



**Preliminary observations of the International Campaign for Tibet regarding the People's Republic of China's report to the Committee on the Rights of the Child, according to the Convention on the Rights of the Child (CRC)**

**A. Civil Rights and Freedoms (Articles 13, 14, 15, 17, 37(a) of the Convention)**

The International Campaign for Tibet is highly concerned about reports on detentions of Tibetan students after protests against education policy in Tibet. We consider such detentions in contravention to the relevant articles of the Convention, in particular to the freedom of speech and assembly.

**Reports of the International Campaign for Tibet and third parties:**

**Radio Free Asia : Tibetan Protest Students Jailed, 2010-10-14**

<http://www.rfa.org/english/news/tibet/jailed-10142010134709.html?searchterm=Tibetan%20teachers%20sentenced>

Sentenced youths had led others in protests against Chinese rule.

The gates of the Tibetan Middle School in Machu county, shown in an undated photo.

HONG KONG—Chinese authorities in the remote western province of Gansu have sentenced two Tibetan students to two-year jail terms in connection with protests at a local middle school, an exiled Tibetan source said.

"Thubten Nyima is 17 years old this year, and he was sentenced to two years' imprisonment," said Dolkar Kyab, an exiled Tibetan from Gansu's Kanlho (in Chinese, Gannan) Tibetan Autonomous Prefecture now living in northern India.

"Tsering Dhondup is 17, and he was sentenced to two years in jail," he added.

He said the youths were sentenced on Sept. 12 by the Gannan Municipal Intermediate People's Court and transferred to a prison in Gansu's Tianshui city on Oct. 12.

Neither of the two had been assisted by lawyers, Dolkar Kyab said.

"Because they came from a nomadic background, they did not know how to arrange for legal help, and out of fear of reprisal, they didn't dare try."

Both students were detained in March and accused of leading protests by some 30 students from the Machu (in Chinese, Maqu) county Tibetan Middle School on the second anniversary of Tibetan unrest sparked by clashes in Lhasa on March 14, 2008.

Local sources said at the time that at least 40 people were detained following the protests in Machu. Authorities fired the school's headmaster in the ensuing crackdown. Two Tibetan assistants were also dismissed from their jobs. The students then staged a hunger strike on campus to call for the reinstatement of school staff.

### **Official response**

An official who answered the phone at the Kanlho county education bureau denied the sentencing had taken place.

"No, no it didn't," said the official. "Where are you calling from?"

A Tibetan official who answered the phone at the county religious affairs department said he was unfamiliar with the case. "I don't know about this," he said. "It wouldn't come through our department."

Calls to the Machu Tibetan Middle School went unanswered during working hours on Thursday.

Dolkar Kyab said two other students, Ngawang Lhamo from Machu's Maza village, and Rabten Dorje from Mama village, were also expelled from school for criticizing the government's patriotic re-education campaign in April this year.

"The police said that no other schools would be allowed to accept them once they had been expelled by their school," he added.

### **School unrest**

Dozens of students at the Tibetan Middle School staged a protest March 14 on the second anniversary of a region-wide uprising against Chinese rule in Tibetan-populated areas of western China.

The students were joined by 500 to 600 other Tibetans, according to local residents, protesting their lack of freedom and calling for Tibetan independence.

Following the protest, the school's headmaster, Kyabchen Dedrol, and two assistants—Do Re and Choekyong Tseten—were dismissed from their jobs, sources said.

Local authorities also fired Sonam Tse, head of the Kanlho Public Security Office. Classes at the school were suspended for a month, with students instead subjected to courses of "political re-education."

On March 16, students at a second school, Kanlho Tibetan Middle School No. 3, also protested, but were stopped from leaving school grounds by school security officials and teachers.

Police surrounded the students and forced them back into the school compound, according to a resident, who added that 20 students were detained and later released after being interrogated.

Security has been tight inside Tibetan regions of China since a peaceful protest in March 2008 prompted a crackdown and ignited a region-wide uprising.

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### **B. Education (Articles 28, 29 of the Convention)**

*The Tibetan language is fundamental to Tibetan identity, culture and religion, and is one of the four oldest and most original languages of Asia. At a roundtable discussion in Washington, DC, scholar Nicolas Tournadre, professor of linguistics from the University of Provence and an expert on the Tibetan language, said: "There is a real threat of extinction or very serious decline of the Tibetan language and the Tibetan culture within two - or at the most three - generations. [...] During the last 15 years, I have personally witnessed this decline. [...] Languages are not neutral. They convey very specific social and cultural behaviors and ways of thinking. So, the extinction of the Tibetan language will have tremendous consequences for the Tibetan culture. The culture cannot be preserved without it. [...] It is important because the Tibetan language and culture are extremely original. Forget about linguistics, medicine, or architecture; just take literature. Tibetan is one of the four oldest and greatest in volume and most original literatures of Asia, along with Sanskrit, Chinese, and Japanese literatures. So, that is a very good reason for the heritage of humanity to keep this culture."*<sup>1</sup>

The International Campaign for Tibet is concerned about the right to education of Tibetan students, in particular with regard to preserving their language in State school curricula. In

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<sup>1</sup> See 'Protests by students against downgrading of Tibetan language spread to Beijing', International Campaign for Tibet, 22 October 2010, see also this document;

order to protest such State's envisaged changes in school curricula, Tibetan students and partly their teachers have appealed to the authorities to give due respect to the preservation of the Tibetan language at public schools in Tibet.

### **Reports of the International Campaign for Tibet and third parties:**

22 October, 2010, International Campaign for Tibet

### **Protests by students against downgrading of Tibetan language spread to Beijing**

Tibetan students in Rebkong protest new measures that will increase Chinese-language medium teaching and undermine Tibetan language study.

Protests by Tibetan school and college students over plans to restrict the use of their language have spread from several areas of Qinghai to Beijing, according to new reports this morning. Several hundred Tibetan students at Minzu (Chinese: Nationality) University of China protested at noon today (October 22) to express their concern about the downgrading of the Tibetan language. This followed protests by hundreds of Tibetan students in the Rebkong and Chabcha areas of Qinghai sparked by new measures to increase Chinese-language medium teaching and undermine Tibetan language study.

The scale of the protests across Tibet at a time of already intense political repression - and now in China's capital - reflect the strength of feeling among Tibetans about the marginalization and erosion of their language, the bedrock of Tibetan identity, religion and culture. The demonstrations follow a new emphasis in Qinghai province on the importance of Chinese language for Tibetans and a new 'bilingual education' imperative that is designed to transition 'minority' students from education in their mother tongue to education in Chinese. The situation is reportedly tense in the area, with a strong security presence.

