



## Submission to the United Nations Committee on the Elimination of Racial Discrimination: China

July 2018

### Overview

This report assesses the People's Republic of China's (PRC) compliance with the Convention on the Elimination of All Forms of Racial Discrimination with respect to the Tibetan people within Tibet.<sup>1</sup> It will outline the wide-ranging restrictions and exclusions faced by Tibetans both directly and indirectly. These forms of discrimination persist, or in some cases have worsened, despite the Chinese Communist Party's (CCP) officially stated policies of racial and ethnic equality. Article 4 of the Chinese Constitution guarantees that:

"All nationalities in the People's Republic of China are equal. The State protects the lawful rights and interests of the minority nationalities and upholds and develops a relationship of equality, unity and mutual assistance among all of China's nationalities. Discrimination against and oppression of any nationality are prohibited; any act which undermines the unity of the nationalities or instigates division is prohibited."<sup>2</sup>

The disparity between these words and the racial discrimination suffered in practice by Tibetans under Chinese rule can be seen in restrictions on Tibetans' freedom of movement, the marginalisation of Tibetan culture and language, the repression of Tibetan Buddhism and the gap between Tibetans and Han Chinese in terms of employment, educational standards and treatment within the PRC's legal and penal systems.

### Freedom of movement

Movement inside the Tibetan Autonomous Region (TAR) and Tibetan Autonomous Prefectures (TAP) is restricted for all Tibetans, particularly monks and nuns, through a system of roadblocks and checkpoints on major roads and the outskirts of cities and monasteries. Identity cards are used to restrict travel and assist authorities in their attempts to monitor Tibetans' movements. For example, Tibetans travelling to the capital, Lhasa, located in the TAR, are required to submit their national identification cards, as well as informing authorities on a daily basis of their plans. Such measures are not imposed on Han Chinese visitors to Lhasa and the TAR.<sup>3</sup>

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<sup>1</sup> This submission will cover all of Tibet, which, prior to the Chinese invasion and occupation in 1949, comprised three provinces: Amdo, Kham and U-Tsang. Under the Chinese occupation, the eastern half of Tibet (Amdo and eastern Kham) has been divided into units called Tibetan Autonomous Prefectures, which have been incorporated into Gansu, Qinghai, Sichuan and Yunnan Provinces. The remaining western half of Tibet (western Kham and U-Tsang) is administered as the Tibet Autonomous Region (TAR).

<sup>2</sup> 'Constitution of the People's Republic of China', *The State Council of the People's Republic of China*, available at: [http://english.gov.cn/archive/laws\\_regulations/2014/08/23/content\\_281474982987458.htm](http://english.gov.cn/archive/laws_regulations/2014/08/23/content_281474982987458.htm)

<sup>3</sup> Country Reports on Human Rights Practices for 2017: Tibet, *US Department of State* (2018), available at: [https://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dynamic\\_load\\_id=277075&year=2017#wrapper](https://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dynamic_load_id=277075&year=2017#wrapper)

These internal restrictions on travel for Tibetans are tightened in line with the political climate, or during sensitive anniversaries and events, such as the birthday of the Dalai Lama or during the month of March, when several large uprisings have taken place in Tibet's history.

In March 2008, when large-scale protests broke out across Tibet, Tibetans from eastern Tibet, including monks, were expelled from Lhasa and made to return to their home areas. These expulsions continued and were escalated in June 2012 following the 27 May self-immolation protests in Lhasa by two Tibetans from eastern Tibet.<sup>4</sup>

Following a series of protests in Driru County in October 2013, authorities imposed restrictions on movement in or out of the county. Tibetans who were staying in Lhasa or other parts of Nagchu Prefecture at that time were unable to return home. Furthermore, on 8 October a notice was issued to all police stations and security checkpoints in Lhasa by the Old Lhasa Neighbourhood Headquarters. The notice instructed all police and security personnel to "observe the movements of Tibetans from Nagchu and increasingly interrogate the suspicious people from Nagchu". The notice also provided details of the monitoring procedures and the code language to be used.<sup>5</sup>

Tight travel restrictions are also in force on Tibetans for travel in and out of Tibet. Restrictions imposed in 2012 on Tibetans applying for passports, in combination with other restrictions on freedom of movement and freedom to travel, have resulted in almost all Tibetans in the TAR being unable to leave. In 2012, the Chinese authorities oversaw a process in which all residents of the PRC handed in their existing passports, even if they had not expired, in exchange for electronic passports. As part of this process, all Tibetans in the TAR also had to submit their passports, but in many cases, no replacement passport was issued.<sup>6</sup>

