

Appendix I: Karma Gon Documents, 2011-2013

This appendix includes translations of a number of documents relating to the detention of three abbots and others from the monastery of Karma Gon and from the neighboring township of Karma, in Chamdo county, Chamdo prefecture, TAR.

The detentions followed a bomb explosion and the distribution of political leaflets outside a village-level office within Karma township during the night of October 26, 2011. The first eight documents illustrate the extreme anxiety of local Tibetans at the response by the local security forces and officials to the bombing incident. According to these statements, particularly Document 1, that response included widespread detentions, beatings, threats, intimidation, political indoctrination, banning of religious activities in the monastery, travel bans, and other forms of pressure on local residents. Those residents are not thought to have been suspected of involvement with the original incident, but were nonetheless subject to mistreatment.

These measures were designed either to get local residents and monks to reveal the whereabouts of the 10 monks alleged to have carried out the explosion or distributed the leaflets in October, or were expected to force the missing monks to hand themselves in to the authorities so that their relatives or fellow Tibetans would not suffer further abuse. These measures were unsuccessful, and the missing monks were not located. A number of these measures, such as the near-closure of the monastery, appear to have been carried out by the authorities to punish the entire community for the explosion, although again few if any of the community are thought to have been involved in the October incident.

A number of local residents viewed the detention of the two main abbots of Karma Gon, and later of a junior abbot and former disciplinarian from the monastery (Documents 1, 2, 4, 7), as unjustifiable and disrespectful steps taken by the authorities because they had failed to find the actual culprits. Five weeks after the main abbot, Khenpo Lodroe Rabsel, was detained, one resident and former monk, Tenzin Phuntsok, set himself on fire in the streets of Karma township in protest at the actions of the authorities (Document 1). His wife and one of his children were reportedly detained (Document 8).

One month later the local county leadership issued a series of strict regulations concerning the management of monasteries in the county (Document 10). These measures were part of wider steps taken in Tibet at this time to increase Party and state control over monasteries, but they appear to have been particularly severe in Chamdo. The repressive measures taken by the authorities in Karma continued for at least a year, after which no further information emerged from the area. Eighteen months after the explosion in Karma, the two main abbots and the junior abbot were tried and convicted for having failed to hand over the alleged culprits in the explosion. Each was given a sentence of 2.5 years for having encouraged the monks to flee from the monastery (Document 11). Whether the abbots were actually culpable is unclear, since they appear to have told all monks—not just the ten allegedly involved—to flee out of fear at the retribution that the police were expected to inflict on the whole monastic community, as the chief defense lawyer argued unsuccessfully in court. The case indicates the prevalence of routinely abusive behavior by local officials toward Tibetans at the slightest hint of disobedience or dissent by any member of the community, and suggests acute distrust in the local community toward the authorities and their use of the legal system.

Documents 1-10 were sent out by Tibetans in Karma through intermediaries to provide information to the outside world about the situation in the area following the October 2011 incident. These documents were written in Tibetan language by these Tibetans. Document 10 was sent by the same sources, but was a photograph of an official regulation issued in January 2012 by the Chamdo county government to tighten management of monasteries in the county. Document 11 was issued by the Chamdo county court in April 2013, and was obtained and published online by *Wei quan wang* (Chinese Human Rights Defenders), an NGO operating outside China.

Document 1: Diary excerpts on the Karma township events, 2011-2012

The full document is 81 pages in Tibetan, printed from a computer, with some photographs. Section titles are highlighted or printed in red. Handwritten annotations and corrections have been added to the printed text. The name of the writer, who appears to be a resident of Karma, is given in the text but we have withheld it here. The document is an occasional diary of events from October 2011 to September 2012. Pages 8-50 concern events at Karma and have been translated here.

The last testament of the self-immolator Rongtsa Tenzin Phuntsok¹

[p. 1] According to news received on the seventh day of the tenth Tibetan month of the Iron Hare year, on December 1st, 2011, in Karma township, Chamdo county [Chamdo prefecture TAR], Rongtsa Tenzin Phuntsok offered up his body to fire in protest against the Chinese government.² Before self-immolating, he left four separate letters as his final testament, and on the outside of one of them he had written “Paste this on the main door of Karma Gon monastery.”

The letters read as follows:

1. When Karma Gon abbots Lodroe Rabsel, Namse Sonam and other members of the community, upholders of the unmistakable teachings of Buddhism, Tibet’s treasured heritage, are arrested and abused in this way, I would rather die in the name of all who feel grief for them than continue living.

Signed, the lowliest of the loyal, Tenzin Phuntsok

2. My co-religionists, you who practice the exchange of self for others, reflect on the two abbots, upholders of the teachings, and the monastic community. Is the dominion that forbids the teaching of religion anything to believe in?

Tenzin Phuntsok

3. Fellow supporters of Karma Gon. Just thinking about our thrice-qualified abbot and monastic community will not help. Stand up! Run from the corpse-like eight worldly Dharmas, gain and praise and the rest, like deer from a hunter. I pray at the feet of Sanggye Nyenpa [a senior Lama of the Karma school in Kham], one who cannot be taken in by the insignificance of this present life.

Signed, the lowly Tenzin Phuntsok, filled with misery.

¹ This is the title of the first section, pages 1-7. The Tibetan title is རང་ལུས་ཞུགས་འབུལ་གནང་མཁན་རྩོམ་ཆ་བསྟན་འཛིན་ཕུན་ཚྭ་གསལ་གྱི་ལ་ཆེ་མས། (rang lus zhugs 'bul gngang mkhan Rong tsha Bstan 'dzin phun tshogs lags kyi kha chems). The place name Rongtsa is sometimes given as Rangtsa.

² Tenzin Phuntsok, aged 46, was a former monk at Karma Gon. He had a wife, Drolma, who was also reported to have been detained, and two sons and a daughter. He died in hospital on December 6, 2011. A report by Xinhua news agency suggested that Tenzin Phuntsok was an “eccentric” who had set himself on fire because of a disagreement with local officials: “An initial investigation showed that Tenzin Phuntsok was accused of illegally cutting down public trees at a village meeting Wednesday. Village officials decided to confiscate all the wood taken from the trees and stored at his home.... His suicide attempt was believed to be connected with the incident, as he is considered eccentric, officials said.” See “Farmer in stable condition after setting himself on fire,” *China Daily* (Xinhua), December 2, 2011, http://www.chinadaily.com.cn/china/2011-12/02/content_14206094.htm. The article gave his age as 42.

4. When I think of the suffering of Tibet in general, and now Karma Gon, I can no longer go on living in this world. Karma Gon monastery was founded by the first Karmapa in 1185. Except for one small chapel, it was entirely destroyed after the Communists took over Tibet and in the wildness of the Great Cultural Revolution. It was restored after a change of policy in 1980, and until recently had two to three hundred monks, including a college of higher studies with eighty students.³

[p. 8] Notes on China's campaign against Karma Gon

At 4 a.m. on October 26th, 2011, there was an arson attack and a bomb blast at the government offices in Karma township (*xiang*), and leaflets were pasted on nearby walls and scattered around with the words, "There is no freedom in Tibet! If the repression does not stop, we will not tolerate it! We want freedom! Tibet must be independent!"

