a construction labourer and later became a private tailor. Sholpa was first arrested on 29 September 1981 for allegedly distributing pamphlets on Tibetan independence. He was sentenced to two years' imprisonment and deprivation of political rights for one year. Sholpa spent six months in Gutsa Detention Centre and one and a half years in Sangyip Prison.

The verdict of the trial is reported in the 'TAR' Intermediate People's Court Document No.17 of 1982. The verdict reads: "In 1980, Sholpa Dawa with defendant Lobsang Choedar and Tsering Lhamo met at Lobsang Choedar's house and wrote circulars on the independence of Tibet. Thereafter, he contacted his accused friend Lobsang Wangchuk who helped him to prepare a history on the independent status of Tibet and a circular titled, "Twenty Years of Tragic Experience." Supposedly, Sholpa told his uncle and Kunsang who were working in the Metal and Wood Co-operative Programme to type the articles and hand them back to Sholpa after finishing the work. Sholpa, pretending to be making copies of religious manuscripts borrowed a cyclo-styling machine from the co-operative and made more than 160 pro-independence posters in his own home. Not only did he distribute the posters on his own, but he also sought assistance from Dhondup Dorje and Lobsang Choedar. Sholpa had also printed on the posters, "The snow lion flag when Tibet was independent."

Subsequent to his release, he worked as a labourer for one year in a brick kiln at Nyethang County. On 8 November 1985 he was arrested for the second time for distributing pamphlets denouncing the deteriorating living conditions of the Tibetans, and Chinese invasion of Tibet. Sholpa was indicted along with eight other young Tibetans. This time he was sentenced to four years in Sangyip Prison, and was deprived of his political rights for the duration of one year. In August 1987, his wife Lhakpa Dolma died.

Sholpa's third arrest was in August 1995 in Lhasa City. He was arrested in connection with distributing pictures of the young Panchen Lama reincarnation recognised by the Dalai Lama. However, at the time it was rumoured inside Tibet that Sholpa was arrested just prior to the 30th anniversary celebrations of the 'TAR', because of fear that he and

other former political prisoners would disrupt the celebrations. He reportedly faced threats of execution by the Chinese authorities.

Verdicts were issued on 8 August 1996 for Sholpa and his friend **Topgyal** (b. 1939) (see Topgyal p.94). The verdict did not mention Sholpa's involvement in the Panchen Lama reincarnation issue. Rather, it stated: "After thorough investigation, in the year 1993 to 1994, the accused Dawa told Dhondup Dorje and

Ratoe Dawa to collect the list of all political prisoners who have served and who are also currently serving their prison term...Moreover, in July 1993, the accused Topgyal made three 'reactionary' documents and gave them to Sholpa Dawa who handed them over to the *Dalai Clique*."

Topgyal was sentenced to six years' imprisonment and is serving in Drapchi Prison. Sholpa was sentenced to nine years' imprisonment with three years deprivation of political rights and is also at Drapchi Prison. By the time Sholpa is released in 2005, he will have spent 15 years of his life behind bars.



Sholpa Dawa

Sonam Dhondup (b. 1977) lay name Lobsang Phurbu was a monk of Nalanda Monastery in Phenpo Lhundrup County. He chose to join Nalanda Monastery when he was 12 years old. At the time, there were approximately 250 monks in Nalanda Monastery. In February and March 1995, Sonam and his friend, **Tseten**² (b. 1968) initiated political activities as they printed a booklet on Tibet and stitched a Tibetan national flag, which was kept, wrapped in yellow silk cloth.

Soon after, Sonam along with three other monks went to a nearby township, called Thang, to distribute the booklets. The other monks involved were **Legshe Choesang** (b. 1967), **Legshe Ngawang**, and **Legshe Thupkey**. When they arrived at Thang, the four monks started discussing about how they should distribute the booklet close to a group

of people playing a game of snooker. One of the players, a Chinese officer overheard them and reported to his supervisor about their plans.

After the game, the Chinese officer started nagging the four monks and a fight broke out. In the ensuing fight, a Chinese official hit one of the monks on the head with a beer bottle. The next day the authorities came to search the house where the four monks were staying in Thang. Their rooms were ransacked and the booklets and Tibetan national flag in Sonam's room were discovered.

