

KEYWORDS: RELIGIOUS OFFICIALS - BUDDHIST1 / PRISONERS OF CONSCIENCE1 / WOMEN1 / LONG-TERM IMPRISONMENT / DETENTION FOR RE-EDUCATION / ADMINISTRATIVE DETENTION / REARREST / EXTRAJUDICIAL EXECUTION / ILL-HEALTH / TORTURE/ILL-TREATMENT / SOLITARY CONFINEMENT / RESTRAINTS / CLERICAL WORKERS / DOCTORS / MANUAL WORKERS / STUDENTS / TRADERS / TEACHERS / CENSORSHIP / BANNING / DEMONSTRATIONS / EMERGENCY LEGISLATION / POLICE / PHOTOGRAPHS /

Cover photograph: Three Tibetans, one of them with a head wound, photographed in detention following a demonstration in favour of Tibetan independence held in March 1989. © Tibet Information Network.

PEOPLE'S REPUBLIC OF CHINA

REPRESSION IN TIBET

APPEAL CASES

Since late 1987, hundreds of Tibetans have been imprisoned for taking part in demonstrations in favour of Tibetan independence from China and otherwise peacefully expressing dissent from governmental policies in Tibet. Dozens have been killed during demonstrations in incidents which in some cases are believed by Amnesty International to have been extra-judicial executions. Torture and ill-treatment of detainees are prevalent in Tibet, some detainees have died in detention or shortly after their release as an apparent result of ill-treatment in prison and lack of adequate medical care.

The authorities in the People's Republic of China maintain that there are no political prisoners in China and that "ideas alone, in the absence of action which violates the Criminal Law, do not constitute a crime". They have repeatedly stated that all prisoners in Tibet are "criminals" who have broken the law and the constitution. They deny allegations that torture and ill-treatment are widespread.

However, detention and ill-treatment continue, according to reports which Tibetans manage to send abroad despite strict official controls on information. The eleven cases described here on the basis of reports from official and unofficial sources show how arbitrary detention, torture and ill-treatment and the excessive use of force by government authorities continues to be used against ordinary civilians whose only crime has been to peacefully express political views.

ACTION

What you can do to help victims of human rights violations in Tibet

◆ **Send appeals to the government authorities of the People's Republic of China, in Beijing and in Lhasa, capital of the Tibet Autonomous Region, on behalf of one or more of the people whose case is described in this document. Focus your appeals on the points outlined at the bottom of each page.**

◆ Encourage others to send appeals.

◆ Contact professional organizations, trade unions and other groups in your own country and urge them to take up one or more of the cases described in this document with their Chinese counterparts. Publicize these cases within groups and organizations to which you belong, encouraging them to formally express concern about human rights violations in Tibet to their counterparts in China.

◆ Urge representatives of your government and other elected officials to raise the issue of human rights with the Chinese authorities at all levels, with a view to obtaining the release of prisoners of conscience, and end to torture and other cruel, inhuman and degrading treatment or punishment of detainees, to carry out independent, impartial and public enquiries into reported extra-judicial executions, and to ensure fair trials for all political prisoners.

ADDRESSES FOR APPEALS

Please send appeals to:

◆ **Gyaltzen Norbu, Chairperson of the Government of the Tibet Autonomous Region:**

Gyaltzen Norbu Zhuxi
Xizang Zizhiqu Renmin Zhengfu
1 Kang'andonglu
Lasashi 850000
Xizang Zizhiqu
People's Republic of China

Telex: 68014 FAOLT CN or 68007 PGVMT CN

◆ **Li Peng, Premier of the State Council of the People's Republic of China:**

Li Peng Zongli
Guowuyuan
9 Xihuangchenggen Beijie
Beijing 100032
People's Republic of China

Telex: 210070 FMPC CN

Fax: + 86 1 512 5810

◆ **Ngapoi Ngawang Jigme, Chairperson of the Standing Committee of the Regional People's Congress of the Tibet Autonomous Region:**

Ngapoi Ngawang Jigme Zhuren
Xizang Zizhiqu Renda Changwu Weiyuanhui
Lasashi 850000
People's Republic of China