The process by which a Tibetan must apply for a passport is particularly rigorous, requiring extensive background checks by the Public Security Bureau and at every state level. Tibetans are screened as part of their application for any signs of past separatist activity. The information is readily available to authorities since Tibetans, along with every citizen of the People's Republic of China, are subject to the *hukou* system, a household registration record which identifies a person as a resident of a given area, along with their personal details and extensive background details about their education and employment history and their political activity.<sup>7</sup>

Furthermore, an internal notice, issued by the TAR authorities in April 29, 2012 and translated by Human Rights Watch, states that individuals wishing to apply for a passport to travel outside the PRC must sign a declaration of responsibility guaranteeing that they will not engage in "any activities that threaten national security or national interests, or other illegal criminal activities", which would include religious services conducted by the Dalai Lama such as the Kalachakra. The notice adds that individuals returning home will be interviewed by the Public Security Exit and Entry Administration, "and if any illegal activities are discovered, the passports without exception shall be cancelled or declared invalid."<sup>8</sup> Authorities also confiscate passports from Tibetans that have family or community links to dissidents and individuals that have carried out self-immolation protests, a form of collective punishment that contravenes both international law and Chinese laws.

In early 2018 Tibetans from the Lhagong area in eastern Tibet had their passports confiscated and were detained after returning from their pilgrimage to sacred sites in Nepal and India. The 60 people who were detained are believed to have undergone a re-education program and have been subjected to beatings by the authorities.<sup>9</sup> Similarly, the year before a similar incident occurred in 2017 when Chinese officials confiscated passports and detained around 70 Tibetans, from the same area, after they returned from their pilgrimage where they were suspected of attending the Kalachakra ceremony with the Dalai Lama.<sup>10</sup>

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<sup>4</sup> Information supplied by Tibet Watch.

<sup>5</sup> 'Driru County: The new hub of Tibetan resistance', *Tibet Watch* (April 2014), available at:

[http://www.tibetwatch.org/uploads/2/4/3/4/24348968/driru\\_county\\_thematic\\_report.pdf](http://www.tibetwatch.org/uploads/2/4/3/4/24348968/driru_county_thematic_report.pdf)

<sup>6</sup> 'One Passport, Two Systems: China's Restrictions on Foreign Travel by Tibetans and Others', *Human Rights Watch* (June 2015), available at: <https://www.hrw.org/report/2015/07/13/one-passport-two-systems/chinas-restrictions-foreign-travel-tibetans-and-others>

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Information supplied by Tibet Watch.

<sup>10</sup> Ibid.

Political prisoners are frequently subjected to restrictions on their movement and ability to communicate after their release, including being prevented from possessing a phone, having to register with authorities before travelling and being banned from travelling to the TAR.

## Language rights

Tibetans continue to be marginalised as a result of the exclusive use of Mandarin in several key areas of governance and education, despite Tibetan being an official language in the TAR and despite China's Regional Ethnic Autonomy Law stating that schools and other educational institutions should use appropriate "minority nationalities" languages where such languages are spoken by the majority of students. Mandarin is the official language for communications, the predominant language of instruction in public schools in many Tibetan areas and is used in courses for jobs that require technical skills and qualifications. State institutions, banks and hospitals frequently lack Tibetan language signage and forms and documents are often only in Mandarin.<sup>11</sup> There is limited access to Tibetan language instruction and textbooks throughout Tibet's primary, middle, high schools and colleges.<sup>12</sup>

Authorities have also in some cases been proactive in curbing the use of the Tibetan language. In February 2014, authorities forced a Tibetan-language competition in Ngaba County to be cancelled, warning the organisers of "serious consequences", on the basis that "the Tibetan language contains words that can be used to "express opposition to Chinese rule".<sup>13</sup>

The absence of Tibetan language resources in key areas of society such as the justice system has led to Tibetans being excluded. In January 2018, 180 Tibetans petitioned the People's Supreme Court of China to raise concerns over the absence of Tibetan language on the official websites of people's courts in autonomous prefectures. They argued that the lack of Tibetan text left those who did not know Chinese unable to read court announcements and communications, or understand the legal rights and protections available to them.<sup>14</sup>