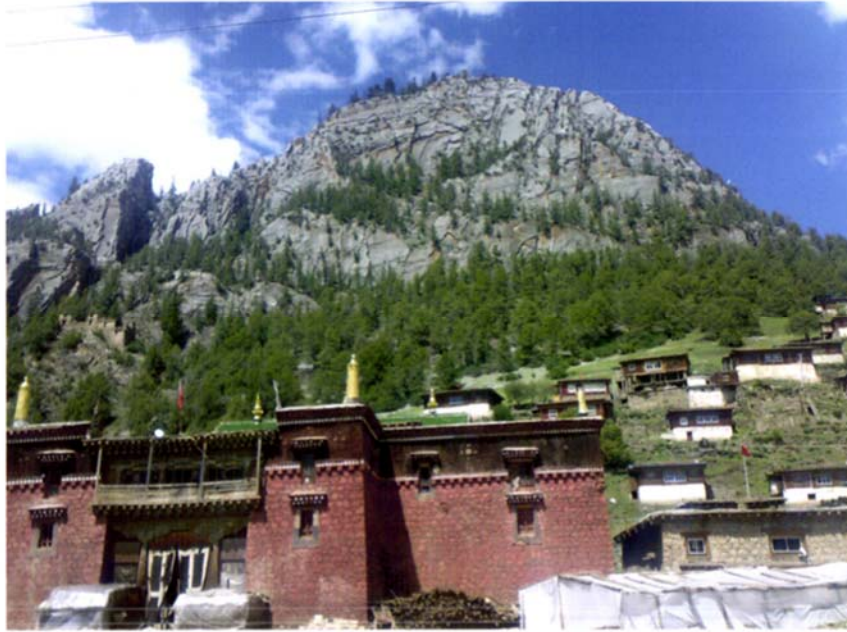
Large numbers of police came from the county town (*xian*), entered the monastery [of Karma Gon], and cut off access. Local people were interrogated and beaten, and normal economic life was suspended.

On October 27th-28th, they set up artillery and guns in front of the monastery. They forced the monks to give blood, had them give three handwriting samples in different styles, and took their fingerprints, and made monks and nuns under 18 wear Chinese-style clothes.

On 29th, they threatened the 2 Khenpos [abbots] with imprisonment and said that all the monks would be arrested the following day, whether or not they were guilty. They also confiscated all the keys to the monastery premises.

At sunrise on the 30th, the entire monastery and surrounding hilltops were surrounded by soldiers. But [most of] the 200 monks in permanent residence had disappeared by then. So they went to the homes of the monks' [families], interrogating, beating and detaining their relatives, and investigating each household.

³ The fourth letter includes a detailed history of the monastery, which has not been fully translated here. Excerpts from the four letters are adapted from the translation by Matthew Akester in *Iron Hare 2011 – flames of resistance: A detailed account of the historic Self Immolation Protest against China's oppression by Tibetans*, Dhoday Alliance for Freedom and Justice, (Dharamsala), 2012, pp. 158-9.



The old assembly hall at Karma Gon

On 31st, a large group of officials arrived and checked with the few remaining elderly monks whether they had monastic identity certificates, and whether any had travelled or gone to other monasteries. They asked for the phone numbers of the missing monks or their home phone numbers, and so on. They announced that all the monks who were either resident in the monastery or affiliated with it had to assemble there. But not a single one complied. They carried on with that for two days.

On November 2nd they said that if the monks did not return within five days, the crackdown would continue, but that if the monks responded, then they would be treated leniently, and, if they were imprisoned, they would be allowed to receive visitors and food parcels. They said other persuasive things, and said that they would have to remain stationed at the monastery for some time to come.

If local people wanted to travel back and forth, they could only do so with permits issued after a lengthy application process. Nothing much happened on the 3rd.

Today, November 4th, they dismissed the local officials working at Karma xiang who cared about the local people, and replaced them with loyal Party members like Sxxx who are bad

characters who love repression and crackdowns. They announced that all the family members of any monk aged 18 or over had to attend a meeting at the xiang. They arbitrarily put responsibility for the [bombing] incident on the monastery, and a large group of officials stationed themselves inside the monastery, although it seems that they still had not managed to discover who was really responsible.

November 5th: Wangdu, an official from Chamdo county, announced at Karma Gon that two [Karma Gon] monks had been arrested in Nangchen [in Yushu prefecture, Qinghai] (note that these were Khenpo Lodroe Rabtsel and Lama Achi, who were arrested from the Gar Gon hermitage). Another had been arrested in Jomda county [in Chamdo prefecture]. Then they announced to the local public that, basically, all the missing monks were to be arrested in due course, and if any of them failed to make contact within five days, then they would destroy the Shedra [the college of philosophy within the monastery] and the temple. The real reason for doing things in this way was to close down the monastery and arrest all the monks, irrespective of guilt. They kept saying that Karma Gon is listed as a provincial-level heritage preservation site in the Tibet Autonomous Region, but the way they actually behaved was not in accord with this. People of the world should look closely into this.

November 6th: they called in all the residents of Karma xiang aged between 15 and 60 to be photographed, registered and interviewed, making it more difficult day by day for people to carry on with their lives. They forced the monastery to close down, but not content with that, they ordered the meditators in the hermitage to leave as well. Police and soldiers in plain clothes kept daily watch on households connected to monasteries in other locations, like Nangchen, Jyekundo [Yushu], etc. Their intention is to destroy and depopulate Karma Gon. We find it hard to say whether the perpetrators of the Karma xiang bombing were Tibetans or Chinese. The transport blockade continues.

[p. 14] November 7th: Karma Gyaltsen, one of the leading senior monks in the monastery, went through the various levels [of the government] to obtain a permit to travel outside, but he was still arrested and is now in detention. Tsewang Tenzin, who used to be a disciplinarian in both the Shedra [philosophy college] and the regular assembly of monks, and is currently serving on the monastery committee, was called for questioning in Karma xiang and then detained. In addition, ten or more innocent monks are also said to have been imprisoned. [The officials] say that anyone found to have collaborated with the

imprisoned monks will face heavy punishment, since their crimes are so serious, and that the crimes of the two Khenpos [abbots] are very serious. But they do not say why. The Chamdo official Wangdu and his sidekick Jamthup, who bear a grudge against the Tibetan race generally, and especially against the monasteries, are saying that all the monks will be arrested whether or not they are guilty, and that the monastery will be destroyed even though it has official heritage status.

November 8th: Dondrup Gyaltsen, a very genuine monk, former disciplinarian and currently junior Khenpo at the Shedra, is being persecuted, and some of his associates have also been arrested. The monk Karma Norbu, normally resident in Nangchen Xian (Yushu, Qinghai) has been detained without reason. His present whereabouts are unknown. Three more laypersons from Nangchen area have also been arrested without committing any crime, and they are saying that anyone found to have collaborated with the Karma detainees will be charged with serious crimes. 15 days have gone by since the incident and the monastery remains completely closed.

On November 9th, a large group of officials including the leader of Chamdo Xian came to the monastery, and some monks were forced to prepare accommodation for them. On 10th, the few monks still at the monastery were summoned and told that the two Khenpos were members of the Dalai Clique, no one from the monastery is allowed to have anything to do with them, and Patriotic Education at the monastery must carry on. Monks' family members are summoned to Karma Xiang every day and beaten and interrogated, in particular the Khenpo's (which Khenpo?) father's family are being seriously beaten and the officials demand that they hand him over. They are pleading that they cannot find the people the officials are asking for, so just wrongfully imprison us or kill us as you will, but this has no effect, and the armed soldiers treat them like fish in the net or lambs to the slaughter. All of Khenpo Namse Sonam's relatives have been arrested in Karma Xiang, and his 75 year old father is being subjected to unthinkable torture and abuse. Meanwhile, it is understood that the Chinese are offering 50,000 yuan (c.\$7,800) to someone to put all the blame for the incident on the monastery. When the incident is solved, the name will be written down and shown to the world.