◆ **Tao Siju, Minister of Public Security:**

Tao Siju Buzhang
Gong'anbu
14 Dongchang'an Jie
Beijingshi 100741
People's Republic of China

Telex: 2100070 FMPC CN

Fax: + 86 1 412 4222 or 512 1365

APPEAL CASES

Yulo Dawa Tsering and Thupten Tsering

Jampel Changchub and Ngawang Phulchung

Tamdin Sithar

Tseten Norgyal and Thupten Tsering¹

Jampa Ngodrup

Dorje Wangdu

Rigzin Choenyi, Choenyi Lhamo, Sonam Choedron and Konchok Drolma

Dawa Kyizom

Ama Phurbu

Dawa Dolma

Gyalpo

¹ A different man from Yulo Dawa Tsering's co-defendant.

Yulo Dawa Tsering and Thupten Tsering

Yulo Dawa Tsering is a 55 year-old senior Buddhist monk and teacher. On 19 January 1989, he was sentenced to 10 years' imprisonment on charges of "counter-revolutionary propaganda and agitation". The charges apparently arose from a conversation Yulo Dawa Tsering had in a private home with a foreign tourist in December 1987, in which he expressed support for the Dalai Lama, the exiled Tibetan leader. Yulo Dawa Tsering was detained for questioning on 26 December 1987 and on 9 March 1988, formal charges were laid against him and Thupten Tsering, another Buddhist monk who had taken part to the same conversation and who was also detained.

In March 1988, a broadcast on the official Lhasa Radio, described Yulo Dawa Tsering's case as follows:

"Criminal Yulo Dawa Tsering, aged 51 (...) was sentenced to life imprisonment by the People's Court in 1959 for participating in the rebellion. He was released in a special amnesty in 1979 (..) On the morning of 24 July 1987, in collaboration with criminal Thupten Tsering, he spread reactionary views, such as Tibetan independence, to foreign reactionary elements who came to Tibet as tourists, and viciously vilified the policies adopted by the CCP and the people's government.

"On 26 December 1987, he collaborated with foreign reactionary elements in conducting reactionary propaganda and agitation, and attempted to overthrow the people's democratic dictatorship and the socialist system. He was thus taken into custody by the Public Security Bureau for investigation. During the investigation, criminal Yulo Dawa Tsering confessed: one purpose of my conversations with foreigners was to inform the Dalai [Lama] through the foreigners, and the other purpose was to win support from other countries in the world so that we can win Tibetan independence as quickly as possible.

"After investigation the procuratorial organs held that the criminal Yulo Dawa Tsering committed the crime of spreading counter-revolutionary propaganda and agitation and that his act violated Clause 2 of Article 102 of the Criminal Law of the PRC. With the approval of the relevant department, the Public Security Bureau arrested him and will lodge a public prosecution against him in the People's Court."

Yulo Dawa Tsering had been given a life sentence in 1959 for taking part in the Tibetan rebellion of that year, and benefitted from an amnesty in 1979, together with other long-serving political prisoners. He held a number of official posts from 1984 to 1987, including as a member of the Buddhist Association in Lhasa. He also taught Buddhism in Ganden Monastery and in the Tibetan Buddhism Institute in Lhasa between 1980 and his detention in 1987.

Thupten Tsering, Yulo Dawa Tsering's co-defendant, is about 62 years old. He was sentenced to six years' imprisonment, and is now detained, together with Yulo Dawa Tsering, in Drapchi prison in Lhasa, capital of the Tibet Autonomous Region. Thupten Tsering is reportedly being treated for a heart ailment but his exact state of health is not known.

Amnesty International is concerned that Yulo Dawa Tsering and Thupten Tsering are prisoners of conscience, imprisoned solely on account of their peaceful advocacy of political views. Amnesty International is calling for their immediate and unconditional release.

Please send appeals urging the immediate and unconditional release of Yulo Dawa Tsering and Thupten Tsering, imprisoned in Tibet.

Yulo Dawa Tsering

Jampel Changchub and Ngawang Phulchung

Jampel Changchub and Ngawang Phulchung, Tibetan Buddhist monks at Drepung monastery near Lhasa, were sentenced in 1989 to 19 years' imprisonment, the longest sentences against prisoners of conscience imposed in recent years by the authorities in Tibet.