Sonam, Tseten, and the other three monks were taken to Gutsa Detention Centre. Sonam and Tseten were sentenced to 12 years' imprisonment. Tseten was also sentenced to 12 years. Legshe Ngawang was sentenced to six years. Legshe Choesang and Legshe Thupkey were sentenced to five years' imprisonment each. Sonam is currently in Drapchi Prison.

Sonam Paljor (b. 1980) is from Kanlho township in Sangchu County. Sonam was 15 years old when he was arrested in 1995. Like several other young political prisoners, the Chinese authorities did not take his age into consideration when sentencing him. Sonam was sentenced to five years' imprisonment and is serving his sentence in Drapchi Prison.

Sonam Tsering² (b. 1971) was a monk of Drigung Emari Shedra Monastery when he was arrested on 11 March 1995. Sonam is from Meldrogungkar County and was arrested with **Choeje** (b. 1971) and **Rinchen Gyurmey** (b. 1976) from the same monastery. They were originally detained at Gutsa Detention Centre for two years under the allegations of pasting posters and leading a poster campaign in Meldrogungkar County. During their detainment, none of them were allowed visitors. After being sentenced to five years, they were all transferred to Drapchi Prison.

Sonam Tsering³ (b. 1955) is from Meldrogungkar County. At the

time of his arrest, Sonam worked as an interpreter. He was arrested on 5 June 1994, and sentenced to eight years' imprisonment. He is currently serving his sentence in Drapchi Prison.

Tanak Jigme Sangpo (b.1926) also known as Jigsang was first reportedly arrested in 1960 while teaching at Lhasa Primary School. At the time, he was charged with "corrupting the minds of children with reactionary ideas." In 1964 he was sentenced to three years' imprisonment in Sangyip Prison for making comments regarding Chinese repression of Tibetans.

In 1970 he was sentenced to ten years' imprisonment in Sangyip Prison for 'counter-revolutionary' propaganda. Tanak was caught attempting to sent document through his niece, who was trying to flee Tibet, to report atrocities. Tanak Jigme Sangpo was released from prison in 1979, and transferred to the 'reform-through-Labour' unit one in Nyethang.

The Lhasa City PSB arrested him for the third time on 3 September 1983. According to the 1983 verdict, Tanak was seen on 12 July 1983 at around 4 pm pasting a personally written wall-poster protesting Chinese authority at the Jokhang Temple in Lhasa. Moreover, on 15 July, Tanak was seen wearing a piece of cloth on his chest whereupon the words, "self determination for Tibetans" was written. The verdict also said that Tanak had shown no sign of reforming as he continued with independence activities. Lhasa City Intermediate People's Court sentenced him on 24 November 1983 to 15 years' imprisonment and five years deprivation of political rights.

While in detainment, on 5 October 1987, Tanak went towards the rukhag gate timing his act when prisoners were being fed, he shouted "Free Tibet", "PRC fooled the Tibetan people" and "Chinese leave Tibet" reading from a self prepared poster. He was immediately caught by prison guards and after almost a year passed when he received an extension in his sentence. On 1 December 1988, Tanak's sentence was increased by an additional five years and one year deprivation of political rights.

On 6 December 1991, around 10 am, Tanak shouted slogans in three

different languages; Chinese Tibetan and English during a visit by Swiss government officials. Other inmates quietened Tanak fearing serious repercussions if caught. However, after the delegation left, Tanak was dragged from the room and beaten so severely that his body became numb, and was placed in solitary confinement. Six weeks later he was reportedly to be held in solitary confinement, and suffering a new form of 'cold cell' torture. This cell is lined with the sheets that are designed to lower the cell's temperature. Permission to put on extra clothing was denied and the average winter temperature in Lhasa is 3.5° C below zero and can drop as low as ten° C below.

Tanak's sentence was again increased by eight years and three years deprivation of political rights on 4 April 1992. According to his verdict, Tanak will be released on 3 September 2011. He will be 85 years and would have spent 28 continuous years in prison.