The officials stationed in the monastery called together the few monks there and told them to give their opinions. Some of them said that as they were Chinese citizens, they should not be subjected to wrongful accusations and so much violence and repression, but they

too were told that such talk was splittism and impertinence, and they were shouted at and slapped. The family members of monks and nuns who had gone to study at other monasteries were called to Karma Xiang and told that from now on they may not return to Karma Gon. Because Do-ring, the leader of Bachi xiang [township], had not been home since the day of the incident, they accused him and arrested him, and his whereabouts are now completely unknown.

They threatened heavy punishment if a 14-year-old monk from Khenpo Lodroe Rabsel's family did not appear, and read out a list of 12 or so monks' names, threatening that if they were not produced within 6 days, their family members would go to prison. The whereabouts of Khenpo Lodroe Rabsel and other detained monks is now unknown. The officials in the monastery called for the (remaining) monks to gather, and about 30 of them obeyed, and for 7 days in a row they were lectured on how they had to declare whether the Karma Gon incident was good or bad, whether nationality unity was needed or not, how the Dalai Clique had to be struggled against and so on, but the monks never agreed that they had any struggle against His Holiness the Dalai Lama or that the incident was wrong. That made the campaign at the monastery intensify.



The Shedra (College of Philosophy) at Karma Gon

[p. 19] On November 20th, ten young monks including Pema Jorden, Karma Rabsel and Yeshe Phuntsok (the latter from Khenpo Lodroe Rabsel's family) were beaten and detained in Karma village. Detained monk Karma Gyaltzen seems to have been tortured mercilessly.

The whereabouts of Karma Norbu, Achi and Khenpo Lodroe Rabtsel and the others are quite unknown. 3 or so monks were arrested in Nangchen, but we don't know who they are.

On the 24th, a large group of police came to a household affiliated with Karma Gon in Sengze Da in Kyegudo [Jyekundo, Ch.: Yushu, Qinghai], and told Kunsang and Tsewang to bring them the monk Karma Sherab, or they themselves would go to prison. During 3 days of detention they beat them in an inhumane manner, knocking out teeth, pulling out hair, and leaving them unable to move, and looking as if they had been savaged by wild animals. Kunsang was taken back home, but Tsewang was taken away, and his whereabouts are not known. This happened because a member of the household was a monk at Karma Gon.

On 25th, a leader from Chamdo prefecture came to Karma village and announced their decision that if the absconding monks were not handed over within a time limit of 7 days their family members would be imprisoned. The young monks Karma Sherab, Lhundrup YesheTashi Choegyal etc. were detained and beaten beyond imagining. None of them are older than 15. People from around 40 households were detained and beaten for a whole month, whether young or old.

[p. 21] December 1st 2011: The patriotic martyr Tenzin Phuntsok in Chamdo county of Tibet, in the town of Rishe, being from Rongtsa, his parents no longer being alive, having been a monk at Karma Gon for over ten years and then having returned to his birthplace, at the age of 32, leaving two sons and one daughter ... offered his own body through fire.

[Detailed description of the self-immolation of Tenzin Phuntsok in protest at the events at Karma Gon and the treatment of the monks and villagers.]

[p. 29] On December 5th it was announced that the monk Dondrup Gyaltsen had been arrested in Nangchen county [Yushu prefecture, Qinghai] and taken to prison. The monk Dondrup Gyaltsen had been involved in peaceful protest in Lhasa earlier and had been imprisoned at that time for over a year before being released. Khenpo Namse Sonam was also said to have been arrested. On December 8th, two laymen from Geru village in Karma, Drukgyel and Azor, were arrested without reason in Kyegudo [Yushu]. Tsewang, who was arrested earlier, is said to be in Riwoche prison [Chamdo prefecture]. His relatives have not been allowed to visit him.

When a prayer ceremony was held at Terton Gon in Jomda county in Chamdo [prefecture] on December 10th, 25 or so armed soldiers came there to intimidate the monks, while ten or so security officials gave the monks “Patriotic Education”, threatening them that they had to take a stand against His Holiness the Dalai Lama.

As of today, December 11th, the whereabouts of the monks known to be detained, Karma Gyaltsen, Achi, Karma Norbu, and Do-ring, are completely unknown. The family members of monks from 40 or so households are still being beaten and interrogated in detention. Ten or more young monks under 15 are still in detention. Karma Gon and the village have been under attack for 47 days now, and there is no end to it. Chinese officials are searching for relatives and associates of martyr Tenzin Phuntsok, and trying to find their phone numbers and so forth. They have arrested his 11-year-old orphaned son, and local people do not know where they have taken him. Ten absconding Karma monks including Pelga, Namgyal Gonpo, Yeshe Lodro, Tsultrim Norbu, Tsebuk and Achuk have been expelled from the monastery in their absence as a punishment, and are wanted by the law.... Achuk was arrested for no reason, stripped naked and beaten with rubber and iron clubs. For many days there was constant blood in his urine and excreta, and for two weeks he was lying on the verge of death. Local people appealed to the county officials to release their innocent Lamas and monks, but they beat and cursed them, saying that these people were guilty of serious crimes.

[p. 33] The situation from December 20th onwards: when Chamdo county official Wangdu and Karma xiang officials and soldiers went hunting deer, wild sheep, musk deer, hare and fowl and so on on the grasslands, Karma Rabjam of Dungdru village appealed to them regardless of his own safety to protect the environment and wild animals, the officials beat him so severely that he was in hospital for days.

[p. 34] The appeal by the villagers and monastery of Karma to the higher authorities.
[Text of the four-point petition sent to the authorities.]

[p. 37] December 28th: as a large group of government officials were arriving at Tsala and Nyotam villages in Karma township, local people blocked the roads and shouted for the release of the detained Lamas and monks from Karma Gon.

January 4th: Chamdo officials came to Nyotam, Bey, and other villages in Karma township, threatening that people had to struggle against splittism, and that if they did not they would be imprisoned. They forced people to write statements. Local people demonstrated their opposition to this, and when the people of Batso village refused their demands even on pain of death, more and more officials came there, as well as armed soldiers, and blockaded the village, threatening that those who refused would face life imprisonment. Still they refused.

On January 7th, a large group of officials came to Tsala village and went house to house telling people to struggle against splittism or face prison. Also on January 7th, the Karma township leader Sanggye and Chamdo county official Wangdu colluded to send about 120 timber trucks to Beshing Kakkha in one night, and made 2,500 yn [US\$380] per truck in bribes. As several trucks belonging to four men (Lhakpa Tsering, Tsering Choepel, Yeshe Phuntsok and Penam) from the Beshing Kakkha designated forest reserve were among them, they were given 4-month prison sentences. When the officials do something, it is always glorious, but when the common people do it, it's a crime.

[p. 39] January 8th: More Chinese came again to Karma Gon and soldiers surrounded the area and nearby hilltops. Why they did so is not clear. By 6 in the evening they returned to Chamdo.

January 9th: A large group of police came to Bey village and told the people "In 1958 you Tibetans could not match China and were incorporated into China, so now that PRC is the third most powerful country in the world, how will you succeed in opposing it?" They said that Khenpo Lodroe Rabtsel of Karma Gon is in league with the exile prime minister Lobsang Sengge and is a criminal, although he has not yet been sentenced. Also that day, Chamdo prefecture official Sanggye Tashi came to Karma Gon, whereupon all the [remaining] Karma Gon monks spoke with one voice appealing to him to release the two Khenpos, as they are the religious authorities of the monastery. From that day on, the monks were no longer allowed to gather in the assembly hall, and were taken away one at a time, beaten and abused, and told that Khenpo Lodroe Rabtsel had a photo of His Holiness the Dalai Lama in his room, and was therefore a criminal. "If you are so upset about it, we will cut off the Khenpo's head and put it in your lap," they said.