Ngawang Phulchung, aged 35, was accused of "forming a counter-revolutionary organization" which produced "reactionary literature" and "venomously slandered China's socialist system characterized by the people's democratic dictatorship". Jampel Changchub, aged about 30 was described as a "principal member" of the group and accused of collecting information and passing it to an enemy".

These accusations against Jampel Changchub and Ngawang Phulchung were read out at a mass sentencing rally held on 30 November 1991 (mass sentencing rallies are meetings at which accusations against prisoners and their sentences, decided beforehand, are read out. Prisoners displayed at these rallies have no effective opportunity to present a defence and must generally observe a humble appearance implying that they admit guilt on the charges imputed to them.

Eight other monks from Drepung monastery received prison sentences of five to 17 years for allegedly taking part in the activities of the group allegedly led by Ngawang Phulchung.

Jampel Changchub and Ngawang Phulchung had taken part on 27 September 1987 in a peaceful demonstration in favour of Tibetan independence from China and were detained for four months as a result, along with 19 other Drepung monks. That demonstration marked the beginning of a wave of protests by Tibetans advocating independence from China. The group to which Jampel Changchub and Ngawang Phulchung allegedly belonged was formed in January 1989, according to a broadcast by the official *Lhasa Radio*.

Among the "reactionary literature" that the Group was accused of printing, was a Tibetan translation of the Universal Declaration of Human Rights. Other documents included reports on recent dissident activity in Tibet and on Tibetans shot and killed by police at a pro-independence demonstration and a document entitled *The Meaning of the Precious Democratic Constitution of Tibet*, which analyzed the concept of "democracy" on the basis of the 1963 draft constitution for Tibet promulgated by the Dalai Lama in exile.

Jampel Changchub and Ngawang Phulchung are serving their sentence in Drapchi prison in Lhasa. Little information is available about their conditions of detention because of strict official controls on information. There were reports, however, that on 26 April 1991, after being severely beaten, Jampel Changchub, Ngawang Phulchung and 15 other prisoners, most of them monks, were put in solitary confinement following a series of incidents involving other political prisoners in Drapchi prison. Several of the prisoners reportedly required medical treatment for head

wounds and were reported to have been handcuffed and shackled. Unofficial sources reported that the isolation cells are just large enough to lie down in and are kept in total darkness. Jampel Changchub and Ngawang Phulchung were reportedly released from solitary confinement after about six weeks.

Amnesty International is concerned that Jampel Changchub and Ngawang Phulchung are prisoners of conscience, imprisoned solely on account of their peaceful advocacy of political views and exercise of their right to freedom of association and information. Amnesty International is calling for their immediate and unconditional release. The organization is also concerned at reports that they have been held in solitary confinement in conditions which may amount to torture or cruel, inhuman or degrading treatment or punishment.

Please send appeals urging the immediate and unconditional release of Jampel Changchub and Ngawang Phulchung, prisoners of conscience in Tibet.

Please also express concern at reports that they have been held in solitary confinement in Drapchi prison in conditions which may amount to torture or cruel, inhuman or degrading treatment or punishment.

Ngawang Phulchung

Jampei Changchub

Tamdin Sithar

Tamdin Sithar, a 46 year-old Tibetan, is serving a 12-year prison sentence imposed in 1984, apparently for possession of a printed statement by the Dalai Lama.

Tamdin Sithar is believed to have been tried by the Lhasa Intermediate People's Court in August or November 1984, but the exact charges against him are unknown. He is now held in Drapchi prison in Lhasa, according to unofficial Tibetan sources in the capital of the Tibet Autonomous Region.

A number of other Tibetans detained in 1983 have been accused of "counter-revolutionary crimes" because they advocated Tibetan independence. The charges against Tamdin Sithar may have been similar, although some reports indicated that he may also have been charged with "espionage". The possession of texts about Tibetan independence has been grounds for arrest in Tibet under "espionage" charges. Amnesty International has been investigating Tamdin Sithar's case since 1985, and has adopted him as a prisoner of conscience.