A new status update on a popular social networking site read: "Today at 12, over 400 students protested at Minzu University of China [in Beijing] about freedom of language," according to High Peaks Pure Earth, which also published photographs of the demonstration at <http://www.highpeakspureearth.com/2010/10/tibetan-students-in-beijing-protest-for.html>. The university has the largest concentration of Tibetans in China's capital, with more than 600 Tibetan students, who are mostly studying Tibetology.

This week's protests in support of the Tibetan language began in Rebkong (Chinese:

Tongren) in Qinghai (the Tibetan area of Amdo) on Tuesday (October 19) when hundreds of students and some monks marched through the streets to express opposition to new measures under discussion in Qinghai about downgrading further Tibetan as a medium of instruction in schools. Students from the teacher training college in Malho (Chinese: Huangnan) held a banner with the slogan: "Return the authority of the Tibetan language."

Students from six schools in the area, including the First Tibetan Middle School, Yifu National Middle School and the Teacher's Training College in Malho demanded expanded use of the Tibetan language and protested against new measures of teaching through the Chinese language (Radio Free Asia video of the protests: <http://www.rfa.org/english/video?param=value&storyId=tibet-qinghai>).

On Wednesday (October 20), thousands more students took to the streets in Amdo, in various towns in Chabcha (Chinese: Gonghe) county in Tsolho (Chinese: Hainan) Tibetan Autonomous Prefecture in Qinghai. According to various Tibetan sources in contact with Tibetans in the area, Tibetan students aged between 11 and 18 carried banners, written in both Tibetan and Chinese, reading "Equality Among Nationalities" and "Expand the Use of the Tibetan Language". An eyewitness told Radio Free Asia: "The participants in the protests were students and we saw no participation from the public. All protest marching was peaceful and orderly." Both Rebkong and Chabcha have the highest concentrations of students in the area.

The protests in Qinghai appear to have been sparked by new measures that focus on Chinese as the main language of instruction and the downgrading of the Tibetan language to be treated only as a language class, and with less time accorded to it in the curriculum.

This was confirmed by an official in Qinghai, identified only as Mr. Wang for the International Information Office of the Qinghai government, in a comment to CNN that: "The protest resulted from a new education policy which reduces Tibetan language teachings." (<http://edition.cnn.com/2010/WORLD/asiapcf/10/21/tibet.student.protest/>).

Radio Free Asia also reported a source saying that the provincial authorities had ordered Tibetan teachers to attend workshops on the change of the medium of instruction from Tibetan to Chinese, saying: "If this plan is implemented, many Tibetan teachers will lose their jobs, and many Chinese will gain jobs in their place. This is a major concern for the Tibetan community." The same source said that Qinghai Party Secretary

Qiang Wei had ordered that language used in textbooks must be changed to Chinese.

In an article today in the English-language *Global Times*, a publication of China's *People's Daily*, Shao Lei, the manager of Bai Jia Hotel in Chabcha county, was quoted as confirming that a group of students marched on Wednesday morning. "The students, most wearing school uniforms, marched peacefully," he said.

In the same article, a professor of ethnic policy studies, Xiong Kunxin, at Minzu University of China, where a protest occurred today, suggested that the local authorities should conduct more research and listen to local people's opinions before implementing language policies. Xiong Kunxin also argued that encouraging local people to learn standard Chinese would not marginalize Tibetan culture. (<http://china.globaltimes.cn/society/2010-10/584565.html>)

The situation in the Rebkong, Chabcha and Xining area is reportedly very tense tonight, with one student saying the situation felt "potentially explosive."

### **New measures on language education in Qinghai spark protests**

The current Party Secretary of Qinghai province Qiang Wei has recently outlined the importance of the Chinese language over Tibetan, stating at a conference in education in September that: "Qinghai province has vigorously implemented state common language [Chinese] teaching in compulsory education while extending the 'bilingual' teaching of minority languages and scripts, making people of all minority nationalities grasp and use the Chinese language and script, thereby achieving 'intercommunication between ethnics and Han' [*minhan jiantong*]." He added that strengthening "bilingual" education, which asserts the importance of the Chinese language, is "an important political duty." (Translation into English by ICT, of People's Daily article, 'Qinghai Province Party Secretary Qiang Wei: Make "bi-lingual" education a livelihood project', September 30, [http://edu.ifeng.com/news/detail\\_2010\\_09/30/2683643\\_0.shtml](http://edu.ifeng.com/news/detail_2010_09/30/2683643_0.shtml)).

New measures to "forcefully develop 'bilingual' pre-school education in the farming and pastoral areas, strengthen teaching of the Chinese language in the basic education phase, basically resolve nationality students fundamental ability issues in speaking and understanding Chinese" were outlined as part of a ten-year plan for 2010-2020 in Qinghai in June. The section on 'bilingual' education, issued by four government departments including the Qinghai education department, is translated into English by ICT and included at the end

of this report.

According to Tibetan sources, another factor behind the unrest in Chabcha may be the intensified level of control over students that has followed the consolidation of around 200 schools into 60 boarding schools from 2008 onwards. Although many villages had their own elementary schools, now children are required to study in the boarding schools in the townships, and they are only allowed to leave their campuses once a month. One scholar from Amdo called this effectively a “lockdown.” This new measure includes children as young as four or five, and has created concern among parents in the area.

Resentment over few places in colleges to study Tibetan language and very few job opportunities even when Tibetans graduate is also likely to have been a factor behind the Rebkong and Chabcha protests. Last month in Lhasa, hundreds of Tibetan graduates of the Institute of Tibetan Traditional Medicine protested in front of the Tibet Autonomous Region offices in Lhasa, carrying banners demanding an increase in available jobs. In an interview by Radio Free Asia, a Tibetan closely associated with the Lhasa institute said: “Many Tibetan students who have texted [by cell phone] among themselves have been detained.”

There is intensifying anxiety over job prospects among graduate students throughout all of the PRC, but this is particularly notable in Tibetan areas due to the dominance of the Chinese language across all sectors and employer discrimination against Tibetan job-seekers. In 2006, for example, students at Lhasa University protested when 98 out of 100 government positions were assigned to Chinese graduates, and only two were assigned to Tibetan graduates. (Radio Free Asia report, November 8, 2006, [http://www.rfa.org/english/news/social/tibet\\_protest-20061108.html](http://www.rfa.org/english/news/social/tibet_protest-20061108.html).) It was later reported that in response to the students’ protest the number of Tibetan recruits was increased; however, students from mainland China were told at the same time that loans would be waived if they agreed to work in “western or remote areas” of the PRC, a situation which further disadvantages and marginalizes Tibetan graduates. The new education measures will make finding work even more difficult for those Tibetan university students who will be seeking employment as teachers in the Tibetan language, as they will now be left with even fewer job opportunities.

