

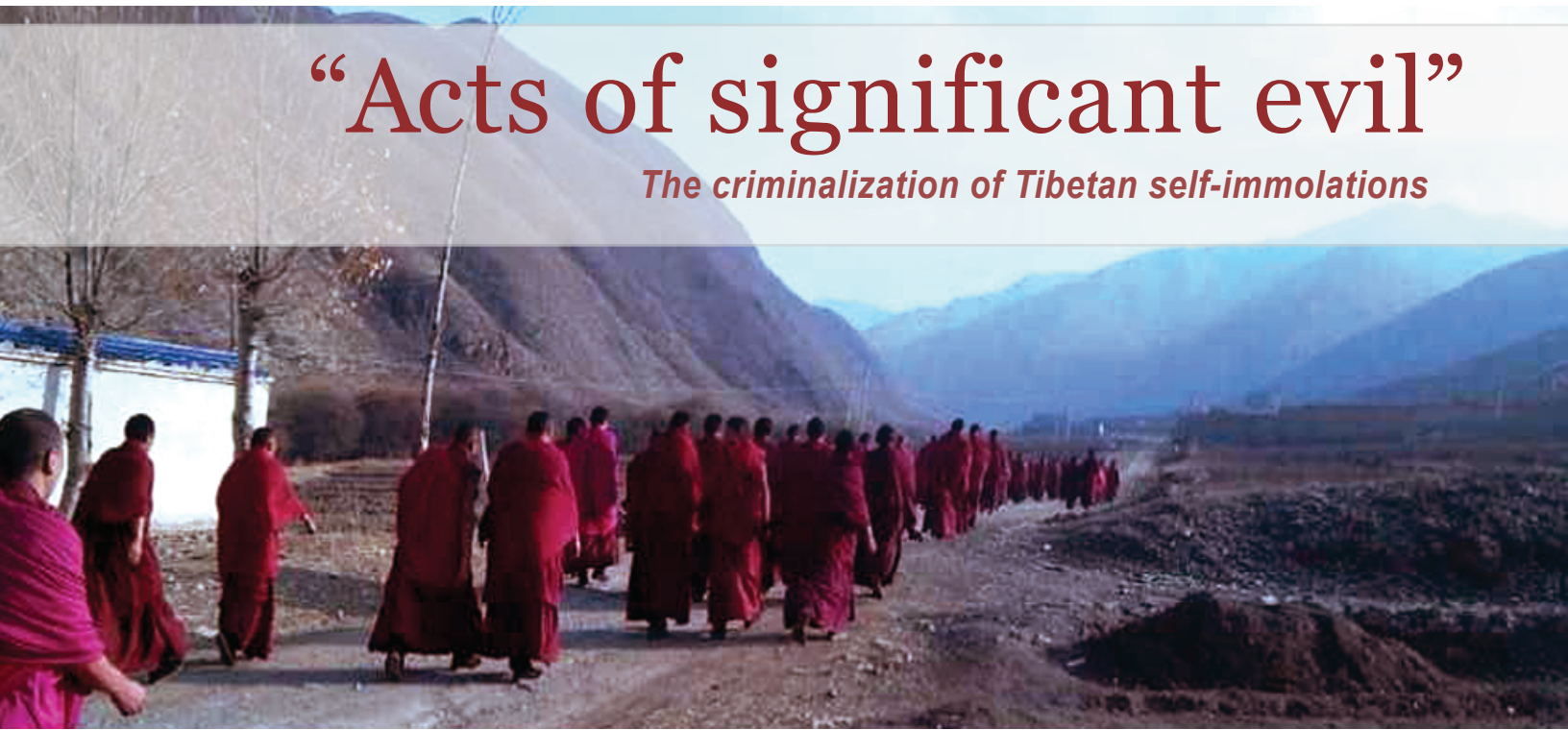
INTERNATIONAL
CAMPAIGN
FOR TIBET

ICT Special Report
July 31, 2014

<http://www.savetibet.org/acts-of-significant-evil>

“Acts of significant evil”

The criminalization of Tibetan self-immolations



Executive Summary

Since 2009 there have been 131 self-immolations of Tibetans in Tibet and China whose common call has been for the return of the Dalai Lama and for freedom in Tibet. The Chinese Communist Party has responded with an intensified wave of repression in Tibet, by punishing those allegedly “associated” with self-immolators, including friends, families and even entire communities.

- According to guidelines announced in the state media by the end of 2012, Tibetans can be sentenced on homicide charges based on their alleged ‘intent’ and presumed ability to influence a Tibetan who has self-immolated.
- As a consequence, since 2012, at least 11 Tibetans have been sentenced to prison terms or even to death on “intentional homicide” charges, because they allegedly have “aided” or “incited” others to self-immolate. There is no indication about a formal legislative process having been observed by the Chinese authorities justifying the application of such a provision. However, such process is mandatory according to the Chinese constitution when introducing new criminal offenses.
- This approach has been complemented by a considerable number of other sentences, detentions and disappearances of Tibetans. This report lists 98 Tibetans who since 2010 have been subjected to such measures because of their alleged association to a self-immolation. The number of detentions may be higher, as Chinese media has reported that there were nearly 90 arrests linked to self-immolations in Qinghai and Gansu provinces alone.
- In a number of cases documented in this report, there is no evidence that those convicted either spoke to the self-immolator beforehand or even knew the self-immolator. Often, there is no further detail available on the underlying legal background. However, it is notable that the guidelines passed in 2012, while – apart from “intentional homicide” – stipulating further punishable behavior, may have provided yet another framework for persecution. Given the systematic disregard for principles of due process in the People’s Republic of China, it must be assumed that affected Tibetans did not enjoy their right to a fair trial. In fact, in a number of cases documented in this report, there is reason for concern that those convicted did not receive a fair trial, as prescribed by international law.
- Furthermore, the Chinese authorities have also stepped up deliberate attempts to penalize families and the broader community when a Tibetan self-immolates. In a set of new regulations passed in April 2013 in one of the areas where several self-immolations have occurred, the entire community is faced with financial and other penalties.

» Findings

Since 2012, at least 11 Tibetans have been sentenced to prison terms or even to death on “intentional homicide” charges, because they allegedly have “aided” or “incited” others to self-immolate.

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This report lists 98 Tibetans who since 2010 have been subjected to punishments because of their alleged association to a self-immolation.

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In a number of cases documented in this report, there is no evidence that those convicted either spoke to the self-immolator beforehand or even knew the self-immolator.

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Chinese authorities have stepped up deliberate attempts to penalize families and the broader community when a Tibetan self-immolates.

The International Campaign for Tibet (ICT) is deeply concerned about the apparent contravention of these new measures to both national and international law and criticizes the apparently new quality of repression in Tibet inherent to the authorities' approach.

- ICT calls for the release of those imprisoned for being associated to self-immolators, e.g. for allegedly “aiding” or “inciting” them. ICT is also highly concerned about the cases of “disappearances” connected to self-immolations and calls for a full disclosure of the whereabouts of the individuals concerned. Moreover, the Chinese authorities must abolish all measures of collective punishment for families and entire communities.
- ICT calls on the international community to raise with Chinese officials the inconsistency of the measures with international and Chinese law.
- The approval of new guidelines, involving three of the highest institutions in the Chinese political system, and their implementation, appear to reflect a political imperative of the new leadership under President Xi Jinping to continue hard lines policies in Tibet that rely on deterrence and repression. ICT is calling upon the Chinese government to instead address the underlying grievances of Tibetans by respecting their universal rights and by entering into meaningful negotiations with the Tibetans.

Note on Methodology

This report presents 23 cases involving 98 individuals persecuted for alleged association with 33 self-immolations by Tibetans, covering a period from February 2009 to February 2014. It is not intended to provide a comprehensive or exhausting list of all people who have been arrested, detained, disappeared or sentenced due to this alleged self-immolation. Given the tight controls on information flow by Chinese authorities and the dangers faced by Tibetans in passing along information to the outside world, such a comprehensive accounting is not possible. The cases listed in the report come from information published by Chinese state media, independent media outlets, and from information gathered by ICT from sources inside and outside Tibet.^[1]

» Recommendations

ICT calls for the release of those imprisoned for being associated to self-immolators, e.g. for allegedly “aiding” or “inciting” them.

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ICT calls on the international community to raise with Chinese officials the inconsistency of the measures with international and Chinese law.

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ICT calls upon the Chinese government to address the underlying grievances of Tibetans by respecting their universal rights and by entering into meaningful negotiations with the Tibetans.



Troops are seen closing in on Dorje Rinchen's body after he has self-immolated. Laypeople and monks are trying to protect him from being taken away by troops. Six people were sentenced in association with Dorje Rinchen's self-immolation. They are believed to have been in the crowd trying to prevent his body from being taken away.

A.

Criminalizing self-immolations: strategies and goals

1. Context: The drive against Tibetan self-immolations and “stability maintenance”

In Tibet, there has been a dramatic intensification of state control, which has taken the form of a violent crackdown since protests swept across the plateau in 2008. Since the self-immolations began, the authorities have gone so far as to characterize their approach in Tibetan areas as a “war against secessionist sabotage.”^[2] Jia Qinglin, former chairman of the Chinese People’s Political Consultative Conference (CPPCC) and a key figure in Tibet policy, outlined the hardline policies in the buildup to the Party Congress in Beijing in 2012 when he said that: “The country is in a key period of fighting against the Dalai Lama group.”^[3]

Instead of addressing the grievances of Tibetans as indicated, for example, in the countrywide protests in 2008 and in ongoing protests against, for example, discriminatory educational policies, environmental destruction, restriction on religion, or loss of cultural identity, the Party has deliberately chosen to react to dissent expressed by Tibetans with repression and a politicization of criminal law.

According to the Party’s narrative, it is outside forces, the Dalai Lama and his “clique,” “conducting separatist activities for a long time to sabotage the development and stability of Tibet,” while “at present, Tibet presents a picture mixing traditional and modern elements, featuring economic and political progress, cultural prosperity, social harmony, sound ecosystem and a happy and healthy life for the local people.”^[4]

As a result, and in order to remain in coherence with its interpretation of the state of affairs in Tibet, the Party has chosen to employ a “stability maintenance”^[5] approach which includes a systematic attempt to block news of the arrests, torture, disappearances and killings that have taken place across Tibet.

Furthermore, the Party pursues the strategy of actively establishing its presence in all layers of Tibetan society; for example, Chinese government or Communist Party officials are being stationed in monasteries permanently.^[6] This has led to a more pervasive and systematic approach to “patriotic education” and a dramatic increase in work teams and Party cadres, for example, in rural areas of the TAR.

Consequently, the Party portrays Tibetan self-immolations as a result of outside interference by the Dalai Lama, and not as an expression of legitimate grievances of those who self-immolate. Likewise, Beijing may see them as a threat to the legitimacy of China’s rule, as they challenge the claim of the Central State that there is a “happy and healthy life for the local people.”

The response of the Party state is twofold: firstly, it creates a narrative that those who self-immolate have been incited by others, necessarily outside forces or by those accused of instigating them. Secondly, it creates a repressive environment to deter individuals from self-immolating, by means of threatening to allocate punishment to communities, families and friends. While doing so, the authorities ignore and violate international human rights law, and even its own law, and thus abuse its power in the name of “maintaining stability.” The drive to criminalize self-immolations is indicative of such an abuse of power.

Hover over picture of self-immolator(s) to see names of Tibetans punished for alleged association. (Please view online)



Tapey
February 27, 2009



Phuntsog
March 16, 2011



Tsewang Norbu
August 15, 2011



Damchoe Sangpo
February 17, 2012

2. Charges of “inciting to self-immolation” and “intentional homicide” discriminatorily applied to Tibetans but not Chinese

In the recent past there have been a number of self-immolation incidents occurring in Chinese areas of the People’s Republic of China (not in Tibetan areas). In a series of self-immolations in reaction to forced evictions, at least 41 people of mostly Chinese ethnic origin have self-immolated in the PRC between 2009 and 2011.^[7]

In reaction to these self-immolations, the Chinese government has applied a variety of policies. In its 2012 report “Standing their ground,” Amnesty International documents 28 cases of self-immolations involving 41 individuals as a result of forced evictions in China. In most of these 28 cases, the report details that the authorities have not reacted to the self-immolations, neither by seeking redress of the situation nor by persecuting family or friends of the self-immolator. To the contrary, in at least seven of these cases, the authorities have sacked or investigated officials for their alleged wrongdoings against those who had been violently evicted. The report does not document any cases of legal persecution of the immediate environment of the self-immolator. In fact, in none of the cases, the authorities have applied the concept of “inciting to self-immolate” to anyone in the immediate environment of the self-immolator. There is no report about any investigations conducted by the authorities to that extent in these cases, let alone about charges for having committed “intentional homicide.”

With regard to self-immolations by Tibetans, a clearly different approach by the authorities is notable. In August 2011, two Tibetans were sentenced for “intentional homicide” and received sentences of 10 and 13 years imprisonment. In this case the concept of incitement to self-immolation and the resulting sentence of “intentional homicide” were apparently applied for the first time to Tibetans.^[8] According to Chinese state media’s report on the case, the two Tibetans sentenced had “plotted, instigated and assisted in the self-immolation of fellow monk Rigzin Phuntsog, causing his death.”^[9]

Furthermore, by the end of 2012, the Chinese authorities acted to impose new punishment regimes in response to the self-immolations in Tibet. While the wave of self-immolations in Tibet had begun already in 2009, there was a notable peak of self-immolations toward the end of 2012 that coincided with the Communist Party 18th National Congress in Beijing in November 2012. According to the new guidelines, “anyone who organizes, plots, incites, coerces, entices, abets, or assists others to commit self-immolations shall be held criminally liable for intentional homicide in accordance with the Criminal Law.”^[10]

Significantly, the authorities had treated such alleged “plots” differently in the past. In 2001, according to the state media, the authorities had detained Tibetan “spies” and “crushed a plot” to incite other Tibetans to self-immolate.^[11] Instead of being charged with “intentional homicide,” the concerned individuals were convicted on charges such as “agitating separatism and espionage.”

3. Portraying self-immolations in the state media

Particularly in the English language state media, the authorities have portrayed Tibetans who set fire to themselves since the self-immolations began in 2009 as psychologically unstable, criminals, or copycats, having fallen prey to outside manipulation.^[12] However, the response by Tibetans remained one of respect and compassion, as for example reflected in prayer ceremonies held for a deceased self-immolator or condolences offered to families.



Lobsang Kalsang
August 27, 2012



Lobsang Damchoe
August 27, 2012



Gudrub
October 4, 2012



Sangay Gyatso
October 6, 2012



Tamdin Dorje
October 13, 2012



Dorje Rinchen
October 23, 2012

But the further response, as apparent by the end of 2012, by the Party authorities portrays the self-immolator as being motivated “to split the nation and [...] endanger public safety and social order, classifying their self-immolations as illegal criminal acts,”^[13] and signals that any involvement with someone who self-immolates – including simply witnessing it – can lead to a charge of ‘intentional homicide,’ with the authorities constructing a justification for severe penalties imposed such as long prison sentences and even the death penalty.

The state media has not announced severe penalties for Tibetans who survived self-immolation, perhaps due to concern that this might arouse further sympathy and thus be counter-productive. Instead those who survive self-immolation are ‘disappeared,’ and often their family and friends do not know where they are.^[14] Some of those who have survived have been used by state media for propaganda purposes, although they have not always adhered strictly to the Party line.^[15]

CASE STUDY 1: Sentenced to death for “intentional homicide” – the case of Lobsang Kunchok

In January, 2013, two Tibetan monks were convicted of ‘intentional homicide’ for ‘inciting and coercing eight people to self-immolate, resulting in three deaths, according to the state media. The state media acknowledged that five of the people that the monks were accused of ‘inciting’ had not actually self-immolated “after wilfully abandoning their plans or after police intervened.” (Xinhua, January 31, 2013). The official media was apparently referring to the self-immolation of Phuntsog on March 16, 2011, according to Tibetan sources, and possibly other self-immolations.



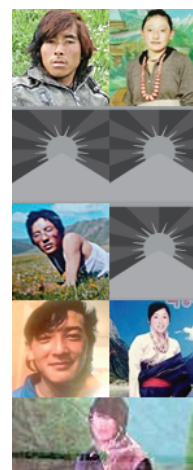
The first self-immolation in Tibet was carried out by a Kirti monk, Tapey, in Ngaba, and Kirti monks dominated in the total of self-immolations in the first two years; current or former Kirti monks made up 12 of the first 23 self-immolations (February 27, 2009, to February 19, 2012). As the frequency of self-immolations has increased and spread geographically across Tibet, the prevalence of Kirti Monastery monks among self-immolators decreased, and laypeople in different areas of Tibet have dominated the total. Further information about the specific self-immolations that Lobsang Kunchok and Lobsang Tsering were accused of inciting is not available.

Tibetan monk Lobsang Kunchok was given a death sentence suspended for two years (which is normally converted to life), and his nephew Lobsang Tsering was sentenced to ten years.