Tamdin Sithar had reportedly been previously detained without trial between 1971 and 1975 on account of his alleged membership in a youth group calling for Tibet's independence from China and also apparently because of his family background: Tamdin Sithar is a relative of the former Junior Tutor of the Dalai Lama.

Tamdin Sithar had been transferred to work under supervision in a labour brigade near Lhasa, after his release from prison in 1975. He appears to have been re-arrested on 26 August 1983, apparently because he was found in possession of a statement by the Dalai Lama commemorating the 24th anniversary of the 1959 rebellion in Lhasa.

Please send appeals urging the immediate and unconditional release of Tamdin Sithar, a prisoner of conscience in Tibet.

Tseten Norgyal and Thupten Tsering

Tseten Norgyal was detained in March or April 1989 in Lhasa on suspicion of involvement in activities in favour of Tibetan independence. Together with a woman, Sonam Choedron, and a man, Thupten Tsering, Tseten Norgyal was tried on 8 February 1991 and reportedly sentenced to four years' imprisonment. Thupten Tsering received a five-year sentence and Sonam Choedron a two-year sentence - she was released in April 1991.

According to the indictment against Tseten Norgyal and his co-defendants, they were principally accused of having helped circulate leaflets advocating Tibetan independence. There was no allegation that they had advocated or engaged in violence.

Before his detention, Tseten Norgyal was working as a bookkeeper at the Banakshol Guesthouse in Lhasa. Amnesty International received reports indicating that when he was first taken to the Chakpori People's Armed Police barracks in Lhasa, he suffered a severe eye injury as a result of beatings during interrogation. He was also reported to be suffering from a bronchial disease.

The indictment against Tseten Norgyal, Thupten Tsering and Sonam Choedron reads in part as follows, according to unofficial Tibetan sources in Lhasa:

"In February 1988 Thupten Tsering received a reactionary letter from a monk at Palhalupuk Monastery. [The letter was] a reactionary document advocating [Tibetan] independence. In July 1988 [that document] was given to Gyentsen, a translator-worker at the electrical power station in western Lhasa (...) who was asked to type it. Twenty copies were printed in [Thupten Tsering's] own bedroom. [Thupten Tsering] gave ten copies [of the printed document] to Sonam Choedron and nine copies to Gyentsen. Thupten Tsering distributed the remainder of the documents in the Barkor.

"In October 1988 the Banakshol Hotel reception clerk Tseten Norgyal used one of the leaflets brought by Nyima, the daughter of Sonam Choedron, to prepare a stencil. Sonam Choedron gave the stencil to Thupten Tsering who printed over 20 [additional] copies in his bedroom. At the top of the leaflet [Thupten Tsering] wrote "Sub-Committee for Tibetan Independence." Thupten Tsering gave the printed copies to Sonam Choedron. In December [1988] Sonam Choedron gave Tseten Norgyal six or seven leaflets and a small booklet entitled "News of The World" and expressed the hope that he would print them. He memorised and transmitted them by word of mouth (...)

"Towards the end of October 1988 Thupten Tsering dictated while Gyentsen cut the stencil for the leaflet. Furthermore, Thupten Tsering printed over 20 copies in his bedroom and distributed them near the Western Door in the Tromsingkhang [Market] (...) The leaflet

urged the masses to respect the heroes suffering in prison for independence and to support and respect the [Dalai Lama's] Five-Point Plan (...)

"The defendant Thupten Tsering stands accused as the principal culprit and the major instigator (...) and defendants Tseten Norgyal and Sonam Choedron are guilty as accessories (...)"

Amnesty International is concerned that Thupten Tsering and Tseten Norgyal are prisoners of conscience held solely for the non-violent exercise of the right to freedom of conscience and expression.

Please send appeals urging the immediate and unconditional release of Thupten Tsering and Tseten Norgyal, prisoners of conscience in Tibet.

Tseten Norgyal

Jampa Ngodrup

Jampa Ngodrup, a medical doctor at the Lhasa City Barkor Clinic in Lhasa, capital of the Tibet Autonomous Region, is serving a 13-year prison term as a prisoner of conscience. He was accused at his trial in 1990 of having, "with counter-revolutionary aims, collected lists of people detained in the disturbances [the activities in favour of Tibetan independence carried out by Tibetans in Lhasa in 1988] and passed them on to others, thus undermining the law and violating the [laws of] secrecy".

