



TORTURE DEATHS

of Tibetan Political Prisoners (2000 to 2025)

*Harrowing Tales of Torture and Inhumane Treatment
in Chinese Prisons*



UN, EU, and the Human Rights Desk
Department of Information and International Relations
Central Tibetan Administration

First Edition - June 2025

UN, EU, and the Human Rights Desk
Tibet Advocacy Section
Department of Information and International Relations
Central Tibetan Administration
Gangchen Kyishong, Dharamshala - 176215
Himachal Pradesh
India

Email: euhrdesk@tibet.net | tas@tibet.net
www.tibet.net

TABLE OF CONTENTS

Foreword	1
Introduction	3
Methodology	5
What Is Torture?	6
Section 1: Beaten to Death	7
Health as a Weapon	26
Section 2: Denial of Medical Treatment	27
Free Too Late	47
Section 3: Died Post Prison Release	48
Section 4: Illness in Prison	78
Section 5: Execution	88
Erasing Evidence	93
Conclusion	118
References	119

Foreword

This report is published coinciding with the United Nations International Day in Support of Victims of Torture, observed annually on 26 June. This day serves as a global reminder of the imperative to end torture and to stand in solidarity with its victims. On this solemn occasion, we commemorate our Tibetan men and women who perished under the brutal hands of the Chinese government for daring to assert their identity, dignity, and rights. Their deaths are a chilling testament to the unchecked cruelty of a regime determined to silence Tibetan voices and erase a nation's identity.

The individuals named in this report were imprisoned, tortured, and ultimately killed—not for any crime, but for peacefully expressing their Tibetan identity through language, religion, culture, and resistance against ecological destruction in Tibet. These were not isolated incidents of abuse, but part of a systematic campaign of repression carried out by Chinese authorities across the Tibetan plateau. Through state-sanctioned torture, the government of the People's Republic of China (PRC) continues to violate international human rights law, flouting its obligations under the Convention Against Torture, to which it is a signatory.

It must be noted that this list is not exhaustive. The PRC government maintains an iron grip on information from Tibet, enforcing an Orwellian surveillance regime that criminalizes truth-telling and punishes the sharing of information about arrests, protests, or deaths in custody. Families of victims are often silenced, witnesses intimidated, and evidence destroyed—making independent verification a formidable challenge. This report, therefore, is both a record and a reminder that much remains hidden in the dark alleys of China's prison cells in Tibet.

This documentation is not merely an act of remembrance. It is a moral indictment of the Chinese Communist Party's violent suppression of

an entire people's existence. As more information emerges and our investigations continue, this report will be updated to reflect a clearer picture of evidence. It is a living archive of Tibetan resilience, testimony, and sacrifice for freedom of Tibetan people.

Above all, this report honors the memory of those who paid the ultimate price for safeguarding the essence of Tibet. Their sacrifice underscores the urgent need for justice, accountability, and international action. Their stories compel the world to bear witness and to demand an end to China's institutionalized torture and persecution of the Tibetan people.

Karma Choeying (Mr.)

Secretary

Department of Information and International Relations

Central Tibetan Administration

26 June 2025

Introduction

Death by torture of Tibetan political prisoners is a recurring and systematic characteristic of Chinese repressive rule in Tibet and is done with a savage disregard for those imprisoned for peacefully exercising their universal human rights. Tibetans arbitrarily detained for “crimes” such as keeping a photograph of His Holiness the Dalai Lama or for peacefully protesting against religious restrictions and for calling for the preservation of Tibetan identity, are routinely subjected to monstrous inhumane treatment in Chinese jails. Tibetan detainees are simply not afforded that form of basic human dignity, despite their legal status in the so-called “People’s” Republic of China. The pervasive use of torture—including beatings, electric shocks and psychological abuse—has caused countless documented deaths in detention or release shortly thereafter.

China, as a signatory to the UN Convention Against Torture, is under an obligation to prevent and banish the use of torture in any situation. The Chinese Communist Party (CCP) however, remains defiant to this very obligation, not least in Tibet where torture is not only widespread, but it is explicitly used with the intention of eliciting forced confessions, terrorizing communities and eliminating Tibetan identity. A total lack of accountability – coupled with China’s chokehold over independent inspection bodies – enables Chinese authorities to evade international scrutiny in a climate of fear and violence within Tibetan prisons. Coerced interrogation has emerged as the Communist Party’s primary tool of repression in Tibet. Tibetan political prisoners like Tenzin Nyima, who died because of the torture he underwent after protesting Chinese policies, or Tapey, who survived self-immolation only to face repeated detention and torture, are tragic reminders of this grotesque pattern.

Reports consistently document the use of savage techniques such as electrocution, prolonged beatings with iron rods and electric batons, forced starvation, exposure to extreme temperatures, and painful stress positions held for hours or days. Many prisoners are also shackled in solitary confinement, deprived of sleep, or injected with unknown substances that cause severe physical and psychological trauma. These practices are not isolated incidents but part of a systemic apparatus of repression designed to crush the Tibetan spirit, silence voices of dissent, and terrorize an entire population into submission.

Behind every account lies the suffering of real individuals—monks, students, farmers, community leaders—who dared to speak the truth or stand for their identity, only to be met with unspeakable cruelty.

The intent is chillingly clear: to “break” Tibetans’ resistance, to shut all mouths that dare to murmur dissent, to send a savage warning to all. In this way of terrorizing, the CCP aims to sabotage the resistance of the future generations of Tibetans in reasserting their claims Tibet or simply maintaining their culture and spirituality.

Not only is it morally wrong, it’s also legally required for China to end these abuses and comply with the international standards to which it aspires. The systematic torture and killing of Tibetan prisoners are not an internal affair — it is a massive human-rights atrocity that the world cannot allow to be forgotten. The global community must step up diplomatic and public pressure on the Chinese government, back independent investigations and hold Chinese officials to account under international law. Failure to act not only enables continued atrocities in Tibet but also weakens the global commitment to justice, dignity, and the universal right to live free from torture.

China’s treatment of Tibetans in detention—often resulting in death or lifelong trauma—is a stain on humanity’s conscience. It is the responsibility of all nations, human rights bodies, and civil societies to stand in solidarity with the Tibetan people and ensure that these crimes do not go unpunished or unchallenged.

Methodology

This report is primarily based on secondary sources, drawing extensively from publicly available reports issued by internationally recognized human rights organizations and credible exile Tibetan media outlets. These sources have consistently documented human rights violations inside Tibet, including cases of custodial torture and deaths, and are regarded as credible not only within the Tibetan exile community, but also by international governments, the United Nations, and human rights experts and defenders, who often cite their reports in advocacy efforts and official documentation.

In line with established protocol, all reported cases of torture-related deaths collected from these media sources are subsequently forwarded and independently verified by our sources. This step is crucial in ensuring that only substantiated and authentic cases are included. In instances where we are unable to independently confirm the report, such cases are still listed, but are marked as having been reported by reliable media, with the corresponding source cited in the footnotes.

It is important to underscore that this compilation is not exhaustive. Due to the severe restrictions on the free flow of information and the pervasive atmosphere of fear and censorship imposed by the Chinese authorities in Tibet, independently verifying many cases remains extremely difficult. Consequently, this report represents only a partial account of the actual scale of torture and deaths in custody. As further information becomes available through ongoing research and verification, the list may be updated in the future to reflect new findings.

WHAT IS TORTURE?

Torture is a crime under international law. However, it remains a deeply embedded and systematic tool of repression used by the government of the People's Republic of China (PRC) to silence Tibetan people. Despite China's public commitments to international law and human rights, it continues to deploy brutal methods—both physical and psychological—against Tibetans who dare to assert their identity, faith, and freedom.

Recent reports, including from Human Rights Watch (2024) and other prominent news media, confirm ongoing torture and abuse in detention. One harrowing case is that of Tenzin Nyima, a 19-year-old monk from Dza Wonpo Monastery in Karze, who died in January 2021 after being subjected to months of torture in custody for peacefully calling for Tibetan independence. In August 2020, Lhamo, a Tibetan mother of three from Driru county, died after being brutally tortured in Chinese police custody. Her injuries were so severe that she was unrecognizable and unable to speak before dying in a hospital two days later.

These individuals, like many others, were not armed, did not incite violence, and harmed no one. They were detained and tortured to death merely for engaging in peaceful protests, expressing support for Tibetans' rights, defending their language, or sharing information deemed subversive by the Chinese Community Party. Their only "crime" was exercising basic rights enshrined in international law: the right to freedom of expression, freedom of religion, and cultural self-determination.

The use of torture is a direct violation of multiple international legal instruments, including the UN Convention Against Torture (UNCAT), which China ratified in 1988, and the Universal Declaration of Human Rights (UDHR). Despite signing the International Covenant on Civil and Political Rights (ICCPR) in 1998, China has failed to ratify it, continuing to deny its citizens—and especially Tibetans—the rights and protections it guarantees. The systematic torture of Tibetans is not an internal issue—it is a global human rights crisis.

BEATEN TO DEATH

The first section bears witness to the lives of Tibetan political prisoners who entered prison cells alive but never emerged. They were monks, students, artists, farmers—pillars of their communities who posed no threat beyond their words, beliefs, and love for their homeland. They carried no weapons, raised no fists, and yet they were seized—some for peacefully protesting, others for speaking Tibetan, displaying a photo of His Holiness the Dalai Lama, or refusing to chant Party slogans. For this, they were branded enemies of the state. Their courage to stand for culture, faith, and freedom was seen as a crime too dangerous to tolerate.

Once detained, they were met not with justice, but with cruelty. In the dark corners of detention centers, behind closed doors and barred windows, they were beaten, tortured, and broken. There were no trials, no lawyers, no chance to speak their truth. Their punishment was not handed down by any court of law, but by fists, batons, and electric rods. They were not interrogated for information—they were brutalized into silence. These acts were not justice; they were vengeance disguised as order, inflicted upon people whose only crime was refusing to disappear quietly.

When their families were finally notified—if they were notified at all—it was often with a lifeless body scarred by bruises, burns, and broken bones. No explanations were offered. No accountability. Just a cold body and a colder silence. These stories are more than records of death—they are echoes of voices the Chinese government tried to extinguish. By remembering them, by telling their stories, we refuse to let them vanish. We honor not just how they died, but what they stood for: the unyielding truth that dignity, identity, and freedom are not crimes. The world must listen. The world must remember.

TENZIN NYIMA

Alias: Tamey

Age: 19

Sex: Male

Occupation: Monk

Affiliation: Dza Wonpo Gaden Shedrup Monastery

Origin: Dza Wonpo Village, Wonpo Township, Sershul (Ch: Shiqu) County, Karze (Ch: Ganzi), Kham (incorporated into China's Sichuan Province)

Deceased Date: 19 January 2021



Tenzin Nyima was only 19 years old when he died, but his life was cut short in one of the most heartbreaking and brutal ways imaginable. A monk from Dza Wonpo Monastery in eastern Tibet, Tenzin was first arrested in November 2019 simply for handing out leaflets and calling for Tibetan freedom—something many young Tibetans have done out of deep love for their culture and people. After a brief release in May 2020, he was rearrested just a few months later for sharing news about his fellow detainees. What followed was months of unspeakable abuse. When his family was finally called to collect him from prison, they found a boy they could barely recognize—unable to speak, unable to move, his body broken and his spirit crushed. He was gravely ill, suffering from what appeared to be internal injuries, malnutrition, and a severe lung infection—likely from repeated beatings and neglect in custody.

He was rushed to hospitals in Chengdu and later in Dartsedo, but both turned him away, saying nothing more could be done. His family, out of love and desperation, took him home, where he died shortly after—comatose, paralyzed, and in pain. Tenzin's death is not just a tragedy; it's a horrifying example of how Chinese authorities use torture and medical neglect to punish and silence Tibetans. He was a peaceful, brave young man whose only "crime" was expressing hope for a free Tibet. His story is a painful reminder that behind every headline is a human life—a son, a friend, a monk—lost to injustice and

cruelty. The world must remember Tenzin Nyima, not just as another statistic, but as a symbol of the suffering so many Tibetans endure in silence.



19-yr-old Tenzin Nyima before and after his imprisonment in Chinese jail. When Nyima returned home after more than a year in Chinese prison, he was unable to move or speak.



In early October 2020, Tenzin Nyima's family were contacted by the police authority who informed them that his health had deteriorated and he was now in a comatose state.

TSEDON

Age: N/A

Sex: Female

Occupation: Student

Affiliation: University of Tibet

Origin:

Deceased Date: 15 January 2024

Place: People's Hospital of Nyemo County



On 26 December 2023, Tsedon, a young Tibetan student from Tibet University in Lhasa, was arrested by Chinese authorities in Ritso Township, Nyemo County, for reasons not disclosed to her family or the public. Nearly three weeks later, on 15 January 2024, her family was informed of her sudden death at the People's Hospital of Nyemo County. Despite repeated pleas, the authorities refused to release her body, citing a postmortem procedure as the reason. Local police vaguely claimed she had fallen and collapsed but never recovered. However, reliable sources and her family strongly suspect that she was severely tortured in custody—consistent with China's long-documented pattern of arbitrarily detaining and torturing Tibetans, leading to deaths in custody, a blatant violation of international human rights and legal norms.

Tsedon was a second-year undergraduate student at Tibet University in Lhasa. During winter and summer breaks, she tutored many students privately. She also distributed free textbooks and helped other students with their studies within her abilities.

NGODUP TSERING

Age:

Sex: Male

Occupation: Cab Driver

Origin: Dartsedo County, Karze (Ch: Ganzi), Kham (incorporated into China's Sichuan Province)

Date of Arrest: April 2012 – 2018

Deceased Date: 28 September 2022



On 27 September 2022, Ngodup Tsering, a Tibetan man from Dartsedo County in Kham Karze, was arrested by Chinese police after visiting an old age home where he had provided food and essentials to elderly residents. Authorities interpreted his act of kindness as a criticism of government care, viewing it as an insult to officials responsible for elderly welfare. He was brutally beaten and interrogated for hours at a local police station, accused even of showing “improper facial expressions.” As a result of the torture, Ngodup Tsering died in custody the following morning, on 28 September 2022. His death reflects the continued repression of Tibetans under Chinese rule, where simple humanitarian acts can lead to fatal consequences.

Ngodup Tsering was a humble taxi driver who worked tirelessly to support his family, including his 78-year-old mother Lhakyi, wife Yutso, and two children. He was known in his community for his kindness and willingness to help others. His tragic death has become a stark symbol of the human cost of China's oppressive policies in Tibet, where peaceful acts are often criminalized, and dissent is silenced through violence. Ngodup's life and death underscore the ongoing Tibetan struggle for basic rights, dignity, and the freedom to care for one another without fear of persecution.

CHUKDHAR

Age: 52

Sex: Male

Occupation: Monk

Origin: Abhoe Kyil Righo Village, Khakor Township (Ch: Keguo), Serthar (Ch: Seda) County, Karze, Kham

Deceased Date: 26 August 2022

On 26 August 2022, 52-year-old Chukdhar died in Chinese police custody in Serthar County, Karze, because of severe torture inflicted on him for engaging in religious activities, including leading a public prayer and incense-burning ceremony (in Tibetan: Sangsol). He was arrested on 24 August 2022 along with four other Tibetans—Gyelo, Tsedo, Bhamo, and Kori—who were collectively known in their town as the “Noble Five” for their dedication to local religious and communal duties. After the arrest, families were denied any contact and barred from providing food. Two days later, authorities informed Chukdhar’s family of his sudden death but demanded they sign a statement denying police involvement to reclaim his body. Though compensation of 100,000 Yuan was promised, the family did not receive it, indicating a tactic to evade accountability.

Chukdhar was a resident of Abhoe Kyil Righo Village in Khakor township and the sole breadwinner for his aging parents, wife, and children. A devout and respected figure in his community, he played a key role in organizing religious practices at the request of local Tibetans. His death is a stark example of the oppression faced by Tibetans under Chinese rule, particularly for exercising religious freedom, which is systematically repressed. Chukdhar’s life and untimely death highlight the enduring Tibetan struggle for cultural preservation, religious liberty, and justice.

LHAMO

Age: 36

Sex: Female

Occupation: Herder

Origin: Driru (Ch: Biru) County, Nagchu (Ch: Naqu) Prefecture, Kham

Deceased Date: August 2020



In August 2020, Lhamo, a 36-year-old Tibetan herder and mother of three from Driru County in Nagchu, died under tragic circumstances while in the custody of Chinese authorities. She had been arrested in June of the same year for allegedly sending money to family members in India—an act commonly practiced by Tibetans but deemed subversive by Chinese officials. During her detention, local police conducted a search of her residence and confiscated religious items, including photographs and DVDs of His Holiness the Dalai Lama. In August, her family was summoned to a police hospital where they found her in a severely bruised and unrecognizable condition, unable to speak. She passed away two days later. Authorities immediately cremated her body, denying her family the opportunity for an independent medical examination.

Lhamo's death has been described by Human Rights Watch as part of a broader pattern of apparent torture and ill-treatment of Tibetans in Chinese authorities' custody. The case underscores the widespread human rights violations and severe restrictions imposed on Tibetans, particularly in relation to religious expression and contact with Tibetan communities abroad, which are often treated by local authorities as threats to national security. Her death drew strong condemnation from international human rights organizations and Tibetan leaders, who have called for an independent investigation into the circumstances surrounding her death and the broader systemic repression of the Tibetan people.

TRIGYAL *

Sex: Male

Occupation: N/A

Origin: Moekhyim Village, Driru County, Nagchu, Kham

Deceased Date: 2016

Place: Driru Detention Centre

Detention Date: 14 Jan 2014

Sentence Length: 13 Years



Trigyal, a Tibetan man from Moekhyim Village in Driru County, died in prison after suffering severe torture during a 13-year sentence imposed for refusing to fly the Chinese national flag. In September 2014, Chinese authorities launched a mandatory loyalty campaign requiring residents to display flags on their rooftops, which Trigyal and other villagers actively resisted. When over 1,000 local Tibetans protested this order, with some even throwing flags into a nearby river, authorities responded with a harsh crackdown. Trigyal was among three village residents sentenced for their defiance, receiving the longest prison term of 13 years. According to Driru Samdru, a Tibetan resident in Europe with contacts in the region, Trigyal's body was returned to his family. He confirmed that Trigyal's death was a result of the brutal treatment he endured while in Chinese detention. This incident occurred in the context of ongoing political tensions in the so-called Tibet Autonomous Region, where Chinese authorities have been implementing strict surveillance and control measures in counties like Driru, which they consider politically unstable.

**Based on reports published by Tibetan Centre for Human Rights and Democracy (TCHRD) and Radio Free Asia (RFA)*

KARMEY

Age: 22

Sex: Male

Occupation: Student

Origin: Takthak Township, Darlag (Ch: Dari) County, Golog (Ch: Guoluo) Prefecture, Amdo (incorporated into Qinghai Province)

Deceased Date: 7 December 2014

Place: Darlag Hospital

Based on multiple news reports, Karmey, a 22-year-old Tibetan student, was beaten to death by Chinese authorities on 7 December 2014, following a dispute over a local township election in Takthak Township, in Golog's Darlag County. The incident began on 7 December when local Tibetans opposed Chinese officials' preferred candidate, Tenkyab, instead supporting Lokar, a candidate with 16 years of experience. The situation escalated when county leader Rinchen Tso physically attacked villagers and forcibly took votes. Karmey was detained near the police station, reportedly for using a phone, and subsequently beaten while in custody. He died in the hospital the following day, with his family receiving an initial compensation of 10,000 yuan (approximately \$1,607) and a promise of additional compensation, including a future house and monthly payments. The local authorities reportedly requested that the incident remain unpublicized, and the government-backed candidate assumed office despite the unresolved electoral dispute.