Tanak Jigme Sangpo

Tenpa Wangdrak (b. 1941) lay name Sonam, was a monk of Gaden Monastery at the time of his arrest. In November 1987 Tenpa was involved with a scheme to copy speeches by the Dalai Lama and distribute them widely. On 5 March 1988, while participating in a demonstration at Gaden Monastery, the monks protested the imprisonment of **Yulo Dawa Tsering** and declared Tibet's independence. During the protest Tenpa was arrested. He was taken to Seitru Detention Centre where he endured a series of interrogation sessions conducted by Chinese officials.

During his detention at Seitru, he was continuously interrogated by having the following questions asked: "Why do you protest?" "Do you really want Feudalism to be revived?" "What have you done in the last seven years?" "What relations do you have with outsiders?" "Who inspired you to do it?" "What kind of people do you co-operate with?" On the basis of his answers his sentence was informally

finalised. Officials subsequently issued a formal arrest warrant and notice was served for him to appear before the court.

Tenpa was accused of being a leader of the demonstration that occurred at Gaden, and a vehement opponent of the Chinese presence in Tibet. This led to a 14-year sentence on 17 December 1988.

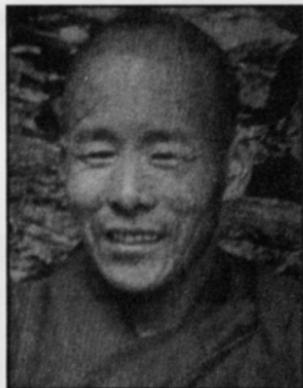
After sentencing he was taken back to Setru Detention Centre where he was asked whether he thought he had deserved his sentence. He was told that if he was not satisfied with the verdict he could appeal before the Higher People's Court within ten days of the pronouncement of the sentence. Aware that such action would have little effect or could result in even a harsher sentence, he decided not to appeal.

Tenpa was detained in Setru for three months before being transferred to Drapchi Prison. Upon his arrival in Drapchi Prison, he was kept in the fifth unit. Tenpa was assigned the responsibility of managing the vegetable farm.

On 31 March 1991 Tenpa was caught attempting to hand a petition to a visiting prison delegation. Tenpa received severe beatings and was moved to isolation cells. Due to pressure from fellow prisoners, Tenpa and Lobsang along with three inmates released from isolation and moved. (See Lobsang Tenzin³ p.48).

Today Tenpa is reported to be losing his eyesight. He is currently serving his sentence at Powo Tramo Prison, and is expected to be released in 2002.

Tenzin (b. 1975) is a monk of Kirti Monastery and teacher in Ngaba County Tibetan Middle School. He was arrested in January 1999 for decorating a picture of the Dalai Lama, and possessing a Tibetan national flag in his classroom. He was arrested by Ngaba County PSB



Tenpa Wangdrak

and detained in the County Detention Centre for three months. After three months he was sentenced to five years' imprisonment, and transferred to Maowan Prison.

Tenzin Choedrak (b. 1975) a monk of Khangmar Monastery was arrested on 15 April 1995 along with four other monks of the same monastery. The other four monks are: **Sangye Tenphel** (b. 1985), **Lobsang Choephel** (b. 1984), **Tenzin Choephel**, and **Lobsang Gelek**. On 15 April 1995, the five were arrested by Chinese police for participating in a demonstration in the Barkhor of Lhasa City. Tenzin Choephel was sentenced to three years' imprisonment. Lobsang



Tenzin Choedrak



Lobsang Gelek

Choephel was sentenced to four years' imprisonment. Lobsang Gelek and Tenzin Choedrak were sentenced to five years' imprisonment. Sangye was sentenced to three years' imprisonment. Sangye, who was reported to be severely tortured, died in prison on 6 May 1996 as a result of the abuse he endured while in custody. Lobsang Gelek and Tenzin Choedrak are serving their sentences in Drapchi Prison.

Tenzin Norbu (b. 1969) lay name Tsegyan was a monk of Gaden Monastery at the time of his arrest. He was arrested, with a fellow Gaden monk **Chokdrup** (b. 1974), for staging a peaceful demonstration in Lhasa on 18 July 1995. During the demonstration the two monks chanted independent slogans, but did not carry a Tibetan national flag or political posters. Chokdrup was sentenced to five years' imprisonment and is serving in Drapchi Prison. Tenzin was sentenced

to six years' imprisonment and is serving in Drapchi Prison. It is reported that Tenzin's health has become seriously weak after being transferred to Drapchi Prison, due to the torture he received while in custody.

