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The Story of Tibet: The Lost Paradise

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ABSTRACT

“You don’t need to be a Tibetan to stand with Tibet you just need to be human”

There was burden on the heart of His Holiness Dalai Lama that what would be the fate of Tibetan culture and its people. How would one survive when your home is taken away from you? This is a story of a civilization protecting its distinct identity, culture and still continues its fight against the oppressive regime to get basic human rights. Here, in this paper, we have tried to cover every sphere of Tibetan issue. The purpose is to give a complete overview of Tibetan history and polity. This is the story of a refugee community who with almost nothing started from scratch and now due to their sheer commitment, dedication and hard work have emerged as the most successful and self-dependent refugees in the world. Today His Holiness has become a prominent figure and a noble peace prize winner who has inspired millions. This is just a small attempt to shed some light on this important issue and keep the point of Tibetans in front of the world. This paper is just a small part of the campaign to end illegal occupation in Tibet and to protect and support the basic human rights of Tibetans. The country once a teacher of Asia became a hegemony of China. Why did this happen? Why the world is still silent over this visible oppression and grave injustice? These are the questions that the world still needs to answer.

I. THE TIBETAN REFUGEE’S HISTORY

Most of the people who are forced to take refuge in different countries happen due to dictatorial or tyrannical regimes. June 20 has been designated as world refugee day by the UN so that we can remember how these people are suffering and how one can come up with ways by which we can restore their dignity and rights. The replacement of the dictatorial government with a more populist and accountable government is the catholicon to all the hardship related to the refugee problem. Tibet is also a sufferer of an oppressive Chinese authority for more than seventy years. Before discussing the oppression of China on Tibet and its people we need to understand how Tibetans lost their motherland and became refugees, their struggle and hope.

Introduction

Tibet, which is located on the world's highest plateaus, has been from ancient times an

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independent State. It is also known as the world's roof and is a major source of rivers for Southeast Asian countries. It is located to the north of India, to the west of China, and to the south of Mongolia. On one side of Mount Everest is Nepal whereas on its other side in Tibet. As per Hindu Vedas, Tibet is termed as Trivistapa. It has many historical, cultural, and religious values in common with India and Nepal. Tibet was one of Asia's most powerful military empires from the 7th to the 9th centuries. Towards the end of the 8th century Buddhism was introduced to Tibet by their emperor, Trisong Detsen. He invited the Bharat Buddhist guru such as Padmasambhava and Shantarakshita and made Buddhism a state religion. Just imagine the spiritual power of the teachings of Buddhism that a warlike State converted to Buddhism and prioritized spiritual development. The military strength abated and spiritual pursuit gained more encouragement. There was a sudden increase in the number of monks and nuns. The whole of Tibet got busy in a spiritual revolution. Military aggression and territorial expansion stopped and Tibet became an amicable Buddhist country. It was now a land of spiritual guidance and enlightenment.

Mongolia and Tibet relations

Before being pacified by Tibetan Buddhist monks who convinced them that triumph over one's ignorant mind is far more virtuous than victory over a physical opponent through violence, Genghis Khan's bellicose descendants nearly conquered half of Europe and most of Asia. The Tibetans monks not only gave spiritual guidance to the Mongolian kingdom but also to the various Chinese kingdoms like Manchu Qing and Ming dynasties. The relation between Mongol's and Tibetans was of priest-patron and both were mutually benefited. Today in this era such beautiful relation is impossible to achieve. Mongolians were given philosophical teachings and moral foundations and in return, Tibetans were given assurance for the protection of their borders.

In 1207 Genghis khan attacked Hsi Hsia kingdom which is located in northern Tibet. This attack could be marked as the first-time arrival of Mongols to the Tibetan border. Tibet was spared invasion when they agreed to pay tribute to Genghis khan. It was only after 1226 that Tibet stopped paying tribute to Mongolia. By that time the great conquer, Genghis khan had died. In 1240 prince Godan attacked Tibet and destroyed the Reting monastery and Gyal temple and killed around 600 monks. Prince Godan got a similar realization like Ashoka got after the Kalinga war and realized his mistake. He realized that Mongols lacked spiritual and moral edification, unlike Tibet. So, he invited the great guru of the Sakya school of Buddhism Pandita Kunga Gyaltzen to the present-day Parig region of Amdo. Kunga Gyaltzen taught Godan the concepts of Buddhism, the law of fate, and developing Bodhisattva's mind. Prince Godan got

so impressed by him that he announced Buddhism as a state religion and Kunga Gyaltsan was given temporal authority over central Tibet.