Days following Karmey's death, Local Tibetan that protested at Darlag County demanded justice. Despite increased security and communication blackouts imposed by Chinese authorities. The news reached the exile media through local sources. Radio Free Asia (RFA) reported that authorities have urged Karmey's family to keep quiet and offered an extra 70,000 Yuan (US \$ 11,250).

KUNCHOK DAKPA

Age: 20

Sex: Male

Occupation:

Origin: Chamram Village, Driru County, Nagchu Prefecture

Deceased Date: 20 January 2014

Cause of Death: Severe Torture in Secret Detention

In December 2013, Kunchok Dakpa, a Tibetan youth from Chamram Village in Driru Township, was arrested and held in secret detention, likely in connection with his participation in a May 2013 protest against Chinese mining activities at the sacred Naglha Dzamba Mountain. After weeks of incommunicado detention, Dakpa, who was married with two young sons, was severely beaten and tortured by police. On 20 January 2014, his body was returned to his family, who were issued strict orders not to discuss the circumstances of his death. Reliable media reports suggest that Dakpa's death was a direct result of police torture, and the news of his death only reached the outside world two months after the incident. This event occurred in the context of escalating repression in the region, following closely after the death of another Tibetan, Buddhist scholar Geshe Ngawang Jamyang, who died in custody in late December 2013.

NGAWANG MONLAM *

Age: 50s

Sex: Male

Occupation: Monk

Affiliation: Gyashoe Pelkar Monastery

Origin: Driru County, Nagchu Prefecture, Kham

Deceased Date: 21 November 2014

On 21 November 2014, Chinese authorities in Driru County, Tibet, unlawfully detained and subsequently killed Ngawang Monlam—widely known as Bachen Gyalwa—a respected Tibetan village leader and former monk of Gyashoe Pelkar Monastery. Arrested alongside several others including Peka, Neymey, Driril, and Tashi, Monlam was taken to the Driru County detention center, where he died under suspicious circumstances. Sources indicate that Chinese officials sought to forcibly remove him from his leadership post to replace him with a Chinese appointee, revealing a broader campaign of political suppression and ethnic domination. In an effort to conceal the truth, Chinese authorities coerced local Tibetans into silence under threats of severe punishment, mandating signed agreements and thumbprints forbidding the dissemination of any information regarding his death.

Ngawang Monlam was deeply revered in his community for his tireless commitment to youth education, religious preservation, cultural identity, and fostering social harmony among Tibetans. His lifelong advocacy embodied the Tibetan people's nonviolent struggle for dignity, identity, and rights under China's repressive rule. A former-monk-turned-community-leader, Monlam symbolized the resilience of the Tibetan spirit in the face of Beijing's systematic erasure of Tibetan culture. His death is not an isolated act but a continuation of China's repressive policies, including the destruction of monastic institutions and persecution of nuns, as seen in the demolition of Shar Bhumpa Monastery and the forced displacement of 107 nuns in Phenpo.

**Based on report published by TCHRD*

TASHI PALJOR *

Age: 34

Sex: Male

Occupation: Monk

Affiliation: Chamdo Wenpo Monastery

Origin: Chamdo (Ch: Changdu) City, Chamdo

Deceased Date: 1 March 2014

Place: Chinese Custody

On 28 February 2014, Tashi Paljor, a 34-year-old monk from Wenpo Monastery in Chamdo Prefecture, Tibet, was detained by Chinese authorities on suspicion of possessing politically sensitive writings and video recordings. According to a local source reported by *Radio Free Asia*, Paljor was severely beaten while in custody, to the extent that when he was returned to his family the following day, he was unable to speak and appeared critically injured. His condition was described as a stark contrast to his previous health, with the source stating he was “a young and healthy man before he was detained.” Paljor died en route to a hospital, with local witnesses asserting that his death was directly caused by the torture he endured during his detention.

The death of Tashi Paljor occurred amid increasing surveillance and control over Tibetan monasteries in the Chamdo Prefecture. Prior to this incident the Chinese authorities had launched targeted raids and monitored phone calls to suppress the spread of religion. According to RFA report, another Senior monk named Lobsang Choejor of Drongsar Monastery was detained few days after Paljor's Death. The reason was his use of mobile phone to share teachings by His Holiness the Dalai Lama. The authorities arrested him for promoting Tibetan unity and for distributing materials deemed “politically subversive.”

**Based on report published by RFA*

NGAWANG JAMYANG

Age: 45

Sex: Male

Occupation: Monk | Leading Instructor/Religious Teacher

Affiliation: Tarmoe Monastery, Driru County, Nagchu, Kham

Origin: Totho Village, Driru County, Nagchu

Deceased Date: 17 December 2013

On 17 December 2013, senior Tibetan monk Geshe Ngawang Jamyang was handed over dead to his family, having been unlawfully killed by Chinese police while in custody. He had been arrested less than a month earlier, on 23 November, while visiting Lhasa with two fellow monks, and was subjected to brutal torture and beatings that led to his death. The Chinese authorities, operating under the guise of enforcing national unity, carried out this extrajudicial killing amid an intensified crackdown in Driru County. In a clear attempt to conceal their crimes, police issued threats to Jamyang's family, warning them not to share details of the killing. This brazen act of state-sponsored violence against peaceful religious figure underscores China's repressive tactics aimed at silencing Tibetan voices and eradicating dissent under the pretext of national stability.

Geshe Ngawang Jamyang was born in Totho village, Driru County, in 1968, and ordained as a monk in 1987. He pursued higher Buddhist education for nearly two decades in India, returning to Tibet in 2007 with a deep commitment to reviving Tibetan Buddhism, culture, and language. Despite facing arrest and a two-year prison sentence in 2008 for alleged "contact with outsiders," he continued to educate and inspire the Tibetan lay community, who revered him as a spiritual guide and cultural steward. His murder represents not only the loss of a respected religious leader but a deliberate attack on Tibetan identity, faith, and resilience. It is emblematic of the Chinese regime's broader campaign of cultural genocide and religious persecution aimed at suppressing Tibetan aspirations for freedom, dignity, and survival.

KALDO *

Sex: Male

Occupation: Former Monk

Affiliation: Jampaling Monastery, Chamdo

Origin: Dzogang (Ch: Zuogong) County

Deceased Date: 28 April 2013

On 21 April 2013, Kaldo was unlawfully detained by Chinese police for possessing two cassette recordings of speeches by His Holiness the Dalai Lama in Dzogang County of Tibet's Chamdo Prefecture. This act, deemed "subversive" by Chinese authorities, led to Kaldo's brutal torture in custody, culminating in his death on 28 April 2013. Despite China's repeated assertions of religious freedom in Tibet, this extrajudicial killing is yet another grim testament to Beijing's policy of criminalizing any expression of loyalty to His Holiness the Dalai Lama or assertion of Tibetan identity. Kaldo's murder reflects a systematic pattern of violence and repression, where even the mere possession of spiritual teachings results in lethal punishment—an egregious violation of fundamental human rights and religious liberty.

Kaldo was a respected former monk of the historic Jampaling Monastery, known for his intellectual acumen and unwavering devotion to Tibetan Buddhism and national identity. Though he had left the monastery due to disagreements over the controversial and divisive practice of Shugden worship—imposed under coercive state-backed mechanisms—his private preservation of His Holiness the Dalai Lama's teachings symbolized his continued allegiance to Tibet's spiritual and political cause. When forced to denounce his faith, Kaldo instead defiantly inscribed "Tibet is independent," choosing truth over submission. His martyrdom stands as a powerful indictment of China's colonial occupation of Tibet and a stark reminder of the high cost borne by those who dare to uphold the Tibetan people's right to self-determination, dignity, and cultural survival.

**Based on reports published by TCHRD and RFA*

GULDRAK *

Age: 29

Sex: Male

Deceased Date: 2013

Place: Maywa Village, Kakhok County

On 8 August 2013, Guldrak, a 29-year-old Tibetan man, was unlawfully detained by Chinese authorities in Maywa village, Kakhok County, in the traditional province of Kham, on fabricated charges of theft. While in police custody, Guldrak was brutally tortured and beaten to death during interrogation. In an attempt to mask the extrajudicial killing, authorities falsely claimed he had committed suicide. However, this deception was swiftly rejected by the local Tibetan community. In a rare and courageous act of defiance, approximately 500 Tibetans, including Guldrak's family, staged a sit-in protest demanding truth and accountability. Ultimately, the authorities were forced to concede to the killing and offered monetary compensation—an empty gesture that cannot rectify the loss of a life taken by state-sanctioned violence.

Guldrak was not merely a victim of custodial torture but a former political prisoner and a steadfast advocate for Tibetan identity, rights, and dignity. His life bore the indelible mark of resistance against the Chinese regime's campaign to repress Tibetan voices and dismantle Tibetan culture. Though young, Guldrak had already endured persecution for his political beliefs, demonstrating unwavering courage in defending his people's freedom. Guldrak's legacy stands as a powerful reminder of the Tibetan people's resilience in the face of China's colonial repression.

**Based on reports published by Phayul*

TSERING GYALTSSEN

Age: 40

Sex: Male

Occupation: Monk

Affiliation: Drakgo Monastery

Origin: Norpa Village, Drakgo (Ch: Luhuo) County, Karze

Deceased Date: 9 February 2012

Place: Hospital in Karze



On 9 February 2012, Tsering Gyaltzen, a Tibetan monk from Drakgo Monastery, was unlawfully arrested, severely beaten, and taken into Chinese custody amid a brutal crackdown following peaceful protests in Drakgo County in Karze. Eyewitnesses reported that Gyaltzen had been so savagely assaulted by Chinese security forces that he could not walk, with signs suggesting a broken spine. He was last seen alive being taken to a hospital, where sources confirm he died the same day from his injuries. Despite this, Chinese authorities denied any knowledge of his detention or death and refused to release his body—an apparent attempt to conceal the torture and abuse he suffered. His family, unable to obtain his remains, was forced to hold death rites in absentia, emblematic of the systemic and deliberate erasure of evidence surrounding Tibetan deaths in Chinese custody.

Tsering Gyaltzen was born to a humble nomadic family in Norpa Village, Drakgo County, and devoted his life to the monastic path at Drakgo Monastery. Though he did not partake in the January 2012 protest, he was targeted in the wake of the uprising as part of China's sweeping campaign to suppress Tibetan identity and dissent. Known for his quiet yet firm commitment to Tibetan culture, religion, and national identity, his death is a stark reminder of the dangerous cost borne by those who, even without direct involvement in protest, embody the spirit of Tibetan resistance and dignity under Chinese occupation.

PHUNTSOK RABTEN

Alias: Rabgay

Age: 27

Sex: Male

Occupation: Monk

Affiliation: Drakgo Monastery

Origin: Gyusung Village

Deceased Date: 26 March 2009

Place: Wada Village, Drakgo County, Karze

On 25 March 2009, Phuntsok Rabten, a 27-year-old Tibetan monk from Drakgo Monastery in Karze, was brutally beaten to death by Chinese police after peacefully distributing leaflets urging Tibetans to abstain from farming as a form of civil disobedience and mourning. He died shortly after the repeated assault by batons during arrest. In a calculated effort to cover up the extrajudicial killing, Chinese authorities discarded his body at the base of a hill to fabricate a suicide narrative. Despite visible signs of torture and widespread testimony, the Chinese officials refused to acknowledge culpability.

Phuntsok Rabten hailed from Gyusung Village and was a devoted monk at Drakgo Monastery, born to Dhondup Gyaltsen and Jamyang Lhamo. A committed advocate of Tibetan identity and resistance, Phuntsok's final act was a poignant call for solidarity and remembrance of those who were killed, tortured, or imprisoned during the 2008 Tibetan uprisings. His message of nonviolent defiance, articulated through peaceful leafleting, reflected his unwavering belief in the Tibetan people's right to freedom and justice. His martyrdom stands as a searing indictment of Beijing's repressive rule and the ongoing human rights crisis in Tibet.

NGAWANG LOCHOE

Alias: Dhondup Dolma

Age: 28

Sex: Female

Occupation: Nun

Affiliation: Samdrup Dolma Lhakhang

Origin: Tolung Dechen (Ch: Duilongdequing) County

Deceased Date: 5 February 2001

Place: Drapchi Prison

Cause of Death: Succumbed to Injuries Related to Torture

Ngawang Lochoe, a courageous 28-year-old Tibetan nun from Samdrup Dolma Lhakhang, was arrested on 14 May 1992 in Lhasa for peacefully demonstrating against China's illegal occupation of Tibet. Alongside five fellow nuns, she was charged with "instigating counter-revolutionary activities and propaganda" and sentenced to five years in prison. Prior to her sentencing, she endured seven harrowing months of brutal interrogation and inhumane treatment at Gutsa Detention Centre. Her steadfast resistance did not end with her imprisonment; in 1993, while held in Drapchi Prison, she and thirteen other nuns recorded songs and messages of hope and resistance that were smuggled out of the prison and reached the international community. In retaliation, Chinese authorities extended Lochoe's sentence by five more years. Subjected to relentless physical and psychological abuse throughout her incarceration, Ngawang Lochoe tragically succumbed to the consequences of this repression, dying in Drapchi Prison on 5 February 2001—just one year before completing her unjust sentence.

Ngawang Lochoe was revered for her unyielding commitment to the Tibetan cause and her spiritual devotion. As one of the "singing nuns" of Drapchi, she became a symbol of moral defiance against China's oppressive regime. The songs she helped record—expressing undying loyalty to the Dalai Lama and

a fervent hope for Tibet's freedom—struck fear into the Chinese authorities, who regarded such non-violent acts as existential threats to their rule. Her refusal to confess to fabricated crimes and her unwavering solidarity with her fellow inmates, even in the face of torture, exemplified the strength of Tibetan resistance. It was precisely this moral clarity and political courage that led to her being targeted, silenced, and ultimately killed by the Chinese state. The international community must hold China accountable for this gross violation of human rights, and ensure that Ngawang Lochoe's legacy is neither erased nor forgotten.

HEALTH AS A WEAPON

China's systematic exploitation of the health and well-being of Tibetan political prisoners constitutes a grave and deliberate violation of international human rights norms. By weaponizing access to medical treatment, the Chinese authorities subject Tibetan detainees to inhumane conditions designed to break their spirit, silence dissent, and reinforce state control. Countless documented cases reveal a chilling pattern: prisoners are denied timely medical care, subjected to torture and prolonged neglect, and released only when their health has fatally deteriorated—turning hospitals into deathbeds rather than places of recovery. This methodical cruelty not only exemplifies China's broader campaign to suppress Tibetan identity and political expression but also flouts fundamental principles enshrined in international law, including the Universal Declaration of Human Rights and the United Nations Convention Against Torture. The global community must not remain silent. China must be held unequivocally accountable for its systemic abuse and persecution of the Tibetan people, and international mechanisms must be mobilized to ensure justice, transparency, and the protection of basic human dignity.

Across the cases of Tibetans perishing due to torture and ill-treatment, a consistent and alarming pattern emerges: severe physical and psychological torture, withheld medical care, and selective “medical parole” only when prisoners' survival is no longer under threat. This effectively weaponizes health to suppress dissent, with hospitals becoming places of last resort rather than healing.

DENIAL OF MEDICAL TREATMENT

The systematic and deliberate denial of adequate medical treatment to Tibetan prisoners by the People's Republic of China have resulted in preventable suffering, long-term health complications, and, in numerous documented cases, death in custody or shortly after release. The pattern of medical neglect observed in Chinese prisons is not incidental but indicative of a broader policy of institutionalized repression against the Tibetan people—one that aims to break the spirit of dissent through slow and silent violence.

Tibetan prisoners, many of whom are arbitrarily detained for exercising their fundamental rights—such as freedom of expression, religion, and assembly—routinely face inhumane conditions, including torture, solitary confinement, and denial of urgent medical care. Victims like Tenzin Delek Rinpoche, Lobsang Tashi, and more recently, Lhundup Dorjee and Choekyi, are harrowing examples of individuals who perished after prolonged medical negligence, often following years of ill-treatment. These deaths are not isolated tragedies but part of a systemic campaign to silence Tibetan voices and eradicate Tibetan identity.

The People's Republic of China must be held unequivocally accountable for its gross violations of international human rights law, including the United Nations Convention Against Torture and the International Covenant on Civil and Political Rights. The global community must recognize these acts for what they are: crimes against humanity that demand urgent international investigation, condemnation, and concrete punitive measures. The continued impunity with which China operates undermines the credibility of the international human rights framework and emboldens further repression.

In the name of justice, dignity, and the sanctity of human life, the international community must no longer turn a blind eye. The death of Tibetan prisoners from deliberate medical neglect is not only a humanitarian crisis—it is a moral litmus test for the global commitment to human rights.

Jigme Gyatso

Alias: Labrang Jigme, Akhu Jigme

Age: 56

Sex: Male

Occupation: Monk, Scholar

Affiliation: Labrang Tashikyil Monastery

Origin: Sangchu (Ch: Xiahe) County, Kanlho (Ch: Gannan), Amdo Province

Deceased Date: 2 July 2022



Jigme Gyatso, a 56-year-old Buddhist monk and human rights defender from Labrang Tashikyil Monastery, died on 2 July 2022, at his residence in Gansu Province, following years of severe health complications resulting from multiple detentions and torture by Chinese authorities. After serving a five-year prison sentence from 2011 to 2016 on charges of “inciting separatism,” Gyatso suffered from multiple chronic health conditions, including diabetes, hypertension, and complications related to his heart, liver, and eyes. His deteriorating health was exacerbated by continued police surveillance and restrictions that prevented him from receiving proper medical treatment. The Tibetan Centre for Human Rights and Democracy attributed his death directly to the long years of torture and cruel treatment he endured, noting that he was denied timely and appropriate medical care. Gyatso was known for his remarkable courage in documenting and speaking out against human rights violations in Tibet, including a powerful video testimony describing the brutal torture he experienced during his detentions.

In 2008, his video testimonies were recorded after one of his releases. The video had rare and powerful public accounts from inside Tibet that spoke of brutal interrogation tactics used by Chinese security forces. According to the International Campaign for Tibet and Tibetan Centre for Human Rights and Democracy, Chinese forces would interrogate by suspension of arms, prolonged beatings, and deprivation of food and water. His repeated

detention made him a symbol for Tibetan resilience, reflecting the pattern of the Chinese state's use of torture, denial of medical care, and repression to silence dissent within Tibet.



His deteriorating health was exacerbated by continued police surveillance and restrictions that prevented him from receiving proper medical treatment.

TASHI PHUNTSOK

Age: 60

Sex: Male

Occupation: Monk

Affiliation: Jamyang Choekhorling Monastery, Nyakchuka County

Origin: Lithang

Deceased Date: 16 March 2020

Cause of Death: Poor condition after release- suffering from tuberculosis



Venerable Tashi Phuntsok, a 60-year-old Tibetan monk and former political prisoner, passed away on March 16, 2020, while being taken to the hospital for treatment. An aide to the late Tulku Tenzin Delek Rinpoche, Phuntsok had been suffering from prolonged health complications stemming from his imprisonment. In April 2002, he was detained from Jamyang Choekhorling Monastery and sentenced to seven years in prison on falsely alleged charges of colluding with Tenzin Delek Rinpoche in bomb explosions. Released prematurely in July 2003 due to deteriorating health, primarily from tuberculosis, Phuntsok never fully recovered from the severe treatment he endured during his imprisonment. His death highlights the ongoing human rights concerns for Tibetan political prisoners, with local Tibetans believing he was targeted for his social activism and protesting Chinese government policies, particularly a 1993 deforestation campaign.