On January 11th, the officials stationed in the monastery told Lodro, the *zhuren* or leader of the monastery, that apart from Patriotic Reeducation, no other gatherings were allowed. He told them that this is a major issue on which many people including the monastery authorities would have to decide, and was not just for one or two to decide. [The officials said that] no one was allowed to give an opinion on Khenpo Lodroe Rabsel, as that issue constituted a contradiction between us and the enemy [i.e., a political crime of the most serious kind].

On January 13, Karma township officials came to Trongbar village, and local people there appealed to them for the release of the Karma monks. The next day, a large group of county officials, police, soldiers and others came ready to arrest the village men, but they had already fled into the mountains. They beat up and abused the women and children who had remained behind, and Pema Lhamtso, Nyidron, Mingyur Tashi and others could not walk for days after.

That day, Norbu Dondrup, the leader of Chamdo prefecture, came, so transport between the county and Karma township was suspended. Worshippers or pilgrims visiting the monastery were told that they had to attend a meeting and taken elsewhere, so that the monastery was empty when he arrived. Still, a few monks knew what was going on and managed to approach him and told him that this historic monastery had been reduced to nothing because the Lamas and monks had been arrested. They also said that the township officials and soldiers had been hunting wild animals, and other matters. Norbu Dondrup angrily retorted, “If you know what is good for you, you’d better be quiet, or I will close the monastery down today! The PRC does not care whether there are monasteries or not!” He continued by saying that the PRC follows the road of democracy, and officials, leaders and the common people all have the same rights.

As to whether such statements are true or not, no further comment is needed. The monastery’s religious activity has been totally suspended for 80 days now, so what he means by threatening to close the monastery down now we do not know. But he showed some concern about the issue of wildlife protection.

On 15th, Chamdo prefecture official Sanggye Tashi threatened the people in Karma township. “If you want to follow in the footsteps of your Khenpo,” he said, “Then flee to the hills. Otherwise you will go to jail.”

Today is the 22nd of the 11th lunar month, and traditionally the winter assembly begins today and continues until the 15th of the first month. But no monastic assemblies are allowed now. Any monks staying at the monastery face the intimidation of being registered and interviewed, so virtually none are there. The monastery is occupied by government officials and soldiers. Apart from the meditation hermitage and the protector chapel, the monastery has become empty.

January 26th: Following an order to assemble, 100 or so Karma monks complied. But they were not permitted to conduct any of the normal religious ceremonies or prayers. One member of the monastery committee, Namkha Lhundrup, commented “If we are not allowed to pursue any religious activities, we might as well go back and live ordinary lives in lay society.” But the officials did not accept this, instead bullying the monks into doing Patriotic Reeducation and making their lives difficult and studies impossible. The monks are not allowed to move around, and every day they are questioned and examined, and subjected to the same persecution as if they were in jail.

Monday, January 30th: Six monks and laypeople including Khenpo Namse Sonam and Dondrup Gyaltzen were arrested from the Namsik hermitage in Yushu prefecture (Qinghai). Those two were taken to Chamdo and detained there.

[p. 46] On February 3rd, documents written by two young monks staying at the Karma hermitage, Karma Sengge and Tsering Namgyal, came into the hands of the authorities. On them was written “Tibet must have freedom, we refuse to oppose separatism, the CCP must be opposed.” The two monks were then imprisoned, and we have no idea of their whereabouts since then.

On the 5th, Choegyal Tenzin, a former Karma monk from the Gyurmetsang household in Lawok village, was taken to Chamdo and imprisoned there. The circumstances are unclear. During February, officials went door to door in villages in Karma township getting people to fly national flags on their roofs and hang portraits of the four great leaders in their houses. In Dzasip village, officials came to peoples’ houses at all times of the day and night to harass and question them.

On 6th, after more leaflets calling for Tibetan freedom and independence were scattered in public, the behavior of the authorities in Karma township worsened. Officials went to each household in the township, threatening the people that since the Khenpos and monks of Karma Gon were serious criminals, no one could have faith in them. Anyone who does so, they said, is on the wrong side of the contradiction between us and the enemy, and will go to prison.

On February 11th, officials forbade about eight Karma monks and nuns from Damtok village in Karma township from leaving their homes. Their names are Karma Tenzin, 18, Sonam Rinchen, 31, Trinley Yulgye, 40, Karma Topgyal, 20, Sonam Rabten, 21, Kunsang Nyima, 14, Yonten Dargye, 19, Tsultrim Palmo, 21, and Tsultrim Namgyal, 24. The officials demanded that they state their opposition to Karma Gon and to HH the Dalai Lama. When they refused, they were arrested, taken to Chamdo, and imprisoned there.

In March, they expelled the manager Pema Kunkhyab and 100 or so of the remaining monks from the monastery, and sent them back to live in ordinary society. Now only 40 or so are left at the monastery, and no religious activities are allowed. Monks are forbidden from continuing their studies at other monasteries, and some who did so were fined 3,000 yuan [US\$475].

On February 8th, some four Karma nuns were detained without cause. Eight monks from Lemda Gon in Menda Qu who had gone to study at Dza Sershul monastery in Sichuan were arrested when they returned home. At the time of writing—July 15th, 2012—the fate of the five Khenpos and monks from Karma detained in late 2011 is still unknown.

[p. 50] As of today, September 19th, the Khenpos of Karma Gon in Chamdo in Kham, Lodroe Rabsel, Namse Sonam, and Dondrup Gyaltsen, and [the monks] Karma Gonpo, Tsering Namgyal and so forth are still not released, and the monastery remains closed for religious activities.

Today, September 28th, in Karma Gon, the situation with the Chinese government is getting worse and worse and it is not allowed for anyone to stay in the monastery. Written by [name withheld].

[The remainder of document discusses other instances of self-immolation and events in areas other than Karma Gon.]

Document 2: Biography of Khenpo Lodroe Rabtsel, Karma Gon abbot

Handwritten in Tibetan fast cursive in black ink on Chinese writing paper, with color photograph of young man in monastic robes attached. 2 pages.

Khenpo Lodroe Rabtsel was born in 1968 in Trangbar village in the Karma area of Chamdo county. As a child he excelled in study, and after joining the monastery, in accord with tradition, he trained thoroughly in the common fields of study, and then achieved excellence in the uncommon religious learning of the Tantric Sadhanas. He took the novice and senior vows and guarded the precepts as carefully as his own life. He studied at monasteries of various traditions, including Drepung [in Lhasa] and Palpung [in Derge, Sichuan], and thoroughly mastered all fields of general and religious learning. Returning to Karma Gon in 2005, he and Khenpo Namse Sonam started the Kagyu Doengak Chokle Namgyal Ling Shedra [the college of philosophy or higher Buddhist studies]. [Details are given of academic program in the monastery]. They are also giving basic Buddhist teachings and advice to the common people. He is someone capable of sacrificing himself to benefit his people like a saint. At present he has fallen in to the grasp of the barbarians and is mired in darkness.

Document 3: Photograph of Tenzin Phuntsok's children

Color photograph showing two young boys standing in a garden, with caption written on rear in Tibetan fast cursive in black ink.



Tenzin Phuntsok's elder son Karma Choekyi Drakpa, born 1999, and younger son Karma Lodroe Gyatso, born 2005.