Tenzin Thupten (b. 1970), born in Meldrogungkar County, was a 20-old nun from Michungri Nunnery when she was arrested. Her parents, now in 50's, are nomads and she has four younger siblings. Tenzin had no opportunity to go to school, as she was needed to help her parents at home.

In 1988, Tenzin joined the nunnery, which provided an opportunity for her to pursue an education. At the time the nunnery was being restored and she assisted with the renovation.

Tenzin participated in the demonstration on 5 March 1989. That day she escaped arrest by running away into the midst of the crowd.

After that, when Chinese 'work team' came to the nunnery to launch the 're-education' policy, Tenzin and a group of nuns pasted posters around the nunnery. The posters condemned Chinese rule in Tibet and the presence of the 'work team' in the nunnery. This action resulted in the members of the 'Democratic Management Committee' (DMC) of the nunnery decreeing that Tenzin and the others nuns involved be expelled from the nunnery. The heads of the nunnery, Ven. Ngawang Dechen and Jampa Choezom, reasoned that Tenzin and the others should not be expelled, explaining that violation of the basic Buddhist principles were the sole grounds for expulsion from the nunnery. Ultimately it was Tenzin's extensive contribution to the renovation of the nunnery that prevented her from being expelled.

In 1990, at the time of the *Shoton* (Yoghurt) Festival in the Norbulingka, eight nuns from Michungri Nunnery, including Tenzin, and five from



Tenzin Thupten

Garu Nunnery held a short protest. Soon afterwards, Chinese officials began to arrive and arrested the nuns who were then beaten severely.

Tenzin was taken to Gutsa Detention Centre where she was interrogated while being brutally beaten. She was charged with 'counter-revolutionary' activities, and sentenced to five years in prison by the Lhasa City People's Intermediate Court. After her sentencing she was transferred to Drapchi Prison.

In Drapchi Prison, political prisoners are subjected to particularly stringent rules, and are a constant target for cruel prison punishments, such as forced labour. Tenzin was kept under a strict regimen of severe beatings and other methods of torture, as well as surviving on an extremely poor prison diet.

Nonetheless, she did not lose her will to struggle. In 1993, due to Tenzin's involvement in the song-recording incident, her sentence was increased by a further nine years, bringing her term to a total of 14 years.

Today Tenzin Thupten suffers from a kidney disorder, one of the most common ailments suffered by Tibet's political prisoners. She is expected to be released in 2004.

Thinley Tsundue (b. 1973) is a Reting monk from Thankgo township, Lhundup County. He was arrested with five other monks from the same monastery, after a 'work team' vehicle was set on fire. They are **Lobsang Tsondrue**⁴ (b. 1981) and **Thinley Tsultrim** (b. 1969) from Thangko township and were sentenced to six years' imprisonment. **Sigpa Rinpoche** (b. 1978), lay name Lama Kushab Sigpa, and **Phuntsok Rabgyal** (b. 1976) from Nagchu Lhari County, were arrested on 27 December 1996 and sentenced to two years' imprisonment. Both Sigpa Rinpoche and Phuntsok Rabgyal have been released after completing their prison sentences. **Jamyang Sangye** (b. 1965) was sentenced to one-year imprisonment and released in 1997. He was not charged with igniting the 'work team' member's vehicle. Instead he was charged with possessing prohibited audiotapes and served his sentence in Trisam 're-education-through-labour' unit. The remaining

three monks: Thinley Tsundue, Lobsang Tsondrue, and Thinley Tsultrim are currently serving their sentences in Drapchi Prison.