Tashi Wangchuk, a businessman and language advocate from Kyegudo County, has been in detention since his arrest in January 2016. He was arrested after carrying out an interview with the *New York Times* about his attempts to ensure that all Tibetan children had access to Tibetan language classes in their schools. Tashi Wangchuk repeatedly made it clear that his language advocacy was non-political, but was nevertheless charged with "inciting separatism". He finally stood trial in January 2018 and in May was sentenced to five years in prison.<sup>15</sup>

## Economic and social rights

Although the Chinese government routinely boasts of huge investment and economic development in Tibet, such policies have often been detrimental to Tibet's environment and way of life, and appear to be mainly geared towards the Han Chinese population. The Chinese government has encouraged Han Chinese to settle in Tibet, where they then enjoy preferential access to employment and education. Almost all of the senior government, police and military positions in the TAR and other Tibetan areas are held by Han Chinese members of the CCP.

In January 2014, China's official Tibet TV website announced the completion of its programme to rehouse the majority of the rural population of the TAR and Qinghai Province. Between 2006 and 2014, 2.3 million Tibetans were resettled from their land into urban settlements.<sup>16</sup> This mass relocation was achieved without consultation or informed consent from those being moved and in spite of existing evidence that the majority

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<sup>11</sup> Country Reports on Human Rights Practices for 2017: Tibet, *US Department of State* (2018), available at: [https://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dynamic\\_load\\_id=277075&year=2017#wrapper](https://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dynamic_load_id=277075&year=2017#wrapper)

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*

<sup>15</sup> 'Tibet activist jailed in China over language campaign', *BBC News* (May 2018), available at: <http://www.bbc.co.uk/news/world-asia-china-44207981>

<sup>16</sup> 'They Say We Should Be Grateful: Mass Relocating and Relocation Programs in Tibetan Areas of China', *Human Rights Watch* (June 2013), available at: <https://www.hrw.org/report/2013/06/27/they-say-we-should-be-grateful/mass-rehousing-and-relocation-programs-tibetan>

of resettled people were struggling to make the transition from self-sufficient farming on their ancestral land to generating an income in an urban environment due to their lack of skills or education and the considerably higher costs of food and utilities. Furthermore, most rural Tibetans lacked the financial assets to meet the costs of the relocation and rehousing, requiring them to sell off some or all of their livestock and leaving others with unmanageable debts.<sup>17</sup>

Looking at the wider economy, growth and poverty reduction plans have been criticised as ineffective at addressing economic disparities. A study by Andrew Fischer, Associate Professor in Social Policy and Development Studies at Erasmus University Rotterdam, contends that while it is true that the CCP has spent a great deal of money in Tibet this does not necessarily mean it has all been spent on Tibetans. In what Fischer calls the 'boomerang effect' capital from Beijing goes into Tibet and back out again as such investments pay for party cadre sent to administer Tibet or simply rewards Chinese companies who may mine or produce hydro-electric power in Tibet but are based outside.<sup>18</sup> Additionally, hiring practices are discriminatory within these companies which preference Han-Chinese migrant labour over Tibetans who are often restricted to jobs requiring the lowest skill levels. This also means wages are not invested back into the local economy and when Han-Chinese workers leave they also take their acquired skills.<sup>19</sup>

Educational standards in Tibet remain lower than the rest of the PRC. Educational access remains uneven throughout China due to the disparity in incomes and the rural-urban divide. However, this inequality also exists between regions and the literacy rate in the TAR is evidence of this. In 2014 Only 60.7% of those in the TAR over the age of fifteen had the ability to read and write.<sup>20</sup> These are levels which are far off the second lowest region, Qinghai on 86.88%, and the highest, Beijing on 98.52%. Similarly, levels of senior or tertiary educational attainment in the TAR are low compared to all other regions, while the level of those receiving no education dwarfs any other province. Lastly, the TAR is the lowest ranked PRC province in the United Nations Development Programme (UNDP) 2016 Education Index.<sup>21</sup>

## Religious freedom

China has imposed heavy restrictions on freedom of religion in Tibet. The majority of Tibetans practice Tibetan Buddhism, a religion that the CCP has in the past vigorously repressed and continues to view as an obstacle to fully incorporating Tibet into China. They are permitted to practice their faith but only within tight boundaries prescribed by the state. Chinese authorities have explicitly stated that Tibet's monasteries and clergy must be loyal to the CCP and to one unified China and have imposed rules that all monasteries must fly Chinese flags and hang portraits of CCP leaders on their premises.

As with the restrictions on Tibetan culture, some aspects of religion that are integral to Tibetans are forbidden. The CCP has been proactive in trying to coerce Tibetans into renouncing any allegiance to the 14th and current Dalai Lama, outlawing his portraits, recordings or travel outside the PRC to attend his teachings.