Pandita Kunga Gyaltsan wrote a letter to Tibetan leaders and advised them to billet with Mongol dynasty and desist from any kind of violence as it would not benefit anyone. He further stated that various teachers and political figures of China and other nations greatly appreciated him. From this very letter, one can figure out that Tibet, China, Tangut, Uighur, etc., were unmistakably different nations.

But China has quoted this meeting as an official amalgamation of Tibet into China.²

Now this claim is completely baseless on part of China because this agreement was between Magnolia and Tibet and China was completely outsider and it came under Mongol rule in 1279CE. In 1271 Yuan Dynasty was established in China by Kublai Khan which was much before southern China's Sung dynasty was conquered.

Pandita Kunga passed his authority to his nephew, Phagpa and died in the year 1251. During that time Mongke Khan took over. Kublai Khan, invited Phagpa to his capital and he along with his wife and other Mongolian ministers converted to Buddhism. Phagpa was given full control of three provinces of Tibet from 1254CE by Kublai Khan. It was only after the request of Phagpa that Mongols stopped the ill practice of drowning Chinese people to control their population.

By the time of 1271 almost whole China was under the Mongol Yuan dynasty and under Kublai Khan regime Beijing was its capital and their influence could be traced to Tibet, East Turkestan, Dali, Tangut, Sung, Jinn, Burma, Vietnam and Korea.

The fifth Yuan Emperor divided the whole Yuan empire into twelve districts for administrative and political purposes. In 1914 this map got published but we find no Tibet in this map which means it was never part of the Yuan dynasty. So, the Chinese contention that Tibet is their part is completely baseless and they are only presenting their own published data as incorrect. Whatever relationship Mongol and Tibet had earlier but it got free from Mongol influence and Sakya rule in the year 1350 when Phagdru Gyaltsan took over as a ruler of Tibet. 18 years after this event China also got independence from Mongols i.e., 1368. So, again that Tibet was part of China is completely groundless and uncorroborated.

² T.G Arya, The Liangzhou talk, (Nov 8, 2019), <https://tibet.net/china-was-only-a-part-of-the-mongol-yuan-dynasty-it-was-neither-the-authority-nor-the-inheritor-of-the-dynasty/>

II. DALAI LAMA AND THE COMMUNIST INVASION

In the Mongolian language ‘Dalai’ means ‘ocean’ which means teacher with vast wisdom and knowledge like an ocean. He is considered to be the prime spiritual leader of Tibetan Buddhism and of the Gelug school of Buddhism. In central Asian countries for a period of 1000 years, it is believed that Avalokiteshvara, the bodhisattva of compassion reincarnated for the people of Tibet as their ruler and spiritual leader. This is according to the book of Kadam and in fact, this was later used as a reference by Tibetans for identifications of Dalai lamas as a reincarnation of Avalokiteshvara.³ As per the 14th Dalai lama, long ago Avalokiteshvara pledged Buddha to protect and guide the Tibetan public and in order to fulfil his promise he established Dalai Lama czarism.⁴ In 1391 the first Dalai Lama, Gendun Drupa was born. He made the fourth great monastery, Tashi Lhunpo, at Shigatse. It was the 2^{ed} Dalai lama who discovered a method to identify the later Dalai lamas incarnation through visions at the “oracle lake” Lahmo Lhatso. The third Dalai Lama converted Mongol king Altan Khan and his people into Buddhism. It is a surprising fact that the 4th Dalai lama was actually the Altan Khan’s great-grandson. This event built strong relationships between Tibet and the Mongols.⁵ In 1617, the 4th Dalai Lama died there was an open conflict between various parties. Tsangpa dynasty which ruled central Tibet openly supported the Karmapa school and preclude the search for incarnation. However, in 1618 Sonam Rabten secretly searched the incarnation. The boy name was Lobsang Gyatso who was born in a noble Zahor family in the south of Lhasa. Finally in 1622 under the guidance of Gushri Khan Lobsang Gyatso was made temporal and spiritual leader of Tibet.⁶ The sixth Dalai lama came in 1682, the seventh came in 1708, the eighth Dalai Lama in 1708 and finally the ninth in the year 1805. All these selections were done as per Tibetan tradition. In 1792, during the rule of the Manchu dynasty, there was a Gorkha force invasion and Tibet asked Manchu to help to prevent this invasion. As this was the fourth time Tibetan asked help from Manchu officials so they advocated a 29-point directive for the efficacious governance of Tibet. This whole thing was based on the priest-patron relationship. Under this regulation, the Manchu suggested the golden urn method for the selection of the Dalai lama. However, with the exception of the 11th Dalai Lama, this method was never used. For the 12th, 13th and 14th Dalai lama the selection was done on the basis of age-old Tibetan tradition. Now it is really infuriating and downhearted when China conveys intimidating terms that the 15th Dalai Lama