In September 1996, 12 'work team' officials came to the monastery to conduct 'patriotic re-education' programmes. The monks vehemently refused to comply with the demands of the 'work team', resulting in the officials forging letters on the monks' behalf. The pledges were submitted to the office and it was confirmed that the 'TAR' authorities would visit Reting Monastery on 30 November 1996, to finish the 're-education' campaign. In demonstration of their disapproval of the forgery and the Secretary's upcoming visit to the monastery, a vehicle belonging to the officials was set on fire. Due to the monks' vigorous vocal disagreements, the 'work team' suspected six monks, including Thinley, of setting fire to their vehicle. Thinley and the four other monks were charged with pasting posters in the monastery and igniting the vehicle. The sixth monk was arrested after the 'work team' searched his room, and found prohibited audiotapes. All were initially taken to Gutsa Detention Centre. While in Gutsa, Thinley Tsundue endured torturous interrogation sessions for six months. Finally, he was sentenced to eight years' imprisonment and transferred to Drapchi Prison, where the conditions are even worse. Due to the harsh beatings he sustained at the time of his arrest, he continues to suffer in Drapchi, where his chances of receiving adequate treatment are minimal.

Thupten Yeshi (b. 1950) was a farmer from Meldrogungkar County when Security Officers and legal cadres from Lhasa detained him on 6 July 1992. The Security officers and legal cadres arrived at his village to search houses of those individuals who had been arrested before. Thupten was formally arrested on 14 August 1992, for creating three pro-independence posters that attacked the socialist system, opposed the socialist ideological education, and encouraged peasants to rebel. These posters had



Thupten Yeshi

appeared on a tree in Meldrogungkar County on 24 April 1992. Thupten and a friend had apparently discussed plans to fly a Tibetan flag from local government offices, an offence, which constitutes 'spreading propaganda regarding incitement to revolution.' Also, Thupten was believed to be the 'ringleader' of a protest that took place on 30 June 1992. Although he did not take part in a protest that occurred in 1992, he received a 15-year sentence and five years deprivation of political rights on charges of 'co-operating with the demonstrators.' Those who participated in the demonstration were: Lhundrup Dorje, Sonam Dorje, Sonam Rinchen, and Kunchok Lodroe. All four men were sentenced to 13 years' imprisonment with four years deprivation of political rights. Sonam Rinchen died in January 2000, and Kunchok Lodroe has been released on medical parole. Thupten, Lhundrup Dorje, and Sonam Dorje are presently serving their sentence in Drapchi Prison.

Topgyal (b. 1939) is originally from Tsangdo township, Lhundrup County of the 'TAR.' Topgyal was a private tailor in Lhasa before his arrest (see Sholpa Dawa p. 84).

In 1993, Topgyal and **Sholpa Dawa** (b. 1940) reportedly obtained a list of prisoners' names from two former political prisoners. They were said to have been compiling a list of current and released political prisoners to send abroad.

Their activities were discovered two years later. In August 1995, just before the 30th anniversary of the founding of the 'TAR', Chinese authorities who suspected they might disrupt the celebrations reportedly detained a group of former activists, including Sholpa Dawa and another prisoner. Topgyal's involvement in compiling the list of prisoner's names was believed to have been uncovered during interrogation sessions.

The Lhasa Intermediate People's Court tried Topgyal and Sholpa Dawa on 8 August 1996. They were charged with the crime of 'endangering state security.' In the Court's concluding decision, issued as Lhasa Criminal Court Trial Document No. 48 (1996), the three judges ruled:

This court holds that the defendants: "Xuedawa [Sholpa DOA] and

Duobujie [Topgyal], with the objective of overturning the socialist system and the peoples' democratic dictatorship, actively accepted a mission specially appointed by foreign enemies, actively gathering various kinds of intelligence about this country within our borders and engaging in criminal activities that endangered state security."

Topgyal was also found to have written three 'reactionary letters' which, he had passed on to Sholpa Dawa. The letters "together with the list of prisoners' names, were stamped with an ox-head stamp of their own manufacture, and were to be sent abroad as a report to the *Dalai Clique*", the court stated.

Topgyal was sentenced to six years' imprisonment and Sholpa Dawa received a nine-year prison sentence. Topgyal is serving his sentence in Drapchi Prison and is due for release in 2002, at the age of 63.

Trulku Ka Bukey (b. 1966) is a former religious teacher at Nubsur Monastery in Serta County, Golog 'TAR', Qinghai Province. The original Nubsur Monastery was more than three 300 years old when it was totally destroyed during the Cultural Revolution between 1966 to 1976. After renovation by local people in 1980, religious studies and practices were resumed.