Document 4: Biography of Dondrup Gyaltsen, Karma Gon junior abbot

Handwritten in Tibetan fast cursive in black ink on Chinese writing paper, with color photograph of man in monastic robes attached. 1 page.

Kyorpon Dondrup Gyaltsen was born in Lharu, near Karma Gon, in 1984. He excelled in studies as a child, and especially in icon painting. He thoroughly studied the common and uncommon fields of learning and completed study and practice of the Tantras. He studied in monastic academies of various traditions and received the highest marks. Not long after joining Drepung monastery in Lhasa for further studies, the 2008 protests took place, and he was imprisoned for almost a year. Then on the 29th [?] of the first [?] month of 2012 he was arrested in Yushu and is presently in detention. (Date and place of arrest unclear).



Dondrup Gyaltsen

Document 5: Biography of Karma, Karma Gon monk

Handwritten in Tibetan fast cursive in black ink on Chinese writing paper. 1 page.

Karma, the monk from Karma Gon who is now imprisoned, was born in Tramtoe village in Chamdo in 1987. As a child he learned reading and writing easily, and after joining Karma Gon he studied hard and received the highest marks. Together with Dondrup Gyaltsen, he joined Drepung monastery [in Lhasa] and he too was arrested during the 2008 protests. Then on March 12th 2012 he was called from Karma Gon to Karma village, as a ruse to arrest him, and he is currently in detention.

Document 6: Photograph of Tsering Namgyal, detainee

Color photograph showing a young monk in his room, with caption written on rear in Tibetan fast cursive in black ink.

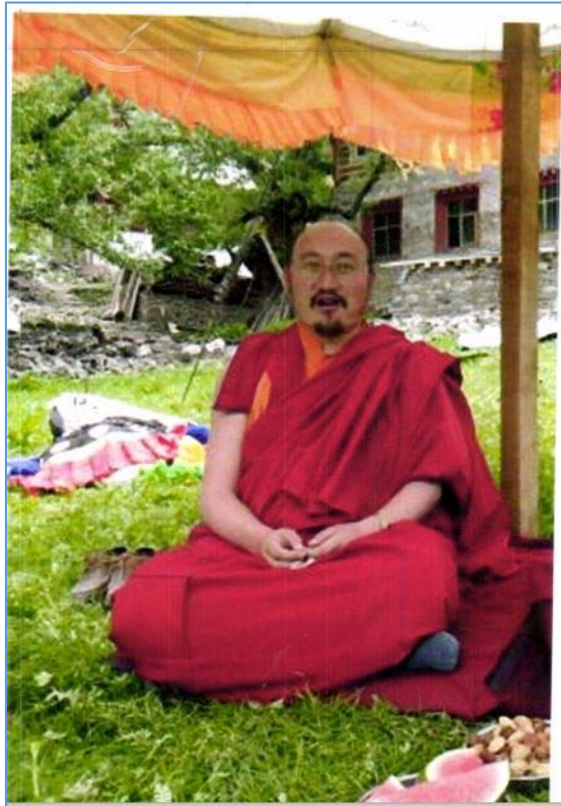


Tsering Namgyal, born 1994, currently in detention

Document 7: Biography of Khenpo Namse Sonam, Karma Gon abbot

Handwritten in Tibetan fast cursive in black ink on Chinese writing paper, with color photograph of older man with moustache and small beard in monastic robes, sitting beneath an awning. 1 page.

Khenpo Namse Sonam was born in 1969 at Danang Tashi Yilhung, a place near Karma Gon, where the 14th Karmapa and many other saints were born in the past. In his youth he had great devotion for religion and studied hard, and everyone became convinced that he was an extraordinary child. He received novice and senior vows from Situ Rinpoche, and ever since he has guarded even the slightest precepts as carefully as his own life, and become an exemplary holder of the monastic discipline. He studied all branches of religious learning with masters such as Khenchen Don-gyu Nyima, and became a master in his own right. Then he came to teach at the new college at Karma Gon. [Added in smaller writing:] Now he has fallen into the hands of the Chinese and is mired in darkness.



Namse Sonam

Document 8: Photograph of Dronma and child, detainees⁴

Color photograph showing a woman in Tibetan clothes with a young child wearing a baseball cap, with caption written on rear in Tibetan fast cursive in black ink.



Dronma aged about 32, is the wife of the self-immolated patriotic hero Tenzin Phuntsok. Mother and [at least one] child are currently in detention in Guro village in Chamdo. The age and other details of the little one are not known.

⁴ Elsewhere Dronma is referred to as Drolma.

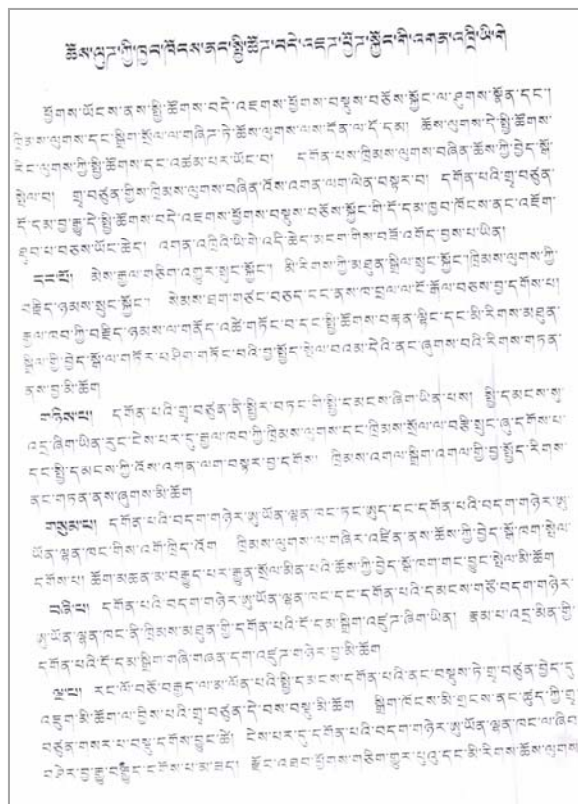
Document 9: Update on situation in Karma township, October 2012

Handwritten in Tibetan fast cursive in black ink on Chinese writing paper. 2 pages.

In other news, pilgrims coming to Karma Gon to worship at the stupas [reliquaries] are forbidden to spend the night there. For 52 days since September 30th 2012, all monks and lay residents of Karma village are forbidden to travel to other places, Chinese officials are stationed around every village day and night, and so movement is difficult, especially for the seriously ill [if they need to seek medical care outside]. Monks and nuns are not permitted even to perform ritual services outside, and ordinary people have no chance to carry on their livelihood. The misery and suffering is great. Those in detention are Khenpo Lodroe Rabsel, Khen Namse Sonam, Dondrup Gyaltsen, Karma, and Tsering Namgyal. Today a whole year and two days have passed since Karma Gon was destroyed, but these innocents have not been released, and there is no one left at the monastery. This is to let the world know. 2nd day of the 9th month of the Water Dragon year [Oct 17th 2012].

Document 10: Regulations issued by the Chamdo County Communist Party, January 2012

Black and white photographs of text printed in black in Tibetan, with seals over the names of the issuing authorities on the final page. 3 pages.



Notice on responsibilities for
comprehensive social
security maintenance in the
religious sphere

This responsibility notice is issued in order to promote the strengthening of comprehensive social security management in all aspects, the management of religion work according to [existing] laws and regulations, the accommodation of religion to socialist society, the conduct of religious activities by monasteries according to law, for monks and nuns to carry out their responsibilities as specified by law, and to bring the management of monks and nuns within the sphere of comprehensive management of social security.