³ Thubten Jinpa (15 July 2008). "Introduction". *The Book of Kadam*. Wisdom Publications. (Last visited Dec 1 2021), https://en.wikipedia.org/wiki/Dalai_Lama#cite_note-17

⁴ https://en.wikipedia.org/wiki/Dalai_Lama#cite_ref-Laird138_27-0 (last visited on Dec 1, 2021)

⁵ https://en.wikipedia.org/wiki/Dalai_Lama#cite_note-Dardess2012-119 (last visited Dec 1, 2021)

⁶ Shakapa, *Tibet a Political History*, p.101-102,1984

would be chosen by them and any intercession would not be condoned. There are two important historical criteria that Chinese officials pointed out for the selection of Dalia lama. First, it should be based on 200year old tradition. Second, it must be accepted by the Chinese Communist Party.

They went on claiming that Tenzin Gyatso is Dalia lama because of the Chinese Communist Party acknowledgement. This claim of China is completely absurd as no approval, recognition from any government was sought during the ennoblement of the HH Tenzin Gyatso. The neighbouring countries representative came during the enthronement ceremony only as a guest. According to Chinese sources, the tradition dates back to 1819 AD, during the reign of the Qing dynasty. But the Dalai Lama tradition is more than 500 years old when the first Dalia lama was born which is in 1391. This tradition existed much before the Qing dynasty in China. Therefore, the claims made by China are baseless, absurd and are only meant to suppress the voices of Tibetan. It's just an endeavour on the behalf of the Chinese government to distort the ancient religious traditions of Tibetan and to affect its current agenda. According to Sun Yatsen, China had been subjected to alien power twice: once during the Mongol Yuan dynasty (1271-1368) and again during the Manchu Qing dynasty (1644-1911)⁷. So, China's existence was nowhere to be found. It is completely inappropriate for China, which disagrees with the concept of reincarnation, to interfere with the Dalai lamas' and Panchen lamas' reincarnation systems. According to HH Dalai Lama, he will discuss whether or not to continue the Dalai Lama tradition with high lamas, the Tibetans, and other bothered Buddhists. "If it is felt that there is an exigency for the 15th Dalai lama then this responsibility will rest upon the shoulders of Gaden Phodrang Trust officers and then as per past traditions they should carry out the method of finding and acknowledgement"⁸. It is important for the Chinese government to first know these concepts and then meddle in the reincarnation of Dalia Lama. China should refrain from any action against the order of the Dalai Lama as they have no political, historical, religious, rights in the selection of the Dalai Lama.

Communist invasion

In 1949, Mao Zedong formed the CCP and kept the foundation of the People's Republic of China. Mao Zedong forcefully took over Tibet and imposed a 17-point agreement in 1951 and pretended it in a way as if it was "peaceful liberation". It was impossible for Tibet to defend itself from heavily armed Chinese soldiers. In 1950 when Tenzin Gyatso(Dalai Lama) was just

⁷ <https://denpaikyareng.blogspot.com/search?q=sun+yatsen> (last visited on Dec 3, 2021)

⁸ Tsewang Gyalpo Arya, *Harnessing the Dragon fumes*, pg. 19 (last visited Dec 3, 2021), <https://tibet.net/harnessing-the-dragons-fume/>