ICT’s Amdowa researcher Zorgyi, based in India, said: “The education policy inside Tibet has created a very tense environment for Tibetan schoolchildren and students. The Chinese

authorities state that every minority nationality has the right to preserve their own language and writings. But the reality is that Tibetan university students cannot get a good job without good Chinese language after graduation, and even then it is difficult. The Tibetan language is central to our identity as Tibetans, but in every way the Tibetan language is being downgraded.”

### **The importance of the Tibetan language**

*“Without the Tibetan language, it is clear that Tibet won't be Tibet any more.”*

The Tibetan language is fundamental to Tibetan identity, culture and religion, and is one of the four oldest and most original languages of Asia. At a roundtable discussion in Washington, DC, scholar Nicolas Tournadre, professor of linguistics from the University of Provence and an expert on the Tibetan language, said: “There is a real threat of extinction or very serious decline of the Tibetan language and the Tibetan culture within two - or at the most three - generations. [...] During the last 15 years, I have personally witnessed this decline. [...] Languages are not neutral. They convey very specific social and cultural behaviors and ways of thinking. So, the extinction of the Tibetan language will have tremendous consequences for the Tibetan culture. The culture cannot be preserved without it. [...] It is important because the Tibetan language and culture are extremely original. Forget about linguistics, medicine, or architecture; just take literature. Tibetan is one of the four oldest and greatest in volume and most original literatures of Asia, along with Sanskrit, Chinese, and Japanese literatures. So, that is a very good reason for the heritage of humanity to keep this culture.

“[Also] for the Tibetan economy it is very important in nearly every sector. [...] Right now the rate of unemployment in Tibet is extremely high. A lot of rural Tibetans, whether nomads or peasants, are almost like foreigners in their own country and they don't have the linguistic ability to find jobs. When they come to the cities, their culture is marginalized and devalued. So this leads also to the marginalization and devaluation of the people themselves. Without the Tibetan language, it is clear that Tibet won't be Tibet any more.” (Transcript of the full Congressional-Executive Commission on China roundtable, Teaching and Learning Tibetan: The Role of the Tibetan Language in Tibet's Future, is at <http://www.cecc.gov/pages/roundtables/040703/index.php>).

In 2002, the Chinese authorities announced new regulations on the study and use of Tibetan



language, which China Daily described as “the first government regulation[s] ever passed in China on preserving an ethnic language” (March 22, 2002). While this could be taken as an indication of the gravity of the threat facing the Tibetan language, practical measures to ensure its more widespread use and study were either not implemented or withdrawn and the downgrading of the Tibetan language in favor of the Chinese language in Tibet has continued.

Development economist Andrew Fischer, who has carried out extensive fieldwork in Tibet, including in Rebkong, suggests that two critical dimensions of current policy need to be addressed in order to lessen current economic polarity and social instability, saying: “On the one hand, urban employment for locals requires protection and promotion at both the lower and upper strata. On the other hand, the linguistic and cultural disadvantages faced by Tibetans in urban employment need to be lessened, albeit in ways that do not undermine Tibetan language and culture. It is suggested that the existing national minority laws in China already provide ways to resolve both issues if their full implications were put into practice, as exemplified by the recommendation by the [late] 10th Panchen Lama that public sector employees working in Tibetan areas should have at least some working knowledge of the Tibetan language, supported by a strong promotion of [genuine Tibetan and Chinese] bilingual education in the minority areas.” (Educating for Exclusion in Western China: Structural and institutional dimensions of conflict in the Tibetan areas of Qinghai and Tibet by Andrew M. Fischer, <http://www.crise.ox.ac.uk/pubs/workingpaper69.pdf>).

In the Memorandum on Genuine Autonomy for the Tibetan People handed over to Chinese officials on November 4-5, 2008 as part of the Sino-Tibetan dialogue process, Tibetan representatives of the Dalai Lama drew attention to the critical importance of the Tibetan language, citing provisions in the Constitution of the PRC and the Law on Regional National Autonomy which guarantee the freedom of nationalities the ability to use and develop their own spoken and written languages. The Memorandum notes that: “Article 10 of the Law on Regional National Autonomy provides that these organs ‘shall guarantee the freedom of the nationalities in these areas to use and develop their own spoken and written languages...’” (<http://www.savetibet.org/policy-center/topics-fact-sheets/memorandum-genuine-autonomy-tibetan-people>) and the Note to the Memorandum (<http://www.savetibet.org/policy-center/topics-fact-sheets/note-memorandum-genuine-autonomy-tibetan-people>).

## **ICT translation**

<http://www.qh.gov.cn/html/284/150440.html>

Qinghai Government Information Office Document (2010) No. 126

Qinghai Government Information Office

### **Notice from four provincial departments including the Department of Education on guiding suggestions for strengthening the education development plan by promoting work on the adjustment of school distribution**

Xining City, all Tibet Autonomous Prefectural Governments, Haidong Administrative Offices, and all Provincial Government committees, offices, departments and bureaus:

The “Guiding suggestions for strengthening the education development plan by promoting work on the adjustment of school distribution” by the provincial Department of Education, the provincial Reform and Development Commission, the provincial Department of Finance and the provincial Housing and Urban Construction Department has been agreed upon by the provincial government and is hereby relayed to you for careful implementation.

Qinghai Government Information Office

« Guiding suggestions for strengthening the education development plan by promoting work on the adjustment of school distribution », Provincial Department of Education; Provincial Reform and Development Commission; Provincial Department of Finance; Provincial Housing and Urban Construction Department, (June 2010).

From the “Twelfth Five-Year Plan” to the year 2020 is a key period in our province’s construction of a well-off society in an all-round way and the promotion of construction and modernization. In accordance with the “State mid- to long-term education reform and development outline plan (2010-2020)” issued approved and passed by the State Council, and in order to comprehensively implement the scientific development view and to satisfy the masses’ educational demands that are growing greater by the day – in particular the demands for outstanding educational resources – to further strengthen education planning, to optimize the allocation of education resources, to standardize the establishment of schools, to promote and implement work on adjusting school distribution across the province, and to promote the comprehensive, coordinated and sustainable development of education throughout the province, the following guiding suggestion are hereby given:

[...]

7) Implement a project of reforming and advancing “bilingual” education. Forcefully develop “bilingual” pre-school education in the farming and pastoral areas, strengthen teaching of the Chinese language in the basic education phase, basically resolve nationality students fundamental ability issues in speaking and understanding Chinese, and in reading and writing in order to make minority nationality students raise a step further their Chinese language abilities and levels on the basis of studying well their mother tongue. Implement “Ethnics and Han co-education” and off-site schooling and classes, change the teaching and learning environment, create new training models and create innovative conditions for minority nationality students to receive a good education. Train “bilingual” teaching staff, strengthen the ranks of teachers. Establish teaching materials systems to match “bilingual” education, develop and create “bilingual” education resources, and strengthen and improve the teaching and study of the natural sciences in nationality elementary and middle schools. Deepen nationality preparatory education reforms. Equip each individual class at nationality boarding schools with a television, and arrange for teachers and students to watch such Chinese-language programming as “News Broadcast” every day. Strive for Provinces and Prefectures (districts, cities), county broadcasts, television stations to start specialized programming for minority nationalities to study the Chinese language and script and for Han to study minority languages and scripts, creating a social atmosphere of studying and applying “bilingual”-ism.