They were the first cases of Tibetans to be prosecuted for ‘intentional homicide’ in connection with self-immolations following the publication of the ‘opinion’* in the Gansu newspaper in December 2012. The trials were accompanied by elaborate propaganda efforts, with news of the alleged conspiracy was covered in the official press and state television. Chinese Foreign Ministry spokesman Hong Lei told journalists: “We hope through the sentencing of these cases, the international community will be able to clearly see the evil and malicious methods used by the Dalai clique in the self-immolations and condemn their crimes.”^[16]



Lhamo Tseten
October 26, 2012



Dorje Lhundup
November 4, 2012
Tamding Tso
November 7, 2012
Jinpa Gyatso
November 8, 2012
Nyangchag Bum
November 12, 2012
Nyangkar Tashi
November 12, 2012
Tenzin Dolma
November 15, 2012
Khabum Gyal
November 15, 2012
Chagmo Kyi
November 17, 2012
Lhubum Gyal
November 22, 2012



Sangdag Tsering
November 17, 2012
Tamdrin Dorje
November 23, 2012
Sangay Dolma
November 25, 2012
Wangchen Kyi
December 9, 2012



Wangchen Norbu
November 19, 2012



Sangay Dolma
November 25, 2012

State media coverage did not indicate any evidence for the charge of “intentional homicide.” The verdict caused great distress among Tibetans in the area. At the time of their sentencing, a Tibetan in exile who is from the region and had spoken to local Tibetans told ICT: “Lobsang Kunchok and his nephew are good men and respected in their local communities, and they are likely to have responded to requests to help families who were suffering. This sentencing to death can only make the situation worse and risk further self-immolations happening in Ngaba.”

The priorities of the authorities in seeking to suppress information reaching the outside world, and other areas of Tibet, are evident in the further charges imposed on Lobsang Kunchok for sending out information regarding self-immolations, which it said was “used by some overseas media as a basis for creating secessionist propaganda.” The police had initially accused both Lobsang Kunchok and Lobsang Tsering of carrying out the instructions of the Dalai Lama and his followers, according to Tibetans in exile.

The sentences were handed down by the Intermediate People’s Court of Ngaba prefecture. On January 28, Xinhua had acknowledged that the two Tibetans were not represented by their own lawyers. Despite an assertion by a judge who told the Global Times that: “authorities obtained sufficient evidence showing it [the alleged crimes] had been instructed by ‘forces from abroad’,” no evidence was presented to justify the sentencing.

According to the Congressional-Executive Commission on China, “According to PRC law, the trials of the monks on charges of ‘intentional homicide’ should not have been heard before a county-level court—instead, the trial should have been heard before the Aba T&QAP Intermediate People’s Court. Article 20(2) of the Criminal Procedure Law states, ‘The Intermediate People’s Courts shall have jurisdiction as courts of first instance over [...]ordinary criminal cases punishable by life imprisonment or the death penalty.’ Article 232 of the Criminal Law states, ‘Whoever intentionally commits homicide shall be sentenced to death, life imprisonment or fixed-term imprisonment of not less than 10 years; if the circumstances are relatively minor, he shall be sentenced to fixed-term imprisonment of not less than 3 years but not more than 10 years.’ Official media reports have provided no information on why trials on charges punishable by the death penalty or life imprisonment were heard before a county-level court. An additional unusual aspect of the trials is that the county court that reportedly tried the cases was not the county court with jurisdiction over the site where the alleged crimes were committed: Kirti Monastery is in Ngaba, not Barkham, county. The Barkham County People’s Court is located in the prefectural capital, along with the Ngaba T&QAP Intermediate People’s Court.”^[17]

In a response to a question from the press on August 29, 2011, a U.S. State Department spokesperson said the government was “concerned” by the conviction for “intentional homicide.” The spokesperson also said: “We urge the Chinese government to ensure transparency and to uphold the procedural protections and rights to which Chinese citizens are entitled under China’s Constitution and laws and under international standards.”



Tsering Namgyal
November 29, 2012



Sungdue Kyab
December 2, 2012



Lobsang Geleg
December 3, 2012



Wangchen Kyi
December 9, 2012



Tsering Phuntsok
January 18, 2013

CASE STUDY 2: Detained for holding prayer services: the cases of monks Tsundue and Gedun Tsultrim

Two monks, **Tsundue** and **Gedun Tsultrim**, were sentenced to three years each in prison after they held prayers for a Tibetan, Wangchen Norbu, who set fire to himself and died. Tsundue, who is in his late twenties, and 30-year old Gedun Tsultrim, were detained on November 21, 2012, as they were on their way to pay their respects and say prayers at the home of Wangchen Norbu. Other monks and laypeople were also blocked from going to Wangchen Norbu's house, and some of them prayed by the road where they were stopped by police and officials.

It was the first known case of monks being sentenced for praying, or attempting to pray, for a Tibetan who has self-immolated. It is possible that the monks took responsibility for organizing the prayers in order to protect the broader community.

Both lay people and monks who had been attempting to walk to Wangchen Norbu's home to carry out traditional prayers were subject to harassment and intimidation afterwards. The sentencing of Tsundue and Gedun Tsultrim is likely to have been intended to send a warning to others. According to one Tibetan who spoke to sources, it also appears to indicate that they took responsibility for organizing the prayers in order to protect others.

According to the same exile Tibetan sources, Tsundue, in his late twenties, was accused of being the organizer of a prayer ceremony following the self-immolation at his monastery, Bido in the neighboring township to Kangtsa in Xunhua (Do-wi) Salar Autonomous County in Tsoshar (Chinese: Haidong) prefecture, Qinghai. He was also accused of being one of the main monks intending to lead the traditional prayers at Wangchen Norbu's home two days after he self-immolated. Gedun Tsultrim, who was a chant-master in charge of prayers at a monk at Bido monastery in Bido township, was accused of collecting offerings made by monks for Wangchen Norbu's family, and for organizing monks to go to his family home for prayers.

Monks and local people sought their release but failed to convince the local authorities, and the monks' families did not receive any documentation clarifying the sentences. The two monks are believed to be held in Xining and it is not known if families have been given permission to visit them.

Eventually, the authority announced that Gendun Tseltrim was sentenced to three years imprisonment. Since then, the two monks were transferred to a prison in Xining and the authorities have not given permission to the families and relatives to visit them.

Wangchen Norbu, in his mid-twenties, had died after self-immolating two days earlier near Kangtsa Gaden Choepheling monastery in Kangtsa in Xunhua County in Tsoshar prefecture, Qinghai province.

Sources in the region say that Wangchen Norbu set himself ablaze and shouted slogans calling for the return of the Dalai Lama to Tibet, release of the Panchen Lama and freedom for Tibet. Kangtsa is adjacent to the hometown of the late 10th Panchen Lama in Xunhua county, Tsoshar prefecture, Qinghai province (the Tibetan region of Amdo).



Tsering Phuntsok
January 18, 2013



Phagmo Dundrup
February 24, 2013



Kunchok Sonam
July 20, 2013



Tsering Gyal
November 11, 2013



Phagmo Samdup
February 5, 2014

CASE STUDY 3: Death penalty after unfair trial – the case of Dolma Kyab

There are serious concerns for a Tibetan man, Dolma Kyab, who was sentenced to death in August (2013) after being accused of murdering his wife, Kunchok Wangmo. Reports from Tibetan sources indicate that she may have self-immolated and that the authorities have sought to build a case against Dolma Kyab. The trial was held in secret and the state media made no mention of any evidence other than a “confession” by Dolma Kyab, who has been tortured according to Tibetan sources in exile.



Dolma Kyab

Dolma Kyab (Chinese transliteration: Drolma Gya), was sentenced to death by the Intermediate People's Court in Ngaba (Chinese: Aba) for “killing his wife and burning her body to make it look as if she had self-immolated” according to the Chinese state media on August 16, 2013.

The imposition of the death penalty is rare in Tibet and there are concerns that the verdict may have been influenced by political circumstances. Dolma Kyab is being held in prison in Barkham (Chinese: Maerkang), the capital of Ngaba Tibetan and Qiang Autonomous Prefecture in Sichuan (the Tibetan area of Amdo). According to Tibetan sources in exile, he has been severely tortured.

A death penalty case must be reviewed by a higher court according to Chinese law. If a first trial by an intermediate people's court hands down the death penalty, the first appeal is conducted by a High People's Court' and also by the Supreme People's Court. The higher courts have the power to change the verdict, including the imposition of a death sentence suspended for two years, which generally means life imprisonment. If the death penalty is upheld without reprieve, the execution is generally carried out shortly afterwards. The current status of Dolma Kyab's case is not known.

Tibetan sources report that Dolma Kyab was tortured prior to his trial, and that he has declared his innocence. His current welfare is not known. According to the same sources, it appears that Dolma Kyab did not receive a fair trial and due process, without effective legal counsel of his own choosing. The state media report on his sentencing makes no mention of any evidence in this case other than a ‘confession,’ and it is known that torture is frequently used to extract confessions in China.

The circumstances of the case are still unclear due to the oppressive political environment and climate of fear in the area. According to some Tibetan sources, which could not be fully confirmed, Kunchok Wangmo set fire to herself late at night in March, 2013, and died. The authorities in Ngaba appear to have sought to build a case against Dolma Kyab, accusing him of killing his wife. Various Tibetan sources reported that on the morning after Kunchok Wangmo's death, security officials came to the family home and offered substantial bribes for Dolma Kyab to say that she had committed suicide due to family problems. The same sources say that his arrest followed his refusal to do so, although full details of the circumstances are not known.

MAP: Locations of those sentenced, detained or disappeared for alleged association with Tibetan self-immolations



B. The Opinion: New guidelines published in December 2012

1. New laws published in regional newspaper

The guidelines on prosecuting alleged 'intentions' relating to the death of another person were announced in December 2012, a month after Xi Jinping's accession to power in November 2012 at the Party Congress in Beijing. November 2012 saw the highest one-month total of self-immolations by Tibetans (28) since the wave of self-immolations began in Tibet in February 2009.

The new guidelines were announced in the state-run newspaper, Gannan Daily, in Gansu on December 3, 2012, and have led to charges of 'intentional homicide' against Tibetans accused of association with self-immolation. The newspaper stated:

“So that the recent self-immolation cases that have occurred in Tibetan areas may be handled in accordance with the law and in order to ensure social stability, the Supreme People's Court, Supreme People's Procuratorate, and Ministry of Public Security of the People's Republic of China (PRC) have, based on relevant laws and regulations, jointly issued an 'Opinion on Handling Self-Immolation Cases in Tibetan Areas in Accordance with the Law.'”

In the opinion piece, entitled 'Those who incite self-immolations must be severely punished under the law,' self-immolations were described as:

“Anyone who organizes, plots, incites, coerces, entices, abets, or assists others to commit self-immolations shall be held criminally liable for intentional homicide in accordance with the Criminal Law.”

“Cases of significant evil that result from collusion between hostile forces inside and outside our borders whose attempts to use premeditated, organized plots to incite splittism, undermine ethnic unity, and seriously disrupt social order. [The cases] have seriously affected the present overall situation of ethnic unity and social stability in Tibetan areas. Those who carry out self-immolations in these cases are unlike the ordinary world-weary person who commits suicide. Their common motivation is to split the nation and they endanger public safety and social order, classifying their self-immolations as illegal criminal acts. Organizing, plotting, inciting, coercing, enticing, abetting, or assisting others to carry out self-immolations is, at its essence, a serious criminal act that intentionally deprives another of his or her life.”^[18]

The ‘opinion’ by the Supreme People’s Court, the Supreme People’s Procuratorate, and Ministry of Public Security, as detailed in the Gansu Daily article, lists the following behavior as punishable:

- Anyone who organizes, plots, incites, coerces, entices, abets, or assists others to commit self-immolations shall be held criminally liable for intentional homicide in accordance with the Criminal Law;
- Anyone who actively commits self-immolation in which the circumstances are serious and that causes major harm or serious danger to society shall be held criminally liable in accordance with the law;
- Anyone who commits self-immolation in a public space and endangers public safety shall be held criminally liable for using dangerous methods to endanger public safety in accordance with the Criminal Law;
- Anyone who prepares, implements, or creates conditions for committing self-immolations shall be treated as if he or she were preparing to commit a crime;
- Anyone who commits self-immolation and, while burning, grabs hold of another person, shall be held criminally liable for intentional homicide in accordance with the Criminal Law;
- Anyone who commits self-immolation in a public place who does not endanger public safety but gathers many people to seriously disrupt public order or traffic order shall be held criminally liable for gathering a crowd to disrupt public order or traffic order in accordance with the Criminal Law; and
- Anyone who, in order to commit self-immolation, illegally carries gasoline or other flammable items into a public space or onto a public transportation vehicle shall be held criminally liable for illegally carrying dangerous items that endanger public safety in accordance with the Criminal Law.

“Anyone who prepares, implements, or creates conditions for committing self-immolations shall be treated as if or she were preparing to commit a crime”

The first cases of sentencing for ‘intentional homicide’ following a self-immolation were for three monks of the Kirti monastery in Sichuan province that the authorities blamed for taking the body of a self-immolator back to his monastery, which Tibetan sources described in terms of providing shelter and safety for him.^[19]

In some of the earlier cases of Tibetans sentenced on charges of “intentional homicide,” the Tibetans had been detained prior to the new rulings and were only sentenced afterwards, indicating a period of deliberation as the authorities appeared to be seeking to create an *ex post facto* legal justification for severe penalties including the death sentence, for instance in the case of Lobsang Kunchok (see list below). In some cases, indicating the priority of the authorities in preventing information about self-immolations reaching the outside world, Tibetans appear to have been targeted for sharing information or taking photographs and then charged with “intentional homicide.”

The detention and sentencing of at least 98 Tibetans between April 2010 and February 2014 follow different self-immolations that are the consequence of harsher and unprecedented measures imposed in an attempt to attribute blame for the self-immolations to ‘outside forces.’ They include monks sentenced to prison for praying for those who self-immolated, an elderly man sentenced to four years for offering condolences to the bereaved, and friends and family of self-immolators sentenced to long prison terms despite no evidence presented either in official sources or available unofficially that they were associated with the self-immolation.^[20]

At least 15 Tibetans have been sentenced under charges of “intentional homicide,” at least 11 under the new guidelines. In some cases detailed below – such as the monks of Kirti monastery sentenced following the self-immolation of the monk Phuntsog on March 16, 2011 – individuals were sentenced in a county court, which appears to be a violation of Article 20 of the PRC Criminal Procedure Law, which requires intermediate level courts to hear trials on criminal charges punishable by life imprisonment or the death penalty — a category that includes “intentional homicide.”^[21]

There was a spike in these cases against Tibetans in winter 2012-2013 that can be directly attributed to a cluster of self-immolations occurring in the provinces of Qinghai and Gansu (the Tibetan region of Amdo) at that time. The new guidelines led to harsh sentences.

2. Questionable legal basis

Authorities appear to struggle to justify a legal basis to these new measures. According to Article 62 (3) of the Chinese Constitution, it is in the National People’s Congress’ power to “enact and amend basic statutes concerning criminal offences, civil affairs, the state organs and other matters.” Given the nature of the acts now subject to punishment, which are hitherto unknown to the Criminal Law of the PRC, the ‘opinion’ appears to be more than an interpretation of existing criminal law. It is particularly notable that these new measures, which hence establish new punishable acts in the Chinese Criminal Law, have been introduced without observing the prescribed constitutional process. For example, changes in the Chinese Criminal Procedure Law were relatively widely debated and eventually passed in March 2012 by the National People’s Congress and came into force January 2013. No such process was observed in case of the amendments regarding the penalizing of Tibetan self-immolations, as there has been neither a legislative process that was observed nor any, if only restricted, public debate.

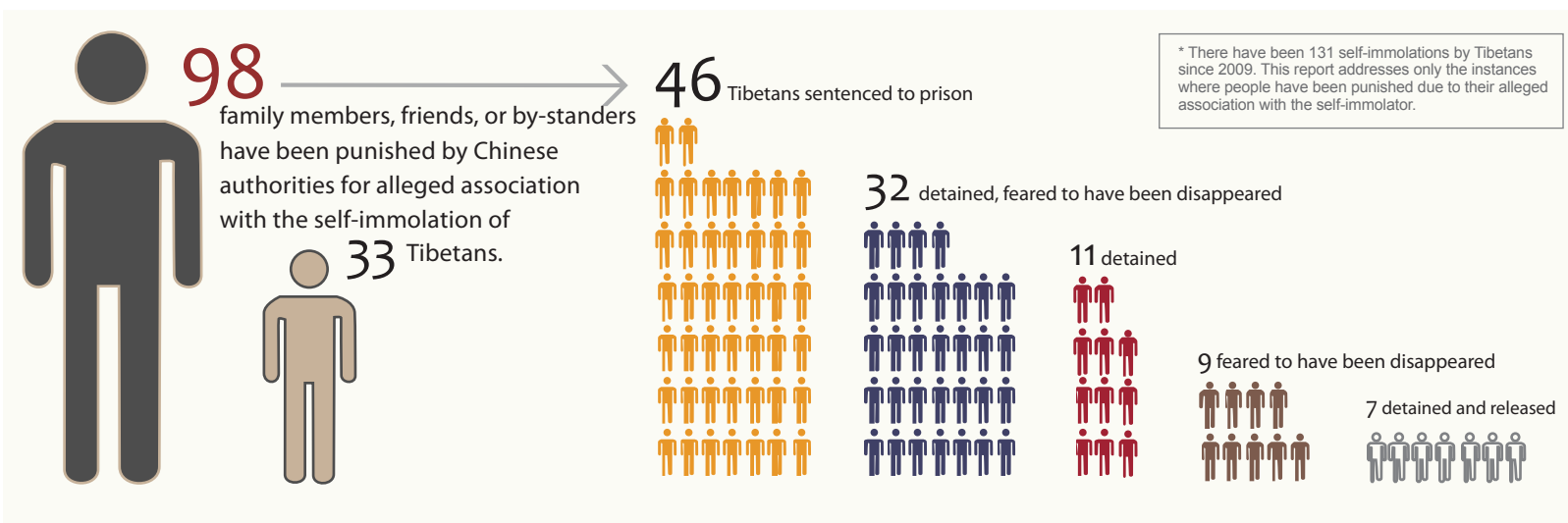
3. Involvement of the new leadership

The approval of these new guidelines must also be viewed in connection with the National People’s Congress held in Beijing in November 2012. At this Congress, Xi Jinping was announced as leader of the CCP. The approval of the new guidelines, involving three of the highest institutions in the Chinese political system, the Supreme People’s Court, the Supreme People’s Procuratorate and the Ministry for Public Security, may reflect a political imperative of the new leadership under Xi to continue hard line policies and crackdown by security forces in Tibet.