Monasteries are subject to extensive controls, with bodies called Democratic Management Committees (DMCs), which are accountable to the Chinese government, taking charge of responsibilities of that were traditionally carried out by monastic bodies, such as admitting and teaching monks and nuns and ruling on spiritual matters including reincarnation. Chinese authorities have also placed controls on how many monks can stay in a monastery and overseen the installation of security cameras inside them to monitor the day to day affairs of Tibetan monks and nuns.

Tibetan monks and nuns who practice their religion outside the confines set by the CCP have been harshly punished. In January 2014, Thardhod Gyaltzen, a monk and chant leader from Drongna Monastery in Driru

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<sup>17</sup> Ibid.

<sup>18</sup> Andrew M Fischer, "The political economy of boomerang aid in China's Tibet", *China Perspectives* (2009), available at: <https://www.boell.de/en/navigation/asia-political-economy-boomerang-aid-china-tibet-11255.html>

<sup>19</sup> Ibid.

<sup>20</sup> 'How does education in China compare with other countries?', *China Power*, (October 2017), available at: <https://chinapower.csis.org/education-in-china/>

<sup>21</sup> 'China National Human Development Report 2016', United Nations Development Programme, (August 2016), p.32, available at: [http://www.cn.undp.org/content/china/en/home/library/human\\_development/china-human-development-report-2016.html](http://www.cn.undp.org/content/china/en/home/library/human_development/china-human-development-report-2016.html)

County, was sentenced to 18 years in prison after police found prohibited images of the Dalai Lama and recordings of his speeches and teachings during a raid on the monastery in late 2013.<sup>22</sup> In February 2016, two senior Tibetan monks from Chokri Monastery in Draggo County, Khenpo Pagah and Geshe Orgyen, were detained after a large prayer ceremony for the Dalai Lama was held at their monastery. There has been no further information about Pagah and Orgyen since their arrests.<sup>23</sup>

When monks and nuns carry out protests, monasteries and nunneries can be shut down or subjected to month-long political re-education campaigns, where residents are forced to denounce the Dalai Lama and declare that Tibet is part of China. Those who have refused have been detained, tortured and forced to leave their monastic institutions. In September 2014, 26 nuns were expelled from Jhada Gon Palden Khachoe Nunnery in Benkar Township, after they refused to criticise the Dalai Lama.<sup>24</sup>

In June 2016, local authorities in Serthar County issued a multi-stage plan to reduce the number of residents at Larung Gar, the largest Tibetan Buddhist institution in the world, and put the site's management and finances under CCP majority control. By May 2017, 4,828 people had been removed and as many as 4,725 houses and buildings had been demolished.<sup>25</sup> In addition, authorities overseeing the plan repeatedly infringed on the rights of residents by prohibiting residents from gathering to observe the Dechen Shedrub festival in November 2016 and 2017. They also introduced screening procedures including scanners and ID cards, forcing residents to prove that they live at the site. Residents who were forcibly removed were coerced into signing documents pledging not to return to live at Larung Gar. Monks and nuns who were returned to their native regions from Larung Gar were prevented from joining new monasteries and nunneries. Some were also subjected to patriotic re-education sessions or other humiliating activities. In February 2017, six UN special rapporteurs contacted the Chinese government to express their concern at the harm being caused to Larung Gar and its residents, noting that China's actions violated the residents' rights to an adequate standard of living and right to take part in cultural life.<sup>26</sup>

### **Discriminatory use of state security legislation**

The aforementioned cases of Tashi Wangchuk and Thardhod Gyaltsen are among numerous examples of Tibetans being arrested and charged with state security crimes, such as "endangering state security" or "inciting separatism", for expressing their culture and religion. Tibetans who are detained on the basis of such acts are routinely held *incommunicado*, putting them at the mercy of police and security personnel. In such an environment, detainees are likely to be severely interrogated or tortured. Statements obtained under torture have been used as evidence in trials. In August 2013, Dolma Kyab, the husband of a woman who died in a self-immolation protest, was convicted of her murder on the basis of a confession extracted during pre-trial detention. Dolma Kyab had previously refused to accede to demands from local authorities to say her death had been suicide. Witnesses in the same detention facility as Dolma Kyab reported that he was taken out of his cell every two to three days and would return unconscious.<sup>27</sup>