### **U.S. Congressional-Executive Commission of China**

#### **TIBETAN STUDENTS, TEACHERS PROTEST GOVERNMENT EDUCATION POLICY**

<http://www.cecc.gov/pages/annualRpt/annualRpt11/AR2011final.pdf>

Events this past year, detailed below, highlighted the importance Tibetans attribute to the status of Tibetan language, its level of use in the education system, and the threat that government and Party policy pose to the status and use of Tibetan language. Senior Party and government officials issued a series of statements on plans to reduce the status and level of use of Tibetan language during the period from 2010 to 2020. Tibetan student-led protests, principally in Qinghai province, resulted in retired Tibetan cadres and educators submitting a petition (or “letter”) to Communist Party and government offices asserting that

the Qinghai government was implementing reforms that contravene provisions in China's Constitution and the Regional Ethnic Autonomy Law (REAL).

The speed with which protests spread suggests that Tibetan discontent with education policy may be widespread. Tibetan teachers' and students' views in Qinghai on the role of Tibetan language in education are unlikely to differ significantly from Tibetan views in other Tibetan autonomous areas. A chronology of principal events from October 15 to 29, 2010, follows.

**October 15: Teachers sign letter criticizing bilingual education reform.** As a "Tibetan Language Course Reforms Training" attended by more than 300 teachers employed at Qinghai province Tibetan-language primary and middle schools concluded, attendees reportedly signed a petition (or "letter") on October 15 calling on Qinghai officials to continue to treat Tibetan language as the "language of instruction" in Tibetan schools. The teachers reportedly were responding to the "Qinghai Province Mid- and Long-Term Plan for Educational Reform and Development (2010–2020)" (the Plan).<sup>127</sup> The petition reasoned that "choice of language of instruction should depend entirely on those being taught."

**October 19: Student protests begin.** Students at schools in Tongren (Rebgong), the Huangnan (Malho) Tibetan Autonomous Prefecture (TAP) capital, reportedly protested on October 19 in response to a report that Qinghai Party Secretary Qiang Wei "ordered that the language used in textbooks should be changed to Chinese." Students carried banners demanding expanded use of Tibetan language and circulated a text message claiming the central government had decided to cancel "Tibetan-language centered" education. Qiang had instructed educators in September

to increase Chinese-language teaching and "conquer the erroneous thinking that if minority nationality students undergo an education based on the state's common language [Mandarin] and script it will hurt the feelings of the minority nationality masses, or effect the development of the minority nationality culture, or impact social stability." Protests reportedly spread to Beijing and Hainan (Tsolho), Haibei (Tsojang), and Guoluo (Golog) TAPs in Qinghai.

**October 22: Qinghai education head defends reform.** Director Wang Yubo of the Qinghai Department of Education acknowledged on October 22 that students had "expressed their

dissatisfaction” with the “bilingual education reform plan,” and attributed the incidents to students’ “misunderstanding.” 135 He referred to an “outline” of the Plan issued by the provincial government and Party on September 12, and confirmed that among the “main goals” was for instructors to “adhere to mainly teaching with the state’s standard spoken and written language [Mandarin].” 136

**October 24: Retired cadres and educators argue that education reforms are illegal.** A petition signed on October 24 by “retired Tibetan cadres and veteran education workers” in Qinghai’s capital, Xining, analyzed perceived violations of China’s Constitution and Regional Ethnic Autonomy Law (REAL), and other laws that resulted in the infringement of ethnic minorities’ rights. The educators submitted the letter to central-, provincial-, and prefectural-level Party, legislative, government, and consultative bodies. The petition “proposed” that the Qinghai Province Education Department “immediately stop the enforcement of the illegal provision for using Chinese as the only language for teaching” and cited the Constitution and REAL, Article 20, as the legal basis for non-implementation.

**October 25: Officials describe diminished scope for Tibetan language use.** At a forum convened on October 25 to “study and implement the spirit” of the Plan, Gao Yunlong, Vice Chairman of the Qinghai People’s Government, told government, academic, and other personnel that Mandarin is the appropriate language for use in “public places” and ethnic languages are suitable for “one’s home location.” He justified the decision to exclude ethnic languages from teaching “scientific” subjects such as “mathematics, physics, and chemistry” and said that exclusion “does no harm to carrying ethnic culture forward.”

**October 27: Party Secretary ties reforms to “national unity,” protests to “plots.”** Qiang Wei on October 27 linked support of bilingual education reform to protecting “national sovereignty” and promoting “national and ethnic unity.” He described “unity of spoken and written language” as “a fundamental and essential condition for a unified country.” He warned Qinghai Party members that “domestic and foreign hostile forces will seek to exploit our promotion of bilingual education reform as an opportunity to plot, orchestrate, incite, and provoke disturbances, . . . and to destroy our social situation of unity and stability.

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**China (People's Republic of): Communication of 22 October 2010 jointly with the Independent Expert in the field of cultural rights, the Special Rapporteur on the right to education and the Independent Expert on minority issues**

[http://www2.ohchr.org/english/bodies/hrcouncil/docs/17session/A.HRC.17.40.Add.1\\_EF\\_only.pdf](http://www2.ohchr.org/english/bodies/hrcouncil/docs/17session/A.HRC.17.40.Add.1_EF_only.pdf)

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**(a) Allegations transmitted to the Government**

12. The Special Procedures mandate holders brought to the attention of the Government of China information regarding restrictions imposed on the use of the Tibetan language in schools in the Tibetan Autonomous Prefecture of China.

13. According to the information received, proposed educational reforms in the Tibetan Autonomous Prefecture stipulate that all subjects previously taught in both Chinese (Mandarin) and Tibetan languages, would in future be taught only in Chinese, except for Tibetan language classes. In addition, the educational reforms would allegedly result in a Chinese-only curriculum and that all textbooks would be in the Mandarin Chinese language only. Under a policy of bilingual education in the regions, lessons were previously conducted in both languages and textbooks available in Tibetan and Chinese. According to the information received, such reforms were underway and had already been implemented in some parts of the Tibetan Autonomous Prefecture, including Gansu province. Reportedly no consultation had been held with the affected communities and, under instruction from provincial authorities, Tibetan teachers were required to attend workshops on the change of the medium of instruction from Tibetan to Chinese.