Beyond his role as monastic official and aide to Tenzin Delek Rinpoche, Ven. Tashi Phuntsok was deeply involved in local resistance efforts. He led a protest in 1993 against the Chinese government's deforestation plans in his region. This could have later contributed to the targeting, as reported by a Chinese official and the International Campaign for Tibet. TCHRD reported his 2002 arrest was due to a wide-scale crackdown which detained at least 13 Tibetans, and as many as 80 were taken into custody. There were international outcries for this mistreatment and the unjust system. No improvement in the

situation led to Phuntsok's health severely worsening. Due to this, the Chinese authorities released him before his sentence in fear of his death being under their custody.

CHOEKYI

Age: 43

Sex: Male

Occupation: Monk

Affiliation: Drepung Monastery (Phayul)/ Phugyu Monastery

Origin: Sho Dewa village, Serthar (Ch: Seda) County

Deceased Date: 7 May 2020 – 3:35 pm local time

Place: Shosang Village, Nyitod Township, Serthar (Ch: Seda) County, Karze, Kham, Tibet



On 7 May 2020, Tibetan political prisoner Choekyi tragically died in his home in Shosang village, Serthar County, Karze Prefecture, as a direct result of the brutal torture and systematic denial of medical care he endured at the hands of the Chinese authorities. Detained in June 2015 for the peaceful act of celebrating His Holiness the Dalai Lama's 80th birthday—a basic expression of religious and cultural identity—Choekyi was falsely charged with “inciting separatism” and imprisoned under harsh conditions in Mianyang Prison. Despite suffering from pre-existing kidney problems, he was barred from seeking treatment in Lhasa or other hospitals, and his condition deteriorated drastically due to forced labor, physical abuse, and extreme restrictions. Following his secretive release in 2019, he remained under constant surveillance and was left to suffer in silence until his death—a chilling testament to China's ongoing use of torture and extrajudicial punishment to crush Tibetan dissent and religious expression.

Choekyi, aged 43 at the time of his death, was a revered monk of Phugu Monastery and a steadfast advocate for Tibetan identity, culture, and spiritual heritage. Deeply committed to the Tibetan cause, he peacefully expressed loyalty to the Dalai Lama and pride in his national identity—acts criminalized by the Chinese regime. His simple gesture of creating commemorative T-shirts and posting images of His Holiness on social media was met with brutal repression, leading not only to his own arrest but also the arbitrary detention

and abuse of his relatives. Choekyi's courage, resilience, and nonviolent advocacy embodied the spirit of Tibetan resistance against China's colonial policies. His untimely death is not merely an individual tragedy but a stark symbol of Beijing's calculated campaign to silence Tibetan voices through intimidation, imprisonment, and lethal negligence.

PEMA WANGCHEN

Age: 31

Sex: Male

Occupation: Singer, Cab Driver

Origin: Wongsang / Woksang Village, Karze

Deceased Date: 26 April 2019

Place: Hospital in Chinese city of Chengdu, Sichuan Province



On 26 April 2019, Pema Wangchen, a 31-year-old Tibetan from Karze, tragically died at a hospital in Chengdu after succumbing to injuries and chronic health complications sustained through brutal torture by Chinese authorities. His ordeal began in February 2016 during the Tibetan New Year when he courageously sang the Tibetan national anthem in public—a peaceful expression of cultural identity. This act of defiance was recorded and widely circulated, leading to his arbitrary arrest in April 2016. During his 15-day detention, he was severely tortured, resulting in grave internal injuries. Denied adequate medical treatment and systematically excluded from public welfare benefits, his health deteriorated over the next three years, culminating in his death—a direct consequence of China's repressive policies that criminalize even the most benign expressions of Tibetan national identity.

Pema Wangchen was not only a talented singer and driver but also a product of the Tibetan exile educational system, having studied in India before returning to his homeland in 2002. A devoted father of three, he stood as a quiet yet unyielding symbol of Tibetan resistance through culture. His family, long targeted by Chinese authorities for their pro-Tibetan stance, faced continued persecution: his brother, Palden Thinley, a monk at Karze Monastery, was sentenced to prison for peacefully protesting during the 2008 uprising. Pema's death is emblematic of the systematic violence inflicted upon Tibetans who dare to assert their identity under China's colonial rule. His sacrifice stands as a damning indictment of Beijing's ongoing campaign to erase Tibet's cultural and political existence.



Former Tibetan political detainee Pema Wangchen died from prolonged illness due to torture and injuries sustained in Chinese police following his arrest in April 2016.

NGAWANG TSOMO

Alias: Dekhog

Age: 51

Sex: Female

Occupation: Nun

Affiliation: Gyabdrag Nun

Origin: Damshung, Nyingdrong, Lhasa

Deceased Date: 27 January 2018

Place: Phenpo Lhundrub (Ch: Linzhou) County, Lhasa

Ngawang Tsomo, a Tibetan nun and former political prisoner, died on January 27, 2018, in Phenpo Lhundrub County, “Tibet Autonomous Region”, as a direct result of years of state-inflicted abuse, medical neglect, and systemic persecution under Chinese rule. She had been imprisoned in 1993 for participating in a peaceful protest in Lhasa demanding an end to China’s illegal occupation of Tibet. Sentenced to seven years following a sham trial devoid of due process, she was subjected to brutal torture and inhumane treatment in Drapchi Prison. Her chronic ailments, including acute headaches that originated in prison, worsened in the years following her release as she was denied access to proper medical care. In the final hours of her life, even basic medical attention was withheld—she died in a hospital corridor, a stark symbol of the cruel indifference of the Chinese authorities to Tibetan lives.

Ngawang Tsomo, aged 51 at her death, was a steadfast defender of Tibetan identity, freedom, and religious rights. A devoted nun before her imprisonment, she was known for her unyielding commitment to the Tibetan cause, even within the walls of Drapchi Prison, where she and fellow inmates courageously resisted by protesting forced patriotic rituals. Though released in 2000, she was barred from returning to monastic life and marginalized by a state determined to erase Tibetan spiritual and national identity. Despite facing relentless hardship and societal exclusion, Tsomo’s enduring spirit and sacrifice epitomize the resilience of the Tibetan people under occupation.

JINPA THARCHIN

Age: 18

Sex: Male

Occupation: Student

Origin: Shukpa village, Sershul (Shiqu) County, Karze (Ch: Ganzi)

Deceased Date: 18 August 2014

Place: Loshou Township Detention Centre, Karze

On 12 August 2014, Chinese paramilitary police brutally opened fire on a peaceful gathering of Tibetans in Shukpa Village, Sershul County, in Karze Prefecture. The demonstrators, unarmed and nonviolent, had assembled to demand the release of their respected village leader, Denma Wangdak. Among the many severely wounded was 18-year-old Jinpa Tharchin, who, along with others, was detained and denied urgent medical care. After days of excruciating suffering in custody—inflicted with torture and deliberate medical neglect—Tharchin succumbed to his untreated gunshot injuries. On August 18, Chinese authorities returned his lifeless body to his family, offering neither accountability nor remorse. This state-sanctioned killing, executed with calculated impunity, reveals yet another egregious instance of China's systematic repression and criminalization of Tibetan resistance.

Jinpa Tharchin, though only 18, embodied a rising generation of Tibetans steadfast in their commitment to protect their cultural heritage, religious freedom, and national identity. A relative of village leader Denma Wangdak, Tharchin was rooted in a family known for its active advocacy of Tibetan rights and for challenging Chinese state abuses. His death not only extinguished a young voice of resistance but also unleashed a wave of tragedy—his pregnant wife, devastated by grief and injustice, took her own life days later, claiming yet another Tibetan life and her unborn child. Jinpa Tharchin's martyrdom and the continued persecution of his community highlight the deeply entrenched policy of ethnic repression and colonial violence wielded by the Chinese Communist Party in Tibet, aimed at silencing any assertion of Tibetan identity or autonomy.

TSEWANG GONPO

Age: 60

Sex: Male

Origin: Shukpa village, Sershul (Ch: Shiqu) County, Karze (Ch: Ganzi), Kham (Ch: Sichuan) Province

Deceased Date: 18 August 2014

Place: Loshou Township Detention Centre, Karze, Kham

Tsewang Gonpo, a 60-year-old Tibetan from Shukpa Village in Sershul County, tragically died in Chinese custody on 18 August 2014, after being systematically denied critical medical treatment. His arrest was part of a larger crackdown in the wake of a peaceful protest demanding the release of respected village leader Denma Wangdak. Wangdak had been detained for courageously speaking out against the abusive treatment of Tibetan women by Chinese authorities. On 12 August, during the peaceful protest, Chinese security forces opened fire with live ammunition, injuring at least ten individuals. Among those wounded was Tsewang Gonpo, who, along with two of his relatives, was subsequently taken into custody. All three later succumbed to injuries sustained during the protest due to the Chinese authorities' deliberate neglect and reported torture in detention.

Gonpo, the maternal uncle of Denma Wangdak, stood in solidarity with his nephew and joined the protest alongside two family members—an act of familial courage that would cost them their lives. Local eyewitnesses confirm that the detainees, including Gonpo, were not only denied medical attention but were also subjected to brutal forms of torture. Gonpo's body was later returned to his family under severe restrictions, with no official explanation provided—a tactic routinely used by Chinese authorities to stifle truth and evade accountability. The Gonpo family, now bereaved of multiple members, continues to bear the weight of injustice and grief. Another victim of this same violent suppression, Jinpa Tharchin, also perished. China has since refused to allow any independent investigations, obstructed communication channels, and persisted in detaining Tibetans without due medical care,

further deepening the humanitarian crisis and silencing the Tibetan people's cry for justice.

YESHE OR YESHI

Age: 42

Sex: Male

Occupation:

Origin: Shukpa village, Sershul (Ch: Shiqu) County, Karze (Ch: Ganzi) Kham

(Ch:Sichuan) Province

Deceased Date: 18 August 2014

Place: Loshou Township Detention Centre, Karze (Ch: Ganzi) TAP, Kham (Ch: Sichuan) Province

Yeshe, a 42-year-old Tibetan man from Shukpa Village in Sershul County, was among those fatally wounded during a brutal crackdown carried out by Chinese paramilitary forces. The violence erupted in response to a peaceful protest staged by local Tibetans against the arbitrary detention of their respected village leader, Denma Wangdak. As demonstrators gathered to voice their dissent, they were met with gunfire. Many were later detained without due process. Yeshe, gravely injured during the protest, succumbed to his wounds while in Chinese custody, reportedly denied medical care. His body was returned to his family days later, a grim testament to the systemic violence inflicted upon Tibetans.

Yeshe was closely related to the detained leader Denma Wangdak, reportedly his younger brother. Other victims of the same crackdown included his nephew, Jinpa Tharchin, and a senior family member, Tsewang Gonpo, underscoring the collective punishment meted out against an entire extended family. In an effort to justify the arrests, Chinese authorities accused Wangdak of embezzlement during state-organized public meetings—an allegation widely dismissed as politically motivated. Both local Tibetans and international human rights organizations denounce these actions as part of Beijing's ongoing campaign of targeted repression aimed at silencing Tibetan voices and dismantling community leadership through fear and violence.

RINZIN WANGYAL

Alias: Ringwang

Age: 58 (Born in 1946)

Sex: Male

Occupation: Tailor, Factory/Construction Worker

Affiliation: 'Ngachen Lokhang' Electricity Unit

Origin: Lhasa

Deceased Date: Late 2004

Place: Pawo Tramo Prison



In a chilling testament to China's systematic persecution of Tibetan political prisoners, Rinzin Wangyal—also known as Rinwang—died in late 2004 while serving a life sentence in Pawo Tramo Prison, 250 kilometers east of Lhasa. Arrested in August 1995 under fabricated charges of planning to disrupt the 30th anniversary of the so-called Tibet Autonomous Region, Wangyal was later sentenced to 16 years' imprisonment, which was arbitrarily extended to life after prison protests following a visit by a UN delegation. Subjected to years of unrelenting torture and denied access to proper medical care, his health steadily deteriorated until his death. Despite multiple appeals from his family, including requests to see his dying wife in 1996, the authorities refused all humanitarian consideration. His body was never returned, and Chinese officials withheld confirmation of his death until two years later—underscoring the regime's contempt for both transparency and human dignity.

Rinzin Wangyal's life is emblematic of Tibetan resistance and sacrifice under Chinese rule. A cement factory worker from Lhasa, he was first imprisoned for nearly two decades from 1966 for alleged involvement in a pro-independence underground movement. A committed advocate for Tibetan identity and political freedom, his family paid a steep price for their convictions: his brother was executed in 1970, and his wife, Sonam—herself a descendant of the prestigious Yabshi Phunkhang family of the 13th Dalai Lama—died without ever being allowed a final visit with her husband. Fluent in both Tibetan and

Chinese and once employed by a government department, Rinzin was later demoted to hard labor during political purges. His life and death, shaped by unwavering devotion to the Tibetan cause, stand as a damning indictment of China's brutal crackdown on dissent and its ongoing assault on Tibetan cultural and political identity.

KARWANG

Age: 36

Sex: Male

Occupation: Monk

Affiliation: Nyagrong Monastery

Origin: Nyagrong (Ch: Xinlong) County, Karze

Deceased Date: 28 May 2012

On or around 28 May 2012, 36-year-old Tibetan monk Karwang died under unlawful custody after being brutally tortured by Chinese authorities in Dartsedo County. He had been arrested days earlier, on 25 May, in Nyagrong County in Karze, on unproven allegations of posting pro-independence materials following widespread Tibetan protests earlier that year. Despite refusing to confess, Karwang was subjected to severe beatings and denied critical medical care while in detention. His death, which occurred after eight days of incarceration without any legal due process, exemplifies the Chinese state's continued use of extrajudicial violence to silence dissent and impose political control over Tibetan regions. The authorities attempted to obscure the crime by returning his body under armed surveillance and, in some accounts, issuing a so-called "compensation" payment to his family—an act of coercive appeasement that underscores the systemic impunity surrounding state-led abuses in Tibet.

Karwang, a respected monk of Nyagrong Monastery and a member of the Tapewa nomadic community, was deeply rooted in his Tibetan identity and known for his quiet but unwavering advocacy for the Tibetan cause. Though not affiliated with any formal political movement, he represented the enduring spirit of cultural resistance within occupied Tibet, where expressions of national identity are criminalized. His unjust death has become emblematic of the broader campaign of cultural genocide orchestrated by the Chinese Communist Party—targeting intellectuals, religious figures, and activists who embody Tibetan heritage and aspirations for freedom.

BHULUK

Age: 58

Sex: Male

Occupation:

Origin: Dzorgang Township, Jomda (Ch: Jiangda) County, Chamdo (Ch: Changdu)

Deceased Date: 25 March 2011

Bhuluk, a Tibetan political activist from Dzorgang Township in Jomda, became entangled in a significant locals protest Chinese authorities in 2009. During a period of escalating tensions surrounding patriotic education campaigns at Kyaptse Monastery, where monks were being pressured to denounce His Holiness the Dalai Lama, Bhuluk emerged as a community leader advocating for local officials. In June 2009, security officials detained Bhuluk along with six other Tibetans following confrontations with police, and he was subsequently sentenced to two years in prison by the Chamdo Intermediate People's Court. During his detention, Bhuluk was subjected to severe torture over several months, with family visitation restrictions and deliberate denial of medical treatment. His health deteriorated dramatically under these harsh conditions, ultimately resulting in his death in a hospital on 25 March 2011, at approximately 55 years of age. Bhuluk's tragic fate represents a stark example of the systematic repression and human rights violations experienced by Tibetan political activists during this period.

Bhuluk detention was part of a broader sweep by Chinese security forces in June 2009. During this, at least 30 Tibetans were arrested following protests over the detention of local township officials. They were accused of enforcing patriotic education. In addition to his community leadership in Dzorging Township, Bhuluk was one of seven Tibetans detained from the area surrounding Kyaptse Monastery. Sentenced to two years in prison, no formal charges or legal documentation were made public. Despite non-violent approaches, Bhuluk became a target for the Chinese government and was tortured for months of torture while in custody.

SANGAY GYATSO

Age: 42

Sex: Male

Occupation: Monk

Affiliation: Labrang Tashikhyi Monastery, Sangchu County

Origin: Sangkak Township, Sangchu County

Deceased Date: 26 February 2011

On 26 February 2011, Sangay Gyatso, a courageous Tibetan monk and one of the leading figures in the 2008 peaceful uprising in Labrang, Amdo, succumbed to physical and psychological trauma inflicted by years of persecution under the Chinese Communist regime. After fearlessly exposing the brutal suppression of fundamental human rights in Tibet to visiting foreign journalists on 4 April 2008, Sangay was forced into hiding in the remote hills for over a year to escape arrest. Deprived of medical aid, adequate nutrition, and subjected to relentless mental torment, his health deteriorated severely. Though he was later hospitalized in Siling, no effective medical intervention could save him. Chinese authorities, deeming him beyond recovery, cynically refrained from arresting him. He died at home, abandoned by the very regime that had broken his body and spirit, yet feared the global repercussions of his death in custody.

Born in 1969 into a nomadic family in Labrang Tashikhyil, Sangay Gyatso was ordained at the age of 16 and pursued monastic education in both Tibet and India. A devoted advocate for Tibetan freedom, he represented a generation of Tibetan youth committed to preserving their identity in the face of state-sanctioned cultural erasure. His involvement in the 2008 protests marked him as a symbol of resistance against Beijing's campaign of religious repression and national assimilation. Sangay's death is not an isolated tragedy but a grim testament to China's unrelenting crackdown on Tibetan dissent, which has already claimed at least 227 lives since March 2008.

LOSEL

Age: 38

Sex: Male

Occupation: Monk

Affiliation: Sera Thekchen Ling Monastery

Origin: Tsotoe Village, Phenpo, near Lhasa (Ch: Lasa)

Deceased Date: 21 October 2024

On 21 October 2024, Chinese authorities delivered the lifeless body of Tibetan monk Losel to his family in Lhasa, confirming his death in custody after months of enforced disappearance. Losel, a respected monk of Sera Thekchen Ling Monastery, was arbitrarily arrested in May 2024 for the alleged “crime” of communicating with the outside world—an act criminalized under China’s draconian policies in Tibet. While in detention, he endured prolonged physical beatings and was deliberately denied urgent medical care despite his critical condition. His death was the result of systematic torture and medical negligence, emblematic of the brutal and unlawful tactics employed by the Chinese Communist regime to silence Tibetan voices and suppress the truth about conditions in Tibet. The extrajudicial killing of Losel stands yet another grave violation of international human rights norms and a chilling reminder of the impunity with which Chinese authorities operate in Tibet.

Losel, known before ordination as Kalden, was a 38-year-old native of Tsotoe Village. From an early age, he committed himself to the monastic life at Sera Monastery, one of Tibet’s most prominent and historic centers of Buddhist learning. He was not only a religious practitioner but also a silent custodian of Tibetan identity, committed to preserving the truth and voicing the plight of his people under occupation. His efforts to share information from inside Tibet—acts of moral resistance against the machinery of state repression—ultimately cost him his life.