According to the court verdict on his case, Jampa Ngodrup was detained on 20 October 1989 and formally arrested on 13 August 1990. He was tried and sentenced on 24 December 1990. The following are excerpts of the Lhasa Municipal Intermediate Court verdict on the case of Jampa Ngodrup, obtained by unofficial Tibetan sources in Lhasa:

"Towards the end of 1988 defendant Jampa Ngodrup asked a young monk from Ratoe Monastery named Chunjor, who was working as urine analyst at the hospital where Jampa Ngodrup worked, to compile a list of people detained as a result of the 5 March 1988 incident [pro-independence demonstration and riot] in Lhasa and afterwards passed on that list to foreign resident Lhamo Yangchen.

"Towards the end of 1988 Lhamo Yangchen, who had come from abroad, brought a list of people injured and detained in the 10 December [1988] disturbance [A pro-independence demonstration which ended with the killing of at least two demonstrators and at least 18 arrests] and made defendant Jampa Ngodrup copy it and return the original to her (...)

"The above have been determined as facts which the witnesses have confirmed; the defendant has also confessed without withholding anything. In the opinion of this court, defendant Jampa Ngodrup, harbouring counter-revolutionary intent, compiled a list of people detained in the disturbances and passed them on to others, thus undermining the law and violating the [laws of] secrecy.

"In order to strengthen the unity of the Motherland, to strengthen and protect the Motherland and to enforce the democratic rights of the people (...) the sentence is as follows:

"Defendant Jampa Ngodrup has committed the crime of being a spy and is sentenced to 13 years' imprisonment (...) [Jampa Ngodrup shall also be deprived of his] political rights for [a further period of] four years."

Jampa Ngodrup is reportedly detained in Drapchi prison in Lhasa. Amnesty International considers that Jampa Ngodrup is imprisoned solely for the peaceful exercise of his right to freely receive and impart information. Amnesty International considers Jampa Ngodrup to be a prisoner of conscience and calls for his immediate and unconditional release.

Please send appeals urging the immediate and unconditional release of Jampa Ngodrup, a prisoner of conscience.

Jampa Ngodrup

Dorje Wangdu

Dorje Wangdu, a 33 year-old Tibetan electrician from Lhasa, received a three-year term of "re-education through labour", without charge or trial, in September 1991.

Dorje Wangdu

An official document, a copy of which reached Amnesty International, indicated that Dorje Wangdu was accused of carrying out the following "illegal activities":

- ◆ In October 1990, he "advised his acquaintances" to "wear Tibetan clothes" during the period of the Kalashakra Buddhist initiation ceremony. That ceremony was held by the Dalai Lama, Tibet's Buddhist leader in exile, in late 1990 in India. It is unclear why wearing Tibetan clothes during the period of the Kalashakra would be deemed to be illegal by the Chinese authorities.

- ◆ "Reactionary leaflets" which had circulated in Sera monastery in Lhasa were found at Dorje Wangdu's home.

- ◆ On 23 February 1991, he "distributed symbols of personal protection" [cords blessed by a high lama] to monks in Ganden monastery as a token of respect. The authorities implied that the

amulets had been brought to Tibet "from abroad" (possible from India, where a large exile Tibetan community is established).

◆ He "made copies" of a "reactionary leaflet" carrying the red seal of Muru monastery and advised that these should be displayed "on relevant occasions".

These accusations against Dorje Wangdu were contained in a *Notice of Re-education Through Labour* dated 26 September 1991, indicating that Dorje Wangdu had been given a three-year term of re-education through labour and that he was due to be released on 21 April 1994, three years after he was taken in custody. Dorje Wangdu is reportedly detained in the Rawa "re-education through labour" camp, said to be situated in Sangyip, a district of Lhasa.

These accusations appear to be the sole basis for Dorje Wangdu's detention. Amnesty International believes that Dorje Wangdu is a prisoner of conscience who should be immediately and unconditionally released.

Please send appeals on behalf of Dorje Wangdu, a prisoner of conscience, urging his immediate and unconditional release.