1. Safeguard the unification of the motherland, safeguard the unity of nationalities, safeguard the dignity of the law and resolutely struggle against separatism. Harming the dignity of the nation and attacking the unity of nationalities, or any involvement in such actions is strictly forbidden.
2. Monks and nuns are also citizens, and any citizen must respect the law and fulfill their duties as a citizen. Violation of laws and regulations is strictly forbidden.
3. Religious activities must be carried out according to law, under the guidance of the monastery management committee party committee and monastery management committee. Unauthorized and irregular religious activities are forbidden.
4. Monastery management committees and monastery democratic management committees are lawful bodies for the management of monasteries. No other form of monastery organization is permitted.
5. Those under 18 may not be inducted into monasteries and made monks, and children certainly may not be inducted. If a new monk or nun within permitted number limits is to be inducted, they must be examined by the monastery management committee, and permission also sought from the county-level United Front department and the Nationality and Religious Affairs department. No monk or nun may be inducted above the number limit.
6. Religious study classes in monasteries are forums for training in monastic knowledge and to raise the educational level of monks and nuns, and must be conducted on the basis of management committee supervision and relevant regulations. No second forum may be established or conducted on the initiative of individuals.

7. No monastery or monk may interfere with social affairs or with legal and administrative affairs on the pretext of stopping the consumption of alcohol and meat or on any religious pretext.
8. Monks and nuns may not stock or illegally trade in firearms or possess explosive materials or any other dangerous substances.
9. Reactionary propaganda materials, printed matter, film or audio materials may not be kept or propagated.
10. Rumors and hearsay may not be fabricated or circulated. It is forbidden to circulate rumors harmful to the unity of nationalities.
11. Requests from monasteries and requests or appeals from individual monks must be submitted to the monastery management committee for approval. Petitions to higher authorities contravening the proper process and ad hoc resolution of disputes contrary to legal process are forbidden.
12. Intervention in and resolution of disputes over resources or social disputes is forbidden.
13. Interference in educational affairs is forbidden. The PRC Law on Compulsory Education and other laws and regulations must be followed.
14. The lawful administration by local party committees and government departments responsible for the management of religion, and prosecution of criminal matters by law enforcement departments ... [some words are missing at the top of page 3]. The law of the land must be followed, rather than acting on personal whims.
15. Local residents or religious groups may not form associations of any kind, and certainly may not interfere in government or administrative work.
16. The PRC Law on Highways and Transport must be strictly observed. Driving vehicles without a driver permit, carrying passengers and luggage, exceeding speed and weight

limits, and driving under the influence of alcohol are forbidden. Cars and motorcycles may not be fitted with loudspeakers, sirens or emergency lights.

This responsibility notice is duplicated and takes effect from the day of signature. Any infractions of the above regulations will be strictly dealt with on the basis of the “PRC criminal law,” the “PRC security management law,” the “PRC environmental protection law,” the “PRC electoral law,” the “PRC forest law,” the “State Council religious affairs ordinance,” the “TAR religious affairs ordinance implementation methods,” the “Correspondence and personal meetings ordinance,” and other laws, regulations and ordinances, as well as the regulations, resolutions and decisions of party committees, government offices and religion management departments at each level.

From: The Chamdo County Political and Legal Affairs Committee, Chamdo County, January 7th 2012

Document 11: Karma Gon abbots sentencing document, April 2013

Color photographs of text printed in black in Chinese, with red seals over the names of the issuing authorities on the final page. 10 pages printed on both sides of five sheets and bound together to form a booklet. [Source: *Wei quan wang* (Chinese Human Rights Defenders), <http://wqw2010.blogspot.com/2013/08/3.html>]. Camera gives date of photographs as July 7, 2013. Published by *Wei quan wang* on August 1, 2013.]

Chamdo County People’s Court, Tibet: Criminal Sentencing Document, (2013) CXCZ No. 16

Prosecuting agency: Chamdo County People’s Court, Tibet.

Defendant Luozhu Raosang [Lodroe Rabsel], male, Tibetan, born 3 June 1968 in Gama [Karma] Township in Tibet, Tibetan speaker, a monk at Gama Monastery in Gama Township, Chamdo County, Tibet. Prior to his arrest, he was resident at Gama Monastery in Gama Township, Chamdo County, Tibet. He was taken into criminal detention on 7 November 2011 by Chamdo County Public Security Bureau on suspicion of committing the crime of harbouring a criminal. On 2 March 2012, his arrest was approved by the Chamdo County People’s Procuratorate, and on the same day his arrest was executed by the Chamdo County Public Security Bureau. He is currently detained in the Chamdo Prefecture Public Security Bureau detention center.

Counsel Tang Tianhao, a lawyer at the Xiyuanxing Law Offices in Chongqing Municipality. Defendant Langsheng Silang [Namse Sonam], male, Tibetan, born 3 July 1967 in Gama Township, Chamdo County, Tibet, Tibetan speaker, a monk at Gama Monastery in Gama Township, Chamdo County, Tibet. Prior to his arrest, he was resident at Gama Monastery in Gama Township, Chamdo County, Tibet. He was taken into criminal detention on 30 January 2012 by Chamdo County Public Security Bureau; on 2 March 2012, his arrest was approved by the Chamdo County People's Procuratorate, and on the same day his arrest was executed by the Chamdo County Public Security Bureau. He is currently detained in the Chamdo Prefecture Public Security Bureau detention centre.

Counsel Cheng Bin, a lawyer from the Taihong Law Offices in Qinghai Province. Defendant Dunzhu Jiangcun [Dondrup Gyaltsen], male, Tibetan, born on 7 June 1971 in Gama Township, Chamdo County, Tibet, Tibetan speaker, a monk at Gama Monastery, Gama Township, Chamdo County, Tibet. Prior to his arrest he was resident at Gama Monastery, Gama Township, Chamdo County, Tibet. He was taken into criminal detention on 30 January 2012 by Chamdo County Public Security Bureau; on 2 March 2012, his arrest was approved by the Chamdo County People's Procuratorate, and on the same day his arrest was executed by the Chamdo County Public Security Bureau. He is currently detained in the Chamdo Prefecture Public Security Bureau detention centre.

Counsel Ran Tong, a lawyer from the Yitong Law Offices in Sichuan Province.

Chamdo County People's Procuratorate filed Chamdo Procuratorate Criminal Suit (2013) No. 06 accusing defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun of committing the crime of harbouring a criminal. The suit was presented in this court on 13 March 2013. Upon concluding proceedings, this court convened a collegiate panel in accordance with the law and the case was tried in open court on 17 April 2013. Chamdo County People's Procuratorate assigned Prosecutor Yue Guamei and procuratorate representative Dexi Zhuoma to appear in court to support the case. Translator Ciren Zhouge appeared in court to provide interpretation for participants in the trial, and defendant Luozhu Raosang and his counsel Tang Tianhao, defendant Langsheng Silang and his counsel Cheng Bin and defendant Dunzhu Jiangcun and his counsel Ran Tong were all in court to participate in the proceedings. The trial is now concluded.