Tibetans in arbitrary detention are rarely granted their rights to legal representation and trials are often closed, such as that of Tashi Wangchuk in January 2018. Trials are frequently conducted in Mandarin and court decisions are generally not published in Tibetan.<sup>28</sup>

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<sup>22</sup> Information supplied by Tibet Watch.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> 'Destroying Heaven: China's campaign of destruction at Larung Gar', *Free Tibet and Tibet Watch* (October 2017), available at: <https://www.freetibet.org/files/Larung%20Gar%20report-web.pdf>

<sup>26</sup> 'U.N. Special Rapporteurs on Cultural Rights, Human Rights and the Environment, the Right to Freedom of Peaceful Assembly, Adequate Housing, Minority Issues, and Freedom of Religion or Belief, Joint Statement concerning severe restrictions of religious freedom in Tibetan Autonomous Prefecture', AL CHN 10/2016 (November 7, 2016), available at:

<https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=22816>

<sup>27</sup> 'Blood on the Snows: Torture in Tibet 2008-2015', *Tibet Watch* (2015), p.27

[http://www.tibetwatch.org/uploads/2/4/3/4/24348968/blood\\_on\\_the\\_snows.pdf](http://www.tibetwatch.org/uploads/2/4/3/4/24348968/blood_on_the_snows.pdf)

<sup>28</sup> Country Reports on Human Rights Practices for 2017: Tibet, *US Department of State* (2018), available at: [https://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dynamic\\_load\\_id=277075&year=2017#wrapper](https://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dynamic_load_id=277075&year=2017#wrapper)

A new national security law and a new counter-terrorism law came into effect on 1 July 2015 and 1 January 2016 respectively. This legislation is excessively broad in its scope, allowing authorities to conflate peaceful dissidents and religious minorities with threats to national security.<sup>29</sup>

### **Torture and ill-treatment of Tibetan political prisoners**

Tibetans continue to face poor conditions, ill-treatment and torture in prison. In some cases these conditions have led to Tibetans dying while in detention or prison. In December 2015, the United Nations Committee on Torture found that the practice of torture and ill-treatment is “still deeply entrenched in [China’s] criminal justice system”, which “overly relies on confessions as the basis for convictions”. This included “numerous reports from credible sources that document in detail cases of torture, deaths in custody, arbitrary detention and disappearances of Tibetans.”<sup>30</sup>

Free Tibet and Tibet Watch have submitted detailed evidence to the United Nations Committee on Torture and the UN Human Rights Council on the torture faced by Tibetans in detention and prison.<sup>31</sup> For the purposes of this report, it is important to add that Tibetans have been singled out for harsh treatment in prison on the basis of their ethnic identity. For example, former political prisoner Gonpo Thinley recounted the following experience during his time in Kardze County detention centre:

“As soon as we were placed in detention, as part of the detention centre’s rules, we had to read or recite out loud some pieces of writing. Since, initially, I didn’t know or read any Chinese, they made me read it in Tibetan first but, ultimately, I had to memorise the text in Chinese. Since I was young, I learnt quite quickly but for the older political prisoners, either robed or lay, it was hard and they were beaten severely.”<sup>32</sup>

Gonpo Thinley also described how Tibetan prisoners were given jobs that the Chinese prisoners did not want to do and how he was forced to sign a document accepting a lawyer which he could not understand as it was written in Chinese.<sup>33</sup> In Deyang prison he testified that the division of labour between Chinese and Tibetan prisoners was worse and how Tibetans would be forced to talk to one another in Chinese.<sup>34</sup> The two groups of prisoners were punished differently and kept in different conditions, as he puts it: “Tibetan and Chinese prisoners were looked at differently”.<sup>35</sup>

### **Failure by authorities to protect Tibetan culture**

Tibetan Buddhism is also threatened by Beijing’s promotion of Tibet as a tourist destination for Chinese citizens. Tourist development has taken place without consultation with locals, leading to some areas of Tibet, particularly monasteries and sacred pilgrimage sites, becoming overdeveloped. Some monasteries have been renovated to accommodate restaurants, hotels and shops. Monks have reported large numbers of tourists coming to their monasteries on a daily basis, disturbing their way of life.