“Anyone who commits self-immolation and, while burning, grabs hold of another person, shall be held criminally liable for intentional homicide in accordance with the Criminal Law”



Details on the cases of the 98 Tibetans can be found here »



C. Collective punishments for family members and communities

In April 2013, a county-level government in Dzoegé, Ngaba (Chinese: Ruo'ergai, Aba), Sichuan Province, announced new forms of punishment and persecution for Tibetan individuals and communities if a Tibetan self-immolator is a relative or from the local area. The provisions, which Tibetan writer Tsering Woesser termed as “absurd and terrifying,” represent a form of collective punishment that could have potentially devastating consequences on Tibetan communities.^[22]

Sanctions include the inability of individuals to hold government positions or receive official aid, deprivation of government assistance to villages where the self-immolation protests occur, and farmland or pasture registered in the name of the self-immolator will be taken by the authorities.

The new punishment framework is consistent with the Chinese authorities’ attempts to impose legislative measures that constrict Tibetans in other areas too, such as religion. Over the past few years, the Party authorities have been implementing laws and regulations in order to “earnestly maintain the normal order of Tibetan Buddhism, and guide Tibetan Buddhism to keep in line with the ‘socialist society.’”^[23] These regulatory measures provide for increased state regulation of Tibetan Buddhism, and an expansion of the aggressive political campaign to end the Dalai Lama’s influence among Tibetans.^[24]

In an analysis of the new measures, the Washington-based Congressional-Executive Commission on China concludes that the application of collective punishment outlined in the provisions is not supported in international law. The CECC said: “Precedent for banning collective punishment extends back more than a century to the 1907 Hague Conference, which resulted in a convention stating: ‘No general penalty, pecuniary or otherwise, shall be inflicted upon the population on account of the acts of individuals for which they cannot be regarded as jointly and severally responsible.’”

The CECC also comments on the oversight that would have been required to institute the provisions, which appears to be absent, stating: “What level of oversight or approval would the Provisions have

Chinese Communist Party: “earnestly maintain the normal order of Tibetan Buddhism, and guide Tibetan Buddhism to keep in line with the ‘socialist society.’”

required? The PRC Constitution subordinates a local government to the local congress at the same level, and the PRC Legislation Law provides higher legislative authority to a local congress than to the local government at the same level. Based on the Constitution and PRC Regional Ethnic Autonomy Law (REAL), if the Ruo'ergai County People's Government issued a 'decision' or 'order' (jueding, mingling), it would have been required to 'report' the action to the Ruo'ergai County People's Congress and to the Aba Tibetan and Qiang Prefecture People's Government. The Constitution and REAL do not explicitly require either body to formally approve the local government's work. In comparison, if the Ruo'ergai County People's Congress had passed a 'special decree' (danxing tiaoli), also translated as 'separate regulation' on the punishments, the PRC Legislation Law and the REAL both would have required approval by the standing committee of the provincial-level people's congress—in this case the Standing Committee of the Sichuan Province People's Congress. The REAL also requires that approval of a "special decree" be reported for the record to the Standing Committee of the National People's Congress.

The United States Congressional-Executive Commission on China (CECC) summarized the provisions as follows:^[25]

Provisions that would collectively punish the members of a family or household include the following:

- Restricting career, employment, and housing opportunities for a self-immolator's family members by canceling (quxiao) their eligibility to apply for national-level government or military employment (Art. 1);
- Obstructing the ability to maintain housing for persons officials deem to have been 'actively involved' in a self-immolation by canceling household benefits for three years and social benefits for one year (Art. 4);
- Preventing or obstructing the ability of a self-immolator's family members to secure a livelihood by revoking (shouhui) the right to use land for farming or grazing (Art. 9);
- Preventing or obstructing the ability of residents of a village where a self-immolator lived to secure a livelihood by freezing (dongjie) the right of villagers to use land for farming or grazing (Art. 9);
- Preventing or obstructing the ability of a self-immolator's family members and the households of persons deemed to have been "active participants" in a self-immolation to secure a livelihood by withholding approval (buyu shenpi) to conduct business activity for three years (Art. 10);
- Preventing the ability of a self-immolator's family members and the households of persons deemed to have been "active participants" in a self-immolation from accessing full use of real estate by only confirming (quequan) (rural) land and building rights, but not issuing certification (zheng) (Art. 10);

CECC: "Precedent for banning collective punishment extends back more than a century to the 1907 Hague Conference, which resulted in a convention stating: 'No general penalty, pecuniary or otherwise, shall be inflicted upon the population on account of the acts of individuals for which they cannot be regarded as jointly and severally responsible.'"

"Restricting career, employment, and housing opportunities for a self-immolator's family members by canceling (quxiao) their eligibility to apply for national-level government or military employment"

- Imposing financial and other hardships on households of persons officials deem to have been “actively involved” in a self-immolation by designating the households as “untrustworthy” (buchengxin) and withholding the grant (buyu fafang) of new loans for three years; and by only receiving (zhi shou) payments on existing loans but not disbursing (bu fang) funds from the loans (Art. 6);
- Preventing a self-immolator’s immediate family members from obtaining certain positions of political influence by canceling their eligibility to seek election to a people’s congress at any level or to the Chinese People’s Political Consultative Conference, or to serve as a village -level Party cadre (Art 2); and
- Restricting the freedom of movement of a self-immolator’s immediate family members by withholding approval to travel abroad or to the Tibet Autonomous Region for three years (Art. 11).

Provisions that would collectively punish the members of a community, village, or monastic institution include the following:

- Imposing financial and other hardships on a village, community, or monastic institution associated with a self-immolator by canceling or postponing (zanhuan) national-level investment in that village, community, or monastic institution (Art. 5);
- Imposing financial and other hardships on a village or community associated with a self-immolator by halting (tingzhi) “all investment and civil society capital projects” (Art. 5);
- Imposing financial and other hardships on a community, village, or monastic institution associated with a self-immolator by designating them as “untrustworthy” and withholding the grant of new loans for three years; and by only receiving payments on existing loans but not disbursing funds from the loans (Art. 6);
- Imposing financial hardships and imperiling function by requiring a community, village, or monastic institution where a self-immolation takes place to pay a “security deposit” (baozhengjin) of 10,000 to 500,000 yuan (US\$ 1,600 to 80,000) that would be returned if another self-immolation does not occur within two years. If another self-immolation occurs, the security deposit would be placed in the national treasury and payment of an additional security deposit would be required (Art. 7);
- Imposing financial hardships and imperiling function by linking self-immolations to financial support provided to community and village Party cadres, Democratic Management Committee members, and “responsible religious leaders” (zeren jingshi) (Art. 8);
- Imposing financial hardships and imperiling function in monastic institutions associated with a self-immolator by ordering their businesses to close down (tingye) (Art. 15); and

“Imposing financial and other hardships on a village, community, or monastic institution associated with a self-immolator by canceling or postponing (zanhuan) national-level investment in that village, community, or monastic institution”

- Imposing a reduction in religious function in monastic institutions associated with a self-immolator with temporary “strict limitations” (yange xian zhi) on monks’ and nuns’ activities, and on large-scale Tibetan Buddhist activities across an undefined broader “area” (Art. 14).

Provisions that would establish an intimidating political and legal environment targeting families, households, communities, villages, or monastic institutions include the following:

- Implementing a “strike hard” (yanda) campaign anywhere that a self-immolation takes place, and imposing the “strictest” (zui yanli) comprehensive (zonghe) administrative law enforcement (xingzheng zhifa) and corrective punishment (zhengzhi) (Art. 12);
- Intimidating categories of employees including civil servants working in national-level government offices, career staff, and support staff by requiring them to “strengthen” the education of their family members and threatening to “severely deal with” (yansu chuli) an employee if a family member self-immolates (Art. 3);
- Requiring residents of villages, communities, and monastic institutions where a self-immolation takes place to attend “legal study classes” (fazhi xuexi ban) (Art. 13); and
- Requiring family members and others linked to a self-immolation by “minor evidence” or “actions that do not constitute a crime” to attend a minimum of 15 days’ “legal education classes” (fazhi jiaoyuxue ban) located at a “different place” (yidi) (Art. 13).

“Requiring residents of villages, communities, and monastic institutions where a self-immolation takes place to attend ‘legal study classes’”

D. Questionable legal basis

Through the announcement, Chinese authorities provide no information on the legal basis for such collective punishments, nor do they provide information on whether Tibetans may appeal against such collective punishment.^[26]

In its analysis, the CECC could not identify a constitutional basis for the application of these new punishments:

“Commission research failed to locate any article within the Constitution that appears either to explicitly permit the collective punishment of families, households, communities, villages, or monastic institutions irrespective of individual activity; or that explicitly protects citizens from collective punishment. Based on Commission analysis, the Constitution does not establish an explicit requirement that the government must

adhere to a legal process when punishing citizens, or that explicitly provides citizens the right to appeal against punishment. The 2004 amendment of Article 13 states, “Citizens’ lawful private property is inviolable” and that “the state . . . protects the rights of citizens to private property.” The Provisions, however, could have the capacity to impose financial peril on a family, community, or monastic institution by preventing or obstructing the rightful use of property that may include “private property.”^[27]

Due to restrictions on information in the area, the full impact of the new regulations is not known; it has not been possible to confirm whether the measures have been applied in Dzoegé.

E. Counter-responses by Tibetans

Tibetans are taking increasing risks to protest the detention of individuals in their communities, and to assert their concerns for key religious and civil society figures. In many of the cases detailed below, relatives, friends or elders from the community have taken bold steps to seek to establish the whereabouts of those who have disappeared due to the new measures against self-immolation, despite the dangers.

A Tibetan source told ICT: “So many disappearances have taken place, when no one knows when members of their family and friends have gone. When they ask the authorities, they are not told anything, which is creating an atmosphere of fear and tension in so many areas.”

Even when relatives and friends are informed of the arrests, according to information from Tibetan sources, Tibetan prisoners accused of involvement in self-immolations have not been allowed visits from family or friends.

According to information gathered by ICT, many Tibetans who decide to self-immolate know the political climate and appear to have mostly made the decision not to tell family or friends beforehand for fear they may face retribution.^[28]

In Tibetan culture, when a person dies the body has to be left undisturbed while special prayers and ceremonies are held for the transference of the person’s consciousness on the path to a beneficial rebirth. This is one of the reasons why in a number of cases, Tibetans on the scene of a self-immolation have risked their lives in attempts to protect the body of the person who has set fire to him- or herself, and to take them to a place of safety – either a monastery or the person’s home – where traditional rituals can be carried out. It compounds the agony for Tibetans when monks are blocked from praying for Tibetans who have died, as they have been in Ngaba (Chinese: Aba) and other areas.

In some cases detailed below, for instance following the self-immolation of Dorje Rinchen in Labrang, full details of the circumstances of the deaths of the self-immolators and the role of those who may have sought to block police from taking the body, or obtain the body to carry out traditional prayers, are not known.

“So many disappearances have taken place, when no one knows when members of their family and friends have gone. When they ask the authorities, they are not told anything, which is creating an atmosphere of fear and tension in so many areas.”

F. Recommendations

The International Campaign for Tibet urges the People's Republic of China:

- to release immediately all Tibetans who have been detained and sentenced on grounds of “incitement to” or “aiding” self-immolations, and whose actions themselves do not represent punishable behavior according to Chinese Criminal Law and international law;
- to cease, and revoke the policies that provides for, the detention and sentencing of Tibetans who are allegedly associated with self-immolations, and for collective punishments against the families and communities of self-immolators;
- to make public its constitutional and legal justification, if any, for the guidelines that impose of penalties on Tibetans allegedly associated with self-immolation;
- to make public its constitutional and legal justification, if any, for the procedures that impose of collective penalties on Tibetans and Tibetan communities from the locality of Tibetans who self-immolate;
- to disclose whether non-Tibetan citizens of the People's Republic of China have been subjected to detention and sentencing for alleged ‘association’ with acts of self-immolation that have occurred in mainland China;
- to investigate thoroughly reports of torture and mistreatment in detention and bring those responsible to justice, pursuant to the People's Republic of China's obligations under the Convention against Torture, of which it is a state Party; and
- to safeguard principles of due process according to international law, including the right to access to legal representation of choice, adequate medical treatment if needed, as well as access to legal remedies.

The International Campaign for Tibet urges the international community, concerned governments, parliaments and United Nations institutions:

- to call for the immediate release of all those detained because of their association with Tibetans who have self-immolated or who have attempted to self-immolate;
- to ask the government of the People's Republic of China to justify the legality of the provisions to sentence Tibetans for alleged “organizing, plotting, inciting, coercing, enticing” others to carry out self-immolations towards their Chinese counterparts, including as part of expert discussions at dialogues on rule of law and human rights;
- to challenge the government of the People's Republic of China on its contraventions of international law implicit in the procedures that impose collective penalties against Tibetans;
- to urge the government of the People's Republic of China to safeguard minimum standards for due process and judicial rights of those detained or are subject to penal investigation;
- to ask the government of the People's Republic of China to schedule promptly the visit to Tibet by UN Human Rights Commissioner.

Note on Geographical Terms

For clarity and consistency, this report uses the Tibetan name for geographical jurisdiction at the town, county and prefecture level, and the Chinese name at the province level. Please [see the chart at the end of the Case Details](#) for a guide to Tibetan and Chinese place names.



Footnotes

[1] Xinhua, February 7, 2013: “青海藏区系列自焚案内幕揭秘:达赖集团索命骗钱”, http://politics.gmw.cn/2013-02/07/content_6660525.htm (accessed on June 2, 2014); “Gansu’s Gannan official: 18 Self-Immolation Cases Cracked”, China News Service, January 23, 2013, cited by the Congressional-Executive Commission on China Annual Report, 2013, p 302, cecc.gov;

[2] The state media declared in February 2012 that the situation in Tibet is so grave that officials must ready themselves for “a war against secessionist sabotage.” China Tibet Online, February 10, 2012: “Tibet officials ‘prepare for war’”;

[3] Global Times, October 23, 2012: “Leaders focus on stability”;

[4] Information Office of the State Council of the People’s Republic of China, October 22, 2013: “Development and progress of Tibet” (“White Paper”);

[5] “Stability maintenance” or “weiwén” is not only applied to Tibet, but can be described as a “raft of policies and practices” that enable the security apparatus to prevent protest and dissent in the entire PRC; see New York Times, February 28, 2011: “Well-Oiled Security Apparatus in China Stifles Calls for Change”; on the “astronomical” spending on “stability maintenance”, see Human Rights in China, November 20, 2012: “China’s Stability Maintenance System Faces Financial Pressure”;

[6] International Campaign for Tibet, June 20, 2014: “Escalation of surveillance over monks as authorities announce opening of police stations in Tibetan monasteries”;

[7] Amnesty International, 2012: “Standing their ground – Thousands face violent eviction in China”;

[8] In 2001, in an isolated and single incident, four individuals with an alleged Falun Gong background were charged with intentional homicide, because of their alleged incitement to self-immolation, see Xinhua, *ibid.*;

[9] Xinhua, August 31, 2011: “Another two Tibetan monks sentenced in self-immolation, murder case”;

[10] Gansu Daily, December 3, 2012: “煽动自焚者必将受到法律严惩”, <http://gn.gansudaily.com.cn/system/2012/12/03/013508017.shtml> (accessed on June 2, 2014);

[11] Xinhua, May 18, 2001: “Dalai Clique’s Spies Caught, Plot Crushed”;

[12] See for example Xinhua, July 18, 2012: “Self-immolation truth: Tibetan Buddhism kidnapped by politics”, stating: “Copycat suicides spread, triggering public concern that teenagers and other vulnerable people are at risk”;

[13] Gansu Daily, *ibid.*,

[14] See for example the cases of Dawa Tsering, Lobsang Gyatso, Chimey Palden, Tenpa Darje, Dickyi Choezom or Passang Lhamo, as documented at International Campaign for Tibet, “Self-immolations by Tibetans” (online fact sheet, www.savetibet.org);

[15] An official documentary depicts the first self-immolator in Tibet, Tapey, in hospital, wearing monks’ robes, with his head, neck, arms and legs heavily scarred. It is notable that in the video, despite the pressure he must have been under to express his regret, he simply talks about his physical condition, saying that most parts of his body have physically healed and he can write slowly with one of his hands. His mother is shown speaking to the interviewer in Tibetan, saying: “He said he deeply regrets what he’s done. “The Dalai clique and the self-immolation event, part 2,” May 10, 2012, Chinese Central Television’s YouTube account, see: www.youtube.com/watch?NR=1&feature=endscreen&v=6H1eQpGgxFs at 0 mins, 55 seconds;

* See section B, “The Opinion: New guidelines published in December 2012”