FREE TOO LATE

The report also focuses and exposes the grim and systematic pattern of deliberate neglect and abuse within Chinese prisons, where Tibetan prisoners are routinely released only when their health has been irreparably damaged—or, in some tragic cases, moments before death. This strategy of calculated delay is not incidental; it reflects a deeply entrenched policy of state-sanctioned cruelty aimed at silencing Tibetan voices and punishing dissent beyond the prison walls.

Numerous documented cases reveal that Tibetan detainees, imprisoned for exercising basic civil and political rights, endure years of torture, inhumane treatment, and denial of medical care. The belated release of these individuals—many suffering from advanced stages of untreated illness or severe physical and psychological trauma—is a deliberate act to deflect international scrutiny while ensuring that the prisoners do not survive long enough to testify or recover. The deaths of prominent figures such as **Tenzin Delek Rinpoche** and the release of prisoners like **Lobsang Tsering** only after critical health deterioration illustrate this cruel tactic.

This calculated abuse is a flagrant violation of international human rights norms, including the United Nations Convention Against Torture and the International Covenant on Civil and Political Rights, both of which China has signed. The PRC government must be held accountable for its systemic repression and its continuing breach of international law through targeted sanctions, international condemnation, and robust investigation by independent human rights bodies.

DIED POST PRISON RELEASE

The tragic deaths of numerous Tibetan political prisoners following their release from Chinese custody highlight a chilling pattern of state-sanctioned torture, inhuman treatment, and medical negligence. Victims like Gonpo Namgyal and Losel—both detained in 2024—were subjected to prolonged beatings, electric shocks, and outright denial of medical care during and after their incarceration. Released only when they were near death or already beyond recovery, their lifeless bodies bore unmistakable signs of torture, such as burn marks and internal injuries. These extrajudicial killings, cloaked under the guise of delayed release or hospital transfer, violate not only China's own legal frameworks but also international conventions such as the UN Convention Against Torture.

Many Tibetan detainees succumbed not in prison cells but in their homes, hospitals, or under so-called “medical parole”—a strategy often employed by Chinese authorities to avoid custodial death statistics and international scrutiny. Figures like Goshul Lobsang, Nyima Drakpa, and Tsering Bhakdo were returned to their families in severely debilitated states, bearing physical and psychological wounds that led to their deaths. These individuals were originally imprisoned for peaceful acts of protest—raising Tibetan flags, advocating for language rights, or expressing loyalty to His Holiness the Dalai Lama. While under detention, they endured brutal methods of punishment, ranging from beatings with iron rods and forced starvation to isolation and exposure to extreme temperatures—tactics deliberately designed to break both body and spirit.

The prolonged suffering and eventual deaths of Tibetan prisoners such as Lekshey Thupten, Yeshe Gyatso, and Gyaye Phuntsok underscore a calculated policy of slow extermination under the guise of legal process. Chinese authorities have routinely withheld medical treatment, denied family access, and concealed the causes of death, thereby obstructing justice and silencing international outcry. The persistent and deliberate use of torture in Tibet is not an anomaly but a state-sanctioned tool of repression aimed at eradicating Tibetan identity, culture, and resistance.

SONAM GYALPO

Age: 70 (Born 1953)

Sex: Male

Occupation: Veteran, Tailor by Profession

Origin: Lhoka (Ch: Shannan)

Deceased Date: 16 August 2023

Gyalpo, aged 72 at the time of his passing, was born in Gongkar County, Lhoka Prefecture, on 14 June 1955. Over the course of his life, he endured 16 years in Chinese prisons across three separate facilities, punished solely for his nonviolent political commitment to Tibetan independence. His initial arrest took place on 27 September 1987, after his participation in a peaceful demonstration in Lhasa. Labeled a “counter-revolutionary,” he was sentenced to three years in Drapchi Prison and released in 1990. His second arrest occurred in July 1993 after his return from Nepal and India. Chinese authorities detained him for a year in Nyara and Sangyip prisons, accusing him of travelling without documents and engaging in political offenses—all without trial or legal representation.

Gyalpo’s third and most brutal imprisonment began on 28 August 2005, just before the 40th anniversary of the so-called “Tibet Autonomous Region.” The Chinese State Security Bureau arrested him under charges of “endangering state security,” a claim based on the possession of books and videos of His Holiness the Dalai Lama found in his home. He was forcibly disappeared and held incommunicado for nearly ten months before receiving a 12-year sentence by the Lhasa Intermediate People’s Court in 2006. Though released on 27 August 2017, Gyalpo remained under intense surveillance and subjected to continual human rights abuses. Despite the state’s attempts to crush his spirit, Gyalpo remained a symbol of Tibetan resilience. His family, too, bore the weight of repression, with his father having served 15 years in prison. Though the exact circumstances of Gyalpo’s death remain unknown, it is widely believed that years of torture, incarceration, and abuse deteriorated his health and contributed to his untimely demise.

GONPO NAMGYAL

Age:

Sex: Male

Occupation: Village Leader

Origin: Ponkor Village, Darlag (Ch: Dari) County, Golog (Ch: Guoluo), Amdo Province (incorporated into China's Qinghai)

Deceased Date: 18 December 2024 - 3 days after his release



On 18 December 2024, Gonpo Namgyal, a respected Tibetan village head from Ponkor Township in Darlag County, Golog, tragically died as a direct result of prolonged torture at the hands of Chinese authorities. Arbitrarily arrested in May 2024 alongside over 20 other Tibetans, including Khenpo Tenpa Dhargye, for their peaceful efforts to protect and promote the Tibetan language under the “Pure Mother Tongue” campaign, Gonpo Namgyal was subjected to inhuman and barbaric treatment while in detention. His death, three days after a belated release from custody, was marked by the discovery of electrical burn marks and internal injuries, irrefutable evidence of systematic torture by Chinese police.

Gonpo Namgyal was not merely a village leader, but a courageous advocate of Tibetan linguistic and cultural preservation, representing the collective aspirations of his people to maintain Tibetan identity amid escalating state-sponsored assimilation. His affiliation with the Tibetan Language Association, under the spiritual and cultural guidance of esteemed figures such as Khenpo Tenpa Dhargye and the late Lama Jigme Phuntsok, placed him at the forefront of a peaceful yet powerful resistance to China's coercive Sinicization policies. By targeting such influential figures with baseless accusations and violent repression, the Chinese regime seeks to dismantle the moral and intellectual leadership of the Tibetan people.

NYIMA DRAKPA

Age: 29

Sex: Male

Occupation: Monk

Affiliation: Nyitso Monastery

Origin: Tawu (Ch: Daofu) County

Deceased Date: 1 October 2003

On 1 October 2003, Tibetan monk Nyima Drakpa, aged 29, tragically succumbed to injuries sustained from prolonged and brutal torture while in Chinese custody, dying at his home shortly after being released on medical parole in a severely debilitated state. He was initially arrested in May 2000 for posting pro-independence slogans. Drakpa was subjected to severe beatings and denied basic rights throughout his detention. He was unjustly sentenced in a closed trial to nine years' imprisonment on politically motivated charges of "endangering state security" and "incitement against the masses." During his incarceration at Tawu County Detention Centre, Drakpa was relentlessly tortured, resulting in multiple fractures and total physical debilitation. His release, timed only to evade custodial death statistics, came weeks before his death.

Nyima Drakpa was born in Tawu County, and became a monk of Tawu Nyitso Monastery at a young age after a brief secular education and time spent in India, where he deepened his monastic studies. His life was defined by unwavering devotion to the Tibetan cause and a fierce commitment to preserving the Tibetan national identity. In a letter written in prison and addressed to His Holiness the Dalai Lama, Drakpa bore witness to the atrocities he suffered, affirming his conscious choice to sacrifice his life for Tibet's independence and dignity. An erudite student of Tibetan history, he was deeply moved by the legacy of his ancestors and inspired by their governance to resist China's colonial domination.

GESHE TENZIN PALSANG

Alias: Tenga

Age: 57

Sex: Male

Occupation: Monk

Origin: Drakgo County, Karze

Deceased Date: 1 November 2022



Geshe Tenzin Palsang, a revered Tibetan monk and scholar, tragically succumbed to a slow and painful death on 1 November 2022 as a direct result of torture and medical neglect inflicted by Chinese authorities. Arrested on 2 April 2012, for peacefully organizing a protest in Drakgo County, challenging the Chinese Communist Party's brutal occupation of Tibet, he was sentenced to six years in prison. During his incarceration, Geshe Palsang endured systemic torture, inhumane conditions, and was denied medical care—treatment that continued even after his release in 2018.

Born in 1965 and fluent in both Tibetan and Chinese, Geshe Tenzin Palsang—also known as Tenga—was a highly accomplished scholar of Buddhist philosophy who earned his Geshe degree from Drepung Monastery in South India in 1986. Following his return to Tibet in 2009, he served as a senior monk at Drakgo Monastery, where he emerged as a principled defender of Tibetan religious freedom and identity. His public denunciation of Beijing's genocidal policies and his courageous call for fundamental rights such as freedom of speech and religion marked him as a symbol of resistance. His brutal treatment and ultimate death serve as yet another grim testament to China's targeted campaign to silence Tibetan intellectuals and religious leaders who embody the enduring spirit of Tibetan self-determination.

TSERING BHAKDO

Age: 51

Sex: Male

Occupation: Former Monk

Origin: Gyama Village, Maldro Ghonkar (Ch: Mozhugonka) County, Lhasa, traditional province of U-Tsang (Central Tibet)

Deceased Date: 26 April 2020



On 26 April 2020, Tsering Bhakdo, a 51-year-old former Tibetan political prisoner, tragically passed away at his home in Lhasa as a direct consequence of prolonged illness caused by the brutal torture he endured while imprisoned by Chinese authorities. Arrested on 10 June 1992 for peacefully protesting China's illegal occupation of Tibet—by raising the banned Tibetan national flag and calling for the return of His Holiness the Dalai Lama—Bhakdo was subjected to severe beatings at Gutsa detention center before being sentenced to eight years by the Lhasa People's Intermediate Court. He was transferred to the infamous Drapchi prison, where he endured years of relentless physical and psychological abuse. Although released in June 2000 after completing his sentence, Bhakdo's health deteriorated steadily under continued surveillance, leading to his untimely death—yet another stark reminder of China's systematic use of torture and repression to silence Tibetan dissent.

Born in Gyama village in Maldro Gongkar County, Tsering Bhakdo joined Gaden Monastery in his youth and was deeply rooted in the spiritual and cultural traditions of Tibet. His lifelong dedication to Tibetan identity and the freedom struggle was marked by extraordinary courage, as he risked—and ultimately sacrificed—his health and life to resist Chinese authoritarianism. His peaceful act of defiance in 1992 was not only a call for independence but a deeply moral assertion of Tibetan dignity in the face of cultural genocide. Bhakdo's legacy, like that of countless other Tibetan patriots, stands as a testament to the enduring resilience of the Tibetan people against China's expanding machinery of oppression.

SAMDUP

Alias: Thinley Choedhen

Age: 50

Sex: Male

Occupation: Former Monk

Origin: Changra Township, Phenpo County

Deceased Date: 17 February 2020

Date of Arrest: 12 May 1992



Tenzin Samdup, a former Tibetan political prisoner and monk from Drepung Monastery, passed away on 17 February 2020, at the age of 50 in Lhasa's Public Hospital. Samdup was initially imprisoned for three years after participating in a peaceful protest with 15 other monks on 12 May 1992, and was subsequently detained for an additional four years for undisclosed reasons. Throughout his life, he suffered from diabetes, a condition that was likely exacerbated by the harsh conditions of his imprisonment. His death marks the fourth known instance of a former Tibetan political prisoner passing away in Tibet in 2020, highlighting the concerns about the treatment of political prisoners and the systematic denial of proper medical care in Chinese detention facilities. Samdup's tragic story underscores the long-term health consequences faced by Tibetan activists who have been imprisoned for peaceful demonstrations against Chinese rule.

LEKSHEY THUPTEN

Age: 50

Sex: Male

Occupation: Monk

Affiliation: Nalanda Monastery

Origin: Phenpo, Lhundup (Ch: Lingzhi) County, Lhasa

Deceased Date: April 2019



Lekshey Thupten, a former Tibetan political prisoner, tragically passed away in early April 2019 as a direct consequence of the brutal torture and inhumane treatment he endured in Chinese prisons. Arrested in March 1995 for peacefully protesting the Chinese government's coercive "patriotic re-education" campaign, he was first subjected to two years of relentless interrogation and torture at Gutsa prison before being transferred to the notorious Drapchi Prison, where he endured three additional years of physical and psychological abuse. Despite being released in 2000, he never recovered from the injuries inflicted during his unjust incarceration, ultimately succumbing to long-term health complications. His death is a grim testament to the Chinese regime's systematic use of torture and repression to silence Tibetan voices and crush dissent in Tibet.

Lekshey Thupten was born in Phenpo, Lhundrup County in the traditional Tibetan province of U-Tsang and ordained as a monk at the revered Nalanda Monastery. A devout Buddhist and committed advocate for Tibetan identity, he stood in firm opposition to China's ideological indoctrination of monastics and the eradication of Tibetan cultural heritage. His courageous act of defiance in 1995 marked him as a symbol of Tibetan resistance, and his death underscores the high human cost of China's colonial policies in Tibet.

YESHI GYATSO

Age: 50

Sex: Male

Occupation:

Origin: Tsenmo Yarteng village, Rebgong County, Malho (Chinese: Huangnan) TAP, Amdo

Deceased Date: 1 May 2019



Yeshe Gyatso, a 50-year-old former political prisoner in Tibet and a torture-survivor passed away on 1 May 2019 around noon local time. Yeshe Gyatso was arrested on 31 March 2008 for taking part in the 2008 peaceful protests. He was detained for several months during which he was severely tortured and beaten. The inhuman treatment suffered by Yeshe Gyatso while in police custody left him with deep mental scars with severe psychological impact.

Yeshe Gyatso was son of Kotoh (father) and Tsunmo Kyi (mother) and is survived by his mother. He was from Tsenmo Yarteng village, Rebgong County, Malho (Ch: Huangnan) “Tibetan Autonomous Prefecture” in the traditional Amdo province of Tibet. Yeshe Gyatso’s passing away is the third death of a former political prisoner dying due to health conditions sustained in the Chinese prisons and detention centers in the recent times.

SHONU PALDEN

Age: 41

Sex: Male

Occupation: Nomad

Origin: Rongkor Village, Bhelpan (Ch: Acanwang) Township, Machu (Ch: Maqu) County, Kanlho (Ch: Ganan), Gansu

Deceased Date: 30 September 2018



On 30 September 2018, Shonu Palden, a 41-year-old former Tibetan political prisoner, succumbed to prolonged, torture-induced illness—an outcome of brutal mistreatment inflicted by Chinese authorities during his incommunicado detention at Machu County Detention Centre in Gansu Province. Arrested on 18 June 2012 for his role in the 2008 Tibetan uprising, Palden was held without access to legal counsel or medical care for over two months, during which he was subjected to excruciating torture. Though sentenced to two years and nine months in prison, he was released prematurely in July 2013 due to the severity of his deteriorating health. His death is a direct consequence of China's systematic denial of medical treatment, its culture of impunity, and its broader campaign to silence Tibetan dissent through extrajudicial means.

Shonu Palden was not merely a victim of state repression but a courageous defender of Tibetan identity and dignity. A nomad from Rongkor Village in Machu County, he emerged as a vocal participant in the 2008 Tibetan protests, demanding freedom and justice for his people. His commitment to the Tibetan cause extended beyond his personal suffering: despite severe health conditions, he continued to expose the abuses he endured, even at the cost of further harassment by local authorities. His family bore the brunt of China's collective punishment policy—his daughter was denied school admission, and his home was placed under surveillance. Palden's life story exemplifies the resilience of the Tibetan spirit in the face of an authoritarian regime bent on erasing cultural identity, criminalizing peaceful dissent, and silencing truth through fear and force.

KHENRAB THARCHIN

Age: 40

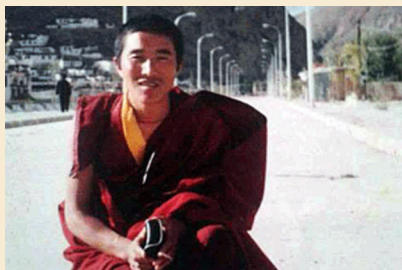
Sex: Male

Occupation: Monk

Affiliation: Dingri Shelkar Choedhe Monastery

Origin: Drushe Village, Shelkar Township, Dingri County, Shigatse
(Ch: Rikaze) Prefecture, Tibet

Deceased Date: 8 August 2016



Khenrab Tharchin, a Tibetan monk and political prisoner, died on 8 August 2016 after enduring significant hardship due to his resistance to Chinese authorities' "patriotic re-education" campaign. On 19 May 2008, at age 32, Tharchin was arrested from Dingri Shelkar Choedhe monastery after openly opposing the campaign and refusing to denounce His Holiness the Dalai Lama, an act of defiance that led to his five-year imprisonment. During his incarceration, he suffered severe beatings and torture, which critically compromised his health. Released in 2013 due to poor medical condition, Tharchin's health continued to deteriorate, ultimately resulting in his death while being transported to a hospital. His arrest was part of a broader Chinese government effort to suppress religious practices and quash notions of Tibetan independence, during which twelve monks were detained for challenging the mandatory re-education program that sought to enforce loyalty to the Chinese Communist Party and undermine traditional Tibetan Buddhist practices.

LOBSANG TENPA

Age: 52

Sex: Male

Occupation: Monk

Affiliation: Nenying Monastery

Origin: Namnying (Ch: Nanni) Township, Kangmar (Ch: Kangma) County, Shigatse

Deceased Date: 5 August 2023

Place: Home, Lhasa



On 5 August 2023, at approximately 10:00 AM local time, revered Tibetan monk and former political prisoner Lobsang Tenpa tragically passed away in Lhasa at the age of 52 due to complications from a stomach ulcer. His untimely death is emblematic of the continued neglect and inhumane treatment faced by Tibetan political prisoners under the Chinese Communist regime. Arrested in October 1996 under spurious political charges, Lobsang Tenpa endured five years of harsh imprisonment in Drapchi Prison—infamous for its brutal conditions and systemic abuse of Tibetan detainees. The long-term health consequences of this unjust incarceration and medical neglect by Chinese authorities are directly implicated in his deteriorating condition and eventual death, marking yet another case of extrajudicial oppression and deliberate indifference to Tibetan lives.

Lobsang Tenpa, born NyeTsam in 1982 in Nyingang township, Kangmar County in Shigatse, Tibet, was a dedicated monk and a steadfast advocate for the Tibetan cause. After joining Nyingang Monastery in the year of his birth, he devoted his life to the study and practice of Buddhism and later emerged as a vocal defender of Tibetan religious identity and national dignity. His imprisonment and suffering were a direct consequence of his unwavering commitment to truth and justice for Tibet. Even after his release, Lobsang Tenpa remained a symbol of resistance against cultural erasure and political repression, embodying the spirit of Tibetan resilience in the face of China's ongoing colonial aggression.