The prosecuting agency charged: At dawn on 26 October 2011, ten Gama Monastery monks including Cicheng Pingcuo [Tsultrim Phuntsok] carried out such acts as setting off explosions and starting fires, posting reactionary posters, scattering reactionary handbills and writing reactionary slogans at Litu Village and Wazi Village village committees in Gama Township, Chamdo County, Tibet, and at Gama Township People's Government. At around 7:00 in the morning of 26 October 2011, the criminal suspect Cicheng Pingcuo told the defendant Dunzhu Jiangcun that he had carried out the above mentioned criminal acts, and on 27 October 2011 and 28 October 2011, after the defendant Dunzhu Jiangcun had told defendant Luozhu Raosang and defendant Langsheng Silang, convened a meeting of all the monks at the monastery to tell the ten criminal suspect monks including Cicheng Pingcuo and monks from the Scripture Study Class to leave the monastery together. On 28 October 2011, after a Chamdo County Public Security Bureau work team had collected fingerprints and blood samples from monks at the monastery, defendant Luozhu Raosang, defendant Langsheng Silang and defendant Dunzhu Jiangcun conferred, and asked the ten criminal suspects including Cicheng Pingcuo as well as all of the monks at the monastery to leave Gama Monastery and flee from Chamdo County to such places as Nangqian [Nangchen] County in Yushu Prefecture, Qinghai Province. Chamdo County People's Procuratorate considers that the three defendants including Luozhu Raosang clearly knew that the ten criminal suspects including Cicheng Pingcuo had carried out such acts as setting off explosions and starting fires, posting reactionary posters, scattering reactionary handbills and writing reactionary slogans, and arranged for the ten criminal suspects including Cicheng Pingcuo and other monks to flee together. Their actions touch upon the provisions of Article 310 of the Criminal Law of the People's Republic of China, under which criminal responsibility should be pursued for the crime of harbouring a criminal. The facts of the crime are clear and there is ample and reliable evidence. Therefore, in accordance with the circumstances of the case and by incorporating provisions on the length of sentences, a fixed term prison sentence, criminal detention or surveillance of less than three years is suggested. This suit was filed in order to Strike Hard against crime and uphold judicial order in accordance with the provisions of Article 172 of the Criminal Procedure Law of the People's Republic of China. Please pass sentence in accordance with the law.

Chamdo County People's Procuratorate laid out the facts of the accused's crimes in court, and read out the following evidence as proof: 1: The defendants' joint confessions and

explanations; 2: Witness testimony; 3: The registration form for acceptance of a criminal case.

The defendant Luozhu Raosang submitted that when he learned of the carrying out of criminal acts by the ten criminal suspects including Cicheng Pingcuo, he told all of the monks at the monastery to leave because of fear, arguing the opinion that a deliberate crime was not committed.

Counsel Tang Tianhao submitted that the defendant Luozhu Raosang's actions not only showed no objective intent, they also did not impinge upon the normal activities of judicial agencies' criminal procedures. He argued the opinion that his actions were failing to respond to information [Ch.: *zhiqing buju*] which does not comply with the constituent elements of the crime of harbouring a criminal, and does not constitute a crime.

The defendant Langsheng Silang submitted that when he learned of the carrying out of criminal acts by the ten criminal suspects including Cicheng Pingcuo, he told all of the monks at the monastery to leave because of fear, arguing the opinion that a deliberate crime was not committed.

Counsel Cheng Bin submitted that the defendant Langsheng Silang's actions showed only minor objective intent, which was inadvertent, and that he played only a secondary role in the crime of harbouring a criminal. Langsheng Silang provided crucial clues to agencies handling the case, he had a good attitude towards recognizing his guilt, and his actions were a minor instance of harbouring a criminal. He argued the opinion that with an earnest spirit of respect for facts and on the basis of correct application of the law, circumstances should be taken into account when sentencing.

The defendant Dunzhu Jiangcun submitted that when he learned of the carrying out of criminal acts by the ten criminal suspects including Cicheng Pingcuo, he told all of the monks at the monastery to leave because of fear, arguing the opinion that a deliberate crime was not committed.

Counsel Ran Tong submitted that the defendant Dunzhu Jiangcun showed no objective intent, his actions did not impinge upon the normal activities of judicial agencies' criminal procedures, the mistake was an error in monastery management and that administrative

punishment should be imposed on the basis of the “Religious Affairs Regulations”, arguing the opinion that criminal sanction should not be applied.

The hearing ascertained: at around 03:10 on 26 October 2011, nine monks from the Scripture Study Class at Gama Monastery, Gama Township, Chamdo County, Tibet – Cicheng Pingcuo, Ciwang Gelai [Tsewang Gelek], Baima Chijia Pema Trigya [?], Cicheng Qupei [Tsultrim Choephel], Quji Sangjie [Choegyal Sangye?], Ciding Wangjia [Tseden Wangyal], Xirao Duoji [Sherab Dorje], Quyang Jiangcun [Choyang Gyaltsen] and Ezhu Ranqing [?] – in collaboration with the monastery’s monk Yixi Luobu [Yeshe Norbu], used explosive materials such as dynamite and detonators to set off an explosion at the Litu Village village committee in Gama Township, Chamdo County, leading to the partial collapse of a wall at the village committee, and used flammable materials such as gasoline to start a fire at the Wazi Village village committee [building] in Gama Township, Chamdo County, leading to the loss of the village committee building, and put up posters with reactionary slogans and distributed reactionary handbills at the Gama Township People’s Government, Chamdo County, Tibet, and wrote reactionary slogans next to the road running between Litu Village and Wazi Village in Gama Township, Chamdo County, Tibet. After carrying out the above criminal actions, the ten criminal suspects then returned to Gama Monastery, Gama Township, Chamdo County, Tibet. At around 07:00 on 26 October 2011, the criminal suspect Cicheng Pingcuo went to Dunzhu Jiangcun’s residence and told him he had carried out the criminal acts; at around 11:00 on 26 October 2011, Dunzhu Jiangcun told the defendant Luozhu Raosang; the defendant Luozhu Raosang then told the defendant Langsheng Silang, and Jueding and the Scripture Master Gama Gongbu; at around 13:00 on 27 October 2011, Dunzhu Jiangcun, Langsheng Silang and Luozhu Raosang convened a meeting of the Scripture Study Class monks, and declared that monks in the Scripture Study Class (including the ten criminal suspects) were to take a vacation and return to their homes; however, they did not travel. On 28 October 2011, police officers from Chamdo County Public Security Bureau in Tibet went to Gama Monastery, Gama Township, Chamdo County to investigate and gather evidence. Dunzhu Jiangcun, Langsheng Silang and Luozhu Raosang told undocumented monks and some of the criminal suspects to hide, and the police officers then left after gathering relevant information from the other monks such as fingerprints and blood samples. At around 18:00 on 28 October 2011, in order to prevent the ten criminal suspects from being detained by public security agencies, Luozhu Raosang, Langsheng Silang and Dunzhu Jiangcun conferred and then called a meeting of all of the monastery’s monks and

announced that all of the monastery's monks should leave Gama Monastery and flee Chamdo County for Tibetan areas of Qinghai Province where they should hide, and asked the monks not to be in contact with each other by telephone. After Dunzhu Jiangcun et al had left a letter for the public security agencies, all of the monks at the monastery collectively fled towards such Tibetan areas as Nianqiang [Nangqian] County and Yushu Prefecture in Qinghai Province. As a result, the ten criminal suspects including Cicheng Pingcuo have yet to be detained by public security agencies. On 7 November 2011, the defendant Luozhu Raosang was taken into criminal detention; on 30 January 2012, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun were taken into criminal detention.