In 1995, during the 40th anniversary of the founding of the Serta County, he was arrested for initiating a 25-kilometre

Peace March from his monastery. He distributed pro-independence leaflets to the public, was holding a Tibetan national flag, and demanding Tibet's freedom. In the beginning of 1996, Trulku Ka Bukey became the head of the monastery until his detainment. Trulku Ka Bukey was arrested on 10 February 1996, and since his initial arrest he has been held incommunicado.

In January 2000, in response to questions by UNESCO, China confirmed Trulku Ka Bukey's imprisonment and stated that he was



Trulku Ka Bukey

sentenced to six years' imprisonment in Ngaba Prefecture in Sichuan Province. China also stated that Trulku Ka Bukey was in good health.

Tsering Norbu is a shopkeeper from Shigatse County. He was arrested on 1 April 1992 and sentenced to eight years' imprisonment. He is serving his sentence in Drapchi Prison.

Tsering Samdup (b. 1973) was a monk of Gaden Choekhorling Monastery when he was arrested along with three other monks from the same monastery. The four monks participated in a demonstration in 1994, and were arrested several days after the protest. The four monks were arrested on separate dates. The other three monks were **Jampa Tsondrue** (b. 1977), **Bhuchung**⁴ (b. 1973), and **Tashi Tsering** (b. 1968). Except for Jampa Tsondrue, who received a five-year prison sentence, the other three monks were sentenced to six years' imprisonment each. Jampa Tsondrue has reportedly been released after completing his prison sentence, while the other three monks are serving their sentences in Drapchi Prison.

Tseten³ (b. 1979) was a nun from Chubsang Nunnery when she was arrested in October 1996. Tseten and three other nuns from the same nunnery staged a brief pro-independence demonstration in the Barkhor of Lhasa City. They were immediately arrested and taken to Gutsa Detention Centre. The other three nuns were **Yonten Wangmo** (b. 1982), **Phurbu Dolma** (b. 1979), and **Yesi** (b. 1978). Tseten was sentenced to five years' imprisonment and transferred to Drapchi Prison. Yonten, Phurbu, and Yesi were sentenced to three years' imprisonment and have been released after completion of their prison sentences in Drapchi Prison.

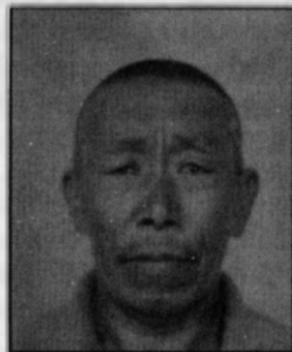
Tseten Dolker (b. 1972) is from Dedroy village of Changkar township in Lhundrup County. She was a nun at Nakar Nunnery before being arrested in July 1994. Tseten and a friend, **Gog-Gog** who has since been released, were demonstrating in the Barkhor when PSB officials of Lhasa City immediately arrested them. The two were taken to a

detention centre for interrogation sessions. After their sentencing, Tseten was transferred to Drapchi Prison where she is serving her six years' imprisonment. Upon her release she will serve an additional three years deprivation of political rights.

Tseten Dolma (b. 1958) is from Phugsum township in Nyemo County. Tseten is a widow with two children. She was arrested on 9 July 1996 for pasting posters in Nyemo County. The posters called for Tibetan independence and accused Chinese authorities of partiality and misadministration in Tibet. Tseten had previously been arrested in 1988 and 1993, detaining her for six and eight months respectively. Her first detainment was in Nyemo County Prison, and then at Gutsa Detention Centre for her second arrest. On her third arrest in 1996, she was charged with possessing the autobiography of the Dalai Lama, and being involved in 'counter-revolutionary' activities. After spending almost a year and a half in Gutsa Detention Centre, Tseten was transferred to Drapchi Prison. Tseten was sentenced to seven years' imprisonment, and is expected to be released in 2003.

Tsewang² (b. 1935) was an accountant in 'Shol' Lhasa City at the time of his arrest. Tsewang had previously visited India on two occasions, once in 1985 and again in 1992.