TSULTRIM GYATSO

Age: 51

Sex: Male

Occupation: Monk, Religious

Origin:

Deceased Date: 22 January 2012

Place: At his Resident

Cause of Death: Incapacitated after Prison



Geshe Tsultrim Gyatso, a revered Tibetan Buddhist monk, died on 22 January 2012, after succumbing to injuries sustained during six months of unlawful detention and brutal torture at the hands of Chinese authorities in Qinghai Province. Arrested in July 2011 while giving lectures in Trika County, Gyatso was subjected to relentless abuse while imprisoned in Tsoshar Prefecture. Severely weakened and incapacitated, he was transferred to a local hospital in December, only to be returned to his family days before his death. The Chinese authorities, while not denying his imprisonment, callously denied responsibility, claiming his death occurred outside their custody—an evasive and morally bankrupt assertion emblematic of the regime’s broader campaign of repression against Tibetans.

Gyatso’s death is a grave loss not only to the monastic community but to the Tibetan people. A staunch advocate for Tibetan language, culture, and national identity, he had long been targeted by Chinese authorities, particularly after attending the 2006 Kalachakra teachings in India led by His Holiness the Dalai Lama. He courageously participated in a peaceful 2008 protest alongside fellow monks, calling for Tibetan freedom and the rightful return of the Dalai Lama. For these acts of conscience, he was branded a “suspect” and ultimately silenced. His martyrdom is a stark reminder of Beijing’s ongoing war on Tibetan spirituality and cultural survival, and it underscores the urgent need for international intervention against China’s systematic violations of human rights in Tibet.

THINLAY

Sex: Male

Occupation:

Origin: Beri Serkhar, Karze (Ch: Ganzi), Kham Tibet

Deceased Date: 10 August 2011

Place: Beri Serkhar, Karze, Kham Tibet

Thinlay, a villager from Karze Tibetan Autonomous Prefecture in Sichuan Province, suffered severe consequences after participating in a peaceful protest in April 2009. Following his detention without trial, he endured extensive torture that left nearly half his body paralyzed and caused profound psychological trauma. After seven months in detention, he was released to his family, but the damage from his imprisonment was irreversible. Despite receiving medical attention, Thinlay's health continued to deteriorate, and he ultimately died on 10 August 2011, with doctors confirming he had sustained irreparable brain damage because of the brutal treatment he experienced during his detention.

YESHI TENZIN

Age: 47

Sex: Male

Occupation: Monk

Affiliation: Tsanden Monastery, Sog County, Nagchu, Kham

Deceased Date: 7 September 2011

On 7 September 2011, Yeshe Tenzin, a former Tibetan political prisoner, tragically passed away as a direct consequence of the brutal torture and inhumane treatment inflicted upon him by Chinese security forces. Arrested in March 2000 in Sog Dzong, Nagchu, in eastern Tibet's Kham province, Yeshe Tenzin was accused of peacefully advocating for Tibetan independence by distributing pro-independence leaflets and possessing recordings of His Holiness the Dalai Lama's teachings—actions deemed criminal by the Chinese authorities. He was unjustly sentenced to ten years in prison by the Nagchu district court. Upon his release in December 2010, his health had deteriorated to a critical condition due to years of systematic physical abuse and torture in prison. His death stands as a stark indictment of China's relentless repression of Tibetan voices and its utter disregard for fundamental human rights.

Yeshe Tenzin was a devoted Tibetan patriot and steadfast advocate for the Tibetan cause, whose unwavering commitment to the spiritual and political aspirations of the Tibetan people marked his life. As a member of a group that included monks from Sog Tsenden Monastery, he courageously risked everything to assert the truth that "Tibet is independent" and to express heartfelt devotion to His Holiness the Dalai Lama. His actions—though peaceful and grounded in conscience—were met with merciless retaliation by the Chinese state. His sacrifice, and ultimate martyrdom, exemplify the spirit of resistance among Tibetans in the face of colonial occupation, religious persecution, and cultural annihilation. His legacy endures as a symbol of the enduring Tibetan struggle for freedom, truth, and justice.

NGAWANG GYURMEY*

Age: 28

Sex: Male

Occupation: Monk

Affiliation: Tsanden Monastery, Sog (Ch: Suo) County, Nagchu (Nagqu), Kham

Origin: Drokta Village, Sog (Ch: Suo) County, Nagchu

Deceased Date: 7 October 2011, 3 months after release

Cause of Death: Prolonged injuries and illness sustained from PRC Torture



Ngawang Gyurmey, a monk from Tsenden Monastery known for his exceptional masonry and woodcraft skills, endured a tragic fate after being imprisoned for political activism. Arrested on 17 March 2000, along with five other individuals for allegedly distributing pro-independence leaflets, he was initially held at Drapchi prison in Lhasa and later transferred to Qushui Prison. During his 15-year imprisonment, Gyurmey suffered severe torture that significantly compromised his health, including contracting tuberculosis and being left untreated for approximately eighteen months. Despite surviving this critical period and being released on 20 March 2015, in critically poor health conditions, he ultimately succumbed to his prolonged injuries seven months after his release. His death followed a pattern of deteriorating health observed among his fellow arrested monks, with two of his companions having already passed away after their prison release. Throughout his imprisonment, Gyurmey also experienced the additional personal tragedy of losing his father while serving his sentence, highlighting the profound personal costs of his political resistance.

**Reported by multiple exile media - TCHRD, Phayul, Tibet Express*

TENZIN CHOEWANG

Age: 63

Occupation: Monk, Religious

Affiliation: Tsenden Monastery

Origin:

Deceased Date: 3 years after release

Because of the Chinese regime's deeply repressive and brutal crackdown on Tibetan religious institutions, Tenzin Choewang—a monk from the historically significant Sog Tsenden Monastery—died an untimely and agonizing death following his release from Chinese custody. Arbitrarily arrested on 17 March 2000 alongside fellow monks for the peaceful act of distributing leaflets that proclaimed support for His Holiness the Dalai Lama and Tibet's rightful independence, Choewang was subjected to 15 years of inhumane imprisonment and systematic torture under the charge of “disturbing social stability.” Deprived of medical care and physically broken by years of abuse, he succumbed in misery after three years bedridden from injuries sustained during his incarceration. His tragic end, mirrored by the fate of fellow detainee Yeshe Tenzin, stands as further irrefutable evidence of China's state-sanctioned cruelty against Tibetans who dare to assert their national identity and spiritual allegiance.

Tenzin Choewang was not merely a monk; he was a courageous voice of conscience in the face of tyranny. Deeply rooted in the monastic traditions of Tsenden Monastery, he was a proud bearer of Tibet's spiritual and national legacy. His act of resistance in 2000—displaying slogans of loyalty to His Holiness and asserting Tibet's independence—was a profound expression of his commitment to the Tibetan cause. Through his sacrifice, Choewang joined the ranks of countless Tibetan martyrs whose lives have been extinguished by China's relentless policy of assimilation, cultural annihilation, and religious persecution. His life and death must serve as a clarion call for the international community to hold the Chinese authorities accountable for their ongoing crimes against humanity in occupied Tibet.

JAMYANG JINPA

Age: 37

Sex: Male

Occupation: Monk, Religious

Affiliation: Labrang Tashikhyi Monastery, Sangchu County

Origin: Sangkhong, Labrang

Deceased Date: 3 April 2011

On 3 April 2011, Tibetan monk Jamyang Jinpa, aged 37, tragically succumbed to the grievous injuries sustained under Chinese police custody, following his participation in a peaceful protest at Labrang Tashikhyil Monastery on 9 April 2008. During a rare foreign press tour orchestrated by Beijing to whitewash its violent crackdown across Tibet, Jinpa and 14 fellow monks courageously exposed the regime's lies by openly decrying the lack of religious freedom and human rights. In retaliation, Chinese paramilitary forces raided his quarters, brutally beat him, broke his limbs, and subjected him to prolonged torture over ten days—damaging his brain, kidneys, eyesight, and nervous system. He was later released in a vegetative state, likely to avoid custodial death accountability, and languished in excruciating pain for three years before dying at his home. His death, like many others, underscores the deadly price Tibetans pay for exercising their conscience under China's colonial occupation.

Born into a nomadic family in Sangkhok, Labrang, Jamyang Jinpa briefly escaped Chinese repression in the early 1990s to study in exile at the Tibetan Children's Village School in Suja, India. Upon returning to Tibet in 1996, he joined Labrang Monastery, where his fluency in English earned him the role of official guide for foreign visitors—ironically the very platform he used to speak truth to power during the 2008 protest. A man of integrity and principle, Jinpa had previously spoken out against China's coercive "Patriotic Education" campaigns and shared insights on Tibetan exile life with fellow monks, risking state retaliation. Revered by peers for his courage and moral clarity, Jinpa's

defiance symbolized the enduring spirit of Tibetan resistance. His life and death are a searing indictment of China's systemic torture, cultural erasure, and silencing of voices demanding justice and freedom for Tibet.

LOBSANG YESHI

Age: 60

Sex: Male

Occupation: Village Head

Origin: Gewar Village, Thong Par Township, Tsawa Dzongang (Ch: Zuogang) County, Chamdo

Deceased Date: 19 July 2015



Lobsang Yeshe, a 64-year-old Tibetan political prisoner and former village head, died under suspicious circumstances in a hospital in Lhasa on 19 July 2015 after prolonged torture, maltreatment, and medical neglect while in Chinese custody. Arrested in May 2014 for peacefully protesting China's failure to acknowledge two self-immolation protests against destructive mining practices in his native region, Yeshe endured over a year of brutal interrogations, physical abuse, and imprisonment at Chushur Prison before his death. Despite the clear custodial nature of his demise, Chinese authorities have refused to release his body or conduct an autopsy, issuing no death certificate and permitting only minimal religious rites. These actions violate multiple provisions of international human rights law, including the Convention Against Torture and the Universal Declaration of Human Rights, as well as China's own prison regulations, and underscore the PRC's persistent disregard for the fundamental rights and dignity of the Tibetan people.

Lobsang Yeshe was widely respected in his community as a principled leader who upheld Tibetan cultural identity, environmental protection, and the rights of his people against state exploitation. As the sole breadwinner for a family of fourteen and father of eight, his commitment to opposing the destructive mining of the sacred Gyalmo Ngulchu River exemplified his deep-rooted devotion to Tibetan land and values. Even in the face of systemic threats and repression, Yeshe stood firm in advocating for justice and dignity, embodying the nonviolent resistance that defines the Tibetan struggle. His untimely death

not only silences a courageous voice for Tibetan rights but also exposes the violent apparatus of China's colonial governance in Tibet—where dissent is criminalized, and the bodies of the dead are concealed to erase accountability.

GOSHUL LOBSANG

Age: 43

Sex: Male

Occupation: Nomad

Origin: Gyutsa Village, Bhelban

(Ch: Awancang)/Township in Machu (Ch: Maqu) County, Kanlho, Amdo

Deceased Date: 19 March 2014, around 1 a.m

Place: Machu (Ch: Maqu) County, Kanlho (Ch: Gannan), Amdo



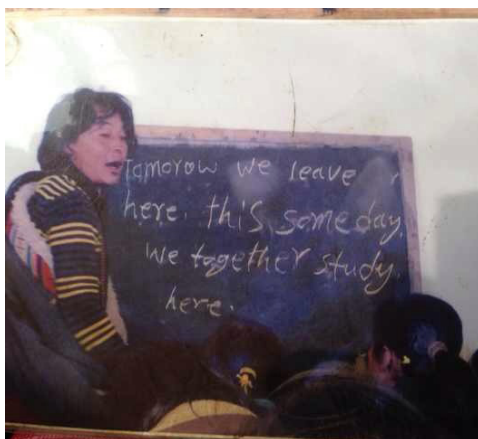
Goshul Lobsang, a 43-year-old Tibetan political prisoner, was unlawfully killed as a result of prolonged and inhumane torture inflicted by Chinese prison authorities. Arrested on 16 May 2010 for leading peaceful protests against Chinese rule in Machu County, Lobsang was subjected to months of brutal beatings in detention before being handed a 12-year prison sentence. While incarcerated in Lanzhou Prison, his health rapidly deteriorated due to torture, starvation, and systematic medical neglect. Fearing international condemnation should he die in custody, Chinese authorities released him on “medical parole” on 27 October 2013. Emaciated, voiceless, and unable to walk or eat, Goshul Lobsang was returned to his family as a dying man. On 19 March 2014, he succumbed to his injuries at his home in Bhelban Township, making it abundantly clear that his death was a calculated act of state repression designed to eliminate dissent while avoiding accountability.

Goshul Lobsang was more than a victim—he was a symbol of unwavering Tibetan resistance. A native of Amdo’s Bhelban Township, he briefly studied in India in the early 1990s before returning to Tibet to educate and empower nomadic children in his community. He boldly defied Chinese authorities by leading a three-day protest in March 2008, hoisting the Tibetan national flag, and voicing opposition to both political repression and human trafficking. His resistance extended into digital spaces where he shared politically sensitive

content, making him a marked man in the eyes of the regime. Despite constant surveillance and threats, Lobsang remained a tireless advocate for Tibetan identity, unity, and dignity. Even in his dying days, his only wish was for His Holiness the Dalai Lama's blessing and for the world to hear the truth about the brutal reality facing Tibetan political prisoners. In a prison note titled "Prisoner of Clear Conscience," he declared his readiness to sacrifice everything for the Tibetan people, leaving behind a legacy of moral courage that the Chinese state could never extinguish.



Goshul Lobsang at his home a few weeks before his death



Goshul Lobsang taught English to nomad children in his village

NGAWANG YONTEN / WOEPER

Age: N/A

Sex: Male

Occupation: Monk

Affiliation: Drepung Monastery

Origin: Phenpo Valley, Lhundrup (Ch: Lingzhi) County, Lhasa

Deceased Date: August 2009

Ngawang Yonten, a respected monk of Drepung Monastery, died as a direct result of inhumane torture inflicted upon him by Chinese authorities following his arbitrary arrest during the 14 March 2008 Tibetan uprisings in Lhasa. Detained amid a sweeping and punitive crackdown on Tibetan monastic institutions, Yonten—initially in good health—was subjected to brutal and sustained torture while in custody, ultimately leading to his death. His body was initially withheld by the authorities, denying his family even the dignity of last rites. It was only after relentless appeals to senior officials that his remains were reluctantly released for traditional funeral ceremonies. His death epitomizes the systematic repression and violent persecution faced by Tibetans who dare to assert their fundamental rights and resist China's illegal occupation.

Hailing from Lhundrub County in the Lhasa municipality, Ngawang Yonten was not only a devout monk but also a steadfast advocate for the Tibetan cause and identity. Known among his peers for his physical strength and vitality, his participation in the 2008 peaceful protests underscored his deep commitment to justice and the Tibetan people's right to freedom and self-determination. His tragic demise stands as a stark testament to the Chinese regime's ongoing campaign to crush dissent, silence Tibetan voices, and obliterate a centuries-old religious and cultural heritage under the guise of state control.

LOBSANG WANGCHUK

Sex: Male

Occupation: Monk

Origin: Meldro Gungkar

Deceased Date: 4 May 1998

Cause of Death: Brutal Torture in Prison led to his Death

Lobsang Wangchuk was a victim of severe prison abuse that ultimately resulted in his death. According to available information, he was brutally beaten by prison authorities with iron rods, a punishment that involved being dragged from his cell with his hands tightly bound behind his back and placed in solitary confinement. The incident was marked by a deliberate denial of prompt medical attention, which critically worsened his condition. Two days after the initial beating, Wangchuk's health had deteriorated to such an extent that he was transported to a hospital. Tragically, he did not survive the journey, succumbing to the injuries inflicted during his imprisonment. His death represents a grave example of potential human rights violations within the prison system, highlighting the life-threatening consequences of institutional violence and medical neglect.

KHEDUP *

Sex: Male

Occupation: Monk

Origin:

Deceased Date: Late May 2000

Cause of Death: Brutal Torture in Prison led to his Death

Khedup, a Tibetan prisoner, died in solitary confinement in late May 2000 after experiencing severe physical abuse by prison authorities. According to the report of Tibetan Centre for Human Rights and Democracy (TCHRD), Khedup was last seen on 17 May 2000, being taken for interrogation with his hands and legs manacled, as observed by fellow inmates. He was subjected to brutal treatment that included being beaten with iron rods and placed in solitary confinement, with prompt medical aid deliberately denied. His death appears to be part of a pattern of systemic violence against prisoners, where severe beatings led to premature deaths, highlighting significant human rights concerns within the prison system during that period.

**Based on report published by TCHRD*

LOBSANG DHARGAY *

Age: 40

Sex: Male

Occupation: Monk

Affiliation: Rabgya Monastery

Origin: Chuva Village, Near Rabgya Monastery, Machen County, Golog (Ch: Guoluo) County, Amdo Province

Deceased Date: 19 November 2002

Place: Reformed Labour Camp

On 2 April 1997, Lobsang Dhargay, a 31-year-old Tibetan monk and political prisoner, was tragically killed as a direct consequence of inhumane torture and prolonged persecution by Chinese authorities. Detained in November 1992 for leading a peaceful expression of Tibetan national identity—distributing pro-independence leaflets and raising the banned Tibetan flag at Ragya Monastery—Dhargay endured brutal daily torture during his two-and-a-half-year incarceration in Golog Prison, in China's Qinghai province. His most harrowing punishment included being handcuffed for an entire day to a blazing chimney, denied food and water, which left his body blistered and severely burned. Despite surviving this ordeal and securing an early release through a large bribe offered by his family, Dhargay remained under surveillance. He eventually fled Tibet, only to succumb shortly thereafter to the lasting effects of the abuse he endured. His death stands as a grim indictment of the Chinese state's systematic use of torture and suppression against Tibetans who dare to voice their legitimate national aspirations.

Lobsang Dhargay hailed from a humble nomadic family in Chuwa village, Golog, and joined Ragya Monastery in 1989 at the age of 19. Deeply committed to the Tibetan cause, Dhargay exemplified extraordinary courage and patriotic conviction. His efforts to print and disseminate over 40,000 leaflets demanding Tibetan freedom were acts of resistance rooted in a spiritual and moral duty to safeguard Tibetan identity and sovereignty. Dhargay's life

and martyrdom symbolize the relentless struggle of the Tibetan people against cultural genocide, religious persecution, and political tyranny under Chinese colonial rule. His unwavering advocacy, even in the face of horrific torture, is a testament to the indomitable spirit of Tibetans in their pursuit of truth, justice, and national liberation.

**Based on TCHRD report*

THUPTEN NAMDROL

Age: 71

Sex: Male

Occupation: Monk

Origin: Lhoka (Ch: Shannan) Dakpo

Deceased Date: 17 May 2002

Charge/Accusation:

Cause of Death:

Date of Arrest: 16 December 1987

Sentence Length: 20 Years

Prison: Pawo Trimo Prison

TENZIN PHUNTSOK

Alias: Nenyng Kharpa Tenzin Phuntsok

Age: 64

Sex: Male

Occupation: Lay

Origin: Khangmar, Shigatse (Ch: Rikaze), Tibet

Deceased Date: 8 September 2003

Tenzin Phuntsok, a 64-year-old Tibetan political prisoner, tragically succumbed to torture-inflicted injuries on 8 September 2003 at a hospital in Shigatse, following his arbitrary arrest by Chinese authorities. Detained on 21 February 2003 under vague and unsubstantiated allegations of “suspected political activities,” he was subjected to brutal interrogation and inhumane treatment during his imprisonment at Nyari Prison. Once a healthy individual, Phuntsok’s condition rapidly deteriorated due to the systemic abuse he endured behind bars—an all-too-common fate for Tibetans under China’s repressive regime.