[16] Associated Press, January 31, 2013: “First Tibet ‘self-immolation’ convictions in China, as fiery deaths near 100”;

[17] CECC report, October 11, 2011, <http://www.cecc.gov/publications/commission-analysis/county-court-convicts-monks-of-intentional-homicide-for-sheltering>;

[18] Gansu Daily, *ibid.*; guidelines translated by “Dui Hua”, <http://www.duihuahrjournal.org/2012/12/china-outlines-criminal-punishments-for.html>;

[19] In a response to a question from the press on August 29, 2011, a U.S. State Department spokesperson said the government was “concerned” by the conviction for “intentional homicide”. The spokesperson also said: “We urge the Chinese government to ensure transparency and to uphold the procedural protections and rights to which Chinese citizens are entitled under China’s Constitution and laws and under international standards”;

[20] Just over a month following the publication of the Gansu guidelines in December, 2012, the Chinese state media had reported nearly 90 arrests linked to self-immolations in Qinghai and Gansu provinces. Xinhua, February 7, 2013: “青海藏区系列自焚案内幕揭秘:达赖集团索命骗钱”, http://politics.gmw.cn/2013-02/07/content_6660525.htm (accessed on June 2, 2014); “Gansu’s Gannan official: 18 Self-Immolation Cases Cracked”, China News Service, January 23, 2013, cited by the Congressional-Executive Commission on China Annual Report, 2013, p 302, cecc.gov;

[21] Official media reports have provided no information on why trials on charges punishable by the death penalty or life imprisonment were heard before a county-level court. An additional unusual aspect of the trials is that the county court that reportedly tried the cases was not the county court with jurisdiction over the site where the alleged crimes were committed: Kirti Monastery is in Aba, not Ma’erkang, county. The Ma’erkang County People’s Court is located in the prefectural capital, along with the Aba T&QAP Intermediate People’s Court.” Report by Congressional-Executive Commission on China, October 11, 2011, <http://www.cecc.gov/publications/commission-analysis/county-court-convicts-monks-of-intentional-homicide-for-sheltering>;

[22] International Campaign for Tibet, February 24, 2014: “‘Absurd and terrifying’ new regulations escalate drive to criminalize self-immolations by targeting family, villagers, monasteries”, <http://www.savetibet.org/absurd-and-terrifying-new-regulations-escalate-drive-to-criminalize-self-immolations-by-targeting-family-villagers-monasteries/>; a picture of the regulations has been leaked out of Tibet and can be viewed here: <https://www.flickr.com/photos/118672071@N02/12766538965/>;

[23] Hu Jintao, emphasizing the Party’s role in controlling Tibetan Buddhism at the Fifth Work Forum on Tibet in January, 2010, Xinhua, January 22, 2010: “China to achieve leapfrog development, lasting stability in Tibet”;

[24] Regulatory measures on “Tibetan Buddhist Affairs” at monasteries and nunneries in nine of the 10 Tibetan autonomous prefectures located outside the Tibet Autonomous Region have either taken effect or are moving through the legislative process. For instance, the central government issued national-level regulations effective November 1, 2010, that, along with the prefectural-level regulations, impose closer monitoring and supervision of each monastery’s Democratic Management Committee—a government-required group legally mandated to ensure that monks, nuns, and teachers obey government laws, regulations, and policies on religion and religious practice. The national regulations detail for the first time a government-supervised process that every Tibetan Buddhist monastic institution must follow to establish a quota on the number of monks and nuns entitled to reside at a monastery or nunnery. National- and prefectural-level regulations impose a complicated approval process that monks, nuns, and Tibetan Buddhist teachers must complete before they receive permission to travel to another Tibetan Buddhist institution to study or teach. Approval of the new regulatory measures is concurrent with increased government repression of Tibetan Buddhists’ religious freedom following the wave of protests (and some rioting) that began in Lhasa on March 10, 2008, and spread to locations across the Tibetan plateau;

[25] Congressional-Executive Commission on China Special Report, 'County Government Threatens Self-Immolation Communities With Collective Punishment', April 14, 2014, http://www.cecc.gov/sites/chinacommission.house.gov/files/County%20Gov%20Threatens%20Collective%20Punishment_14apr14.pdf;

[26] The Congressional-Executive Commission on China observed: "The PRC Criminal Law and PRC Criminal Procedure Law do not contain language addressing the notion of collective punishment of communities, villages, or institutions based solely on proximity to an action the government treats as illegal, or based solely on a family relationship with a person who committed such an act. The Provisions contain no reference to any means by which a family, households, community, village, or monastic institution facing punishment may appeal against a punishment." Congressional-Executive Commission on China Special Report, 'County Government Threatens Self-Immolation Communities With Collective Punishment', April 14, 2014, http://www.cecc.gov/sites/chinacommission.house.gov/files/County%20Gov%20Threatens%20Collective%20Punishment_14apr14.pdf;

[27] CECC report, *ibid.*;

[28] According to research of the International Campaign for Tibet in self-immolations including interviews with family members or friends in exile. See International Campaign for Tibet, December 2012: "Storm in the Grasslands."

“Acts of significant evil”

The criminalization of Tibetan self-immolations

Case Details

The accounts below bring together cases of 98 Tibetans in which family members, friends, or by-standers who may have witnessed a self-immolation, are accused of “involvement” and are detained, disappeared or sentenced to a prison term in the context of an increasingly aggressive and formalized drive by the Chinese authorities to criminalize self-immolations. In a number of cases, individuals have been disappeared, or there is fear for disappearance.^[1]

Furthermore, the below documentation indicates that at least 15 Tibetans have been sentenced on charges of “intentional homicide,” 11 of whom have been sentenced after the new regulations had been published in December 2012.

Altogether, the accounts below have been researched over the period between 2010 and 2014. In fact, there may have been many more instances of persecution of Tibetans in this context, which have not become public or which could not be researched and thus have not been included in this report. Reports in Chinese state media imply that many more detentions have taken place than those we have been able to document here.

Information about the current status of many of those detained is not available due to restrictions on information flow in the area and dangers faced by Tibetans in sharing any information.

Note: The listed ages of the persons referenced in the cases are relevant to the time that the incident took place (self-immolation, detention, arrest, sentencing) as reflected in ICT’s reporting at the time.

1. One sentenced following the self-immolation of the monk Tapey in Ngaba
- 2a. Four sentenced after the self-immolation of Phuntsog in Ngaba
- 2b. Two sentenced (one to death) following the self-immolation of Phuntsog in Ngaba
3. Detentions and fear for disappearance, one named, following self-immolation of Tsewang Norbu in Kardze
4. Ten sentenced following the self-immolation of Damchoe Sangpo in Tsonub
5. Three detained and fear for disappearance after the self-immolations of Lobsang Kalsang, Lobsang Damchoe in Ngaba
6. At least three detained and fear for disappearance after self-immolation of Gudrub in Nagchu
7. Four detained and and fear for disappearance following self-immolation of Sangay Gyatso in Kanlho
8. Five detained and fear for disappearance after the self-immolation of Tamdin Dorje in Kahlho
9. Six sentenced following the self-immolation of Dorje Rinchen in Sangchu
10. One disappeared following self-immolation of Lhamo Tseten in Sangchu
11. Seven sentenced, five detained (at least two released) following nine self-immolations in Malho
12. One sentenced following four self-immolations in Malho
13. Two sentenced following the self-immolation of Wangchen Norbu in Tsoshar
14. Five detained and fear for disappearance following self-immolation of Sangay Dolma in Malho
15. Three sentenced and five feared to have been disappeared following the self-immolation of Tsering Namgyal in Kanlho
16. One sentenced and four feared to have been disappeared following the self-immolation of Sungdue Kyab in Kanlho
17. Three sentenced following the self-immolation of Lobsang Geleg in Golog
18. One detained (and released) after the self-immolation of Wangchen Kyi in Malho
19. Three sentenced following self-immolation of Tsering Phuntsok in Ngaba
20. Three sentenced following self-immolation of Phagmo Dundrup in Tsoshar
21. At least seven Tibetans detained and feared to have been disappeared after the self-immolation of Kunchok Sonam in Ngaba
22. Three detained and feared to have been disappeared following self-immolation of Tsering Gyal in Golog
23. Five detained (four released) following the self-immolation of Phagmo Samdup in Malho
- Accusation of murder against Tibetan man whose wife may have self-immolated

1. One sentenced following the self-immolation of the monk Tapey in Ngaba (February 2009)

NAME

Jamyang Phuntsog (Jiayang Pingcuo, 嘉央 平措)

SENTENCE

Six years, April 9, 2010

LOCATION

Ngaba, Ngaba prefecture, Sichuan province

ASSOCIATED SELF-IMMOLATION

Name: Tapey (Zha Bai, 扎白)

Date: February 27, 2009

Location: Ngaba

ICT report: "Monk in Tibet sets himself on fire; shot by police during protest," February 29, 2009



ASSOCIATION TO THE SELF-IMMOLATION: *Both from Kirti monastery*

A monk called Jamyang Phuntsog was sentenced to six years in prison on April 9, 2010, after he was detained from his monastery, Kirti in Ngaba, on March 3, 2009, following the self-immolation of Tapey in February 2009.

The first self-immolation in Tibet was carried out by a Kirti monk, Tapey, in Ngaba, and Kirti monks dominated in the total of self-immolations in the first two years; current or former Kirti monks made up 12 of the first 23 self-immolations (February 27, 2009, to February 19, 2012). As the frequency of self-immolations has increased and spread geographically across Tibet, the prevalence of Kirti Monastery monks among self-immolators decreased, and laypeople in different areas of Tibet have come to dominate the total.

Kirti monastery is one of the most important and influential religious institutions in Tibet and has become subject to an even more stringent crackdown since the self-immolations began.

Jamyang Phuntsog was detained from his room at Kirti monastery on 3 March 2009, according to Kirti monks in exile. He was detained without trial until 9 April, 2009, and is believed to have been charged with leaking information about the self-immolation. According to the same sources, he may simply have witnessed the self-immolation.

Jamyang Phuntsog, who joined Kirti monastery when he was very young, is now serving his imprisonment in Mianyang prison near Chengdu, the provincial capital of Sichuan, where a number of Tibetan political prisoners are held, according to the same sources.

On February 27, 2009, Kirti monk Tapey became the first Tibetan in Tibet to self-immolate. Tapey, a monk in his mid-twenties, walked alone to a nearby crossroads in the market area of the town, where he set himself on fire and raised a home-made Tibetan flag that had at its center a photograph of the Dalai Lama. When Tapey began to shout slogans, People's Armed Police (PAP) personnel stationed nearby opened fire, and Tapey fell to the ground. Reports indicate that the PAP extinguished the fire after Tapey was shot and he was immediately taken away by police. He survived the self-immolation and his whereabouts and current welfare is not known.

2a. Four sentenced after the self-immolation of Phuntsog in Ngaba (March 2011)

NAMES

Lobsang Tsundue (Losang Drongdru, Luosng Zunzhui, 洛桑尊追)
Lobsang Dargye (Luosang Daji, 洛桑达吉)
Lobsang Tenzin (aka Nak Ten or Tenchum, Luosang Danzeng, 洛桑丹增)
Lobsang Tenzin (Luosang Danzeng, 洛桑丹增)

SENTENCES

Lobsang Tsundue (Drongdru), 11 years, August 20, 2011
Lobsang Dargye, three years, date not confirmed
Lobsang Tenzin (aka Nak Ten), 10 years, August 30, 2011
Lobsang Tenzin, 13 years, August 30, 2011

LOCATION

Ngaba, Ngaba prefecture, Sichuan province

ASSOCIATED SELF-IMMOLATION

Name: Phuntsog (Pun Cuo, 彭措)

Date: March 16, 2011

Location: Ngaba

ICT report: “[Monk immolates himself; major protests at Tibetan monastery violently suppressed](#),” March 16, 2011



Lobsang Tsundue and Lobsang Dargye

ASSOCIATION TO THE SELF-IMMOLATION: *All were fellow monks at Kirti monastery; two were relatives*

Four monks at Kirti monastery were sentenced on ‘intentional homicide’ charges following the self-immolation and death of Phuntsog – the first such cases prior to the imposition of the Gansu “guidelines” in 2012.

The sentencing appeared to be purely political; there was no evidence that the three monks had any involvement in Phuntsog’s solitary act of self-immolation or subsequent death, other than possibly seeking to protect him from further harm before he died in the hospital. One of the monks sentenced, Lobsang Tsundue, is the uncle of the monk who died.

According to an official media report, on August 29, 2011, the Barkham (Ma’erkang) County People’s Court in Ngaba (Aba) prefecture sentenced Kirti monk Lobsang Tsundue, named in the report as “Drongdru” to 11 years imprisonment for ‘intentional homicide’ because he allegedly “hid the injured monk and prevented emergency treatment, causing the 16-year old’s death due to belated treatment,” according to the verdict.^[2]

None of the official reports on the sentencing provided information about evidence proving that intended to murder Phuntsog. The Xinhua report did not provide information about the legal proceedings against Tsundue or his access to legal counsel, but asserted that he pleaded guilty and would not appeal the verdict. The news about the sentencing was the first that the family had heard about him since his detention four months earlier.

Two days later, Xinhua reported that two monks, both named Lobsang Tenzin, were sentenced to 13 years and ten years in prison respectively for the ‘intentional homicide’ of Phuntsog, as they “plotted, instigated and assisted in the self-immolation of fellow monk Rigzin Phuntsog, causing his death” (Xinhua, August 31, 2011).

The same article stated that a fourth monk, named as ‘Dorje’ would also face criminal prosecution linked to Phuntsog’s death. According to unofficial Tibetan sources, Lobsang Dargye (Dorje) was sentenced to three years in prison.

The official report provided no information on the evidence against Lobsang Tenzin and Tenchum, the legal proceedings against them, or their access to legal counsel, but alleged that both monks had “confessed their guilt.” After security officials detained the two monks in March, the authorities did not inform their families of their whereabouts or the legal proceedings against them until August 28—two days prior to sentencing.

According to Tibetan sources, Phuntsog was kicked, beaten and had objects thrown at him by police when the flames had been extinguished, and the intent of the monks had been to rescue and shelter Phuntsog.

2b. Two sentenced (one to death) following the self-immolation of Phuntsog in Ngaba (March 2011)

NAMES

Lobsang Kunchok (Luosang Gongqu, 洛桑贡曲)
Lobsang Tsering (Luosang Cairang, 洛桑才让)

SENTENCES

Lobsang Kunchok, Death penalty, suspended for two years, January 31, 2013
Lobsang Tsering, 10 years, January 31, 2013

LOCATION

Ngaba County town, Ngaba prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Phuntsog (Pun Cuo, 彭措)

Date: March 16, 2011

Location: Ngaba

ICT report: “[Monk immolates himself; major protests at Tibetan monastery violently suppressed,](#)” March 16, 2011



Lobsang Kunchok, sentenced to death for alleged 'intentional homicide.'



Lobsang Tsering (left), and Lobsang Kunchok in court.

ASSOCIATION TO THE SELF-IMMOLATION: *Fellow monks at Kirti monastery*

In January, 2013, two more Tibetan monks from Kirti monastery were convicted of 'intentional homicide' for 'inciting and coercing eight people to self-immolate, resulting in three deaths, according to the state media. The state media acknowledged that five of the people that the monks were accused of 'inciting' had not actually self-immolated "after wilfully abandoning their plans or after police intervened." (Xinhua, January 31, 2013). The official media was apparently referring to the self-immolation of Phuntsog on March 16, 2011, according to Tibetan sources, and possibly other self-immolations.

As a result, Tibetan monk Lobsang Kunchok was given a death sentence suspended for two years (which is normally converted to life), and his nephew Lobsang Tsering was sentenced to ten years.

They were the first cases of Tibetans to be prosecuted for "intentional homicide" in connection with self-immolations following the publication of the 'opinion' in the Gansu newspaper in December 2012. The trials were accompanied by elaborate propaganda efforts, with news of the alleged conspiracy was covered in the official press and state television. Chinese Foreign Ministry spokesman Hong Lei told journalists: "We hope through the sentencing of these cases, the international community will be able to clearly see the evil and malicious methods used by the Dalai clique in the self-immolations and condemn their crimes."^[3]

State media coverage did not indicate any evidence for the charge of 'intentional homicide.' The verdict caused great distress among Tibetans in the area. At the time of their sentencing, a Tibetan in exile who is from the region and had spoken to local Tibetans told ICT: "Lobsang Kunchok and his nephew are good men and respected in their local communities, and they are likely to have responded to requests to help families who were suffering. This sentencing to death can only make the situation worse and risk further self-immolations happening in Ngaba."

The priorities of the authorities in seeking to suppress information reaching the outside world, and other areas of Tibet, are evident in the further charges imposed on Lobsang Kunchok for sending out information regarding self-immolations, which it said was "used by some overseas media as a basis for creating secessionist propaganda." The police had initially accused both Lobsang Kunchok and Lobsang Tsering of carrying out the instructions of the Dalai Lama and his followers, according to Tibetans in exile.

The sentences were handed down by the Intermediate People's Court of Ngaba prefecture. On January 28, Xinhua had acknowledged that the two Tibetans were not represented by their own lawyers. Despite an assertion by a judge who told the Global Times that: "authorities obtained sufficient evidence showing it [the alleged crimes] had been instructed by "forces from abroad" no evidence was presented to justify the sentencing.