Rigzin Choenyi

Choenyi Lhamo, Sonam Choedron, Konchok Drolma

Rigzin Choenyi is a young Buddhist nun from Shungsep nunnery in Lhasa. On 22 September 1989, when she was aged about 19, she took part with five other nuns in a small gathering on the Barkor, a circular pilgrimage path and market in central Lhasa. Rigzin Choenyi and the five nuns reportedly shouted slogans in favour of Tibetan independence from China. Their demonstration took place at a time when Lhasa was still under martial law, which had been declared in the city in March 1989 after three days of riots. Martial law was lifted on 1 May 1990.

According to a report in the official newspaper *Tibet Daily* on 25 September 1989, Rigzin Choenyi and the five other nuns had "broken martial law regulations". In October 1989, Rigzin Choenyi was sentenced to seven years' imprisonment and is now reportedly imprisoned in Drapchi prison in Lhasa.

Three of the five nuns who took part in the 22 September 1989 demonstration with Rigzin Choenyi appear to be still detained: they are Choenyi Lhamo, aged about 22, Sonam Choedron, aged about 23, and Konchok Drolma, aged about 29. They were reportedly given three-year terms of administrative detention, known as "re-education through labour". One report suggested that Konchok Drolma was given a further two-year prison sentence. The three nuns are reported to be held in Lhasa's Gutsa detention centre.

Two other nuns detained after the 22 September 1989 demonstration, Tashi Choezom and Rigzin Choedron, appear to have been released.

Amnesty International is concerned that Rigzin Choenyi and the three other nuns from Shungsep nunnery are prisoners of conscience imprisoned solely for the peaceful advocacy of their political views.

Please send appeals urging the immediate and unconditional release of Rigzin Choenyi, Choenyi Lhamo, Sonam Choedron and Konchok Drolma, prisoners of conscience in Tibet.

Dawa Kyizom

Dawa Kyizom, a 20 year-old secondary-school student in Lhasa, is a prisoner of conscience. She was taken away from her home by officials of the State Security Department in the morning of 26 October 1990, according to unofficial sources in Lhasa. She appeared to have been detained because the authorities suspected that, in September 1990, she had given a Tibetan nationalist flag to a Buddhist monk from Gyurme monastery. The monk is alleged to have flown the flag from the roof of the monastery. At the time of arrest Dawa Kyizom lived with her parents at the Khamdong Guest House.

Under interrogation, Dawa Kyizom confessed to giving the flag to the monk, according to the unofficial sources. In late 1990 or early 1991, she reportedly received a three-year term of "re-education through labour" - an administrative punishment imposed without charge or trial, and without effective opportunities for the detainee to present a defence. She is now serving her term of detention in Lhasa's Gutsa detention centre.

Amnesty International is concerned that Dawa Kyizom is a prisoner of conscience held solely because of her exercise of her fundamental human rights; the organization is calling for her immediate and unconditional release.

Please send appeals urging the immediate and unconditional release of Dawa Kyizom, a prisoner of conscience.

Ama Phurbu

Ama Phurbu is a 59 year-old small trader who used to sell hats and clothes in Lhasa. She was reportedly detained on 10 October 1989 after her home was searched by the police and leaflets on Tibetan independence were found. Ama Phurbu had also taken part in public prayers on the Barkor pilgrimage path in 1989 in central Lhasa, in memory of demonstrators killed by the police during riots, according to sources in Lhasa.

Ama Phurbu was given a three-year term of "re-education through labour", imposed without her being formally charged or tried, or being able to effectively present a defence. Ama Phurbu is now reportedly serving her term of "re-education through labour" in Gutsa Detention Centre in Lhasa. There is no further information on her conditions of detention, but Amnesty International is concerned that conditions in Gutsa detention centre may be harsh and may affect Ama Phurbu's health, especially in view of her age.

Amnesty International considers Ama Phurbu to be a prisoner of conscience, held solely for her peaceful exercise of fundamental human rights.

Please send appeals urgent the immediate and unconditional release of Ama Phurbu, a prisoner of conscience in Tibet.