Proof of the above facts was presented in court by Chamdo County People's Procuratorate, and following cross-examination and verification of the evidence of proof: 1) The defendants' joint confession and explanation proves that the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun learned that nine monks from the monastery's Scripture Study Class – Cicheng Pingcuo, Ciwang Gelai, Baima Chijia, Cicheng Qupei, Quji Sangjie, Ciding Wangjia, Xira Duoji, Quyang Jiangcun and Ezhu Ranqing – in collaboration with the monastery's monk Yixi Luobu had used explosive materials such as dynamite and detonators to set off an explosion at the Litu Village village committee in Gama Township, Chamdo County, leading to the partial collapse of a wall at the village committee, and used flammable materials such as gasoline to start a fire at the Wazi Village village committee in Gama Township, Chamdo County, leading to the loss of the village committee building, and put up posters with reactionary slogans and distributed reactionary handbills at the Gama Township People's Government, Chamdo County, Tibet, and wrote reactionary slogans next to the road running between Litu Village and Wazi Village in Gama Township, Chamdo County, Tibet, and when public security agencies were building a case and investigating and taking fingerprints and blood samples from some of the criminal suspects, the defendants provided a hiding place for the criminal suspects Cicheng Pingcuo et al then sent them away, helping them to flee. 2) Witness testimony proved the fact that the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun convened a meeting to announce a vacation upon learning that monks from the monastery had carried out criminal acts; 3) Documentary evidence such as the registration form for acceptance of a criminal case prove the facts of the criminal suspects including Cicheng Pingcuo's crimes of setting off explosions, setting fires, putting up posters and writing reactionary slogans.

The above evidence was objective, legitimate and relevant, as well as interlinked and mutually corroborating, and following verification by the court a complete chain of evidence was formed which allowed for the rejection of all reasonable doubt, leading to the sole conclusion that the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun committed the crime of harbouring a criminal.

This court considers that the after the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun learned that nine monks from the monastery's Scripture Study Class – Cicheng Pingcuo, Ciwang Gelai, Baima Chijia, Cicheng Qupei, Quji Sangjie, Ciding Wangjia, Xira Duoji, Quyang Jiangcun and Ezhu Ranqing – in collaboration with the monastery's monk Yixi Luobu had carried out the crimes of setting off explosions, setting fires, putting up posters and writing reactionary slogans, that they provided a hiding place for the criminal suspects Cicheng Pingcuo et al and then sent them away, helping them to flee in contravention of provisions in criminal law. The defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun have all reached the age of criminal responsibility, the facts are clear, the evidence is reliable and ample that a crime was constituted, and this court therefore supports the prosecuting agency's accusation against the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun that they committed the crime of harbouring a criminal. After conferring, the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun jointly carried out the action of harbouring a criminal, constituting common criminal intent with equal roles in the course of carrying out the crime, and punishment for the joint crime shall not distinguish between main or secondary criminal protagonists. This court does not accept the submissions by the defendant Luozhu Raosang, the defendant Langsheng Silang and the defendant Dunzhu Jiangcun that upon learning that the ten criminal suspects including Cicheng Pingcuo had carried out crimes they told all of the monastery's monks to leave because they were scared, nor the explanation that the crime was not deliberate. Because they clearly knew that Cicheng Pingcuo et al were criminal suspects, they feared that after the criminal suspect Cicheng Pingcuo et al were detained, it would affect normal activities at the monastery. Therefore, they provided a hiding place for the criminal suspects, and then enabled the criminal suspects to flee. This was an objective mistake, and complies with the constituent elements of the crime of harbouring a criminal. Counsel Tang Tianhao submitted that the defendant Luozhu Raosang's actions not only showed no objective

intent, they also did not impinge upon the normal activities of judicial agencies' criminal procedures. He argued the opinion that his actions were failing to respond to information, which does not comply with the constituent elements of the crime of harbouring a criminal, and does not constitute a crime. Because Luozhu Raosang clearly knew that Cicheng Pingcuo et al were criminal suspects but still provided them with a hiding place, and enabled criminal suspects to flee which led to public security agencies having no way to break the case, their actions impinged upon the normal activities of judicial agencies' criminal procedures, so the court did not accept the argument. Counsel Cheng Bin submitted that the defendant Langsheng Silang's actions objectively had little malice [Ch.: e'yi jiaoxiao] and were inadvertent, and that he played a secondary role during the action of harbouring a criminal. He provided crucial clues to agencies handling the case, he had a good attitude towards recognizing his guilt, and his actions were a minor instance of harbouring a criminal. Cheng Bin argued the opinion that with an earnest spirit of respect for facts and on the basis of correct application of the law, circumstances should be taken into account when sentencing. Because the defendant Langsheng Silang conferred with the defendant Luozhu Raosang and the defendant Dunzhu Jiangcun then jointly carried out the action of harbouring a criminal, constituting common criminal intent, and because their roles were equal, punishment for the joint crime should not distinguish between main or secondary criminal protagonists. Cheng Bin argued that the defendant Langsheng Silang's actions in harbouring a criminal were relatively minor and that he provided crucial clues to agencies handling the case, but this does not comply with the facts of the case and the argument was rejected by this court. Counsel Cheng Bin submitted that the defendant Langsheng Silang had a good attitude towards recognizing his guilt, and requested discretion during sentencing, but this does not comply with the explanations provided by the defendant Langsheng Silang during the trial, and the argument was rejected by this court. Counsel Ran Tong submitted that the defendant Dunzhu Jiangcun showed no objective intent, his actions did not impinge upon the normal activities of judicial agencies' criminal procedures, the mistake was an error in monastery management and that administrative punishment should be imposed on the basis of the "Religious Affairs Regulations", arguing the opinion that criminal sanction should not be applied. But the defendant Dunzhu Jiangcun, the defendant Langsheng Silang and the defendant Luozhu Raosang all clearly knew that Cicheng Pingcuo et al were criminal suspects but still provided a hiding place for the criminal suspects, and enabled the criminal suspects to flee which led to public security agencies having no way to break the case. Their actions therefore impinged upon the normal activities of judicial agencies'

criminal procedures, which was not only a management error, it also contravened the provisions of criminal law, and the argument is therefore rejected by this court. In order to Strike Hard against crime, to protect the people and to uphold social order, sentencing in accordance with the provisions of Article 310 and Article 25 of the “Criminal Law of the People’s Republic of China” is as follows:

1. The defendant Luozhu Raosang committed the crime of harboring a criminal, and is sentenced to a fixed term of two years and six months imprisonment;
(The sentence term is to be counted from the day of judgment implementation, with the number of days already spent in detention prior to judgment implementation to be deducted from the sentence term, which is therefore 7 November 2011 to 6 May 2014.)
2. The defendant Langsheng Silang committed the crime of harboring a criminal, and is sentenced to a fixed term of two years and six months imprisonment;
(The sentence term is to be counted from the day of judgment implementation, with the number of days already spent in detention prior to judgment implementation to be deducted from the sentence term, which is therefore 30 January 2012 to 29 July 2014.)
3. The defendant Dunzhu Jiangcun committed the crime of harboring a criminal, and is sentenced to a fixed term of two years and six months imprisonment;
(The sentence term is to be counted from the day of judgment implementation, with the number of days already spent in detention prior to judgment implementation to be deducted from the sentence term, which is therefore 30 January 2012 to 29 July 2014.)

If this judgment is disputed, an appeal may be submitted to this court or directly to Chamdo Prefecture Intermediate People’s Court within ten days of the second day of receiving this sentencing document.

[Rectangular seal] This copy is verified as identical to the original.

[Circular seal] Chamdo County People’s Court

Sentencing Judge: Yang Zuorong

Sentencing Officer: Zhaxi Dexi [Tashi Dekyi]

Sentencing Officer: Zhuoge [Drolkar]

April 28, 2013

Secretarial Officer: Luosang Zhuoma [Lobsang Drolma]