14. Such alleged restrictions on the use of the Tibetan language in schools would have a negative impact on those of Tibetan origin and the preservation and promotion of the Tibetan language generally. Concerns were raised regarding the impact of the education reforms on the education outcomes as well as to access to their cultural heritage of children whose mother tongue language is Tibetan. Those children have benefitted from bilingual education that has enabled them to become proficient in both languages, ensuring access to their own cultural heritage. In addition, concern was raised that the new education policy would result in Tibetan teachers losing their jobs as the Tibetan language is phased out and becomes redundant in schools. Secondary education is taught only in Mandarin and

university entrance exams are conducted in Mandarin resulting in Tibetan students reportedly being put at a disadvantage. Concerns were expressed by community leaders regarding the long-term negative effects of such education reforms on the preservation of the Tibetan language and Tibetan culture in the region should these reforms be put into practice.

15. Allegedly owing to this decree, on 19 October 2010 in Tongren (Rebkong in Tibetan) county in Malho, Tibetan Autonomous Prefecture, in Qinghai province, thousands of Tibetan students reportedly came out on the streets to protest against the education reforms and the inequality faced by the Tibetans. Further student demonstrations were reported on 20 October at various towns in the Hainan (Tsolho in Tibetan) Tibet Autonomous Prefecture in western Qinghai province, according to sources. Protesters reportedly called for equality between ethnic groups and for the Tibetan language to maintain its status as one of the two languages of instruction in the education system in the region's bilingual education. Allegedly, in all cases the protests have been described as peaceful and, to-date, there have been no reports of clashes between demonstrators and police or arrests.

**(b) Response from the Government dated 18 November 2010**

16. On 18 November 2010, the Government of China replied to the communication of 22 October 2010. In its response, the Government noted that China's Constitution, the Law on Regional National Autonomy, the Education Law and the Law on the National Language and its Writing all contain clear provisions with regard to the teaching of written and spoken language. The Chinese Constitution clearly stipulates that the language in common use throughout the country shall be popularized; this is done because of the existence of many ethnic and local languages, just as it is done in countries with numerous ethnic groups the world over. The Chinese Constitution further stipulates: "people of all nationalities have the freedom to use and develop their own spoken and written languages", while the Law on National Regional Autonomy and relevant local and autonomous legislation also contain provisions that are even more detailed and specific.

17. The Government further noted that the vigorous development of education in minority languages through bilingual education in minority areas has long been one of China's policies. Bilingual education in China has been developed extensively through more than a

half century of effort, and has been instituted in basic through tertiary education. The State attaches a high degree of importance to the protection and transmission of minority languages in both their spoken and written forms. In 2009, the State Council issued its views on the development of the cultural activities of ethnic minorities, setting out a number of policy measures which included increasing Government investment in such activities, giving priority to increasing the publication of materials in minority languages as well as the translation of minority languages, and protecting and developing minority languages by promoting their standardization and their adaptation for use with electronic information technology.

18. The Government indicated that in September 2010, Qinghai Province held a province-wide education conference at which the outline of the Provincial Plan for Medium-term Educational Reform and Development 2010–2020 was presented; one of the key elements of the Plan was strengthening and reforming bilingual education as a means of promoting education in minority areas. The Plan called for the following: in future, bilingual education in Qinghai would emphasize the language in common use throughout the country while providing education in ethnic minority languages, so that minority students would be proficient in their knowledge and use of both the language in common use in the country and their own minority language. This is consistent with national legislation and necessary for the growth and development of minority students. In Tibet and every autonomous Tibetan locality, both Tibetan and Chinese are the languages of instruction in schools; there are also, where there is a need, specialized Tibetan-language schools, where spoken and written Tibetan are used extensively. The operation of “bilingual schools” is not intended to target any particular minority group, nor is it intended to diminish the status of minority languages, but rather enhances communication between all ethnic groups as well as the employment prospects and long-term development of minority students. It is also consistent with national legislation and in the interest of the masses.

19. With regard to the protest against the education reforms and the inequality faced by the Tibetans, the Government noted that in October 2010, a few students from some schools in Qinghai held public demonstrations; upon investigation it was determined that the main reason for the demonstrations was that the students had misunderstood the plan for reforming and strengthening bilingual education that had been proposed at the Qinghai



education conference. The Government indicated that following this incident, the Qinghai provincial government and education authorities at all levels promptly met with students and teachers to publicize the State's minority education policy, listening extensively to the views and opinions of teachers, principals and students. People from all ethnic groups as well as teachers and students gained a fuller understanding of the significance of bilingual education and the provincial government's policy in that area. The Government also indicated that today the matter has been resolved satisfactorily, and the situation in the schools has quickly returned to normal. Throughout these events no student who participated in the demonstration was arrested, detained or charged with criminal acts.

**(c) Observations by the Special Rapporteur**

20. The Special Rapporteur is grateful that the Government of China replied to the communication of 22 October 2010. With regard to the use of the Tibetan language in schools in the Tibetan Autonomous Prefecture of China, the Special Rapporteur wishes to emphasize paragraph 82 of the Outcome document of the Durban Review Conference, which affirms that "the existence and the national or ethnic, cultural, religious and linguistic identity of minorities shall be protected, and the persons belonging to these minorities should be treated equally and enjoy human rights and fundamental freedoms without discrimination of any kind." He would also like to refer to article 4 (2) of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, which requires that "States shall take measures to create favourable conditions to enable persons belonging to minorities to express their characteristics and to develop their culture, language, religion, traditions and customs, except where specific practices are in violation of national law."

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Radio Free Asia : « Tibetans Driven Out of China by Lack of Schooling », 2004-02-18  
<http://www.rfa.org/english/news/social/128570-20040218.html?searchterm=Traffickers%20in%20Tibet>

**Children denied Tibetan-language medium education at home**

Thousands of Tibetan children and youths are crossing the border into Nepal every year in search of culturally relevant educational opportunities denied them under Chinese rule at home, RFA's Tibetan service reports.

A report by the U.N. High Commissioner for Refugees (UNHCR) said that 1,268 Tibetan refugees travelled through Nepal in 2002. "The majority of them are young Tibetans, whose ages range from six to 30," Kalsang Chimi, director of the Tibetan Reception Center in Kathmandu, told RFA in a recent interview. "They had different reasons for their escape, but the dominant reason was the lack of educational facilities in rural and nomadic areas."

He said that in rural and nomadic areas where educational facilities were available, many couldn't afford school fees. "Therefore they escaped to go to schools in India," Kalsang Chimi said.

Other refugees cited enforced Chinese-language education, which they say undermines Tibetan culture and discourages Tibetans from the opportunities on offer.

"It is crucial to educate Tibetan children on the basis of their psychological requirements," one university student who recently arrived in Nepal said. "To do that, the Tibetan language should be the medium of instruction."