According to the Congressional-Executive Commission on China, “According to PRC law, the trials of the monks on charges of ‘intentional homicide’ should not have been heard before a county-level court – instead, the trial should have been heard before the Aba T&QAP Intermediate People’s Court. Article 20(2) of the Criminal Procedure Law states, ‘The Intermediate People’s Courts shall have jurisdiction as courts of first instance over [...] ordinary criminal cases punishable by life imprisonment or the death penalty.’ Article 232 of the Criminal Law states, ‘Whoever intentionally commits homicide shall be sentenced to death, life imprisonment or fixed-term imprisonment of not less than 10 years; if the circumstances are relatively minor, he shall be sentenced to fixed-term imprisonment of not less than 3 years but not more than 10 years.’ Official media reports have provided no information on why trials on charges punishable by the death penalty or life imprisonment were heard before a county-level court. An additional unusual aspect of the trials is that the county court that reportedly tried the cases was not the county court with jurisdiction over the site where the alleged crimes were committed: Kirti Monastery is in Ngaba, not, county. The Barkham County People’s Court is located in the prefectural capital, along with the Ngaba T&QAP Intermediate People’s Court.”^[4]

In a response to a question from the press on August 29, 2011, a U.S. State Department spokesperson said the government was “concerned” by the conviction for “intentional homicide”. The spokesperson also said: “We urge the Chinese government to ensure transparency and to uphold the procedural protections and rights to which Chinese citizens are entitled under China’s Constitution and laws and under international standards.”

Details on the self-immolation of Phuntsog relevant to cases of “intentional homicide”

Phuntsog’s was the second self-immolation in Tibet since Tapey in February 2009, beginning a wave of self-immolations by monks in Ngaba.^[5]

According to information pieced together by ICT, on March 16, 2011, Phuntsog took some kerosene from a motorbike and drank it. He walked out of the monastery and set himself on fire, and he began to run towards the street where Tapey self-immolated, which has been known since then by Tibetans as “Heroes Street.” While ablaze, he managed to shout, calling for the return of the Dalai Lama to Tibet, and for freedom and independence (*rangzen*) for Tibet. One report cited by the Kirti monks in exile said that Phuntsog shouted: “May His Holiness the Dalai Lama live for 10,000 years!” He fell on the ground twice, and picked himself up both times, attempting to run again.

Within minutes, given the intense presence of Chinese paramilitary in the town, security personnel extinguished the flames and were seen beating Phuntsog, according to reports from Kirti monks in exile, who spoke to eyewitnesses.

The state media broadcast states that Phuntsog died because Tibetans refused to take him to a hospital for treatment. The truth is more complex.

The first instincts of some of those who witnessed the self-immolation and subsequent beating were to get Phuntsog away from the paramilitary police and back to the monastery. Kirti monks in exile Kanyag Tsering and Lobsang Yeshe said: “When Phuntsog was taken back to the monastery, there was little hope of his surviving, but as he was not yet dead, there was still a chance. Without government permission, they knew the hospital would not take him.”

Tibetans have good reason to fear taking injured individuals involved in political protest to a hospital. At times of political unrest or individual actions of dissent, clinics and hospitals in Tibetan areas are known to refuse treatment to those injured or wounded, as was the case in Lhasa in March, 2008. Sometimes, injured protestors can be detained instead of given medical attention at hospitals. A Tibetan in Lhasa in March, 2008, said: “On the second day of the protests, even Tibetans who had bruises were treated as suspects and detained. So Tibetans who were injured had no choice but to wait for death.”^[6] In such situations, individuals with medical knowledge have provided some emergency first aid for the wounded, where possible, but it is generally not regarded as safe to go to government-run hospitals for those who have participated in political protests, have self-immolated, or even those who have witnessed protests without participating.

Clandestinely-shot footage released after the event and broadcast by Voice of America Tibetan Service showed a scarred and burnt Phuntsog in the front seat of a car before he was taken back to Kirti.^[7] The young monk was in agonizing pain. He was taken to someone’s house.

At first Phuntsog could not speak, but then he said in a weak voice that he felt thirsty and felt as if he was burning inside. He took a sip of water but gasped in pain, saying that drinking water made it worse, as if his insides were boiling.^[8] He told those around him that there was nothing anyone could do as he was burning inside, and that he expected death to come soon. He added that because of the Dalai Lama's blessing he was ready for death. He said: "If I cannot see my parents and my brothers before I die then they should not worry or suffer, I wish my family to be happy with what I was able to do. My last message for the six million Tibetans is to unite, like malas [prayer beads] on a string, linking every Tibetan. Tibetan people should work together for the cause as much as they can."

Phuntsog recited many prayers to the Dalai Lama, asking to be able to die soon, as he was ready for death.

"When we hear that a Tibetan in Tibet has self-immolated, we pray that they will die, as they have already prepared for death, and if they survive, they will undergo even more suffering," a Tibetan exile in Dharamsala told ICT.

In the meantime, monk officials from Kirti were negotiating with the Chinese authorities to admit Phuntsog to a hospital.

According to the same sources, protests then broke out against the Chinese authorities involving hundreds of monks and laypeople. After an attempted peaceful march from the monastery, police broke up the protests, detaining an unknown number of monks and beating Tibetans involved.

Early on the evening of March 16, a large group of Kirti monks marched to the main entrance of the monastery to demand the release of those arrested that day, according to Kirti monks in exile in Dharamsala, India. They were met at the gates by a large group of laypeople who pleaded with them not to endanger themselves by going any further, and the head of Kirti's Democratic Management Committee also intervened, asking local officials to release detained monks in order to defuse the tension. The Kirti monks then withdrew inside the monastic compound and began to recite prayers and light butter-lamps, saying that they would not move until those detained were released. Late that night, seven monks were released and driven back to the monastery, and the monastery officials called upon the protesting monks to withdraw, which they did. One of the released monks, Tashi, had a serious head wound from being struck with a steel club.

Some Tibetans detained on that day were not released until later. Among the laypeople detained on March 16 was a young woman called Tsering Kyi, mother of two young daughters. Tsering Kyi's husband is a well-known editor and writer, Kesang Jinpa, who was detained on July 19, 2010, and is serving a three-year prison sentence.^[9] Tsering Kyi – whose three one-year old children were left on their own when she was taken by police – was beaten severely in detention, her hair was cut off, and she was released two days later.^[10]

It was the beginning of an intense lockdown at Kirti and Ngaba, when Tibetans had already been under almost unbearable pressure from the level of securitization in the area.

Phuntsog died in the hospital at around 3 am on March 17, around ten hours after his self-immolation.

The Chinese state media reported his death on March 17, giving his age as 16, implying immaturity, and also saying that he had epilepsy, as if to infer he was not in full control of his actions.^[11] The report not only gave misleading information about Phuntsog's identity, but also claimed: "Shortly after he set himself on fire, a policeman on patrol found him, put out the flames and rushed him to a nearby hospital... But a group of monks from the Kirti Monastery forcibly took him out of the hospital later in the afternoon and hid him inside the monastery, regardless of his injuries."

This official announcement presaged the arrests that were to follow and the sentencing of Tibetans for "intentional homicide."

3. Detentions and fear for disappearance, one named, following self-immolation of Tsewang Norbu in Kardze (August 2011)

NAME

Rinchen Dargye (Renqing Daji, 任青达吉)

DETENTION

Detained September 10, 2011, whereabouts unknown to ICT

LOCATION

Tawu, Kardze prefecture, Sichuan province

ASSOCIATED SELF-IMMOLATION

Name: Tsewang Norbu (Caiwang Luobu, 才旺罗布)

Date: August 15, 2011

Location: Kardze

ICT report: [“Troops surround monastery as Tibetan monk dies after setting himself on fire and calling for the return of the Dalai Lama to Tibet,”](#) August 16, 2011

ASSOCIATION TO THE SELF-IMMOLATION: *Accused of interfering with police work on self-immolation*

A number of monks and local people were detained following the self-immolation of Tibetan monk, Tsewang Norbu, 29, who died on August 15, 2011. In the immediate crackdown, troops were also deployed in the vicinity of Tsewang Norbu's monastery. Due to tight restrictions in the area, information is only known about one of the detainees, a man called Rinchen Dargye, 41, who was detained on September 10, 2011. According to Tibetan sources in exile, he was charged with disturbing the police while the authorities were taking the body away following the self-immolation. Rinchen Dargye, was born in Lowa township, Tawu county, Kardze prefecture, Sichuan province. He owns a shop in Tawu, and has a wife and two daughters. Tibetan sources believe he may still be in detention but this could not be confirmed.

4. Ten sentenced following the self-immolation of Damchoe Sangpo in Tsonub (February 2012)

NAMES

Khedrup Gyatso (Kaizhu Jiacao, 凯珠加措)
Sangay Gyatso (Sangjie Jiacao, 桑杰加措)
Kalsang Gyatso (Gesang Jiacao, 格桑加措)
Kunchok Gyatso (Gongqu Jiacao, 贡曲加措)
Sherab Gyatso (Xi re Jiacao, 西热加措)
Jamyang Woesser (Jiayang Weise, 嘉央唯色)
Damcho Tseltrim (Danqu Cicheng, 旦曲次成)
Kalsang Dakpa (Gesang Zhaba, 格桑扎坝)
Dorje (Da ji, 达吉)
Damcho (Danqu, 旦曲)



SENTENCES

Khedrup Gyatso, 10 years, June 19, 2012
Sangay Gyatso, nine years, June 19, 2012
Kalsang Gyatso, eight years, June 19, 2012
Kunchok Gyatso, one year, nine months, date not known
Sherab Gyatso, one year six months, date not known
Jamyang Woesser, three years, date not known
Damcho Tseltrim, two years, date not known
Kalsang Dakpa, one year, date not known
Dorje, two years, date not known
Damcho, two years, date not known

LOCATION

Themchen county, Tsonub prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Damchoe Sangpo (Danqu Sangbu, 丹曲桑布)

Date: February 17, 2012

Location: Themchen

ICT report: “[Tibetans gather in Dzamthang for vigil after self-immolation: Lhasa crackdown deepens in buildup to Tibetan New Year](#),” February 19, 2012

ASSOCIATION TO THE SELF-IMMOLATION: *Fellow monks at monastery (all but Damchoe)*

Nine monks from Bongthak monastery in Themchen county, Tsonub prefecture, Qinghai province, and one layman were given sentences following the self-immolation of Damchoe Sangpo, a monk and official at the monastery on February 17, 2012.

Monks Khedrup Gyatso, Sangay Gyatso, Kalsang Gyatso, all in their early forties, Kunchok Gyatso, 27, and Sherab Gyatso, 31, Jamyang Woesser, 23, Damcho Tseltrim, 40, Kalsang Dakpa, 37, Dorje, 29, and lay person, Damcho, 40, were all detained and given sentences. No details about their sentences are known.

Jamyang Woesser, Damcho Tseltrim, Kalsang Dakpa Dorje, and Damcho are serving their sentences in different prisons in Qinghai Province. Kunchok Gyatso, was transferred to a prison in Gormo (Golmud), Qinghai. Sherab Gyatso, was taken to a prison in Darlan Kha (Delingha) County.

Bongthak monk Damchoe Sangpo, aged about 40, was the first monastic official to set fire to himself in the wave of self-immolations across Tibet. He set himself ablaze on February 17, 2012, and died shortly afterwards. He was the chanting master of the monastery and a member of its Democratic Management Committee. “Voice of America” reported that he died after setting himself ablaze after monks were banned from marking a religious ceremony, while other sources reported that he had objected to a rigorous “patriotic education” campaign at his monastery. “Radio Free Asia” cited an India-based senior Tibetan monk named Shingsa as saying “After the Tibetan New Year, which in Qinghai’s Amdo region coincides with the Chinese New Year, Chinese officials banned the [monastery’s] Monlam religious gathering and sent armed security forces there. Damchoe objected to this, and told the Chinese officials that if they didn’t withdraw their troops from the monastery, the monks should not be held responsible for any incident that might follow.”

5. Three detained and fear for disappearance after the self-immolations of Lobsang Kalsang, Lobsang Damchoe in Ngaba (August 2012)

NAMES

Lobsang Sangay (Luosang Sangji, 洛桑桑吉)
Jamyang Chenko (Jiayang Qinkao, 嘉央秦考)
Lobsang Palden (Luosang Huadan, 洛桑华旦)

DETAINED

August 28 or 29, 2012, whereabouts unknown to ICT

LOCATION

Ngaba, Sichuan province

ASSOCIATED SELF-IMMOLATIONS

Names: Lobsang Kalsang (Luosang Gesang, 洛桑格桑), Lobsang Damchoe (Luosang Danqu, 洛桑旦曲)

Date: August 27, 2012

Location: Ngaba

ICT report: “[Two Tibetan teenage relatives self-immolate in Ngaba](#),” August 28, 2012

ASSOCIATION TO THE SELF-IMMOLATIONS: *Close relative (Lobsang Sangay)*

Three Tibetans were detained following the self-immolations of Lobsang Kalsang, 18, a Kirti monk, and his relative Lobsang Damchoe, 17, a former monk, in Ngaba county town on August 27, 2012.

Twenty-two year-old monk Lobsang Sangyal, a cousin of one of the self-immolators, was arrested at his residence in Kirti monastery a day after the self-immolation. Lobsang Kalsang's roommate, Lobsang Palden, was arrested later on the same day as the self-immolation. While charges are not known, it seems they were suspected of involvement with the self-immolation, and it is not known if they are still in prison.

The Chinese authorities also arrested 60 year-old layman Jayang Chenko from his home in Kanyag village, Totsig township, Ngaba county, on 28 August. According to Kirti monks in exile, Jayang Chenko was suspected of sharing news with people outside Tibet.

On August 28, 2012, Lobsang Kalsang and his relative Lobsang Damchoe were seen walking with flames shooting from their bodies before they collapsed to the ground, according to Kirti monks in exile. Chinese security personnel extinguished the flames and took them initially to the hospital in Ngaba town. They were later moved to the hospital in Barkham, where they reportedly later died.

6. At least three detained and fear for disappearance after self-immolation of Gudrub in Nagchu (October 2012)

NAMES

Tsewang Jermey (Caiwang Jiumei, 才旺久美)
Lubum (Lenben, 楞本)
Kalsang Gyaltsen (Gesang Jiancan, 格桑坚参)

DETAINED

Tsewang Jermey, detained October 4, 2012, whereabouts unknown to ICT
Lubum, detained October 5, 2012, whereabouts unknown to ICT
Kalsang Gyaltsen, detained October 5, 2012, whereabouts unknown to ICT

LOCATION

Nagchu, Tibet Autonomous Region

ASSOCIATED SELF-IMMOLATION

Name: Gudrub (Gu Zhu, 古珠)

Date: October 4, 2012

Location: Nagchu

ICT report: "[Second Tibetan dies in less than a week as self-immolations continue in Tibet](#)," October 5, 2012

ASSOCIATION TO THE SELF-IMMOLATION: *Relatives of the self-immolator*

Friends and relatives of a Tibetan writer called Gudrub who self-immolated on October 4, 2012, were detained following his death.

Tsewang Jermey, the uncle of self-immolator Gudrub, was taken away from his family on the same day as the self-immolation, on October 4, 2012. The next day, Gudrub's younger brother Lubum, Gudrub's sister, and her husband Kalsang Gyaltsen were arrested. While his sister was released a few days later, the others were held in detention and their current whereabouts is not known to ICT.

Around 30 Tibetans, including friends, were also detained on their way to see Gudrub in the hospital, according to Tibetan exile sources, and it is not known whether any of them were sentenced or remain in prison due to restrictions on information flow in the area. Some Tibetan sources known to ICT said that while most were released, some still remain in prison.

Gudrub, a 43-year old writer from Driru county, set fire to himself and called for freedom in Tibet and for the return of the Dalai Lama. Voice of America Tibetan Service reported that a group of Tibetans transported Gudrub's body to the hospital, where authorities took him into their custody. A doctor later told the group that Gudrub had died, but authorities would not release his body.^[12]

7. Four detained and and fear for disappearance following self-immolation of Sangay Gyatso in Kanlho (October 2012)

NAMES

Tashi Gyatso (Zhaxi Jiacao, 扎西嘉措)
Jigme Gyatso (Jiumei Jiacao, 久美嘉措)
Kalsang Gyatso (Gazang Jiacao, 尕藏嘉措)
Kunchok Gyatso (Gongqu Jiacao, 贡曲嘉措)

DETENTIONS

Tashi Gyatso, detained November 12, 2012, whereabouts unknown to ICT
Jigme Gyatso, detained December 2012, whereabouts unknown to ICT
Kalsang Gyatso, detained December 2012, whereabouts unknown to ICT
Kunchok Gyatso, detained December 2012, whereabouts unknown to ICT

LOCATION

Tsoe City, Kanlho prefecture, Gansu province

ASSOCIATED SELF-IMMOLATION

Name: Sangay Gyatso (Sangjie Jiacao, 桑吉加措)
Date: October 6, 2012
Location: Tsoe
ICT report: [ICT fact sheet on self-immolations](#), Sangay Gyatso

ASSOCIATION TO THE SELF-IMMOLATION: *Tashi Gyatso accused of keeping the body of the self-immolator*

Four monks from the Dokar Monastery in Tsoe, eastern Tibet, were detained in connection with the self-immolation of Sangay Gyatso, in his late twenties, who set himself on fire on October 6, 2012. According to Tibetan sources in exile, they were detained for looking after Sangay Gyatso's body and taking pictures.

The four monks were identified as Jigme Gyatso, Kalsang Gyatso, Kunchok Gyatso, and Tashi Gyatso. They were detained either prior to or during a raid on the monastery soon after the self-immolation. Jigme Gyatso is the treasurer of the monastery, while Kalsang Gyatso (no relation) is the accountant.