Tenzin Phuntsok was not merely a victim of state oppression but a revered community figure and lifelong advocate for the Tibetan cause. A native of Khangmar in Shigatse, he had previously endured a five-year imprisonment with his father in 1959, marking the beginning of decades of suffering under Chinese occupation. Despite the persistent threats, Phuntsok maintained his devotion to Tibetan identity and religious traditions, undertaking multiple pilgrimages to India between 2000 and 2002. His unwavering commitment to preserving Tibetan culture was acknowledged even by the Chinese authorities, who had appointed him to the local “People’s Political Consultative Conference.” Yet, this nominal recognition did not shield him from persecution. His death is a grim reminder of the systematic targeting of Tibetan voices of conscience and the urgent need for international accountability.

ILLNESS IN PRISON

The systematic use of torture against Tibetan political prisoners often results in devastating, long-term health consequences—frequently culminating in death. In prisons, detainees are not merely denied basic human dignity; they are subjected to brutal beatings, inhuman treatment, and gross medical neglect. Many Tibetan prisoners emerge from prison not as free individuals, but as gravely ill victims of state violence—bodies broken beyond repair, minds scarred by trauma, and lives prematurely shortened. These illnesses are not incidental; they are a direct consequence of deliberate cruelty, with the prison system weaponized to physically and psychologically destroy those who dare to speak the truth or assert Tibetan identity.

One such victim was Kunchok Jinpa, a highly respected tour guide from Driru County, who died in a Lhasa hospital on 6 February 2021 after suffering paralysis and brain hemorrhage—injuries inflicted during his imprisonment. After years of torture and neglect, he was transferred to a hospital in a critical state—his family informed only weeks before his death, denied visitation, and forced to donate blood as he lay dying. In life, he was a promoter of nonviolence and education; in death, a symbol of China's ruthless efforts to silence dissent while concealing the evidence of its crimes.

Geshe Sonam Phuntsok, a revered Tibetan religious figure from Karze, similarly suffered irreparable harm under Chinese detention. Years of imprisonment without proper medical attention left him chronically ill. He succumbed to these injuries in 2008. Nyima Drakpa died days after being released on medical parole in 2003. His fractured limbs, internal injuries, and decaying health were the result of repeated beatings during his nine-year sentence. In both cases, Chinese authorities ensured that death occurred away from prison walls, thus avoiding direct accountability.

Chinese authorities continue to deny due process, medical care, and basic human rights, while systematically covering up the true causes of death through late-stage medical transfers and enforced secrecy.

KUNCHOK JINPA

Age: 51

Sex: Male

Occupation: Tour Guide

Origin: Village No. 5 in Chaktse township, Driru (Ch: Biru) County, about 300 kilometers north of Lhasa

Deceased Date: 6 February 2021

Place: Hospital in Lhasa

Cause of Death: Prison Injuries; Brain Hemorrhage & Paralysis



Kunchok Jinpa was a respected 51-year-old Tibetan tour guide from Driru County. He passed away on 6 February 2021, in Lhasa hospital after suffering Paralysis and a brain hemorrhage caused by torture from being imprisoned in Chinese custody. He was taken into custody in November 2013 without his family's knowledge. Kunchok was sentenced to 21 years in prison for allegedly "leaking state secrets." Reported that he was providing foreign media with first hand reports of protests China's forced flag flying campaign and environmental exploitation in Tibet. He was a former monk that studied in India and graduated from TCV Suja. Jinpa was fluent in 4 different languages and known for promoting education, cultural preservation and nonviolent resistance.

In November 2020, Jinpa was transferred from prison to the hospital in critical condition. His family was not informed until late January 2021. They were called to donate blood for Jinpa. The family was still not permitted visitation. He died shortly after, without ever being able to reunite with his loved ones. His death brought attention internationally. Rights groups and Tibetan leaders condemned the Chinese government denial of due process. Jinpa's final known message, written before his arrest expressed no fear of imprisonment or death. He only regretted that he can no longer report the truth.

GYAYE PHUNTSOK

Age: 85

Sex: Male

Occupation: School Administrator

Origin: Gyaye Village, Rigmon Township, Ghongu County, Tsohu,
Amdo Province

Deceased Date: 21 March 2016



Gyaye Phuntsok, an 85-year-old revered Tibetan community leader and former political prisoner, died on 21 March 2016, in Gyaye village, Amdo, as a direct consequence of the brutal torture inflicted upon him by Chinese authorities during his unjust imprisonment. Arrested in August 1998 after returning from a lawful pilgrimage to India where he met His Holiness the Dalai Lama, Phuntsok was subjected to severe beatings that crippled his legs and left him bedridden for the rest of his life. Despite briefly receiving medical attention in Chabcha County, he was discharged with no hope for recovery. His death, nearly two decades after his release from prison, stands as a damning indictment of the Chinese regime's ruthless campaign against Tibetan identity, religious devotion, and peaceful expression of loyalty to His Holiness the Dalai Lama.

Born in 1931 into a nomadic family, he was a scholar of Tibetan Buddhism and language at Dibser Monastery, and a courageous survivor of multiple detentions during the 1949 invasion and the Cultural Revolution. Phuntsok worked tirelessly for the socio-economic upliftment of his community—securing land from military encroachment, initiating vital infrastructure, and establishing a school that offered Tibetan and English education to underprivileged children. Despite being briefly appointed to an official political consultative role, his sincere advocacy for Tibetan rights and his association with the Dalai Lama made him a target of China's repressive machinery. His legacy lives on as a symbol of resilience and unyielding commitment to the preservation of Tibetan identity and freedom.

TENZIN CHOEDAK

Alias: Tenchoe

Age: 34

Sex: Male

Occupation: Civil Society, NGO Worker

Origin: Trinkonchis, Gyabum Gang Village, Northern Lhasa

Deceased Date: 5 December 2014



Tenzin Choedak, a respected Tibetan social activist, died on 5 December 2014 at the age of 34, a victim of China's systemic brutality and total disregard for international human rights law. Arrested in April 2008 for his alleged role in leading peaceful protests during the Lhasa uprising, Choedak was sentenced by the Chinese authorities to 15 years in prison. After enduring nearly six years of unspeakable torture and degrading treatment in Chushur Prison near Lhasa, he was released in a critical condition—his body emaciated, with dislocated jawbones, broken feet, damaged kidneys, and a brain injury. This calculated release, just two days before his death, exemplifies a chilling pattern wherein Chinese prison authorities attempt to evade responsibility by freeing prisoners on the verge of death. Choedak's case is emblematic of the People's Republic of China's ongoing culture of impunity, the deliberate silencing of Tibetan voices, and the state's persistent use of torture as a tool of political repression in occupied Tibet.

Born in October 1981 in Gyabum Gang, northern Lhasa, and later educated in exile at the Tibetan Children's Village in Dharamsala, India, Tenzin Choedak was a product of the Tibetan diaspora's resilient spirit. After returning to Tibet in 2005, he dedicated himself to social and environmental work through a European NGO affiliated with the Red Cross. Choedak's life was defined by service to the Tibetan cause and unwavering advocacy for Tibetan identity, culture, and national dignity. Refusing to flee arrest in 2008 despite imminent danger, he made the conscious choice to confront China's authoritarian regime head-on, fully aware of the cost. Even on his deathbed, he displayed

unflinching patriotism—singing the banned Tibetan national anthem as his final act of defiance. In life and in death, Tenzin Choedak stands as a martyr of the Tibetan freedom struggle, a symbol of courage, and a testament to the enduring will of a people striving for justice against a colonial oppressor.

NORLHA ASHAKTSANG

Age: 49

Sex: Male

Occupation:

Origin: Pema Township, Jomda (Ch: Jiangda), Dokham Derge
County, Chamdo (Ch: Changdu), Tibet

Deceased Date: 27 December 2011



On 27 December 2011, Norlha Ashaktsang, a respected former Tibetan political prisoner, died in Lhasa as a direct consequence of brutal torture inflicted by Chinese authorities during his arbitrary incarceration. Norlha was arrested on 27 June 2009 in Derge, eastern Tibet, for peacefully protesting the unjust detention of fellow Tibetans, Gyurmey Gonpo and Gyatsang Dorje, who had resisted the Chinese regime's coercive patriotic education campaign. After being sentenced to two years in prison by a Chinese court in Chamdo, Norlha endured severe physical abuse that resulted in chronic injuries. Despite being released on medical parole in 2011 due to the worsening effects of torture, his condition deteriorated further, ultimately leading to his death. This tragic case exemplifies the Chinese state's use of unlawful detention, forced ideological compliance, and inhumane treatment as tools of repression against Tibetan voices of dissent.

Norlha Ashaktsang, originally from Pemashang in Derge, hailed from the prominent Ashak Tsang family of Pema Township in Jomda, Chamdo. Norlha played a significant role in mobilizing local resistance to Beijing's systematic assault on Tibetan religious and cultural identity. In 2009, during the state-imposed campaign to force monks at Kyaptse Monastery to denounce His Holiness the Dalai Lama, Norlha stood in solidarity with the monastic community and advocated for the release of detained local Tibetan officials. His moral leadership and refusal to capitulate to Chinese authoritarian demands rendered him a target of repression.

THUPTEN LEKTSOK

Age: 46

Sex: Male

Occupation: Monk, Religious

Affiliation: Draklha Ludrig Monastery

Origin: Meldrogungkar (Chinese: Mozhu Gongka), Lhasa (Ch: Lasa) Municipality, Tibet

Deceased Date: January 2010

Place: Meldrogungkar, Lhasa

The tragic case of Thupten Lektsok represents a harrowing testament to the systematic brutality inflicted upon Tibetan protesters by Chinese authorities. A monk from Draklha Ludrig Monastery in Lhasa, Lektsok was arrested in October 1989 for peacefully demonstrating and displaying the Tibetan national flag—an act of cultural resistance that triggered a ruthless crackdown. Detained in the Gutsa Detention Center, he endured unimaginable physical trauma: his limbs were broken, he was beaten to the point of vomiting blood and losing consciousness, ultimately becoming paralyzed from the sustained violence. Despite being sentenced to three years in prison, Lektsok's real punishment extended far beyond his formal incarceration, as the severe torture permanently destroyed his physical integrity. His death in January 2010 at home stands as a silent indictment of the Chinese government's calculated strategy of physical and psychological decimation, designed to suppress Tibetan cultural identity and political expression through calculated, dehumanizing violence. Lektsok's suffering epitomizes the broader systematic oppression endured by Tibetan people, where peaceful protest is met with extreme state-sanctioned brutality.

PENPA

Age: 40

Sex: Male

Occupation: Monk

Origin: Lhasa Tsuklakhang, Gyantse (Ch: Jiangze) County, Tibet

Deceased Date: February 2000

Charge/Accusation:

Cause of Death: Died after release on Medical Parole

Prison: Lhasa Prison

GESHE SONAM PHUNTSOK

Alias: Lobsang Dorjee

Age: 57

Sex: Male

Occupation: Monk

Affiliation: Dhargay Monastery

Origin: Choesa Village, Shusar Township, Rongbatsa District, Karze

Deceased Date: 5 April 2008



Geshe Sonam Phuntsok is a renowned Tibetan Buddhist scholar and community leader from Karze. He was arrested on 25 October 1999. Chinese officials took him into custody charging him for organizing a long-life prayer ceremony for His Holiness the Dalai Lama and expressing public devotion to him. He was sentenced to five years in prison after 17 months of pretrial detention. His arrest sparked mass protests by thousands of Tibetans. This led to violent crackdowns, detentions and even death of protestors. In court, he was charged with “threats against state unity” because of his religious expression.

During his imprisonment he experienced severe abuse. This included beatings and scaldings with boiling water. The abuse left him with long-term health complications. His health started to be deteriorating in prison. Geshe started to suffer from fever, ulcers and weakness. His condition only worsened due to limited medical care and its ineffectiveness. After his release in October 2004, he was under tight surveillance and virtual house arrest. Constantly needing official permission for medical treatment. On 5 April 2008, Geshe Sonam Phuntsok passed away at the age of 57. Human rights groups attributed his death directly to prolonged torture, denial of medical care, and constant harassment. This incident is the symbol of Chinese state’s persecution of Tibetan religious figures.

NYIMA DRAKPA

Age: 29

Sex: Male

Occupation: Monk, Religious

Affiliation: Nyitso Monastery

Origin: Nyitso Monastery, Tawu (Ch: Daofu) County, Kham

Deceased Date: 2 October 2003

Nyima Drakpa is a 29-year-old Tibetan monk from Nyitso Monastery in Tawu County, Karze. Died on October 1st, 2003, shortly after being released on medical parole. He served a nine-year prison sentence for allegedly “endangering state security and “incitement against the masses.” This was due to stating pro-independence slogans like “Free Tibet” and “Tibet is not part of China.” He was arrested in May 2000 after evading authorities for several months. During his arrest he was tortured during detention. His legs and hands were fractured leaving him unable to walk without assistance. Authorities denied family visitation for months and transferred to a regular prison. Nyima was held at a local detention centre where his condition worsened. He was released in critical condition in September 2003 and died at home days later.

Nyima Drakpa, dated April 2001 a letter was addressed to the Dalai Lama. Nyima described the brutal beatings he endured. He also mentioned his deep commitment to Tibetan independence. He wrote, “I know I will not survive long. I am not afraid of death.” Nyima refused to confess to any wrongdoing in exchange for early release/ Born in Tawu county, he received a modest education and joined the Nyitso Monastery in 1989. After fleeing to India in 1990, He studied Ganden Monastery in South India and later returned to Tibet in 1994. He continued his studies into Tibetan history at Khampa University. His death is yet another example of severe treatment of Tibetans under Chinese custody.

EXECUTION

The Chinese government continues to use execution as a calculated instrument of repression against the Tibetan people—weaponizing the legal system to silence dissent, suppress cultural identity, and instill fear across Tibet. Under the guise of maintaining social order and pursuing “criminal justice,” Beijing has executed Tibetans based on politically motivated charges, in trials that lack transparency, due process, and adherence to international legal norms. These state-sanctioned killings, framed as lawful punishment, are in fact extrajudicial executions targeting individuals whose only “crime” was exercising their basic rights: speaking their language, practicing their religion, preserving their culture and environment, and demanding dignity.

The cases of Loyak, Lobsang Gyaltzen, and Lobsang Dhondup exemplify this pattern, where capital punishment is used to stifle peaceful protest and criminalize Tibetan identity. Often tried in secret courts without legal representation or credible evidence, these individuals were framed as criminals or terrorists to delegitimize their calls for justice. Their targeting—especially in connection with respected leaders like Tulku Tenzin Delek—highlights China’s broader strategy to dismantle Tibetan leadership and destroy community resilience.

These executions are not isolated acts but part of a systemic campaign of state violence that seeks to extinguish Tibetan resistance and erase their identity. China’s actions flagrantly violate international human rights obligations, including the rights to life, fair trial, and freedom from arbitrary detention and torture. The international community must hold the People’s Republic of China accountable. The use of execution to punish political expression and cultural survival cannot be tolerated under the pretext of national security. The Tibetan people deserve justice, and the world has a moral responsibility to demand an end to Beijing’s judicial executions and its ongoing assault on fundamental freedoms.

LOYAK

Age: 25

Sex: Male

Occupation:

Origin: Tashi Khang, Shol Township, Lhasa

Deceased Date: 20 October 2009

Cause of Death: Executed in prison



Loyak, a Tibetan man from Dechen township in Taktse county near Lhasa. He was executed in October 2009 for his alleged role in the unrest that swept Lhasa on March 14-15, 2008. According to the Chinese state media, he was convicted of setting fire to a motorcycle dealership on March 15. Reportedly led to deaths of five people. Loyak was sentenced to death in April 2009. The execution was carried out in the same year. His case was one of the first known executions of Tibetans connected to the Lhasa protest in 2008. The Lhasa protests were a series of widespread demonstrations and clashes that led to a heavy crackdown by the Chinese authorities. The Tibetan Center for Human Rights and Democracy (TCHRD) reported that Loyak's ashes were returned to his family following the execution.

Loyak's case drew international criticism. Governments around the world like the United Kingdom expressed concern over the use of the death penalty and the lack of due process. Reports from the exile groups and human rights organizations highlighted that many Tibetans arrested were denied fair trials in 2008. During these incidents many of the Tibetans had no access to independent legal representation. On the other hand, Chinese authorities claimed Loyak's actions constituted "extremely serious crimes" that justified execution to "assuage the people's anger." Human rights groups questioned the legal standards, evidence and political motivations behind the verdict. Both Lobsang Gyaltsen and Loyak's case are examples of severe measures that China uses to suppress Tibetan living in Tibet.

LOBSANG GYALTSEN

Age: 24 (Born in 1985)

Sex: Male

Occupation:

Origin: Lubok Township, Lhasa

Deceased Date: 20 October 2009

Place:

Lobsang Gyaltzen a young 27-year-old Tibetan is from Lubok township near Lhasa. He was executed by Chinese authorities on October 20, 2009, alongside another Tibetan named Loyak. This was due to alleged involvement in fatal arson during the March 2008 Lhasa protests. Before his execution Gyaltzen was allowed a final visit with his mother. He reportedly said, "I have nothing to say except please take good care of my child and send him to school." His body was later returned to the family and immersed in the Kyichu River. The executions were condemned by the UK and international human rights group. This was due to the lack of due process, Legal representation and secretive court proceedings. The court justified the executions as necessary "to assuage the people's anger," decision that was widely criticized for its political motivation rather than legal merit.

The executions occurred amidst a harsh crackdown following the widespread Tibetan protests in 2008. This crackdown effected hundreds of Tibetans who were detained, tortured, or sentenced in secret. According to the Tibetan Centre for Human Rights and Democracy (TCHRD) at least five Tibetans received death sentences. It was also reported more than 130 were given sentences exceeding ten years. The courts denied many defendants legal counsel of their choice. Several lawyers were threatened for attempting to represent Tibetans. China's official statement for Human Rights Action Plan, promised judicial reforms and protection. The cases revealed systemic abuses and disregard for international fair trial standards. The execution for both these individuals is yet another tool used by Chinese authorities to suppress and instil fear into the Tibetan people in Tibet.

LOBSANG DHONDUP

Age: 29 (Born in 1974)

Sex: Male

Occupation: Monk

Origin: Nyakchuka (Ch: Yajiang) County, Lithang (Ch: Litang), Kham incorporated into China's Sichuan Province

Deceased Date: 26 January 2003

Place: Chuangdong Prison, near Chengdu, capital of Kham

Cause of Death: Execution

Lobsang Dhondup, a 28-year-old Tibetan, was executed by Chinese authorities on 26 January 2003 in China's Sichuan Province after being convicted for allegedly masterminding a bombing incident in Chengdu on 3 April 2002. He was arrested on 7 April 2002 and subjected to a secret and deeply flawed legal process, culminating in a summary trial by the Karze Intermediate People's Court in December 2002. Alongside him, the respected Buddhist leader Tulku Tenzin Delek received a death sentence with a two-year suspension. International observers and human rights organizations, including the UK Parliament through Early Day Motion 670, condemned the execution and raised grave concerns about the fairness of the proceedings. Lobsang Dhondup's conviction was reportedly based on a confession that may have been extracted under torture and later retracted. The lack of transparency, denial of due process, and the swiftness of his execution are stark reminders of the repressive measures imposed by the Chinese state on Tibetans under the guise of criminal prosecution.