On the evening of 16 June 1995 Tsewang was arrested at his residence. The Chinese authorities charged Tsewang with 'political involvement' for the arrest. Tsewang had apparently pasted posters around Shigatse City. He was sentenced to five years' imprisonment, and is reportedly serving his sentence in Drapchi Prison.



Tsewang

Tsultrim Sherab (b. 1969) lay name Penpa Chungwa was a monk of

Sungrabling Monastery. Tsultrim was arrested in January 1992 for pasting pro-independence posters, and sentenced to three and a half years in Drapchi Prison. He was released in January 1996, and returned home to Gongkar County in Lhoka Region. In the meantime, a 'work team' had arrived at Sungrabling Monastery and expelled many monks. In 1997, Tsultrim was arrested by the Lhoka PSB on charges of transmitting the news of expulsions at Sungrabling Monastery abroad. He was sentenced to five years' imprisonment, and currently is serving in Drapchi Prison.

Wangdue (b. 1967) was a monk from Taktse Dechen Sangak Monastery when he was arrested in December 1994. Wangdue was arrested for his involvement in a peaceful demonstration in Lhasa City, and sentenced to four years' imprisonment. Due to his involvement in the Drapchi Prison Protest in May 1998, his prison sentence was increased by an additional four years; bringing his total sentence to eight years' imprisonment.

Wotse (b. 1943) is a businessman from Ngaba County. Wotse lived near Kirti Monastery when he was arrested along with Kirti monk **Tenzin**. Wotse reportedly developed negative feelings towards the Chinese occupation of Tibet after listening to the radio broadcasts. He adopted the habit of writing criticisms of the Chinese government after each broadcast. In 1998, Wotse visited India to receive Kalachakra initiations and collect information about the Tibetan Government-In-Exile, specifically speeches of the Dalai Lama. When he returned to Ngaba County, Wotse gave the information he obtained in India to Tenzin, who then copied and distributed the information. Both Wotse and Tenzin were arrested on 23 May 1998 and sentenced to five years' imprisonment. They are currently serving their sentences in Maowan Prison.

Yangchen (b. 1972) was a nun from Tsethang Sangak Nunnery when she was arrested on 1 February 1995. Yangchen was arrested for

distributing pamphlets stating the need for Tibet's independence, and for putting up wall posters around Tsethang Sangak Nunnery. Yangchen was sentenced to five years' imprisonment and is serving her sentence at Drapchi Prison.

Yesi Ngawang (b. 1968) lay name Migmar is from village three of Chideshol Kyimshe township in Gongkar County, Lhoka Region. Before his arrest, he was a monk at Sungrabling Monastery in Chideshol.

On 10 March 1989, Yesi and five other monks planned to put up posters to commemorate the 10 March Uprising of 1959. The five other monks were **Yesi Damdul** (b. 1968), **Yesi Tsering** (b. 1969), **Paljor Choegyal** (b. 1969), **Chemi Tsering**² (b. 1970), and **Tsultrim Jampa** (b. 1968).

The six monks wrote freedom slogans such as "Chinese get out of Tibet", "Long Live His Holiness the Dalai Lama" and "Free Tibet" on eight posters. They then pasted the posters next to the gate and surrounding walls near the office of the People's Government of Kyimshe township at 11 pm. They also used red paint to graffiti the same gate and wrote freedom slogans.

Five days later while Yesi Ngawang, Yesi Damdul and Yesi Tsering pasted three posters in the market place of Chideshol township, while the rest of the monks kept watch for patrolling policemen. Although they managed to return to their monastery, a patrolman had witnessed the act.

Two days passed before Gongkar County PSB officials came to the monastery, ransacking the rooms of the six monks. They found all the instruments used to make the posters. On 20 April 1989, Yesi Ngawang, Yesi Tsering, Chemi Tsering and Tsultrim Jampa were arrested at the monastery. They were detained in Lhoka PSB Detention Centre, and interrogated 10 to 15 times each within four months of detention. They were formally arrested in May 1989.