The whereabouts of the monks is not known to ICT. Local people have approached different levels of government in Gansu in order to appeal on behalf of the monks, but at the time of writing had not received any replies.

Monks at the monastery were interrogated and severe restrictions were placed on the movement of local Tibetans.

Sangay Gyatso, 27, set fire to himself on October 6, 2012, near Kanlho Tsoe Dokar Gelug Monastery, Tsoe, Kanlho prefecture, Gansu Province. Sangay Gyatso was a husband and father of two who came from a nomadic background. His body was taken to his house after the self-immolation following prayers done at the monastery, and a number of Tibetans went to pray for him at his family home. According to various exile reports, family members were offered bribes to say that the self-immolation had not been linked to Chinese policy in Tibet.

8. Five detained and fear for disappearance after the self-immolation of Tamdin Dorje in Kahlho (October 2012)

NAMES

Geden Jamyang (Genden Jiayang, 更登嘉央)
Dorkho Kyab (Duokao Jie, 多考杰)
Choepal Dorjee (Qupei Duo jie, 曲培多吉)
Choezin (Quzeng, 曲增)
Lobsang Choepal (Luosang Qupei, 洛桑曲培)

DETENTIONS

Geden Jamyang, disappeared
Dorkho Kyab, disappeared
Choepal Dorjee, disappeared
Choezin, disappeared
Lobsang Choepal, disappeared

LOCATION

Unknown

ASSOCIATED SELF-IMMOLATION

Name: Tamdin Dorje (Danzheng Duo jie, 旦正多杰)
Date: October 13, 2012
Location: Khasag township, Tsoe City, Kanlho prefecture, Gansu province
ICT report: "[Grandfather of Tibetan reincarnate lama dies after self-immolation today](#)," October 13, 2012

ASSOCIATION TO THE SELF-IMMOLATION: *Not referenced*

Monk Gedun Jamyang, 42, was detained after he chanted prayers for Tamdin Dorje, the grandfather of an important reincarnate lama, who self-immolated on October 13, 2012. Dorkho Kyab, 47, and his son Choephel, 19, were also detained, allegedly for helping Tamdin Dorje's family arrange the funeral ceremony. Monk Choezin, 27, and Lobsang Choephel, 27, were detained on December 12, 2012. Their whereabouts is still unknown.

Tamdin Dorje died on October 13, 2012, after setting fire to himself near a monastery in Kanlho Prefecture in Gansu Province. Tibetans gathered to pray for him despite an intense military buildup in the area following the self-immolation. Tamdin Dorje, who was in his early fifties, was from Drong Che village in Khasag township in Kanlho. He was a father of three and the grandfather of the 10-year old boy who is recognized as one of the most important lamas in historic Labrang Tashikyil monastery, Gungthang Rinpoche.

9. Six sentenced following the self-immolation of Dorje Rinchen in Sangchu (October 2012)

NAMES

Pema Dhondup (Baima Dongzhi, 白玛东智) (male)
Kalsang Gyatso (Gazang Jiacao, 尕藏嘉措) (male)
Pema Tso (Baima Cuo, 白玛措) (female)
Lhamo Dhondup (Lamu Dongzhi, 拉姆东智) (male)
Dolkar Gyal (Zhouke Jia, 周克加) (male)
Yangmo Kyi (Yangmu Ji, 阳姆吉) (female)

SENTENCES

Pema Dhondup, 12 years, January 31, 2013
Kalsang Gyatso, 11 years, January 31, 2013
Pema Tso, eight years, January 31, 2013
Lhamo Dhondup, seven years, January 31, 2013
Dolkar Gyal, seven years, January 31, 2013
Yangmo Kyi, three years, January 31, 2013

LOCATION

Sentenced by People's Intermediate Court Sangchu county, Kanlho prefecture, Gansu province

ASSOCIATED SELF-IMMOLATION

Name: Dorje Rinchen (Duojie Renqing, 多杰仁青)

Date: October 23, 2012

Location: Labrang, Sangchu county, Kanlho prefecture, Gansu province

ICT report: "[New images from Tibet depict self-immolation of Dorje Rinchen in Labrang today and aftermath,](#)"
October 23, 2012



The sentencing following the self-immolation of Dorje Rinchen, image published in official media.

ASSOCIATION TO THE SELF-IMMOLATION: *May have been among crowd seeking to prevent Dorje Rinchen's body from being taken away*

In the second case of Tibetans being convicted for 'intentional homicide' following the Gansu 'opinion' in December 2012, six people were given sentences ranging from three to 12 years in January, 2013. They followed the self-immolation of Dorje Rinchen in Labrang on October 23, 2012.

The six were sentenced for "obstructing the rescue" of Dorje Rinchen by security forces, with the state media reporting that: "The Sangchu County Court holds that the defendants Pema Dhondup, Kalsang Gyatso, Pema Tso, and Lhamo Dhondup made efforts, assaulted on-duty officers and hindered their rescue of a self-immolator, which thereby constituted the crime of "intentional homicide." The defendants Dugkar Kyab and Yangmo Kyi created disturbances in public areas, which constituted the crime of creating a disturbance. Pema Dhondup, Kalsang Gyatso, Pema Tso, and Lhamo Dhondup deliberately jointly obstructed a rescue, a joint crime. The court made the verdict in accordance with the facts of the crimes of which the six have been accused, the nature and specifics of the harm done to society, and after considering the views of both the prosecutors and the defense lawyers."^[13]

Speaking to press in India, the head of Kirti monastery in exile, Kirti Rinpoche, said that the convictions were "done in the dark without following the due process of law."^[14]

Full details of the circumstances in the aftermath of Dorje Rinchen's self-immolation are not known; those sentenced may have been among the crowd apparently seeking to prevent Dorje Rinchen from being dragged away by armed troops following his self-immolation. Tibetan self-immolators have been seen to have been beaten, kicked, and even shot by security personnel on the scene. According to Tibetan religious belief, it is important for Tibetans that someone close to death, or who has died, remains undisturbed so that appropriate prayers can be chanted to mark the passing of the individual.

Images sent from Tibet showed armed paramilitary troops converging upon the body of Dorje Rinchen, while local people gather around and appear to be trying to shield or protect him, wreathed in smoke from his burning body. Further images obtained from Labrang that day depict streams of monks and laypeople walking to his home to carry out the traditional rituals.^[15]

10. One disappeared following self-immolation of Lhamo Tseten in Sangchu (October 2012)

NAME

Phagpa Kyab (Puba Jie, 普坝杰)

DETENTION

December 4, 2012, whereabouts unknown

LOCATION

Amchok Township in Sangchu county, Kanlho prefecture, Gansu province

ASSOCIATED SELF-IMMOLATION

Name: Lhamo Tseten (Lamao Caidan, 拉毛才旦)

Date: October 26, 2012

Location: Amchok Township

ICT report: "[Self-immolation of Tibetan nomad in twenties in restive area of Amchok](#)," October 26, 2012

ASSOCIATION TO THE SELF-IMMOLATION: *Not referenced*

Phagpa Kyab, 47, who was detained by Kanlho police on December 4, 2012, in his village for interrogation in Amchok Township, Sangchu County, Kanlho Prefecture, Gansu Province.

Authorities had accused Phagpa Kyab of providing assistance to Lhamo Tseten, who self-immolated near Bora monastery in Amchok to protest against Chinese rule on October 26, 2012.

Elderly people from the local community went to the authorities a few times to ask about Phagpa Kyab's whereabouts and safety, but were only told that he had helped Lhamo Tseten to self-immolate. No further information is known about his whereabouts.

Lhamo Tseten was in his late twenties, and left a wife and two children, aged 10 and seven. He was seen running along the road in flames, and calling for the Dalai Lama to come home to Tibet. According to Tibetan sources in exile, Lhamo Tseten died at the scene.^[16] The same sources said that police tried to put out the flames, and a local man took off his shirt and tried to fling it over Lhamo Tseten but the blaze was too strong. There was some tension between security personnel on the scene and local Tibetans as Tibetans sought to take the body to Bora monastery.

11. Seven sentenced, five detained (at least two released) following nine self-immolations in Malho (November 2012)

NAMES

Aku Gyatak (Gyadehor, A Ke Jia de, 阿克·嘉德)
Dorje (Dao Ji, 道吉)
Lhamo
Tsundue Choeden (Zongzhou Qudan, 宗周曲旦)
Kunchok Sonam (Gongqu Suonan, 贡曲索南)
Unidentified male
Phagba (Puba, 普坝)
Kalsang Sonam (Gazang Suonan, 杂藏索南)
Soebum (Suoben, 索本)
Dakpa Gyatso (Zhihua Jiacao, 智华嘉措)
Jigme Tenzin (Jiumei Danzeng, 久美丹增)
Dolma Kyab (Zhuoma Jia, 卓玛加)

SENTENCES

Aku Gyatak, four years, February 8, 2013
Dorje, two years, six months, early February 2013
Lhamo, two years, date not known
Tsundue Choeden two years, date not known
Kunchok Sonam, sentenced to unknown term
Unidentified male, two years, date not known
Phagpa, 13 years, February 8, 2013

DETENTIONS

Kalsang Sonam, detained in November 2012
Soebum, detained in November 2012
Dakpa Gyatso, detained and released
Jigme Tenzin, detained and released
Dolma Kyab, detained

LOCATION

Rebkong county, Malho Prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATIONS

Names and Dates: Dorje Lhundup (November 4, 2012), Tamding Tso (November 7, 2012), Jinpa Gyatso (November 8, 2012), Nyangchag Bum, (November 12, 2012), Nyangkar Tashi (November 12, 2012), Tenzin Dolma (November 15, 2012), Khabum Gyal (November 15, 2012), Chagmo Kyi (November 17, 2012), Lhubum Gyal (November 22, 2012)

Location: Various places in Rebkong county

ICT report: [ICT fact sheet on self-immolations](#)



Phagpa stands trial at the Intermediate People's Court of the Malho (Huangnan) Tibetan Autonomous Prefecture, February 8, 2013. Image from the Chinese state media.

ASSOCIATION TO THE SELF-IMMOLATIONS: *See below for details*

Comments

There were nine self-immolations in Rebkong County, Malho Prefecture, Qinghai province, in an 18-day period in November 2012. In response, local Tibetans gathered to pay respects, including candle-light vigils and prayers, to the deceased. Thousands of Tibetan students in Rebkong had gathered at the cremation of Jinpa Gyatso, who self-immolated and died the day before, November 8, 2012, in front of Rongpo monastery. On November 9, 2012, Tibetan students at the Qinghai Nationalities University held a candlelight vigil and said mantras for Tibetans who had self-immolated.

Two men, Phagba, 27, and Dolma Kyab, were detained in Rebkong in November 2012. Phagpa was sentenced by the Intermediate People's Court of Malho Prefecture for 'intentional homicide,' after he allegedly persuaded Dolma Kyab to set fire to himself. Dolma Kyab was alleged to have planned to self-immolate.

State media reported in detail about the cases of Phagpa and Dolma Kyab in various reports following news that 70 'suspects' connected to self-immolations in Malho prefecture had been arrested. The report stated that the Qinghai police had "successfully cracked the case of a series of self-immolation incidents" across Malho, and that "70 suspects have been arrested for various criminal offenses, and criminal coercive measures have been applied to 52 people, 12 of whom have been arrested."^[17]

State media reported that the court found that Phagpa "indoctrinated 'Drolma Je' [Dolma Kyab]" a monk at the Dowa Monastery of Tongren county in Huangnan prefecture, from June to July 2012, convincing him to self-immolate to achieve "freedom and independence for the Tibetan ethnic group." The same official report said that Phagpa told Drolma Je that "self-immolators sacrificed their lives for Tibetan freedom and independence and are ethnic heroes" and that "self-immolating is good for the freedom and independence of the Tibetan ethnic group." The same report stated that on November 18, 2012, "Drolma Je checked into a local hotel, bringing gas and other materials in preparation for the self-immolation.

However, his sister-in-law learned of his attempt and dissuaded him from doing so, the court found."^[18]

The article said that Phagpa possessed photographs of Tibetans in the exile government in Dharamsala, as well as "books and video clips with inflammatory content." The term "inflammatory content" may be a reference to pictures or text about the Dalai Lama. "His efforts to spread ideas related to 'Tibetan independence' were intended to incite a split of the state and undermine national unity, thus constituting crime of inciting secession, the court found."^[19]

He was also accused of organizing more than 50 students and nomads to demonstrate peacefully on November 8, 2012, and of propagating "ideas related to 'Tibetan independence' during visits paid to the homes of local self-immolators in November 2012. He also gave the self-immolators' relatives money, as well as portraits of members of the 'Tibetan government-in-exile.'"

A Tibetan nomad in his sixties, Aku Gyatak, was sentenced to four years because he "spread opinions related to 'Tibet independence' when he brought cash and other goods to console families of self-immolators in November 2012." The same report said that: "His acts constituted the crime of inciting a split of the state, the court said."^[20]

Aku Gyatak, 63, from a village in Dowa Township in Rebkong, had visited the homes of Tibetans who had self-immolated to give money and gifts, as a sign of respect for the bereaved. According to Tibetan sources, he appears to have taken responsibility for organizing peaceful demonstrations after self-immolations in the area, perhaps to protect other younger people from imprisonment. The sources also said that he made no secret of the fact that he had gone to console bereaved family members and lit butter-lamps in memory of the deceased, according to Tibetan custom.

Soebum, 18, a layman from Kharkya Village in Dowa Township, was detained in November 2012, and it is not known whether he has been released since then.

An unidentified Tibetan youth, 17, who is a son of the Sameytsang family from Dong-gye Village in Dowa was sentenced to two years' in prison.

Two Tibetan monks, Dakpa Gyatso from Khar-kya Village and Jigme Tenzin from Gyadu Village, both in Dowa township, were detained and released after nine months' in police custody on suspicion that they raised "separatist" slogans during protests in Dowa and had connections with self-immolations.

Dorje, a layman and student of Rebkong county middle school, and from a village in Dowa township, was charged with 'inciting self-immolation' and involvement in separatism, and sentenced to two years and six months in prison in early February 2013, by the Xining City Intermediate Court. According to Tibetan sources, he has not been allowed to receive visitors. There is no evidence that he played a role in any self-immolation, according to Tibetan sources. According to Radio Free Asia and Phayul, Dorje was specifically accused of shouting slogans calling for Tibet's independence and founding a Tibetan cultural preservation group.

Lhamo, 20, a layman from the same village as Dorje in Dowa, was sentenced to two years in prison. (Date not known)

Tsundue Choedhen, 19, a monk from Rongwo Monastery was sentenced to two years imprisonment. He and Kalsang Sonam, also a monk, were detained on November 16, 2012, on charges of inciting a friend to self-immolate, according to the Tibetan Center for Human Rights and Democracy. There is no information on their whereabouts.

12. One sentenced following four self-immolations in Malho (November-December 2012)

NAME

Jamyang Tseten (Jiayang Caidan, 嘉央才旦), of Qinghai Communications Technical College

SENTENCE

Four years in prison

LOCATION

Tsekhog county, Malho prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATIONS

Names and Dates: Sangdag Tsering (Sangde Cairang, 桑德才让, November 17, 2012), Tamdrin Dorje (Danzheng Duoje, 旦正多杰, November 23, 2012), Sangay Dolma (Sangjie Zhuoma, 桑杰卓玛, November 25), Wangchen Kyi (Xiangqian Ji, 项欠吉, December 9, 2012)

Location: Tsekhog

ICT report: [ICT fact sheet on self-immolations](#)

ASSOCIATION TO THE SELF-IMMOLATIONS: *Unknown*

Jamyang Tseten, 25, who was born in Dokarmo Township in Tsekhog (Chinese: Zeku) in Malho (Chinese: Huangnan) Tibetan Autonomous Prefecture, Qinghai, was a student at one of the top universities in northwest PRC. He was arrested in Tsekhog county town in November or December 2012, and according to Tibetan sources was accused of “involvement” in self-immolations that have occurred in Tsekhog as well as unspecified ‘separatist’ activity. He is serving four years imprisonment in a prison in Xining city, Qinghai; the date of his sentencing and further details are not known.

There were four self-immolations in Tsekhog in November and December 2013. All four Tibetans died: Sangdag Tsering, 24 (male), who had frequently spoken about the need for the Dalai Lama to be in Tibet; Sangay Dolma, a young nun; Tamdrin Dorje, 29 (male), who could be seen putting his hands together in prayer, shouting long life to the Dalai Lama while ablaze; and Wangchen Kyi, 17 (female), a student, who called for the long life of the Dalai Lama and of the Tibetan people as she set herself ablaze.

13. Two sentenced following the self-immolation of Wangchen Norbu in Tsoshar (November 2012)

NAMES

Tsundue (Zong Zhou, 宗周)
Gedun Tsultrim (Gengdeng Cicheng, 更登 次成)

SENTENCES

Tsundue, three years
Gedun Tsultrim, three years

LOCATION

Kangtsa township, Yadzi county, Tsoshar prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Wangchen Norbu (Hangqian Naori, 航欠 闹日)

Date: November 19, 2012

Location: Kangtsa

ICT report: [ICT fact sheet on self-immolations](#), Wangchen Norbu

ASSOCIATION TO THE SELF-IMMOLATION: *The two men were on their way to pay their respects and say prayers at the home of Wangchen Norbu*

Two monks, Tsundue and Gedun Tsultrim, were sentenced to three years each in prison after they held prayers for a Tibetan, Wangchen Norbu, who set fire to himself and died. Tsundue, who is in his late twenties, and 30-year old Gedun Tsultrim, were detained on November 21, 2012, as they were on their way to pay their respects and say prayers at the home of Other monks and laypeople were also blocked from going to Wangchen Norbu's house, and some of them prayed by the road where they were stopped by police and officials.