Lobsang Dhondup was closely associated with Tulku Tenzin Delek, a highly revered Buddhist monk known for his dedication to social welfare, environmental protection, and cultural preservation in Tibetan communities. His connection to such a prominent figure who advocated for Tibetan rights and identity is widely believed to have made him a target of China's political persecution. The Chinese authorities' handling of Lobsang Dhondup's case

underscores a broader strategy of silencing dissent and dismantling networks of peaceful resistance within Tibet. His execution marked the first known political execution of a Tibetan in over a decade and sent shockwaves across the international community, prompting widespread condemnation and appeals for justice. The targeting of individuals like Lobsang Dhondup reveals the brutal extent to which the Chinese state is willing to go to suppress legitimate Tibetan aspirations and silence voices that challenge its oppressive rule.

ERASING EVIDENCE

The PRC government's campaign of erasure is not just a bureaucratic operation—it is a deeply cruel and calculated assault on the Tibetan people's right to grieve, to remember, and to demand justice. When a Tibetan prisoner dies in Chinese custody, families are left in anguish, not only mourning a loved one lost but battling a wall of silence and fear. Bodies are snatched away, cremated without consent, and death certificates are never issued. Autopsies are forbidden, and even the final Buddhist rites are denied—robbing families of closure and robbing the dead of dignity. This is not justice. This is a state waging war against truth, memory, and mourning.

The stories are heartbreaking and unbearably familiar. Geshe Phende Gyaltzen's body was taken away under guard, while his community was silenced under threat. Tenzin Delek Rinpoche died after years of suffering, and when his followers dared to gather in sorrow, they were met with tear gas and bullets. In Norsang's case, a lie was crafted to cover torture—his suicide story a cruel insult to a man who stood bravely for his beliefs. Others, like Yeshe Lhakdron and Yangkyi Dolma, disappeared behind prison walls, never to return. Their families still wait in limbo, hoping for answers that China refuses to give. These are not just names on a list. These are sons, daughters, parents, monks, nuns—human beings whose lives were silenced and whose deaths were hidden.

This is not only a Tibetan tragedy—it is a human one, and the world must respond. These crimes cannot be allowed to fade into obscurity behind walls of censorship and diplomatic convenience. China must be held accountable for violating the most basic principles of human rights and decency. The families of the disappeared and the dead deserve truth, justice, and the chance to mourn without fear. The international community must act—with urgency and conscience—to expose these crimes, to demand independent investigations, and to stand with the Tibetan people in their struggle for dignity and remembrance. The world owes them more than silence. It owes them justice.

PHENDE GYALTSSEN

Age: 56

Sex: Male

Occupation: Monk, Geshe, Religious

Origin: Gyongpa Village, Lithang, Karze, Kham, incorporated into China's Sichuan Province

Deceased Date: 26 January 2023

Place: Police Custody, Lithang County, Karze Kham, Tibet

Geshe Phende Gyaltsen, a revered Tibetan Buddhist monk and prominent figure in Lithang County, tragically died in Chinese custody on 26 January 2023, at the age of 56. Born in Gyongpa Township, he was deeply respected for his spiritual dedication and his leading role in the renovation of Shedrub Dhargyeling Monastery. His involvement in community affairs, including mediating local disputes, drew the ire of Chinese authorities. Despite his esteemed status, he was detained without transparency or legitimate charges, allegedly for participating in monastery restoration and dispute resolution. Reports indicate that during his incarceration, Geshe Phende was subjected to brutal torture and physical abuse, which severely compromised his health. Though briefly hospitalized in July 2022, he was returned to prison where he ultimately succumbed to the injuries inflicted upon him.

The circumstances surrounding his death remain shrouded in state-imposed secrecy. Chinese officials enforced a rigid clampdown on information, threatening local residents against disseminating news of his passing. In a further act of cruelty and control, Geshe Phende's family was denied the right to conduct traditional last rites. His body was forcibly transported under surveillance to his hometown before being taken to Beijing, adding to the already traumatic ordeal faced by his loved ones. Geshe Phende had reportedly no prior medical conditions before his arrest—his sudden death in custody is a damning testament to the systemic abuse and neglect faced by Tibetan political detainees under Chinese rule.

NORSANG

Age: 36

Sex: Male

Occupation: Lay person

Origin: Geso Sabha Village, Tachen Township, (Tsalhi Town) Nagchu (Ch: Naqu) County, the traditional Shag Rongpo in Tibet's Kham province

Deceased Year: 2019

Place: Tachen Township Detention Centre



In late September 2019, a Tibetan father of six, Norsang, from Geso Sabah Village in the Shag Rongpo area of Nagchu, was arbitrarily detained by Chinese authorities. His refusal to participate in coercive political re-education campaigns preceding the 70th anniversary of the Chinese Communist Party's rule marked him for persecution. While others detained alongside him were released, Norsang remained in custody. His family was denied access, and severe communication restrictions in the region rendered his condition and whereabouts unknown. He was later reported dead in custody, with sources alleging death due to torture. Chinese officials claimed Norsang committed suicide by jumping off a bridge, citing debt-related despair. However, villagers categorically rejected this account, affirming his stable finances and unwavering moral character.

Norsang was widely respected for his profound devotion to His Holiness the Dalai Lama and his resolute rejection of China's forced loyalty campaigns. He bravely refused to display portraits of Chinese leaders or hoist the Chinese flag—acts deemed subversive by the regime. His untimely death plunged his wife and six children into devastating grief. In the aftermath, Chinese authorities launched a campaign of intimidation: raiding his home, harassing his family, and placing his entire village under tight surveillance. Tibetan human rights organizations have condemned the incident, calling for an independent and transparent investigation.

TASHI *

Age: 30

Sex: Male

Occupation:

Origin: Markham County, Chamdo

Deceased Date: 11 March 2016

Place: Tsangshul Detention Centre, Markham (Ch: Mangkang) County, Chamdo

Tashi, a Tibetan man in his 30s from Markham County in Chamdo region, reportedly died by suicide on 11 March 2016, while in Chinese police custody. His detention coincided with the politically sensitive anniversary of the 10 March Tibetan Uprising. It is reported that Tashi was subjected to extreme beatings and torture at the notorious Tsangshul Detention Centre. Local sources suggest he chose to end his life to escape the relentless brutality he suffered. Although the precise method of suicide remains unknown, his death reflects the unbearable conditions inflicted upon Tibetan detainees. The Chinese government delayed news of his death through a region-wide internet blackout, in a deliberate attempt to suppress public knowledge and control information flow during politically tense periods.

Following the tragic news, local Tibetans gathered in protest outside the Markham Public Security Bureau (PSB) office, voicing their grief and outrage. Chinese authorities responded with repression: they filmed the demonstration, identified participants, and later arrested many of them. The crackdown intensified as Chinese officials ordered Tibetan entrepreneurs working in other regions to return to Markham and dispatched surveillance teams to monitor Tibetan households. This sequence of events reflects a broader pattern of state-sponsored violence and control, where torture is routinely used to extract forced confessions and enforce ideological submission.

**Reported and published by TCHRD and RFA*

YUDRUK NYIMA

Age: 40

Sex: Male

Occupation:

Origin: Dhakok Township, Derge County, Karze

Deceased Date: June 2016

Yudruk Nyima, a Tibetan man from Dhakok township in Derge County, Karze Prefecture, was beaten to death by Chinese police in June 2016. He was allegedly detained on suspicion of possessing a firearm. According to sources, he was apprehended shortly after collecting cordyceps. He was taken to a nearby village and suffered severe beatings. Nyima died while still in custody during his transfer to the Derge County's prison. His family rejected the accusation that he possessed a weapon and filed a formal complaint. The efforts sparked growing tensions in the local community. News of his death was delayed due to communication restrictions in the region. Yudruk suffered an unknown cause of death leading to speculation of Chinese authorities. Reports are very limited as Chinese officials tend to keep these matters suppressed.

YESHI LHAKDRON *

Age: 25

Sex: Female

Occupation: Nun

Affiliation: Dragkar Nunnery

Origin: Tsochu Village, Sershiuting (Ch: Sexidi) Township, Karze

Deceased Date: 2016



Yeshe Lhakdron, a 25-year-old Tibetan nun from Dragkar Nunnery in Karze County, was arrested by Chinese authorities in 2008 following a peaceful protest advocating Tibetan freedom and expressing unwavering support for His Holiness the Dalai Lama. Alongside two fellow nuns, she courageously chanted slogans and distributed leaflets calling for human rights and Tibetan independence. All three were subsequently arrested, subjected to severe interrogation and torture. The brutality of their treatment necessitated hospitalization, during which medical staff reported the death of one nun. Despite this, the families were denied all visitation rights and barred from receiving any updates. The surviving two nuns were sentenced to two years in prison and later released.

Yeshe Lhakdron, however, never returned. Her family made relentless efforts to seek information from local authorities, spending over 40,000 yuan in the process, but were met with silence and stonewalling. Their appeals were ignored, and no official acknowledgment of her fate was ever provided. Eventually, they were forced to confront the heartbreaking reality that she likely perished as a result of torture while in custody. The case of Yeshe Lhakdron illustrates China's systematic use of enforced disappearances and torture to suppress Tibetan voices and extinguish any demand for freedom.

**Reported and published by TCHRD and RFA*

TENZIN DELEK RINPOCHE

Alias: Anga Tashi

Pinyin Name: Danzeng Dele

Age: 65

Sex: Male

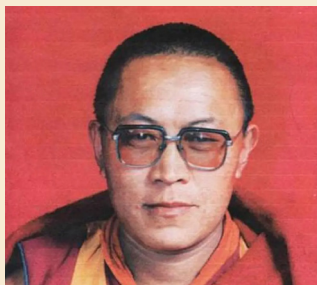
Occupation: Monk

Affiliation: Jamyang Choekorling Monastery

Origin: Nyakchuka (Ch: Yajiang) County, Lithang (Ch: Litang), Kham

Deceased Date: 12 July 2015

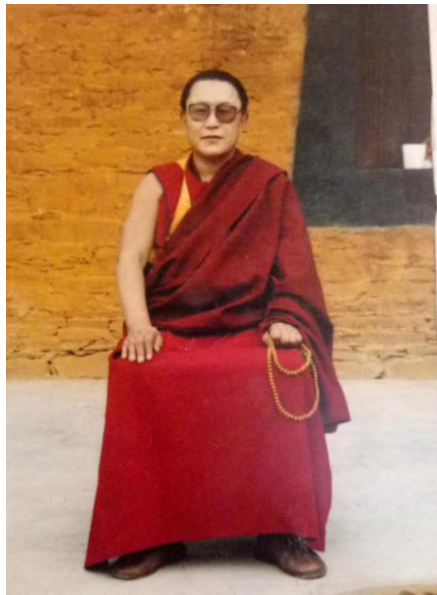
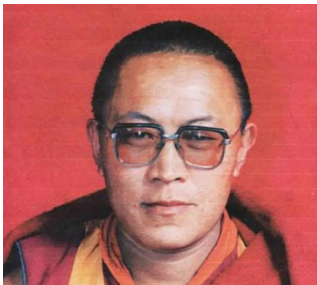
Place: Chuangdong Prison, Kham



A highly revered Tibetan lama, Tenzin Delek Rinpoche—renowned for his tireless efforts in preserving Tibetan culture, language, and advancing social welfare—tragically died in prison on 12 July 2015 under deeply suspicious circumstances. After enduring 13 years of unjust incarceration, Rinpoche had been sentenced to death following his alleged involvement in the 2002 Chengdu bombings—charges he had persistently denied in a covert audio message smuggled out from prison. Among the many abuses he endured in detention, one of the most egregious was the denial of urgent medical care, despite his known heart condition and high blood pressure. Following his untimely death, Chinese authorities refused to release his body or permit an autopsy. When hundreds of Tibetans gathered peacefully outside the prison to demand transparency and access to his death certificate, they were met with brutality. His family was denied custody of his remains, while Chinese security forces violently sealed off the area surrounding his monastery, firing tear gas and live ammunition at grieving mourners.

Tenzin Delek Rinpoche had long been a target of the Chinese state due to his immense popularity, moral leadership, and spiritual connection with His

Holiness the Dalai Lama. Prior to his arrest, Rinpoche had led numerous humanitarian projects, including the construction of monasteries and hospitals across the Kham region, which earned him the deep trust and devotion of the local population. His arrest and persecution coincided with a period of intensified repression in Tibet, leading many to believe he was deliberately framed in order to silence his growing influence. His death in custody remains a searing wound for Tibetans worldwide. Human rights groups, including the Tibetan Centre for Human Rights and Democracy and the International Campaign for Tibet, have consistently demanded justice, full disclosure, and international accountability for the grave violations that led to his death.



PEMA TSEPAK

Age: 24

Sex: Male

Occupation: Painter

Origin: Punda Town, Dzogong County, Chamdo Prefecture, Tibet

Deceased Date: 23 January 2009

Place: Dzogang County, Chamdo Prefecture

Pema Tsepak, a 24-year-old Tibetan painter from Punda town in Dzogong County, Chamdo Prefecture, tragically lost his life as a direct result of brutal torture inflicted by Chinese authorities. On 20 January 2009, Tsepak, along with a group of fellow Tibetan youths, courageously staged a peaceful protest against Chinese occupation by marching toward the local police headquarters in Tsawa Dzongpang. Holding a white banner that read “Independence for Tibet,” the group distributed leaflets and raised slogans in defiance of Chinese rule. Chinese security forces responded with immediate and violent repression—arresting the demonstrators and subjecting them to vicious beatings. Pema suffered catastrophic internal injuries, including damage to his kidneys and intestines. Though he was transferred between hospitals from Dzogong to Chamdo, he ultimately succumbed to his injuries in Chamdo.

Following his death, Chinese authorities attempted to conceal the cause by propagating a fabricated narrative that Pema had either jumped from a building or assaulted a police officer. This claim was met with sharp contestation by eyewitnesses and reliable exile sources, who maintain that he was mercilessly beaten and possibly thrown from the building to stage a suicide. A family member permitted a brief viewing was coldly informed of the alleged suicide. In a chilling aftermath, the Chinese military raided Tibetan homes in Punda, seizing portraits of His Holiness the Dalai Lama and instilling fear among residents through a campaign of intimidation.

NGAWANG CHOENYI *

Lay Name: Kalden

Age: 30s

Sex: Male

Occupation: Monk, Religious Scripture Teacher

Affiliation: Ngakpa College, Drepung Monastery

Origin: Shasuzur Neighborhood, Lhasa

Deceased Date: Mid August 2009

Place: Detention Centre

Ngawang Choenyi, known in lay circles as Kalden, was a 38-year-old scripture teacher at Ngakpa College within the esteemed Drepung Monastery. A respected scholar hailing from the Shasuzur neighborhood of Lhasa, Ngawang was arbitrarily detained on 11 April 2008, despite having no political record or involvement in the widespread protests of March 2008. His arrest is widely believed to have been part of a calculated campaign by Chinese authorities to dismantle the intellectual and spiritual backbone of Drepung Monastery, targeting its most revered figures under the pretext of “stability.”

Ngawang Choenyi was sentenced to 15 years in prison on undisclosed charges, with his whereabouts and condition kept hidden from his family for over a year. In mid-August 2009, his lifeless body was quietly returned to close associates in Lhasa, signaling the tragic end of another Tibetan voice silenced in Chinese custody. The violent crackdown on monasteries, including systematic night raids, arbitrary arrests, and brutal torture, became a hallmark of Chinese repression during that period. Ngawang’s death—following an unannounced sentence and over a year of enforced disappearance—is a chilling reminder of the countless Tibetan monks who have perished without justice, transparency, or accountability under Beijing’s iron grip.

**Reported and published by TCHRD and International Campaign for Tibet*

YANGKYI DOLMA

Age: 33

Sex: Female

Occupation: Nun

Affiliation: Lamdrak Nunnery

Origin: Roltsa Township, Karze (Ch: Ganzi) County, Kham

Deceased Date: 5 December 2009

Place: Chengdu Government Hospital

Yangkyi Dolma, a 33-year-old Tibetan nun from Lamdrak Nunnery in Roltsa Township, Karze County, in Tibet's Kham Province, became a victim of China's brutal crackdown on peaceful dissent. On 24 March 2009, Yangkyi and fellow nun Sonam Yangchen courageously staged a peaceful protest at the Karze County market square, chanting slogans such as "Long live His Holiness the Dalai Lama" and demanding human rights and religious freedom for Tibetans. Their act of defiance lasted only minutes before approximately 50 Chinese security personnel stormed the scene. The two nuns were mercilessly beaten with rods and electric batons before being forcibly taken into custody. On the same day, Chinese authorities raided Yangkyi's home, desecrated a portrait of His Holiness the Dalai Lama, and issued threats to her relatives. Her brother, too, reportedly faced punitive measures from county officials.

Yangkyi Dolma remained forcibly disappeared for six months, held incommunicado without access to legal counsel or family contact. On 24 August 2009, she was abruptly transferred to the Karze Intermediate People's Court, yet no trial proceedings or formal charges were ever documented. The first official communication to her family came only on 3 December, regarding her deteriorating health. Before her relatives could reach her in Chengdu, Yangkyi tragically died in custody. Conflicting reports suggest her body was never returned to her family, and no autopsy was ever conducted.

PALTSEL KYAB

Alias: Jakpalo

Age: 58

Sex: Male

Occupation: Nomad

Origin: Naktsangma, Charo Township, Ngaba County, Amdo

Deceased Date: 24 May 2008

Paltsal Kyab was a 45-year-old Tibetan nomad and father of 5. He was originally from Nak-tsangma in Charo Township, Ngaba County, Amdo Province. He was arrested following a peaceful protest on 17 March 2008. Around 100 Tibetan youth gathered to express frustration over the international community's silence on Tibet. Witness testified that Paltsal had actively discouraged violence urging protestors to follow His Holiness the Dalai Lama's nonviolent path and not harm the government building. Despite his role in preventing escalation, Paltsal was targeted by the authorities. On 9 April, while he was away, Police raided his home threatening his family at gunpoint. They ended up detaining his teenage son after accusing the family of lying.

He was first detained locally and transferred to Ngaba Detention Center on 27 April 2008. The family was notified of any information until 26 May. Officials arrived to report his death and claimed it was from an illness. The family received the body with extensive signs of torture: bruises, burns, hardened blood, and severe internal organ damage, with no part of his torso showing normal skin tone. Officials denied any abuse but immediately offered the family money and barred them from taking photographs or informing others. They also rejected the family's request to bring the body to the Kirti Monastery. Instead, a traditional sky burial was held under surveillance, with police present. Those who prepared the body confirmed the torture, reporting grave injuries to his intestines, gallbladder, and kidneys.

SHOLPA DAWA

Age: 60

Sex: Male

Occupation: Tailor

Origin: Lhasa, Tibet

Deceased Date: 19 November 2000

Prison: Sangyip Prison (1.5 Years)

Sholpa Dawa, a 60-year-old Tibetan tailor from Lhasa, died in Chinese custody on 19 November 2000 under highly suspicious circumstances. A long-term political prisoner and staunch advocate of Tibetan independence, Dawa was serving a sentence in Drapchi Prison when he was reportedly transferred to a hospital outside the prison complex just days before his death. The exact cause of death remains undisclosed, further exacerbating fears of torture or medical negligence. In a deeply disturbing act of cultural and religious violation, Chinese authorities denied his family the right to perform traditional Buddhist last rites by withholding his body. He was arrested on 8 August 1996, for the third time, after he was accused of collecting lists of Tibetan political prisoners and receiving what Chinese authorities labeled as “reactionary documents” from a fellow activist. These fabricated charges served as the basis for his prolonged imprisonment, abuse, and ultimately, his untimely demise.