14 he took charge of Tibetan leadership. He endeavoured to take in with the CCP calls and sustain peace, but Chinese cruelty became superabundant, and the Tibetans revolted on 10th March 1959. This revolt was ruthlessly squashed, and many lost their lives and the Chinese also planned to kidnap HH Tenzin Gyatso. So, he with his ministers run away from Tibet and look for refuge in Bharat. Approximately 80,000 Tibetans joined him in exile and resided in Nepal, Bhutan, and India. China is responsible for the demise of 1.2 million Tibet's people and the destruction of around 6,000 monasteries was destroyed⁹. They also conducted sinicization in Tibet for complete cultural genocide. "Religion is poison" that's what Mao told to H.H Dalai Lama¹⁰ but for Tibetans, it wasn't poison for them rather it was a basis of their life. Tibetans are denied their basic rights like the right to practice their culture, religion and suppression still continues. To this date, no diplomat, UN rapporteurs, and journalist are permitted to visit Tibet. The government of India welcomed H.H Dalia Lama as a guest and aid him in establishing Central Tibetan Administration (CTA) in Dhramshala and central school to educate young refugees. There are around 40 colonies in 12 Indian states: Himachal Pradesh, West Bengal, Chattisgarh, Odisha, Maharashtra, Meghalaya, and Karnataka. Approximately 90000 Tibetans have been living in these settlements and because of their hard work today they have become the most successful and self-reliant refugee community in the world. There are 64 registered Tibetan associations abroad.

III. THE 17-POINT AGREEMENT

Tibet and China signed a 17-point agreement in Beijing which was a controversial document that led to the incorporation of Tibet into China. China talks of this document as a peaceful agreement with the Tibetans, and justify their liberation and occupation of the land. But as per the Tibetan side, this document was signed under coercion and has no legitimacy. Soon after the victory of Communist victory over the Guonmindong Radio Beijing began to declare that "the People's Liberation Army must liberate all Chinese territories, including Tibet". But from the above territories, it was only with Tibet with whom they were required to consent to liberate the region. The fact is, China needed some kind of agreement with the Tibetans to buy the international communities silence. When Tibet refused to accede 17-point agreement China used threat and intimidation to get it to sign. According to a China observer, "China's unrelenting bid to establish itself as the dominant power in Asia-Pacific and claim its 'territorial

⁹Tsewang, *Harnessing the Dragon's Fume*, pg. 5, (Last visited 3 Dec 2021), <https://tibet.net/harnessing-the-dragons-fume/>

¹⁰ <https://www.aninews.in/news/world/asia/how-atheist-china-is-trying-to-take-control-of-tibetan-reincarnation-writes-tenzing-yangzom-bhutia20201225025914/> (last visited 3 Dec 2021)

sovereignty has contributed to current tensions in the South China Sea and elsewhere”.¹¹

The Agreement is significant because it divulges the true nature of Sino-Tibetan relations and marks a watershed moment in Tibetan independence. This document confirms that Tibet and China were different nations before this agreement. Now let us review this document a little closely.

The Preamble of the 17-point Agreement itself is very weak, ambiguous. It says, “Over the last century or so, imperialist forces have infiltrated China and, as a result, Tibet, committing all manner of deception, atrocities, and exploitation.” The last 100 years mean from 1849 to 1949. During that time Francis Younghusband entered Tibet in 1904 and imposed the Anglo-Tibetan convention¹² and left within two months. After

Manchu army invaded Tibet in 1906, but were later driven out by Tibetans in 1912. Now a point here to be noted is that when Britishers invaded Tibet, should China not interfere if it was their own territory. Rather than finding Tibet weak Manchu army invaded it. This clearly confirms that Tibet was a sovereign country at that time.

It would be erroneous to think that the 17-point agreement marked the end of Tibetan freedom. Chinese themselves agreed to “one country, two systems”. This itself proves that Tibet was a free nation. The outcome of this agreement turned out to be gruesome and shows the real face of China. When China was certain that the land was completely under its People's Liberation Army's control (PLA), it began to renege on the agreement. The terms of the 17-point Agreement were first proposed by China to Tibet and then they imposed it.