Others confirmed that Tibetan was being dropped in the education system as a medium of instruction and Mandarin forced into its place. "The instruction of science subjects... or social science subjects such as law and economics should be given in Tibetan," said another Tibetan student. "The students' comprehension and understanding would be far better. If they were taught in an environment compatible with the Tibetan students' traditions and culture, the students would learn better."

Of the Tibetans who cross into Nepal, many travel in secret, without passports, and many of the Tibetans are Buddhist monks and nuns fleeing persecution or simply looking for a monastery to pursue their religious studies without fear of harassment.

"Many of the Tibetan refugees are monks and nuns," Kalsang Chimi said. "They ran away from their monasteries because of the Chinese patriotic reeducation campaigns."

He added that the Chinese authorities also limited the number of Tibetans it allowed to become monks and nuns. "It is very difficult for an individual to enroll in a monastery without Chinese official permission. They wanted to attend monasteries in India," he said.

China's economy may be booming in many areas, with rapid development in rich urban centers fueling its image as an Asian power on the rise. But recent in-depth reporting by RFA has highlighted a major struggle among China's poorest communities to provide a basic

education for them, a right supposedly guaranteed by the state.

China's ethnic minorities often face a combination of poverty and discrimination in their quest for a decent education. The problem is so acute in Tibet that desperate parents send their children across the border illegally — ; and often unaccompanied — ; into India to take advantage of the free education there.

In October 2003, official media reported that around 27 million children nationwide were unable to attend school, representing around 10 percent of China's school-age children. Hong Kong newspapers said the total — ; allowing for gaps in reporting methods — ; could be twice as high in reality.

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### **C. Comments: People's Republic of China's report to the CRC of June 6, 2012**

The People's Republic of China refers to Tibet in its report to the CRC of June 6, 2012 (CRC/C/CHN/3-4) as follows:

“72.

中国是多民族、多宗教的国家，中国政府确保《民族区域自治法》的贯彻落实。中国充分注意到一些少数民族群众普遍信仰宗教的特点，尊重父母及监护人向未成年人传播宗教知识、参加宗教活动的习惯。在新疆等民族自治地方，没有关于禁止各种年龄儿童去清真寺礼拜或接受宗教教育的规定；在西藏等藏族聚居地区也没有关于禁止各种年龄儿童参加藏传佛教节日或接受宗教教育的规定。另外，对一些宗教的独特的信仰习惯，如藏传佛教转世小活佛、云南巴利语系佛教儿童要出家在寺庙修行一段时间，中国政府都予以尊重”

The Chinese Government states to ensure the implementation of the law on Regional National Autonomy and fully respect the characteristics of national minorities' religions, including the possibility for parents to transmit religious knowledge and practices to youngsters, boost their participation in religious activities and provide religious education to their children. However, the International Campaign for Tibet has witnessed an increasing promulgation of new legal and policy measures that repress Tibetan Buddhists' right to freedom of religious expression. Furthermore, the monastic education system is under

thread, with the number of children students allowed to enter monasteries decreasing every year as a result of State's orders aiming at controlling Buddhist monasteries (See ICT's recently released report « 60 Years of Chinese Misrule – Arguing Cultural Genocide in Tibet »).

On 16 March 2012, Human Rights Watch released a report on adopted policies which will place almost every monastery in the Tibetan Autonomous Region (TAR) under the direct control of government officials who will be permanently stationed in each religious institution<sup>2</sup>. On 4 January 2012, the Party Secretary of the TAR, Chen Quanguo, announced that government or party officials will be stationed in almost all monasteries permanently, and that in some cases they will have the senior rank and pay of a deputy director of a provincial-level government department. The permanent posting of government or party officials inside monasteries is unprecedented in Tibet, let alone at such a senior level. According to official documents, the new policy, known as the “Complete Long-term Management Mechanism for Tibetan Buddhist Monasteries,” is described as, “critical for taking the initiative in the struggle against separatism,” and aims to “ensure that monks and nuns do not take part in activities of splitting up the motherland and disturbing social order.”

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#### **D. Tibetan children who self-immolated in 2011 and 2012**

On February 27, 2009, a Tibetan monk in his twenties called Tapey walked out of his monastery alone to a nearby crossroads, doused himself in kerosene, and set himself on fire. Since then, 71 more Tibetans have self-immolated in Tibet, including a 19-year old female student, a widowed mother of four, and a reincarnate lama in his early forties.

This constitutes one of the biggest waves of self-immolation as political protest globally in the past 60 years. The self-immolations have raised the stakes in Tibet, both in terms of increased global attention, and in the context of a year of unprecedented generational change in the leadership, culminating with the 18th National Congress of the Communist Party that took place in November 2012.

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<sup>2</sup> The full report is available at : <http://www.hrw.org/node/105821>

The self-immolations are a dramatic and visible counter to the claims of the Chinese Communist Party to be improving Tibetans' lives and they are a direct challenge to the Party's legitimacy in Tibet. While the Chinese government has sought to blame the Dalai Lama and 'outside forces' for the self-immolations, it is acknowledged by the international community as well as a number of scholars and netizens in China that these dramatic developments in Tibet reflect a significant failure in policy that must be addressed.

Self-immolations have been carried out also by people below the age of eighteen years, thus children according to the CRC. This is an urgent matter which affects Tibetan children's enjoyment of their rights as articulated in the CRC.

### **Dorji**

**Date:** November 7, 2012

**Protest location:** Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 15

**Monastery:** Ngoshul monastery

**Current whereabouts/wellbeing:** Deceased

**Info: [ As reported by VOA and RFA ]** Three Tibetan monks from Ngoshul monastery burned themselves in Ngaba, Sichuan around 3pm (local time) today. Sources with contacts in the area report heavy presence of security and severe restrictions around Gomang and Ngoshul monastery. Ngoshul monastery, located about 12 kilometers from Ngaba county, has about 130 monks.

Dorji, 15, is known to have died at the scene of the protest and the other two have been admitted to a hospital in Ngaba.

### **Sources:**

- **VOA:** Five Tibetans Self-Immolate Today Across Tibetan Regions (7 November 2012)
- **RFA:** Five Tibetans Self-Immolate (7 November 2012)

### **Samdrup**

**Date:** November 7, 2012

**Protest location:** Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 16

**Monastery:** Ngoshul monastery

**Current whereabouts/wellbeing:** Hospitalized

**Info: [ As reported by VOA and RFA ]** Three Tibetan monks from Ngoshul monastery burned themselves in Ngaba, Sichuan around 3pm (local time) today. Sources with contacts in the area report heavy presence of security and severe restrictions around Gomang and Ngoshul monastery. Ngoshul monastery, located about 12 kilometers from Ngaba county, has about 130 monks.

Dorji, 15, is known to have died at the scene of the protest and the other two have been admitted to a hospital in Ngaba.