Sholpa Dawa's life was a testament to unyielding commitment to the Tibetan national cause, a commitment that made him a perennial target of the Chinese state. Transitioning from a construction worker to a private tailor, he simultaneously dedicated himself to political activism despite repeated surveillance and persecution. His first arrest in 1981, for allegedly distributing pro-independence pamphlets, marked the beginning of a decades-long struggle against systemic repression. Even while under constant threat, Dawa worked to document the plight of fellow political prisoners—an act of resistance aimed at exposing the truth of China's brutal occupation to the world. It was

this unwavering dedication to truth and justice that the Chinese authorities feared most, and for which they subjected him to repeated incarceration and ultimately silenced him in custody. His life and death serve as a stark reminder of China's ongoing campaign to suppress Tibetan dissent and eradicate voices of resistance.

LOBSANG SHERAB *

Lay Name: Norbu

Age: 30

Sex: Male

Occupation: Monk

Affiliation: Sera Monastery

Origin: Sera Monastery, Nakartse County, Lhoka (Ch: Shannan)

Deceased Date: 20 October 2000

Sentence Length: 3 Years, 4 Months

Prison: Gutsa Prison

Lobsang Sherab reportedly passed away following his release from prison. While the details regarding his death remain largely vague and secret due to the information restriction by the Chinese government, as in all the cases, his death was a result of torture inflicted on him by the Chinese police while he was imprisoned, as reported by the Tibetan Centre for Human Rights and Democracy (TCHRD).

**Reported and published by TCHRD*

TSULTRIM TOPGYAL *

Age:

Sex: Male

Occupation: Monk

Origin: Khimshi Township, Gongkar (Ch: Gongga) County, Lokha

Deceased Date: August 2001

Sentence Length: 5 Years

Prison: Drapchi Prison

Tsultrim Topgyal is reported to have succumbed to injuries sustained as a result of inhumane treatment and torture during his incarceration at the hands of Chinese authorities. Although the precise circumstances of his death remain shrouded in ambiguity—an opacity systematically maintained by the Chinese government through deliberate information suppression—the Tibetan Centre for Human Rights and Democracy (*TCHRD*) has confirmed that his demise was a direct consequence of the brutal torture he endured while imprisoned. This tragic case exemplifies the wider pattern of state-sanctioned abuse and the ruthless silencing of Tibetan political prisoners under China's authoritarian regime.

**Reported and published by TCHRD*

NAMGYAL TASHI

Age: 66

Sex: Male

Occupation: Worked in the stone factory of Lhasa City Co-operative Society

Origin: Born in Nampa Tsalug, Lhoka, Resided in Tengayling, Lhasa

Deceased Date: 20 September 2001

Place: Home

Prison: Drapchi Prison



On 13 June 1991, Namgyal Tashi, a 65-year-old Tibetan activist from Tengayling in Lhasa, was arrested by armed officers of the Lhasa City Public Security Bureau, who ransacked his home and confiscated pro-independence materials, including leaflets, handmade Tibetan flags, and portraits of His Holiness the Dalai Lama. Detained incommunicado for eight months at Seitru Detention Centre, he was later transferred to Drapchi Prison and sentenced to eight years for so-called “splittist” activities—charges rooted in his unwavering activism, including participation in peaceful protests, links with international supporters, and distribution of independence materials. His arrest and torture at the hands of Chinese authorities led to irreparable personal loss: just days after his detention, his wife, Jampa Choezom, died of grief and trauma. His son, Tenzin Sherab, was imprisoned alongside him, and his daughter, a nun, endured a brutal 18-year prison term. This tragic sequence of state repression underscores the violent machinery China employs to silence Tibetan voices.

Namgyal Tashi’s moral integrity, deep religiosity, and life of principled resistance made him a revered figure in the Tibetan freedom movement and a prime target of Chinese political persecution. A former worker at the Lhasa City Co-operative Society’s stone factory, Namgyal turned his life toward activism with singular purpose—painstakingly printing independence posters by hand, crafting Tibetan flags, and risking everything to distribute them across Lhasa

and beyond. His bold efforts to mobilize support in sacred monasteries like Samye and regions including Lhoka and Amdo, demonstrate his dedication to the Tibetan national cause. As a member of an aristocratic family persecuted during the Cultural Revolution, he endured forced labor, public humiliation, and a lifetime of surveillance. Yet his spirit remained unbroken. Namgyal Tashi's resistance did not exist in isolation—it was a family legacy of sacrifice and defiance, emblematic of the broader Tibetan struggle against China's brutal campaign of erasure. His case remains a chilling testament to China's systematic violation of international human rights norms, for which it must be held accountable by the global community.

SARU DAWA *

Age: 27

Sex: Male

Occupation: Monk

Origin: Ngaba (Ch: Aba) County TAP, Amdo

Deceased Date: 9 January 2001

Place: Died in Chinese Custody

Saru Dawa is reported to have succumbed to injuries sustained as a result of inhumane treatment and torture during his incarceration at the hands of Chinese authorities. Although the precise circumstances of his death remain shrouded in ambiguity—an opacity systematically maintained by the Chinese government through deliberate information suppression—the Tibetan Centre for Human Rights and Democracy (TCHRD) has confirmed that his demise was a direct consequence of the brutal torture he endured while imprisoned. This tragic case exemplifies the wider pattern of state-sanctioned abuse and the ruthless silencing of Tibetan political prisoners under China's authoritarian regime.

**Reported and published by TCHRD*

TSETA MARONG *

Sex: Male

Occupation: Lay

Origin: Thandong Township, Tenchen County, Chamdo, Kham

Deceased Date: 18 July 2001

**Reported and published by TCHRD*

YULO (TULKU) DAWA TSERING

Age: 72

Sex: Male

Occupation: Monk

Origin: Taktser (Ch: Dazi) County, Amdo Province

Deceased Date: 16 January 2002

Prison: Drapchi Prison

Yulo Dawa Tsering, a senior Tibetan monk, philosopher, and former abbot of Ganden Monastery, was a relentless advocate for Tibetan freedom whose life became a stark symbol of China's systemic persecution of Tibetan religious and political leaders. He was first arrested in 1959 for his involvement in the Tibetan uprising and sentenced to life imprisonment—later commuted in a 1979 amnesty. In December 1987, amidst renewed Tibetan resistance, he was again arrested at age 58, following a private conversation with an Italian tourist where he expressed support for His Holiness the Dalai Lama and Tibetan independence. For this peaceful act of expression, he was sentenced to ten years for “counter-revolutionary propaganda and agitation.” Held in Drapchi prison, he endured repeated abuse and interrogation. Although released on parole in 1994—conveniently just weeks before a visit by the UN Special Rapporteur on Religious Intolerance—he remained under house arrest and intense surveillance until his death. Even his brief, heavily restricted meeting with European Parliament members in 1996 was monitored and manipulated by Chinese officials. His physical liberty remained a fiction; his health deteriorated under prolonged repression, culminating in a slow demise orchestrated by the very regime that sought to silence his voice.

Yulo Dawa Tsering's persecution was not incidental—it was the calculated response of an authoritarian state fearful of his spiritual authority and moral influence. Born in 1930 and achieving the prestigious Geshe Lharampa degree in 1950, he was not only a revered scholar and teacher at the University of Tibet but also a deeply respected voice within Tibetan religious circles. His leadership roles in Lhasa's Buddhist institutions from 1980 to 1987 reflected his

prominence. China's sustained targeting of Yulo was driven by his unwavering commitment to truth and his refusal to capitulate to state narratives—most evident in his forthright conversation with the UN Rapporteur, where he exposed the political motives behind his imprisonment and challenged the official historical distortions of Tibet. His prison diary, “The Footprints of Yulo’s Life”, later smuggled out and published by the Guchusum Movement and translated by the Central Tibetan Administration, stands as a powerful testament to his resistance. By criminalizing his conscience, Beijing violated fundamental international human rights and religious freedoms, and must be held accountable for the state-sanctioned repression that led to his eventual death.

NGAWANG DONSEL *

Age: 28

Sex: Female

Occupation: Nun

Affiliation: Chutsang Nunnery

Origin: Chutsang Nunnery, Dranang (Ch: Zhanang) County, Lhoka
(Ch: Shannan) Prefecture

Deceased Date: 2002

Place: Home

Sentence Length: 4 Years

Prison: Drapchi Prison

Ngawang Donsel reportedly passed away at her own home after years of prison sentence. While the details regarding her death remain largely vague and unknown due to the information restriction by the Chinese government, as in all the cases, her death was a result of torture inflicted on him by the Chinese police during his imprisonment, as reported by the Tibetan Centre for Human Rights and Democracy (TCHRD) in its Annual Report of 2006.

**Reported and published by TCHRD*

LOBSANG DHAMCHOE *

Age: 62

Sex: Male

Occupation: Monk

Affiliation: Palkhor Choede Monastery

Origin: Gyantse (Ch: Jiangzi) County, Shigatse (Ch: Rikaze)

Deceased Date: 31 January 2003

Cause of Death: post-release

Sentence Length: 20 Years + 5 Years Extended Imprisonment

Prison: Gutsa Prison

Lobsang Dhamchoe reportedly passed away following his release from prison. While the details regarding his death remain largely vague and unknown due to the information restriction by the Chinese government, as in all the cases, his death was a result of torture inflicted on him by the Chinese police while he was imprisoned, as reported by the Tibetan Centre for Human Rights and Democracy (TCHRD) in its Annual Report of 2006.

**Reported and published by TCHRD*

TSENMOLING DAWA *

Age: 67

Sex: Male

Occupation: Lay

Origin: Lhasa Tsenmoling

Deceased Date: 22 February 2004

Place: home-Lhasa Tsenmoling

Detention Center: Gutsa Detention Center

Sentence Length: 3 Years, 4 Months + 3 Years Extended
Imprisonment

Prison: Trisam Labour Camp

Tsemonling Dawa reportedly passed away at his own home following his release from prison. While the details regarding his death remain largely vague and unknown due to the information restriction by the Chinese government, as in all the cases, his death was a result of torture inflicted on him by the Chinese police while he was imprisoned, as reported by the Tibetan Centre for Human Rights and Democracy (TCHRD) in its Annual Report of 2006.

**Reported and published by TCHRD*

Conclusion

The tragic reality of torture deaths among Tibetan political prisoners exposes the horrifying extent of China's information control and its systematic use of brutal, inhumane treatment against those it deems a threat to its political agenda. Tibetan prisoners—wrongfully arrested for peacefully expressing dissent, promoting cultural identity, or defending their people's rights—are often subjected to harrowing torture methods that leave lasting physical and psychological scars. From 2000 to 2025, more than 80 known Tibetans have died as a direct result of this state-sponsored cruelty. Yet, due to the Chinese government's repressive restrictions, surveillance, and intimidation of families and witnesses, the actual number of such deaths is likely far higher.

It is vital that every documented case of torture and custodial death be recorded, reported, and made visible to the international public. These reports not only preserve the truth but also serve as a form of resistance against China's attempts to erase its crimes and silence Tibetan voices. The Chinese government uses these atrocities as tools to enforce its assimilationist policy in Tibet and to glorify a hegemonic Chinese nation-state. However, gathering and transmitting such information from inside Tibet carries grave personal risks. The courage of those who manage to bring these stories out must be met with a corresponding responsibility among the exile Tibetan community, civil society, and international media to amplify these voices and demand justice.

The international community must not remain indifferent. China must be held accountable for its grave violations of international law—specifically, the systematic use of torture, a recognized crime under international conventions. We call upon governments and human rights organizations to (1) establish an independent international mechanism to monitor human rights abuses inside Tibet, and (2) pressure China to allow unrestricted access to Tibet for UN human rights observers. As we close this report, we offer our deepest prayers to all the souls who perished in Chinese custody. May their courageous sacrifice never be forgotten, and may their spirits rest in peace knowing that their lives strengthened the Tibetan cause and exposed the truth behind prison walls.

References

1. Human Rights Watch, “China: Tibetan Monk Dies from Beating in Custody”, 21 January 2021
2. Tibet Times, “Tibetan Girl Died While in Chinese Police Custody”, 17 January 2024
3. Central Tibetan Administration, “Tibet: Two Tibetans Died from Police Torture in Kham Karze”, 30 September 2022
4. Ibid.
5. Human Rights Watch, “China: Tibetan Woman Dies in Custody, Two Detained for Sending Money to India”, 29 October 2020
6. Tibetan Centre for Human Rights and Democracy, “China sentences two Tibetan village leaders to 10 years’ imprisonment in Diru County”, 3 April 2014
7. Radio Free Asia, “Tibetan Youth is Killed by Police During Election Clash in Golog”, 19 December 2014
8. Radio Free Asia, “Tibetan Monk Detained Over Banned Cell-Phone Content”, 6 March 2014
9. Radio Free Asia, “Senior Tibetan Monk Beaten to Death in Chinese Police Custody”, 19 December 2013
10. Radio Free Asia, “Chinese Police Beat Monk to Death Over Banned Cassettes”, 14 May 2013
11. Phayul, “Chinese police beat a Tibetan man to death in custody”, 13 August 2013
12. Free Tibet, “Tsering Gyaltsen - Killed in Chinese Custody”
13. Radio Free Asia, “Tibetan Monk Beaten to Death - More resistance is reported in Tibet, along with the beating death of a monk”, 30 March 2009
14. International Campaign for Tibet, “‘Song of Sadness’ from Drapchi Prison: the official Chinese verdict on the Drapchi ‘singing nuns’”, 30

March 2006

15. TCHRD, “China must prosecute government officials responsible for the death of prominent Tibetan human rights defender Jigme Gyatso”, 4 July 2022
16. Central Tibetan Administration, “Tibetan monk, aide of Tulku Tenzin Delek Rinpoche dies at 60 after prolonged illness, imprisonment”, 28 March 2020
17. Central Tibetan Administration, “Tortured and refused medical treatment, Tibetan political prisoner Choekyi dies in Tibet “, 12 May 2020
18. Central Tibetan Administration, “Tibetan Man Tortured for Singing Tibetan National Anthem Dies”, 30 April 2019
19. Radio Free Asia, “Tibetan Nun Dies After Years of Ill Health Following Prison Terms”, 31 January 2018
20. Radio Free Asia, “Three More Detained Tibetan Protesters Die From Gunshot Wounds”, 19 August 2014
21. Ibid
22. Ibid
23. Tibetan Centre for Human Rights and Democracy, “Tibetan Prisoner serving life sentence dies in Prison”, 4 February 2005
24. Radio Free Asia, “Tibetan Monk Dies in Jail”, 13 June 2012
25. International Campaign for Tibet, “Torture and Impunity: 29 Cases of Tibetan Political Prisoners”, 26 February 2015
26. Central Tibetan Administration, “Sangay Gyatso, a leading protester in 2008 Tibet uprising, dies”, 28 February 2011
27. Phayul, “Veteran Tibetan political prisoner Sonam Gyalpo passes away in Lhasa”, 24 August 2023
28. TCHRD, “Prisoner on medical parole succumbs to torture inflicted in prison”, 3 October 2003
29. Radio Free Asia, “Tibetan monk dies after years of ill health following release from prison”, 8 November 2022

30. Central Tibetan Administration, "One more torture survivor, former political prisoner passes away in Tibet", 8 May 2020
31. Central Tibetan Administration, "Former Tibetan Political Prisoner, Samdup, passes away at the age of 50 in Tibet", 13 July 2020
32. The Tibet Express, "Former Tibetan Political Prisoner Passes Away", 17 April 2019
33. Central Tibetan Administration, "One More Torture Survivor, Former Political Prisoner Yeshe Gyatso Passes Away", 6 May 2009
34. Central Tibetan Administration, "Former Political Prisoner dies after suffering prolonged illness due to torture in prison", 12 October 2018
35. Radio Free Asia, "Tibetan Political Prisoner Who Opposed 'Patriotic Reeducation Campaign' Dies", 9 August 2016
36. Tibet Times, "Tibetan Former Political Prisoner Lobsang Tenpa Passes Away", 10 August 2023
37. Radio Free Asia, "Respected Monk Succumbs To 'Torture'", 22 January 2012
38. Central Tibetan Administration, "Former Tibetan Political Prisoner Yeshe Tenzin Passes Away", 15 September 2011
39. Central Tibetan Administration, "Monk Tortured over 2008 Tibet Protest Dies", 5 April 2011
40. TCHRD, "DEATH IN DETENTION: China refuses to release body of former village head turned political prisoner to family members", 23 May 2015
41. TCHRD, "Tibetan Political Prisoner on 'Medical Parole' Dies of Torture Injuries", 21 March 2014
42. Radio Free Asia, "A Drepung Monastery Monk Dies Under Torture", 3 September 2009
43. TCHRD, "Chimney Torture for monk activist", 15 May 1997
44. Phayul, "Tibetan Political Prisoner Succumbs to Torture", 16 December 2003

45. Central Tibetan Administration, "A Tibetan tour guide dies from prison injuries in Diru, Tibet", 17 February 2021
46. Radio Free Asia, "Bedridden For Years After Torture in Jail, Tibetan Man Dies at Age 25 ", 85 March 2016
47. TCHRD, "Former Tibetan social activist serving 15 years' sentence dead after less than 6 years in prison", 6 December 2014
48. Central Tibetan Administration, "Former Political Prisoner Norlha Ashagtsang Passes Away", 10 January 2012
49. TCHRD, "A popular Tibetan religious figure, Geshe Sonam Phuntsok, passes away in Kardze", 15 April 2008
50. TCHRD, "Prisoner on medical parole succumbs to torture inflicted in prison", 3 October 2003
51. International Campaign for Tibet, "Official confirmation of execution Tibetans in Lhasa ", 26 October 2009
52. International Campaign for Tibet, "Dharamsala deeply regrets the reported execution of Lobsang Dhondup; Appeals that Tulku Tenzin Delek should not suffer the same", 27 January 2003
53. Radio Free Asia, "Tibetan political prisoner and monk dies in Chinese custody", 6 February 2023
54. Central Tibetan Administration, "Tibetan father of six who opposed CCP's political "re-education" tortured to death in 5 ", 2019 May 2021
55. Radio Free Asia, "Tibetan Kills Himself to End Torture in Jail", 1 April 2016
56. Radio Free Asia, "One Tibetan Killed, Another Presumed Dead in Sichuan's Kardze", 1 July 2016
57. TCHRD, "Prominent Tibetan Reincarnate Lama Tenzin Delek Rinpoche Dies in Prison", 13 July 2015
58. Central Tibetan Administration, "Tibet: China Tortures Tibetan Youth to Death, More Protests Reported in Kham", 28 January 2009
59. International Campaign for Tibet, "Senior monk-scholars, with no

- political record, sentenced to life and 20-15 years' imprisonment – crackdown continues at Drepung “, 21 December 2019
60. Central Tibetan Administration, “Tibetan Nun Succumbs to Torture Over Peaceful Protest Against China”, 7 December 2009
 61. Central Tibetan Administration, “Update on Tibet, 29 May ,”2008 24 May 2008
 62. Central Tibetan Administration, “NGO Statement Highlights Tibetan Political Prisoners”, 30 April 2003
 63. TCHRD, “Profile: The sacrifices of a man and his family”, 31 July 1997
 64. TCHRD, “Annual Report 2006 - Page 94”
 65. Central Tibetan Administration, “CTA’s China Desk unveils Chinese translation of Yulo Tulku Dawa Tsering’s Autobiography”, 12 March 2020
 66. Tibetan Centre for Human Rights and Democracy, “Annual Report 2006 - Page 95”