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<sup>29</sup> ‘China’s new National Security Law a serious setback to human rights in Tibet’, *Tibetan Centre for Human Rights and Democracy* (July 2015), available at: <http://tchrd.org/chinas-new-national-security-law-a-serious-setback-to-human-rights-in-tibet/>

<sup>30</sup> Concluding observations on the fifth periodic report of China, United Nations Committee against Torture, 3 February 2016 (CAT/C/CHN/CO/5), paras. 20, 40 <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G16/017/44/PDF/G1601744.pdf?OpenElement>

<sup>31</sup> See: ‘Blood on the Snows: Torture in Tibet 2008-2015’, *Tibet Watch* (2015), available at: [http://www.tibetwatch.org/uploads/2/4/3/4/24348968/blood\\_on\\_the\\_snows.pdf](http://www.tibetwatch.org/uploads/2/4/3/4/24348968/blood_on_the_snows.pdf); and ‘Torture in Tibet’, *Tibet Watch* (2015), available at: [http://www.tibetwatch.org/uploads/2/4/3/4/24348968/torture\\_in\\_tibet\\_-\\_february\\_2015.pdf](http://www.tibetwatch.org/uploads/2/4/3/4/24348968/torture_in_tibet_-_february_2015.pdf)

<sup>32</sup> ‘Torture in Tibet: Submission to the Committee Against Torture’, *Tibet Watch* (October 2015), 11-12, available at: [http://www.tibetwatch.org/uploads/2/4/3/4/24348968/torture\\_in\\_tibet\\_-\\_oct\\_2015.pdf](http://www.tibetwatch.org/uploads/2/4/3/4/24348968/torture_in_tibet_-_oct_2015.pdf)

<sup>33</sup> *Ibid.* 12

<sup>34</sup> *Ibid.* 13

<sup>35</sup> *Ibid.* 14

In a report, Tibet Watch collated photos of such intrusive and culturally disrespectful behaviours which included tourists walking on prayer flags, invading the privacy of a prostrating pilgrim and posing inappropriately on a Buddhist statue.<sup>36</sup> The same report concludes:

“[I]t seems that the Tibetan people are sometimes viewed by Chinese tourists as little more than exhibits, much like zoo animals, there to be photographed regardless of whether they want to be or not. They are sometimes photographed at very close range, even during religious activities. Their privacy and dignity are violated as they are left at the mercy of visitors’ camera lenses.”<sup>37</sup>

The ability of Chinese tourists to enter and move around Tibet stands in stark contrast to that of Tibetans who, as previously demonstrated, face tight restrictions on their movement.

Like much of the other sources of revenue in Tibetan areas, studies suggest that the tourist sector is dominated by non-Tibetan businesses and labourers who extract the wealth out of the local economy.<sup>38</sup> Further discrimination has been highlighted by Tibetan writer Tsering Woesser who in February 2014 reported that hotels in Lhasa were instructed to register Tibetan guests from certain politically sensitive areas with the police and obtain permission before allowing them to check-in, even though police registration for Chinese guests from the same areas are not required.<sup>39</sup>

## Recommendations

- Rescind all measures that impose collective punishments on Tibetans.
- Allow Tibetans to peacefully exercise their rights to freedom of expression, association and assembly without fear of arbitrary detention or excessive use of force.
- Immediately and unconditionally end the practice of torture or other ill-treatment in prisons and other detention centres. Any allegations of torture should be investigated and those found culpable should be held accountable.
- Lift all restrictions on freedom of movement and permit Tibetans to freely move around Tibet, to leave the country and to access passports without undue restrictions.
- Ensure that Tibetans are allowed to peacefully practice their religion and exercise their culture without fear of interference or coercion.
- End the “Benefit the Masses” surveillance network, the grid management system and internal surveillance of monasteries.
- Ratify the International Covenant on Civil and Political Rights and honour all commitments arising from the Covenant in full.

## About Free Tibet

Free Tibet is a London-based international campaign organisation. Our vision is a free Tibet in which Tibetans are able to determine their own future and the human rights of all are respected. We campaign for an end to China’s occupation of Tibet and for international recognition of Tibetans’ right to freedom.

## About Tibet Watch

Tibet Watch works to promote the human rights of the Tibetan people through monitoring, research and advocacy. We believe in the power of bearing witness, the power of truth.

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<sup>36</sup> ‘Culture Clash: Tourism in Tibet’, *Tibet Watch* (October 2014), available at: [http://www.tibetwatch.org/uploads/2/4/3/4/24348968/culture\\_clash\\_-\\_tourism\\_in\\_tibet.pdf](http://www.tibetwatch.org/uploads/2/4/3/4/24348968/culture_clash_-_tourism_in_tibet.pdf)

<sup>37</sup> *Ibid*, 24.

<sup>38</sup> Fischer (2009), 49.

<sup>39</sup> Information supplied by Tibet Watch.

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