It was the first known case of monks being sentenced for praying, or attempting to pray, for a Tibetan who has self-immolated. It is possible that the monks took responsibility for organizing the prayers in order to protect the broader community.

Both lay people and monks who had been attempting to walk to Wangchen Norbu's home to carry out traditional prayers were subject to harassment and intimidation afterwards. The sentencing of Tsundue and Gedun Tsultrim is likely to have been intended to send a warning to others. According to one Tibetan who spoke to sources, it also appears to indicate that they took responsibility for organizing the prayers in order to protect others.

According to the same exile Tibetan sources, Tsundue, in his late twenties, was accused of being the organizer of a prayer ceremony following the self-immolation at his monastery, Bido in the neighboring township to Kangtsa in Xunhua (Do-wi) Salar Autonomous County in Tsoshar prefecture, Qinghai province. He was also accused of being one of the main monks intending to lead the traditional prayers at Wangchen Norbu's home two days after he self-immolated. Gedun Tsultrim, who was a chant-master in charge of prayers at a monk at Bido monastery in Bido township, was accused of collecting offerings made by monks for Wangchen Norbu's family, and for organizing monks to go to his family home for prayers.

Monks and local people sought their release but failed to convince the local authorities, and the monks' families did not receive any documentation clarifying the sentences. The two monks are believed to be held in Xining and it is not known if families have been given permission to visit them.

Eventually, the authority announced that Gendun Tseltrim was sentenced to three years imprisonment. Since then, the two monks were transferred to a prison in Xining and the authorities have not given permission to the families and relatives to visit them.

Wangchen Norbu, in his mid-twenties, had died after self-immolating two days earlier near Kangtsa Gaden Choepheling monastery in Kangtsa in Xunhua County in Tsoshar prefecture, Qinghai province.

Sources in the region say that Wangchen Norbu set himself ablaze and shouted slogans calling for the return of the Dalai Lama to Tibet, release of the Panchen Lama and freedom for Tibet. Kangtsa is adjacent to the hometown of the late 10th Panchen Lama in Tsoshar, Xunhua county, Qinghai.

14. Five detained and fear for disappearance following self-immolation of Sangay Dolma in Malho (November 2012)

NAMES

Rigshel (Rigche, Ri Jiu, 日玖)
Chakthar (Ji Tai, 吉太)
Shawo (Xia Wu, 夏吾)
Tsundue (Zong Zhou, 宗周)
Chodon (QuDan, 曲旦)

DETENTIONS

Rigshel, date of detention, whereabouts unknown to ICT
Chakthar, date of detention, whereabouts unknown to ICT
Shawo, date of detention, whereabouts unknown to ICT
Tsundue, date of detention, whereabouts unknown to ICT
Chodon, date of detention, whereabouts unknown to ICT

LOCATION

Malho prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Sangay Dolma (Sangjie Zhuoma, 桑杰卓玛)
Date: November 25, 2012
Location: Dokarmo town, Tsekhog county, Malho
ICT report: [ICT fact sheet on self-immolations](#), Sangay Dolma

ASSOCIATION TO THE SELF-IMMOLATION: *Rigshel is the sister of the self-immolator*

Rigshel is a Tibetan Buddhist nun who is the sister of a nun in her twenties, Sangay Dolma, who self-immolated and died on November 25, 2012, in front of the Chinese government office in Dokarmo town of Tsekhog county in Malho prefecture in Qinghai province.

Rigshel (who is known by only one name) was detained together with four other Tibetans, Chakthar (吉太, age 47), Shawo (夏吾, aged 30), Tsundue (宗周, monk, age 49) and Chodon (曲旦, a nun, age not known). They were detained soon after the self-immolation, and at the time of writing their current whereabouts is not known.

15. Three sentenced and five feared to have been disappeared following the self-immolation of Tsering Namgyal in Kanlho (November 2012)

NAMES

Kalsang Samdup (Gesang Sanzhou, 格桑三周)
Nyima (Nima, 尼玛)
Lhamo Dorjee (Lamou Duo jie, 拉姆多杰)
Dorjee Dhondup (Doujie Dongzhi, 多杰东知)
Kelsang Kyap (Gazang Jie, 尕藏杰)
Kelsang Sonam (Gazang Sounan, 尕藏索南)
Kelsang Namden (Gazang Nandan, 尕藏南旦)
Sonam Kyi (Sounan Ji, 索南吉)

SENTENCES

Lhamo Dorje, 15 years
Kelsang Sonam, 11 years
Kalsang Tsezung Kyab (or Kalsang Kyab), 10 years

DISAPPEARANCES

Kalsang Samdup
Nyima
Dorje Dhondup
Kalsang Namden
Sonam Kyi

LOCATION

Lotsa village, Samtsa township, Luchu county, Kanlho prefecture, Gansu provincet

ASSOCIATED SELF-IMMOLATION

Name: Tsering Namgyal (Cairang Nanjie, 才让南杰)
Date: November 29, 2012
Location: Luchu
ICT report: [ICT fact sheet on self-immolations](#), Tsering Namgyal

ASSOCIATION TO THE SELF-IMMOLATION: *Were from the same village*

According to Gansu Daily newspaper, Lhamo Dorje was sentenced on February 28, 2013, to 15 years imprisonment, Kalsang Sonam to 11 years, and Tsezung Kyab (assumed to be Kalsang Kyab) to 10 years in prison under the charge of “intentional homicide.” Authorities said that Tsering Namgyal’s death was directly attributable to the actions of the three Tibetans.^[21]

The three sentenced, along with Kalsang Samdup, Nyima, Dorje Dhondup, Kalsang Namden and Sonam Kyi were detained by the local authorities at different times. They are all from the same village as Tsering Namgyal, Lotsa in Samtsa township, Luchu county, Kanlho prefecture, Gansu province. Kalsang Namden is the younger brother of Tsering Namgyal’s widow. It is not known whether those detained have been released or remain in detention.

Tsering Namgyal, 31, a father of two, set fire to himself and died on November 29, 2012, in Luchu.

16. One sentenced and four feared to have been disappeared following the self-immolation of Sungdue Kyab in Kanlho (December 2012)

NAMES

Gendun Gyatso (Gengdeng Jiacao, 更登嘉措)
Lobsang Pakpa (Luosang Puba, 洛桑普巴)
Jamyang Soepa (Jiayang Suoba, 嘉央索坝)
Jamyang Lodoe (Jiayang Luozhou, 嘉央罗周)
Jamyang Gyatso (Jiayang Jiacao, 嘉央嘉措)

SENTENCE

Gendun Gyatso, six years

DISAPPEARANCES

Lobsang Pakpa
Jamyang Soepa
Jamyang Lodoe
Jamyang Gyatso

LOCATION

Bora, Sangchu county, Kanlho prefecture, Gansu province

ASSOCIATED SELF-IMMOLATION

Name: Sungdue Kyab (Songdi Jia, 松底嘉)

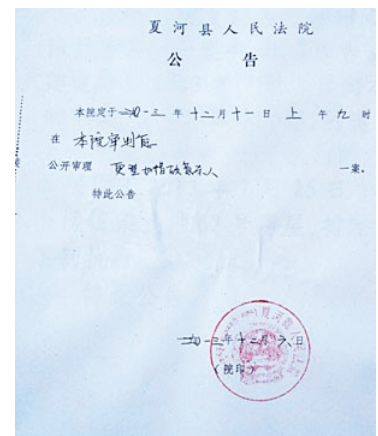
Date: December 2, 2012

Location: Bora

ICT report: [ICT fact sheet on self-immolations](#), Sungdue Kyab



Gendun Gyatso



Copy of the announcement regarding Gendun Gyatso's sentencing issued by the Sangchu County People's Court on 6 December 2013. The document, published by the Tibetan Center for Human Rights and Democracy, states that "Gedun Gyatso's sentencing will take place at 9 am on 10 December 2013."

ASSOCIATION TO THE SELF-IMMOLATION: *All were fellow monks at Bora monastery*

In the morning of December 3, 2012, a day after the self-immolation of Sungdue Kyab, armed police from Bora and Amchok Township came to Bora monastery and arrested five monks. In early 2013, Sangchu County Intermediate People's Court sentenced Gedun Gyatso to six years imprisonment under the charge of 'intentional homicide', according to Tibetan Center for Human Rights and Democracy (TCHRD) and exile Tibetan sources, and located him to a prison in Lanzhou city.

TCHRD reported a source with contacts in the area saying: "He [Gedun Gyatso] was falsely accused of "intentional homicide." In fact, the two policemen who were at the site of Sungdue Kyab's self-immolation claimed that Gedun Gyatso tried to stop them from extinguishing the fire. But he has not accepted the charge and the sentence was passed in spite of it."^[22] No official confirmation of the charge of intentional homicide is available.

The whereabouts of the four monks (Lobsang Pakpa, Jamyang Soepa, Jamyang Lodoe, Jamyang Gyatso) who were detained together with Gedun Gyatso is not known. Some relatives went to the county and prefectural level authorities to ask about them but received no information.

Sungdue Kyab, 17, set fire to himself along the road to Bora monastery, in Sangchu County, on December 2, 2012, according to Tibetans in exile in contact with Tibetans in Tibet.

Local Tibetans and monks from Bora monastery gathered at the site of the protest, when the scene became very tense, according to the same Tibetan sources. Sungdue Kyab survived the self-immolation and it is not known whether he is still alive. His family was allowed to see him once through the window of a hospital in Lanzhou; the Tibetan Center for Human Rights and Democracy reported that doctors warned they would have to amputate both his legs.^[23]

17. Three sentenced following the self-immolation of Lobsang Geleg in Golog (December 2012)

NAMES

Dotruk (Duo Zhou, 多周)
Ugyen (Dortruk Ugyen, Ao Jin, 奥金)
Chokyab (Qu Jie, 曲杰)

SENTENCES

Dotruk, ten years, May 2013
Ugyen, one year, nine months, date of detention unknown
Chokyab, one year, six months, date of detention unknown

LOCATION

Unknown

ASSOCIATED SELF-IMMOLATION

Name: Lobsang Geleg (Lousang Gele, 洛桑格勒)
Date: December 3, 2012
Location: Pema county, Golog prefecture, Qinghai
ICT report: [ICT fact sheet on self-immolations](#), Lobsang Geleg

ASSOCIATION TO THE SELF-IMMOLATION: *Unknown*

Three men were sentenced after a number of Tibetans were accused of trying to take the body of Lobsang Geleg after his self-immolation on December 3, 2012. Dotruk, in his mid fifties, was sentenced to ten years in prison in May 2013, Ugyen to one year and nine months, and Chokyab to one year and six months imprisonment.

Lobsang Geleg, aged 29, a monk at Pema Gonka Dagtroe Ling monastery, set fire to himself on December 3, 2012, at the main intersection in Pema county town and died at the scene. Before his death Lobsang Geleg shouted slogans and attempted to join his hands in prayer, according to a local Tibetan who spoke with Tibetans in exile. State security personnel attempted to remove Lobsang Geleg's body, but were stopped by a gathering of local Tibetans, who took the body to the local monastery for prayers.

18. One detained (and released) after the self-immolation of Wangchen Kyi in Malho (December 2012)

NAME

Tamding Tsering (Danzheng Cairang, 旦正才让)

SENTENCE

Six years, April 9, 2010

DETENTION

Approximately 1.5 years (released July 29, 2013)

LOCATION

Tsekhog, Malho prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Wangchen Kyi (Xiangqian Ji, 项欠吉)

Date: December 9, 2012

Location: Tsekhog

ICT report: [“Three Tibetans self-immolate in two days during important Buddhist anniversary: images of troops in Lhasa as Tibetans pray,”](#) December 10, 2012

ASSOCIATION TO THE SELF-IMMOLATION: *Unknown*

According to Tibetan sources, Tamding Tsering was detained on charges related to ‘inciting self-immolation,’ after Wangchen Kyi’s self-immolation, although exact details are not known. He was released from prison in Xining, the capital of Qinghai province, on July 29, 2013 after approximately one and a half years in detention.

Following his release, Tamding Tsering returned to his home area in Tsekhog, Malho prefecture, Qinghai province. There are concerns for his current health condition resulting from his imprisonment, where he received inadequate medical attention for torture and abuse.

Seventeen year old Wangchen Kyi set fire to herself on December 9, 2012, in a nomadic area of Tsekhog and may have done so intentionally because she believed that her corpse would not be returned to her family if she had self-immolated outside a government building. Wangchen Kyi called for the long life of the Dalai Lama and of the Tibetan people as she set herself ablaze, according to reports from exile Tibetans in contact with people in the area.^[24]

19. Three sentenced following self-immolation of Tsering Phuntsok in Ngaba (January 2013)

NAMES

Gergon (Gegong, 格贡)

Norbu Dorje (Nuobu Duojie, 诺布 多杰)

Sonam Yaphel (Suonan Yapei, 索南 雅培)

SENTENCES

Gergon, four years, July 2013

Norbu Dorje, four years, July 2013

Sonam Yaphel, five years, July 2013

LOCATION

Kakhok county, Ngaba prefecture, Sichuan province

ASSOCIATED SELF-IMMOLATION

Name: Tsering Phuntsok (Zhuque, 珠却)

Date: January 18, 2013

Location: Drachen village, Kakhok country, Ngaba prefecture, Sichuan province

ICT report: “[Chinese state media blame ‘Dalai Clique’ and announce detentions in aggressive security drive against Tibetan self-immolators](#),” January 18, 2013



Norbu Dorje (left) and Gergon (right)

ASSOCIATION TO THE SELF-IMMOLATION: *Gergon and Sonam Yaphel accused of blocking police; Norbu Dorje accused of inciting the self-immolation*

Three Tibetans were sentenced to imprisonment, accused of incitement or obstructing police, following the self-immolation of Tsering Phuntsok (also known as Drupchak) on January 18, 2013, according to Tibetan exile sources.

Gergon and Sonam Yaphel were sentenced to four years and Norbu Dorje to five years. All of them were detained in Mianyang prison. According to Tibetan exile sources, they were not allowed to receive visitors, although they may now have been given permission.

Gergon and Sonam Yaphel were sentenced for trying to block the police from extinguishing the fire, and Norbu was accused of inciting the self-immolation.

Tsering Phuntsok (also known as Drupchak), a man in his twenties, set himself on fire in Drachen village, Kakhok county, Ngaba Prefecture, Sichuan province. He passed away at the scene and his body was taken away by Chinese police, according to Tibetan exile sources. He was survived by his wife and two children.

20. Three sentenced following self-immolation of Phagmo Dundrup in Tsoshar (February 2013)

NAMES

Jigme Thamkey (Jiumei Tankai, 久美 坦凯)
Kalsang Dhondup (Gesang Dongzhu, 格桑东珠)
Lobsang (Luo sang, 洛桑)

SENTENCES

Jigme Thamkey, five years, March 18, 2013
Kalsang Dhondup, six years, March 18, 2013
Lobsang, four years, March 18, 2013

LOCATION

Bayan county, Tsoshar prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Phagmo Dundrup (Pengmuo Dongzhu, 鹏莫东珠)

Date: February 24, 2013

Location: Shachang Monastery, Bayan county

ICT report: "[Two Tibetans self-immolate at monasteries during prayer ceremonies in Amdo](#)," February 25, 2013

ASSOCIATION TO THE SELF-IMMOLATION: *Unclear*

Jigme Thamkey was sentenced to five years, Kalsang Dhondup to six years and Lobsang were sentenced to four years imprisonment on March 18, 2013. All three are from Bayan county, Tsoshar prefecture, Qinghai province. They each 'disappeared' at different times and later it was announced that they had been sentenced. Local Tibetans are not clear of the exact charges, but they may involve accusations that the Tibetans circulated photographs, possibly of the self-immolation, although this could not be confirmed.

Phagmo Dundrup, a Tibetan farmer in his early twenties, set himself on fire on February 24, 2013, in the monks' debating area of Chachung monastery in Tsoshar, during an evening when hundreds of Tibetans were present at the monastery for a traditional prayer ceremony and presentation of butter-lamps of the Buddha and other deities. According to information from Tibetan sources in exile, monks tried to extinguish the flames after Phagmo Dundrup set himself ablaze. The monks took him to the hospital but he passed away in a hospital in Xining, the capital of Qinghai.