This is a lesson for Taiwan and Hong Kong who should take note of the Tibetan experience and be careful of Chinese overtures.¹³ If it is momentous for China to solve the Tibet issue then it should fulfil its promise which is made in the agreement which goes as follow:

The 3rd point: “Under the amalgamate governance of the Central People's Government, the Tibetan people have regional autonomy.”

4th point: “The Chinese authorities will not change Tibet's current political system. They will not change the Dalai Lama's power, and the various officers will continue to hold their positions as before.”.

¹¹ Jayadeva Ranade, *China Unveiled, Insights into Chinese Strategic Thinking*, p-42

¹² Alex McKay, *Tibet and the British Raj; The frontier Cadre 1904-1947*, p-xxxiii

¹³ Tsewang Arya, <https://tibet.net/the-17-point-agreement-what-china-promised-what-it-really-delivered-and-the-future-2/> (last visited 4 Dec 2021)

5th & 6th point: “ The status, functions and powers of the Panchen Lama shall be maintained.”

7th point: “ The religious faith, custom and habit of Tibetan nationals shall be protected.”

9th point: “Tibetan nationality's spoken and written language, as well as its school, will be developed.”

The 10th point: “ Tibetan agriculture, livestock, commerce and industries would be progressed.”

The 11th point: “The Tibetan government should carry out reforms in accordance with its own agreement, and people's demands for reforms should be addressed through discussions with Tibet's top officials.” The 13th point: “The PLA entering Tibet must accept the above points and refrain from making arbitrary decisions concerning Tibet.”

These 9 points which China promised Tibet were never fulfilled rather China violated them. If China holds a 17-point Agreement as a valid document to claim sovereignty over Tibet, then China should take equal responsibility for the violation of these points. It should be noticed that 17-point agreement could be used as the main ground to demonstrate that Tibet was an independent nation but for now, Tibetans are not seeking any detachment from China rather they want to find a common solution based on Middle Way Approach (MWA) proposed by HH Dalai Lama and the Tibetan Government in exile.

Negotiation and Conciliation

Today both China and India have stood against each other in Himalayan borders and tensions have once again accelerated. The issue is not the division of the Indian-Tibetan border, but rather China's illicit encroachment of Tibet, which has given China way into the Indian mainland. Irrespective of atrocities and holocaust done by China Tibetans always strived to come up with a solution to solve this matter. So, in 1982 following the change of authority in China His Holiness Dalai Lama sent his ministers to Beijing to talk about the future concerning Tibetans and their motherland.

This peace plan proposed five important points.

1. Converting the complete region of Tibet into a peace region would mean removal of the Chinese army from the whole of Tibet, which would enable India to remove its army from the Himalayan region. According to the Dalai Lama, this would be in everyone's best interests, especially India and China, because it would improve their security while also reducing the economic strain of sustaining an army in these regions. Tibet could act as a buffer state which would separate these two populated countries.

To improve relations with Tibetan people it is important to win their trust. After the holocaust which cost the lives of nearly one million people just for their religious beliefs and love for freedom. The vast military establishment in Tibet is nothing but a reminder of oppression and suffering. An army withdrawal is the only solution for building a new relationship of trust between China and Tibet.

2. The massive shift of the Chinese population into Tibet has threatened the distinct existence of Tibetan people. This can also be seen as a clear contravention of the Fourth Geneva Convention (1949). This method of population shift is not new and has been used in other areas. Like in Manchuria only two to three million Manchus are left and they are outnumbered by almost 75 million new Chinese settlers. In inner Mongolia, the Chinese number is 8.5 million and the Mongols are just 2.5 million. Today Tibetans are already a minority in central and western Tibet. For the Tibetans to survive and protect their identity it is important to stop this Chinese population transfer policy.

3. Apartheid is practised in Tibet which the Chinese government call “separation and absorption”. Tibetans have today become an inferior class in their own nation. Human rights restoration is a need of the hour in Tibet. They should be free to exercise their basic democratic freedom and be free to conserve and develop their distinct culture and tradition. Thousands of people continue to suffer in Tibet's prisons and labour camps as a result of their religious beliefs.