On 9 August 1989, the Lhoka Branch Procuratorate took the six monks for trial. Then on 30 October 1989, the 'TAR' Lhoka Intermediate

People's Court held a trial whereby the six were charged with 'counter-revolutionary' propaganda. Their court verdict stated that the six had shown disregard to the Constitution of the State by showing allegiance to the Dalai Lama, and by 'disrupting' peace and harmony by pasting 'counter-revolutionary' posters. They were charged with having violated Article 10 (2) and sections 22, 23, 24, 52 and 60 of the Criminal Law.

Yesi Ngawang and Yesi Damdul were sentenced to five years' imprisonment and three years deprivation of political rights. Yesi Tsering was sentenced to four years' imprisonment and one year deprivation of political rights. Paljor Choegyal, Chime Tsering, and Tsultrim Jampa were all sentenced to three years' imprisonment and one year deprivation of political rights. In November 1989, all six were transferred to Drapchi Prison.

While in prison, Yesi Ngawang was sent to work in the greenhouse to attend to the vegetable garden. In December 1990, when another political prisoner, 20-old **Lhakpa Tsering**, died in custody, the political prisoners created an uproar in which Yesi participated.

At the time of punishment for the five prisoners for the attempt of handing letter to a visiting delegation, Yesi Ngawang was one of the main leaders of this protest. He received severe beatings and was put in solitary confinement for a month. While in confinement, Yesi received further beatings (see Jampel Jhangchup p.32 and Lobsang Tenzin p.48).

Yesi Ngawang was one of the main leaders of this protest. He received severe beatings and was put in solitary confinement for a month. While in confinement, Yesi received further beatings.

On 20 April 1993, at the time of prison visits, Yesi reportedly handed over an entire list of political prisoners and the prison conditions in Drapchi to his family. After prison officials discovered his actions, Yesi was sent to a solitary confinement for a month. He was charged with 'leaking state secrets' and his sentence was extended by another nine years, bringing his total sentence to 14 years.

Yesi's health has deteriorated considerably since his arrest. He is expected to be released in 2003.

Yesi Rabgyal (b. 1968) lay name Bhagdro was a Gaden monk from Lhasa City in Meldrogungkar County at the time of his arrest in 1996. As a boy Yesi studied at the *Mangtsuk* (Public) School for three years.

Following his schooling, he stayed at home to help his parents on their farm. In 1986, Yesi joined Gaden Monastery where he initially worked helping with renovations. Later, he started learning scriptures.

On 6 May 1996, Chinese 'work team' came to Gaden Monastery and imposed a total ban on pictures of the Dalai Lama (see Atsak p.14).

Following the incident at the monastery, the officers recognised Yesi Rabgyal from the protest of the previous day. He was immediately taken to Gutsa Detention Centre, along with another monk identified as **Jampa Lodroe** lay name Lobsang Tenpa. Yesi was reportedly severely beaten, while being transported to Gutsa.

Endnotes

¹ Ronald D. Schwartz, **Circle of Protest-Political Ritual in the Tibetan Uprising**, Hurst and Company, (London 1994) p.25.

² Ven Bagdro, **A Hell on Earth** (Dharamsala 31 May 1998) p.16.

³ Steven D Marshall, **Rukhag 3 The nuns of Drapchi Prison** (London TIN 2000) p.46.

⁴ Steven D Marshall, **Rukhag 3 The nuns of Drapchi Prison** (London TIN 2000) p.32.

⁵ Asia Watch, **A Directory of Political and Religious Prisoners, Detained in China and Tibet** (Human Rights Watch, February 1994) p.351

⁶ Steven D Marshall, **Rukhag 3 The nuns of Drapchi Prison** (London TIN 2000) p.45.

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The Tibetan Centre for Human Rights and Democracy (TCHRD) is the first Tibetan non-governmental organisation (NGO) to be formed with the mission “*to highlight the human rights situation in Tibet and to promote principles of democracy in Tibetan community.*” TCHRD is independent of the Tibetan Government-in-Exile, and is based in Dharamsala, India. It is funded by foundations and from individual supporters around the world. It was founded in January 1996 and was registered as an NGO on 4 May 1996. In addition, a branch office has been set up in Kathmandu, Nepal. Our objectives are to protect and promote human rights of Tibetan people and to build our society based on the principles of human rights and democracy.

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