21. At least seven Tibetans detained and feared to have been disappeared after the self-immolation of Kunchok Sonam in Ngaba (July 20, 2013)

NAMES

Tenzin Gyatso (Danzeng Jiacao, 丹增 加措)
Palden Gyatso (Bandan Jiacao, 班旦 加措)
Sangay Palden (Sangji Banden, 桑吉 班旦)
Palden Yignyin (Bandan Yunian, 班旦 由念)
Rabsel (Resai, 热)
Ludup Soepa (Lezhu Suoba, 乐珠 索坝)
Yunten Gyatso (Yongdan Jiacao, 永旦 加措)

DETENTIONS

Tenzin Gyatso, detained July 20, whereabouts unknown to ICT
Palden Gyatso, detained July 21, whereabouts unknown to ICT
Sangay Palden, detained July 21, whereabouts unknown to ICT
Palden Yignyin, detained July 24, whereabouts unknown to ICT
Rabsel, detained July 27, whereabouts unknown to ICT
Ludup Soepa, detained July 27, whereabouts unknown to ICT
Yunten Gyatso, detained July 31, whereabouts unknown to ICT

LOCATION

Dzoege, Ngaba prefecture, Sichuan province

ASSOCIATED SELF-IMMOLATION

Name: Kunchok Sonam (Gongqu Suonan, 贡曲索南)

Date: July 20, 2013

Location: Dzoege

ICT report: "[Teenage Tibetan monk dies after self-immolation in Dzoege](#)," July 22, 2013

ASSOCIATION TO THE SELF-IMMOLATION: *Monks at the same monastery*

At least seven Tibetans were detained, including his relatives, following the self-immolation of monk Konchok Sonam, 18, on July 20, 2013, in Dzoege, Ngaba prefecture, Sichuan province. Konchok Sonam set fire to himself outside his monastery, Thangkor Soktsang, in Dzoege (in Chinese, Ruo'ergai), Ngaba.

Radio Free Asia reported a source saying: "On the night of July 21, Kunchok Sonam's teacher, his mother, and relatives were taken away and were thoroughly interrogated. They were released on the morning of July 22."^[25]

Monk Tenzin Gyatso, 32, was detained on the same day as the self-immolation in his residence at the monastery. The night afterwards, on July 21, 2013, Sangay Palden, 25, was detained, and Palden Yignyin (he was a lay person) was detained on July 24, 2013.

On July 27, 2013, Rabsel and Ludup Soepa were arrested. On July 31, 34-year old Yunten Gyatso from Soktsang Township was detained.

Tibetan exile sources said that they were among 20 Tibetans held since the self-immolation. On the evening following the self-immolation, the authorities launched a raid on the monastery in an attempt to take away his body, which monks were protecting. They failed in doing so, according to Tibetan exile sources, and so proceeded to detain other monks. Full details of those still in custody are not known.

Kunchok Sonam was regarded as 'exceptional' in his studies at the Soktsang monastery. He had told friends that living under Chinese rule in Tibet had brought too much suffering.

22. Three detained and feared to have been disappeared following self-immolation of Tsering Gyal in Golog (November 2013)

NAMES

Gelak (Gele, 格乐)
Tselha Kyab (Caila Jie, 才拉杰)
Tsekyab (Cai jie, 才杰)

DETENTIONS

Gelak, detained January 18, 2014, whereabouts unknown to ICT
Tselha Kyab, detained January 18, 2014, whereabouts unknown to ICT
Tsekyab, detained January 18, 2014, whereabouts unknown to ICT

LOCATION

Pema county, Golog prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Tsering Gyal (Cairang Jia, 才让加)
Date: November 11, 2013
Location: Pema county
ICT report: [“Tibetans gather at monastery in Golok after self-immolation of young monk,”](#) November 11, 2013

ASSOCIATION TO THE SELF-IMMOLATION: *Gelak was from same monastery*

Two monks were dragged from their rooms at night and a woman badly beaten for having a picture of a monk who self-immolated on her cellphone, according to Tibetan sources.

The three Tibetans were detained following the self-immolation of 20-year old monk Tsering Gyal on November 11, 2013, in Pema county, Golog Prefecture, Qinghai province. Tsering Gyal, who was from Akyong monastery, was heard calling the name of the Dalai Lama as he ran down the road in flames.

Security was intensified in the area following the self-immolation. A senior monk called Gelek from Akyang monastery was detained on January 18, 2014, together with his brother Tselha Kyab and a local man called Tsekyab. It is not known if they are still in custody.

Radio Free Asia reported that a government worker in Pema county was detained and assaulted by police “for carrying a photo of Tsering Gyal on her mobile phone,” one source said. “A woman named Yangtso, a government employee in Chokru village, was called to the police station several times and was finally detained for carrying a photo of Tsering Gyal on her mobile phone,” the source said. “She was beaten and severely injured and was taken to hospital,” the source said, adding, “She was also dismissed from her government job.”^[26]

23. Five detained (four released) following the self-immolation of Phagmo Samdup in Malho (February 2014)

NAMES

Gyatso (Jiacuo, 加措)
Paldor (Baduo, 巴多)
Paldor's wife (Baduo, 巴多 (her name remains unknown to ICT))
Pema (Wanma, 万玛)
Tseten Gyal (Caidan Jia, 才旦加)

DETENTIONS

Gyatso, detained February 2014, released
Paldor, detained February 2014, released
Paldor's wife (Unknown), released
Pema (if not Paldor's wife), released
Tseten Gyal, may still be in detention

LOCATION

Dokarmo town, Tsekhog county, Malho prefecture, Qinghai province

ASSOCIATED SELF-IMMOLATION

Name: Phagmo Samdup (Pengmuo Sangzhu, 鹏莫桑珠)
Date: February 5, 2014
Location: Tsekhog, Malho prefecture, Qinghai province
ICT report: "[Self-immolation of Tibetan father of two in Tsekhog](#)," February 7, 2014

ASSOCIATION TO THE SELF-IMMOLATION: *Mostly family members*

Five people including family members of the self-immolator were detained in February 2014 following the self-immolation and death of Phagmo Samdup, a father of two in his late twenties, on February 5, 2014 in Tsekhog county, Malho Tibetan Autonomous Prefecture, Qinghai province.^[27] The detainees were identified as Gyatso, Phagmo Samdup's younger brother, Paldor and his wife, Pema, and Tseten Gyal, and all of them were from the same village in Dokarmo. Four of them were released following interrogation at the local detention center, but Tseten Gyal is believed to be still in detention, according to Tibetan exile sources.

Tight security was immediately imposed in the area, with armed police stationed outside his family home. Phagmo Samdup's family were not allowed to invite any monks to carry out traditional prayers for his death, and local officials warned them that if they did so, the monastery would be shut down and individuals arrested, according to the same sources.

Phagmo Samdup from Dokarmo was the fifth Tibetan in the Tsekhog area to self-immolate, on February 5, 2014.

Accusation of murder against Tibetan man whose wife may have self-immolated

Dolma Kyab (Zhuoma Jie, 卓玛杰), sentenced

There are serious concerns for a Tibetan man, Dolma Kyab, who was sentenced to death in August (2013) after being accused of murdering his wife, Kunchok Wangmo. Reports from Tibetan sources indicate that she may have self-immolated and that the authorities have sought to build a case against Dolma Kyab. The trial was held in secret and the state media made no mention of any evidence other than a 'confession' by Dolma Kyab, who has been tortured according to Tibetan sources in exile.

Dolma Kyab (Chinese transliteration: Drolma Gya), was sentenced to death by the Intermediate People's Court in Ngaba for "killing his wife and burning her body to make it look as if she had self-immolated" according to the Chinese state media on August 16, 2013.

The imposition of the death penalty is rare in Tibet and there are concerns that the verdict may have been influenced by political circumstances. Dolma Kyab is being held in prison in Barkham, the capital of Ngaba Tibetan and Qiang Autonomous Prefecture in Sichuan province. According to Tibetan sources in exile, he has been severely tortured.

A death penalty case must be reviewed by a higher court according to Chinese law. If a first trial by an intermediate people's court hands down the death penalty, the first appeal is conducted by a High People's Court' and also by the Supreme People's Court. The higher courts have the power to change the verdict, including the imposition of a death sentence suspended for two years, which generally means life imprisonment. If the death penalty is upheld without reprieve, the execution is generally carried out shortly afterwards. The current status of Dolma Kyab's case is not known.

Tibetan sources report that Dolma Kyab was tortured prior to his trial, and that he has declared his innocence. His current welfare is not known. According to the same sources, it appears that Dolma Kyab did not receive a fair trial and due process, without effective legal counsel of his own choosing. The state media report on his sentencing makes no mention of any evidence in this case other than a 'confession', and it is known that torture is frequently used to extract confessions in China.

The circumstances of the case are still unclear due to the oppressive political environment and climate of fear in the area. According to some Tibetan sources, which could not be fully confirmed, Kunchok Wangmo set fire to herself late at night in March, 2013, and died. The authorities in Ngaba appear to have sought to build a case against Dolma Kyab, accusing him of killing his wife. Various Tibetan sources reported that on the morning after Kunchok Wangmo's death, security officials came to the family home and offered substantial bribes for Dolma Kyab to say that she had committed suicide due to family problems. The same sources say that his arrest followed his refusal to do so, although full details of the circumstances are not known.

Guide to Geographical Terms

For clarity and consistency, this report uses the Tibetan name for geographical jurisdiction at the town, county and prefecture level, and the Chinese name at the province level. The chart below shows the Tibetan and Chinese names for each of the jurisdictions referenced in the report.

<i>County</i>	<i>Prefecture</i>	<i>Province/Region</i>
Luchu (Tibetan) Luqu (Chinese) County	Kanlho (Tibetan) Gannan (Chinese) Tibetan Autonomous Prefecture	Gansu (Chinese) Amdo (Tibetan)
Sangchu (Tibetan) Xiahe (Chinese) County	Kanlho (Tibetan) Gannan (Chinese) Tibetan Autonomous Prefecture	Gansu (Chinese) Amdo (Tibetan)
Tsekhog (Tibetan) Zeku (Chinese) County	Mahlo (Tibetan) Huangnan (Chinese) Tibetan Autonomous Prefecture	Qinghai (Chinese) Amdo (Tibetan)
Rebkong (Tibetan) Tongren (Chinese) County	Mahlo (Tibetan) Huangnan (Chinese) Tibetan Autonomous Prefecture	Qinghai (Chinese) Amdo (Tibetan)
Yadzi (Tibetan) Xunhua (Chinese) Salar Autonomous County	Tsoshar (Tibetan) Haidong (Chinese) prefecture-level city*	Qinghai (Chinese) Amdo (Tibetan)
Bayan (Tibetan) Hualong (Chinese) County	Tsoshar (Tibetan) Haidong (Chinese) prefecture-level city*	Qinghai (Chinese) Amdo (Tibetan)
Tsongkha Khar (Tibetan) Ping'an (Chinese) County	Tsoshar (Tibetan) Haidong (Chinese) prefecture-level city*	Qinghai (Chinese) Amdo (Tibetan)
Themchen (Tibetan) Tianjun (Chinese) County	Tsonub (Tibetan) Haixi (Chinese) Mongol and Tibetan Autonomous Prefecture	Qinghai (Chinese) Amdo (Tibetan)
Darlan Kha (Tibetan) Dulan (Chinese) County	Tsonub (Tibetan) Haixi (Chinese) Mongol and Tibetan Autonomous Prefecture	Qinghai (Chinese) Amdo (Tibetan)
Pema (Tibetan) Banma (Chinese) County	Golog (Tibetan) Guoluo (Chinese) Tibetan Autonomous Prefecture	Qinghai (Chinese) Amdo (Tibetan)
Ngaba (Tibetan) Aba (Chinese) County	Ngaba (Tibetan) Aba (Chinese) Tibetan and Qiang Autonomous Prefecture	Sichuan (Chinese) Amdo (Tibetan)
Dzoerge (Tibetan) Ruo'ergai (Chinese) County	Ngaba (Tibetan) Aba (Chinese) Tibetan and Qiang Autonomous Prefecture	Sichuan (Chinese) Amdo (Tibetan)
Kakhok (Tibetan) Hongyuan (Chinese) County	Ngaba (Tibetan) Aba (Chinese) Tibetan and Qiang Autonomous Prefecture	Sichuan (Chinese) Amdo (Tibetan)
Barkham (Tibetan) Barkam (Chinese) County	Ngaba (Tibetan) Aba (Chinese) Tibetan and Qiang Autonomous Prefecture	Sichuan (Chinese) Amdo (Tibetan)
Tawu or Dawu (Tibetan) Daofu (Chinese) County	Kardze (Tibetan) Garze (Chinese) Tibetan Autonomous Prefecture	Sichuan (Chinese) Kham (Tibetan)
Nagchu (Tibetan) Naqu (Chinese) County	Nagchu (Tibetan) Naqu (Chinese) Prefecture	Tibet Autonomous Region (Chinese) U-Tsang and Kham (Tibetan)

* Tsoshar/Haidong was upgraded from a prefecture to a prefecture-level city on February 8, 2013. For simplicity, the entries in this report refer to it as a prefecture.

Footnotes

[1] The following definition for “disappearances” is used for this report: “[...] ‘enforced disappearance’ is considered to be the arrest, detention, abduction or any other form of deprivation of liberty by agents of the State or by persons or groups of persons acting with the authorization, support or acquiescence of the State, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law.” (Article 2 of the “International Convention for the Protection of All Persons from Enforced Disappearance”); in some cases, evidence on the whereabouts of individuals was limited, however, when circumstances indicated, there is a “fear for disappearance,” e.g. when ICT has not been able to fully confirm or re-confirm the whereabouts of an individual, due to restrictions of access to Tibet;

[2] Xinhua, August 31, 2011: “Another two Tibetan monks sentenced in self-immolation, murder case”;

[3] Associated Press, January 31, 2013: “First Tibet ‘self-immolation’ convictions in China, as fiery deaths near 100”;

[4] CECC report, October 11, 2011, <http://www.cecc.gov/publications/commission-analysis/county-court-convicts-monks-of-intentional-homicide-for-sheltering>;

[5] While earlier self-immolations were dominated by Ngaba monks, predominantly from Kirti monastery, later a broader geographical spread of self-immolations was evident, and more laypeople began to set fire to themselves;

[6] International Campaign for Tibet, August, 2008: “Tibet at a Turning Point: The Spring Uprising and China’s Crackdown” see: <http://www.savetibet.org/tibet-at-a-turning-point>, p. 58;

[7] International Campaign for Tibet, April 20, 2011: “Dramatic new footage reveals Ngaba crackdown, refutes Chinese claims of ‘normal life,’” see: <http://www.savetibet.org/dramatic-new-footage-reveals-ngaba-crackdown-refutes-chinese-claims-of-normal-life>;

[8] This account is based on a translation from the Tibetan of an audio recording of Phuntsog’s last words, conveyed through a Tibetan who was with him at the time and whose identity is withheld;

[9] Kesang Jinpa was editor and contributor to the Amdo literary journal called “I of the modern age,” and was arrested on charges of separatist activity on July 19, 2010, a month after the birth of his second daughter, and sentenced to three years in prison. He has now been released;

[10] A Tibetan called Phuntsog who had been adopted by Tsering Kyi’s family was also detained, according to the Kirti monks in exile, who give a full account of the details in the report “Iron Hare 2011: Flame of Resistance,” by the Dharamsala-based “Dhoday Alliance for Freedom and Justice”, which can be downloaded from ICT’s website at: <http://www.savetibet.org/wp-content/uploads/2013/06/Dhoday-2012-9-12-copy.pdf>;

[11] Xinhua, March 17, 2011: “Tibetan monk dies of self-immolation in SW China.” The Chinese state television documentary, “The Dalai clique and the self-immolation incident,” that was aired in May 2012 did acknowledge that Phuntsog was 19;

[12] International Campaign for Tibet, October 5, 2012: “Second Tibetan dies in less than a week as self-immolations continue in Tibet”;

[13] “China News”, February 1, 2013: “四名藏族人阻止武警救自焚者致其死亡 主犯获刑12年”; http://news.china.com.cn/2013-02/01/content_27855036.htm;

[14] International Campaign for Tibet, February 4, 2013: “Six Tibetans in Gansu sentenced after protecting body of self-immolator in aggressive drive to criminalize self-immolations”;

[15] International Campaign for Tibet, October 23, 2013, *ibid.*;

[16] International Campaign for Tibet, October 26, 2012: “Self-immolation of Tibetan nomad in twenties in restive area of Amchok”;

[17] Xinhua, February 7, 2013: “青海藏区系列自焚案内幕揭秘:达赖集团索命骗钱”, http://politics.gmw.cn/2013-02/07/content_6660525.htm;

[18] Xinhua, February 8, 2013: "Man sentenced over inciting self-immolation", http://www.china.org.cn/china/2013-02/08/content_27924369.htm;

[19] Ibid.;

[20] Xinhua, February 9, 2013: "China jails Tibetan man for inciting secession", http://www.china.org.cn/china/2013-02/09/content_27929315.htm;

[21] "Gansu Daily", March 1, 2013: "碌曲 '11·29' 故意杀人案一审宣判"; <http://gansu.gansudaily.com.cn/system/2013/03/01/013720791.shtml>;

[22] <http://www.tchrd.org/2014/01/a-year-after-arrest-monk-sentenced-to-6-years-in-prison-over-self-immolation/>;

[23] TCHRD report, <http://www.tchrd.org/2012/12/tibetan-self-immolator-battling-for-life-may-lose-both-legs/>;

[24] International Campaign for Tibet, December 10, 2012: "Three Tibetans self-immolate in two days during important Buddhist anniversary: images of troops in Lhasa as Tibetans pray",

<http://www.savetibet.org/three-tibetans-self-immolate-in-two-days-during-important-buddhist-anniversary-images-of-troops-in-lhasa-as-tibetans-pray/>;

[25] RFA, July 26, 2013: "Five Tibetans Detained In Connection With Self-Immolation", <http://www.rfa.org/english/news/tibet/detention-07262013162043.html>.

[26] RFA, December 18, 2013: "China Tightens Controls After Tibetan Self-Immolation";

[27] ICT report, "Self-immolation of Tibetan father of two in Tsekhog," February 7, 2014,

<http://www.savetibet.org/self-immolation-of-tibetan-father-of-two-in-tsekhog/>