**Sources:**

- **VOA:** Five Tibetans Self-Immolate Today Across Tibetan Regions (7 November 2012)
- **RFA:** Five Tibetans Self-Immolate (7 November 2012)

**Dorji Kyab**

**Date:** November 7, 2012

**Protest location:** Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 16

**Monastery:** Ngoshul monastery

**Current whereabouts/wellbeing:** Hospitalized

**Info: [ As reported by VOA and RFA ]** Three Tibetan monks from Ngoshul monastery burned themselves in Ngaba, Sichuan around 3pm (local time) today. Sources with contacts in the area report heavy presence of security and severe restrictions around Gomang and Ngoshul monastery. Ngoshul monastery, located about 12 kilometers from Ngaba county, has about 130 monks.

Dorji, 15, is known to have died at the scene of the protest and the other two have been admitted to a hospital in Ngaba.

**Sources:**

- **VOA:** Five Tibetans Self-Immolate Today Across Tibetan Regions (7 November 2012)
- **RFA:** Five Tibetans Self-Immolate (7 November 2012)

**Lobsang Damchoe**

**Date:** August 27, 2012

**Protest location:** Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 17

**Current whereabouts/wellbeing:** Deceased

Two teenage Tibetans, a monk and a layperson who are believed to have been cousins, set themselves on fire on August 27 in Ngaba (Chinese: Aba). The self-immolations took place near the eastern gate of Kirti monastery.

Lobsang Damchoe, 17, a former monk, was seen walking with flames shooting from his body before he collapsed to the ground, according to Kirti monks in exile in Dharamsala, India. It is not known what he shouted or said as he set himself on fire.

Chinese security personnel extinguished the flames and took both men initially to the hospital in Ngaba town, but later moved them to a hospital in Barkham. According to the Kirti monks in exile, both young men died in hospital.

**ICT Report:**

- Two Tibetan teenage relatives self-immolate in Ngaba (28 August 2012)

**Lobsang Kelsang**

**Date:** August 27, 2012

**Protest location:** Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 18

**Current whereabouts/wellbeing:** Deceased

Two teenage Tibetans, a monk and a layperson who are believed to have been cousins, set themselves on fire on August 27 in Ngaba (Chinese: Aba). The self-immolations took place near the eastern gate of Kirti monastery.

Lobsang Kelsang, 18, was seen walking with flames shooting from his body before he collapsed to the ground, according to Kirti monks in exile in Dharamsala, India. It is not known what he shouted or said as he set himself on fire.

Chinese security personnel extinguished the flames and took both men initially to the hospital in Ngaba town, but later moved them to a hospital in Barkham. According to the Kirti monks in exile, both young men died in hospital.

**ICT Report:**

- Two Tibetan teenage relatives self-immolate in Ngaba (28 August 2012)

**Losang Lozin**

**Date:** July 17, 2012

**Protest location:** North of Barkham county, Sichuan province

**Age:** 18

**Current whereabouts/wellbeing:** Deceased

The self-immolation and death today of an 18-year old Tibetan monk from Ngaba is being marked by Tibetans at his monastery, Gedhen Tashi Choeling, an affiliate of Kirti monastery.

Losang Lozin set fire to himself in front of the monastery's main assembly hall today and then attempted to start walking towards the township government office, according to monks from Kirti monastery in Dharamsala, India.

**ICT Report:**

- Teenage monk and model student self-immolates in Tibet (17 July 2012)

**Gepey**

**Date:** March 10, 2012

**Protest location:** Near a Chinese military camp location 1.5 kilometers from Kirti monastery in Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 18

**Monastery:** Kirti

**Current whereabouts/wellbeing:** Deceased

**Info:** VOA: "Chinese authorities took Gepey's body and forced cremation of his body the same night, according to UK-based advocacy group Free Tibet.

Lobsang Yeshi, spokesperson of Kirti monastery in India told VOA Tibetan that Gepey is survived by his mother and two brothers, who are also monks at the Kirti monastery in Ngaba."

**ICT Report:**

- Kirti monk who self-immolated on March 16 dies in custody; 18-year old monk dies on March 10 in self-immolation protest (20 March 2012)

**Dorjee**

**Date:** March 5, 2012

**Protest location:** Cha (Chinese: Jia) township, Ngaba (Chinese: Aba) county, Ngaba Tibetan and Qiang Autonomous Prefecture in Sichuan province

**Age:** 18

**Occupation:** Unknown

**Current whereabouts/wellbeing:** Deceased

**Info:** An 18-year old male named Dorjee set fire to himself today at around 6:30 p.m. local time and walked towards the local government office in Cha (Chinese: Jia) township, Ngaba (Chinese: Aba) county, Ngaba Tibetan and Qiang Autonomous Prefecture in Sichuan province. According to the same sources, Kirti monks in contact with Tibetans in the region, Dorjee shouted slogans against the Chinese government's policies on Tibet. It is believed that he died at the scene, and that authorities took away his body.

**ICT Report:**

- Third Tibetan self-immolation in three days (5 March 2012)

**Nangdrol**

**Date:** February 19, 2012

**Protest location:** Dzamthang (Chinese: Rangtang) county, Ngaba (Chinese: Aba) Tibetan and Qiang Autonomous Prefecture, Sichuan

**Age:** 18

**Occupation:** unknown

**Current whereabouts/wellbeing:** Deceased

**Info:** Nangdrol was the fourth of eight children, and is from Choeje village, Barma township, Dzamthang, the Tibetan area of Amdo. The same sources reported that he died, and his body was taken back to the monastery where traditional Buddhist rituals were carried out



for him. According to the same sources, monks did not comply with police orders to hand over the body, and this evening (February 19), more than 1000 people had gathered to hold vigil.

It has been confirmed that 18-year old Nangdrol, who set himself on fire on February 19 in Dzamthang, Sichuan, was a layperson and not a monk as previously reported, according to Tibetan sources. According to Tibetans in the area who are in contact with Tibetans in exile, Nangdrol cared passionately about Tibetan culture and language and had urged fellow Tibetans to be united, and to preserve their cultural and religious identity.

#### **ICT Report:**

- Tibetans gather in Dzamthang for vigil after self-immolation: Lhasa crackdown deepens in buildup to Tibetan New Year (19 February 2012)
- Tibetan student and widowed mother self-immolate in Tibet (5 March 2012)

#### **Tenzin Choedron**

**Date:** February 11, 2012

**Protest location:** Ngaba

**Age:** 18

**Nunnery:** Mame Dechen Chokorling (also known as Mame nunnery)

**Current whereabouts/wellbeing:** Deceased

**Info:** Tenzin Choedron set herself on fire early in the evening on February 11, shouting slogans against the Chinese government, according to monks from Kirti monastery in exile (sister monastery to Kirti in Ngaba). She chose the same place as nun Tenzin Wangmo, the Sumdo bridge area below the nunnery, which is around three kilometers from Ngaba county town (Tibetan nun dies following self-immolation protest). Tenzin Choedron did not die immediately, but was taken away by soldiers and police. According to new information today, she died soon afterwards and her funeral ceremony is being arranged.