Dawa Dolma

Dawa Dolma is a 23 year-old teacher at a middle school in Lhasa. She was detained in 1989 for writing "reactionary songs" during class on 14 September 1989, and urging her pupils to read them, according to a broadcast on the official *Lhasa Radio* on 8 December 1989. The broadcast added that she had been temporarily released because she had to take care of her one year-old child.

In February 1992, it was reported that Dawa Dolma had been imprisoned again, and sentenced to five years' imprisonment. According to unofficial Tibetan sources, Dawa Dolma is serving her sentence in Drapchi prison in Lhasa. There is no official confirmation of her detention and of the charges which reportedly led to her imprisonment.

Amnesty International is concerned that Dawa Dolma may be a prisoner of conscience. It urges the Chinese authorities to make public the charges against Dawa Dolma, and to release her if she is held solely for the peaceful exercise of her right to freedom of opinion and expression.

Please send appeals urging that the charges against Dawa Dolma be made public, and that she be released immediately and unconditionally if she is held for the peaceful exercise of her right to freedom of opinion and expression.

Gyalpo

Gyalpo, a Buddhist monk from the Drepung monastery in Lhasa, in his twenties, was killed by police forces in what appears to have been an extra-judicial execution, when he was at the head of a peaceful demonstration in support of Tibetan independence on 10 December 1988.

The demonstration, involving a small group of monks from Drepung monastery, took place at about 11:15 am on 10 December 1988, on the occasion of the 40th anniversary of the promulgation of the Universal Declaration of Human Rights.

According to testimonies from participants in the demonstration and eye-witnesses, Gyalpo was holding a Tibetan nationalist flag on a pole and marching in front of the demonstration as it progressed south towards the Jokhang temple in central Lhasa. On the Jokhang temple's front square, the demonstrators and a crowd following them were confronted by police forces deployed in front of them. The demonstrators stopped their march, a few metres away from the police line.

Gyalpo, photographed shortly before his death.

Gyalpo, photographed shortly after his death on 10 December 1988. © Danny Gittings

A police officer who was standing in front of the police line reportedly shot, without warning and at close range, at the demonstrators in front of him. Other police officers then started shooting as well. Although some police were seen firing in the air at this point, there appears to have been no warning shot and no oral warning by the police officer or any other authority on the scene. Gyalpo was shot and died on the spot, eye-witnesses said. The first round of shooting was followed by the launch of tear gas; further shooting took place while the demonstrators were running for cover.

According to some reports another monk, Kelsang Tsering, died a few weeks later of wounds sustained as a result of police shooting and a woman - whose name is not known - was also killed during the demonstration.

The authorities appear to have anticipated a demonstration on 10 December. Neighbourhood committee meetings, which most families in Lhasa were required to attend, were reportedly warned before 10 December that people found on the Barkor Square on that day would be fined and that those taking part in protests "would be shot".

A state television news broadcast in Lhasa on 11 December reported that demonstrators had ignored warnings from police, who were left with no choice but to open fire. The official Xinhua news agency indicated that "warning shots" had been fired and that "in the ensuing chaos" one monk was killed and 13 other people were injured, two of them "seriously". It appears that the police forces involved were those of the People's Armed Police, which come under military command.

In view of the authorities's reported preparedness to use force on 10 December 1988 if a demonstration were to occur, and in view of the peaceful character of the demonstration that took place on that day, Amnesty International is concerned that the death of Gyalpo appears to have resulted from gross abuse of lethal force by police, in conditions which amount to an extra-judicial execution. Amnesty International urges the authorities of the People's Republic of China to carry out a full, impartial and independent enquiry into the circumstances of the killing of Gyalpo, and to make public the enquiry's methods and results.

Please send appeals condemning the killing of Gyalpo, which appears to have been an extra-judicial execution, during a peaceful demonstration on 10 December 1988. Please also urge that a full, impartial and independent enquiry into Gyalpo's death be carried out, and its methods and results be made public.

In addition to the addresses given on page 3, please also write to the Regional People's Armed Police Corps Commander, Major General Li Jiarui:

Li Jiarui Zongduizhang
Renmin Wuzhuang Jingcha Budui
Xizang Zizhiqu Wujing Zongdui
Linguonan Lu
Lasashi
Xizang Zizhiqu
People's Republic of China