#### **ICT Report:**

- Eighteen year old nun who self-immolated in Ngaba dies (12 February 2012)

#### **Kayang**

**Date:** October 7, 2011

**Protest location:** Ngaba county town, Ngaba county, Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan province

**Age:** 18

**Monastery:** Formerly of Kirti (It is not known whether Kayang chose to disrobe, or was expelled from the monastery by government authorities.)

**Current whereabouts/wellbeing:** Deceased

**Info:** Choepel and Kayang, both former monks at Kirti monastery who may have been expelled, set fire to themselves along the main road of Ngaba county town. The two young men clasped their hands together and set fire to themselves before security personnel extinguished the flames and took the two to the county's government-run hospital. Both

young men died following the protest. Kayang's cousin, a Tibetan named Tashi, was one of the Tibetans killed in the Chinese government crackdown in Ngaba in 2008.

The Chinese state media reported the self-immolation in a Xinhua report on October 8, saying that two Tibetans were "slightly injured" after a "self-immolation attempt."

#### **ICT Reports:**

- Two Tibetan teenagers set fire to themselves in latest protest in Ngaba; ICT calls for urgent actions by governments (7 October 2011)
- Kirti Rinpoche speaks of self-immolations; death of two former Tibetan monks after immolation (11 October 2011)

#### **Kelsang Wangchuk**

**Date:** October 3, 2011

**Protest location:** Ngaba county town, Ngaba county, Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan province

**Age:** 17

**Monastery:** Kirti

**Current whereabouts/wellbeing:** Tibetan exile sources indicate that he is in a ward of the county hospital under strict surveillance. The same sources said that he had sustained a head injury as a result of the beatings from police at the time of his detention.

**Info:** A 17-year old monk from Kirti monastery immolated himself in Ngaba county town at approximately 2:00 pm local time on October 3, according to Tibetans in exile in contact with Tibetans in the area. The monk, Kelsang Wangchuk, carried a photo of the Dalai Lama and was shouting slogans against the Chinese government when he set fire to himself along the main street in Ngaba county, Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan province. Full details of the incident have yet to emerge, but some exiled sources say that he was immediately surrounded by security personnel, who extinguished the fire and beat Kelsang Wangchuk before taking him away. Kelsang's current wellbeing and whereabouts are unknown.

Shortly after the immolation, additional security forces were deployed in Ngaba county town and at Kirti monastery.

According to monks from the re-established Kirti monastery in exile in Dharamsala, India, pamphlets were distributed and posted around Kirti monastery and the market place in Ngaba county town a few days ago, stating that if the current security crackdown in the area were to continue, "many more people were prepared to give up their lives" in protest.

#### **ICT Report:**

- 17 year old Tibetan monk from Kirti monastery self-immolates in new protest (3 October 2011)

## **Lobsang Kelsang**

**Date:** September 26, 2011

**Protest location:** Ngaba county town, Ngaba county, Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan province

**Age:** Believed to be 18

**Monastery:** Kirti

**Current whereabouts/wellbeing:** In a hospital, according to exile Tibetan sources. Lobsang Kelsang was featured on Chinese state television from hospital.

**Info:** On September 26 Lobsang Kelsang and Lobsang Kunchok, both believed to be approximately 18-years old, set fire to themselves while shouting “Long live His Holiness the Dalai Lama,” in a protest also held in Ngaba county town. After extinguishing the flames, police took the two young monks into custody.

### **ICT Report:**

- Two more Tibetan monks from Kirti monastery set themselves on fire calling for religious freedom  
(26 September 2011)

## **Lobsang Kunchok**

**Date:** September 26, 2011

**Protest location:** Ngaba county town, Ngaba county, Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan province

**Age:** Believed to be 18

**Monastery:** Kirti

**Current whereabouts/wellbeing:** In a hospital, according to exile Tibetan sources.

**Info:** On September 26 Lobsang Kelsang and Lobsang Kunchok, both believed to be approximately 18-years old, set fire to themselves while shouting “Long live His Holiness the Dalai Lama,” in a protest also held in Ngaba county town. After extinguishing the flames, police took the two young monks into custody.

A video was posted on YouTube showing Lobsang Kunchok in the street after he self-immolated.

(Warning: graphic content)

### **ICT Report:**

- Two more Tibetan monks from Kirti monastery set themselves on fire calling for religious freedom (26 September 2011)
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### **E. Whereabouts of Gedhun Choekyi Nyima, the Eleventh Panchen Lama of Tibetans**

A case going back 16 years is that concerning Gedhun Choekyi Nyima known as the 11th Panchen Lama. He disappeared in 1995 when he was six years old. While the Chinese authorities have admitted taking him, they have continually refused to divulge any information about him or his whereabouts, making his case an enforced disappearance. A number of human rights mechanisms including the UN Committee Against Torture, the UN Committee on the Rights of the Child, as well as Special Rapporteur on Freedom of Religion or Belief, have all called for his whereabouts to be revealed, to no avail.

**Report of the UN Working Group on Enforced or Involuntary Disappearance (WGEID), 9 February 2012 (Par. On China refers to the issue of the Panchen Lama):**

[http://www2.ohchr.org/english/bodies/hrcouncil/docs/19session/A.HRC.19.58\\_enonly.pdf](http://www2.ohchr.org/english/bodies/hrcouncil/docs/19session/A.HRC.19.58_enonly.pdf)

**ICT report : « "China to UN expert group: Panchen Lama receiving "excellent education" »**

<http://savetibet.org/media-center/ict-news-reports/china-un-expert-group-panchen-lama-receiving-excellent-education>

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### **F. Recommendations of the International Campaign for Tibet**

1. Seek to ensure that the right of peaceful expression of views by the students be respected, and that the relevant authorities address their grievances substantively and appropriately;
2. As part of engagement with the Chinese on education issues, raise the issue of study for Tibetans in their own language, drawing attention to the importance accorded to this by the Chinese State as evidenced by the 2002 'Regulations on the Study, Use and Development of the Tibetan Language' and in accordance with the law of Regional Ethnic Autonomy;
3. Encourage Chinese leaders to engage with the Dalai Lama's representatives, as part of their dialogue process, specifically on issues of language and education as spelled out in the Memorandum on Genuine Autonomy (<http://www.savetibet.org/policy-center/topics-fact-sheets/memorandum-genuine-autonomy-tibetan-people>) and the

Note to the Memorandum (<http://www.savetibet.org/policy-center/topics-fact-sheets/note-memorandum-genuine-autonomy-tibetan-people>);

4. Continue to pursue the case of long-disappeared 11th Panchen Lama of Tibet, the child Gedhun Choekyi Nima, who has been a particular case of concern to the UN mandate holders.