4. Tibetans have greatly respected all forms of life. A concerted effort should be made to reinstate the native environment. Tibet should not be used as a dumping ground for nuclear waste. It is the Buddhist faith to not harm any being be it human or animal. Tibet before the Chinese seizure was an unimpaired wilderness sanctuary with rich flora and fauna. In the past decade, the Chinese have destroyed the forest of Tibet. Now, what little is left should be protected. China has already used Tibet as land for nuclear weapon production and it may also use it as a nuclear waste dumping ground. China is not only planning to dump its own nuclear waste but also of other countries in return for monetary benefit. This act of the Chinese government will not only threaten the present but also future generations.

5. Negotiation for the future of Tibet should be approached in some realistic approach which could be for the benefit of all the concerned parties. Tibetans and Chinese are completely different people, each with their own beliefs, history, culture, language. These differences must be respected and recognised.

The Chinese government has always misused this opportunity of peaceful dialogue and they

have always labelled His Holiness' Dalai Lama as a separatist. They have always reduced the question of Tibet to His Holiness' status. The US ambassador Terry Branstad on his Tibet visits very well said that China should start dialogues with the leaders of the Tibetan leadership without any prerequisite to solving the Tibetan issue. The previous Sino-Tibetan dialogue, which failed to produce any solution between 2002 and 2010, had three consequences. First, to temporarily silence the international outcry over Tibet; second, to secure the right to host the Olympics in Beijing; and third, to comprehend what Tibetans seek. The third, Tibetans' Memorandum on Genuine Autonomy has been misrepresented as 'demanding a separate nation. The people of China, as well as their many leaders, are unaware of the contents of this memorandum.

China has realised, based on the nine rounds of talks that have taken place, that it does not have a strong negotiating position. Today, truth and justice are on Tibet's side. A conversation without any preconditions would put itself in a difficult situation. The five-point peace plan, Strasbourg proposed in 1988, and Memorandum on Genuine Autonomy His Holiness has tried everything to solve this issue but China has always tried to fade away this issue with respect to the status of H.H Dalai Lama. The world shall know the atrocities which have been committed against Tibet and the fight to give Tibet its status will not be over.

IV. HUMAN RIGHTS VIOLATION IN TIBET

Arrest and imprisonment are frequently carried out in Tibet which are followed by severe abuse following detention. Incidents of beating, torture during incarceration have been reported by several credible sources and now this question is beyond a doubt that whether there is a need to discuss this topic or not. As per HRW, there are around 600 known Tibetan political prisoners and the majority are nuns and monks. A very famous incident of Tashi Tsering who hoisted the Tibetan flag at a public square in Lhasa in August 1999 was brutally beaten by the security personnel. In March it was reported that he committed suicide. A similar incident happened in 2000 where a guy named Sonam Rinchen was delineated to have perpetrated suicide who was arrested in 1992 for unfurling the Tibetan flag at his house. As per the Tibetan information network from the time period of 1998-1999 the incidents of death of prisoners due for release in Lhasa's are roughly around 1 in 24. These losses were labelled as suicide by the Chinese authority. In 1998 when the delegation of the European Union visited Tibet the political prisoners of darpchi staged a peaceful protest. During that protest, a monk named Lobsang Gelek was shot dead and his family was informed that he perpetrated suicide. That day four nuns were killed who were held in strong solitary confinement and even they were

reported to have committed suicide.

There have been incidents of extension of the term of prison for continuing peaceful protest. Ngawang Sangdrol prison period was extended to 18 years for singing a protest song out of prison. To this date, the Chinese government has always avoided the questions on Drapchi protest. This clearly shows the authoritative and oppressive regime of China. To this day, China has not responded to the UNWG on capricious incarceration concerns about the arrest of three Tibetan prisoners who had their term increased for doing protests during their visit to Drapchi in October 1997. Nor they have explained the arrest of Ngawang Choephel who was arrested in 1995 and whose arrest has been declared in breach of the UDHR. There is also a concern about 50 Tibetan students who went to India for their further studies and then returned to Tibet and were detained without any reason. One account which is included in the new HRW publication, "Tibet Since 1950: Silence, prison, or Exile, states the tale of a young boy who was debarred from attending school just for writing on the human rights abuse done by China on Tibetans and treating them as second-class citizens".¹⁴

It's the duty of the Chinese regime to release them and all peaceful protesters. They should be given internationally recognised due process protection which includes the right to know the reason for their detention.

Issue of Panchen Lama

Panchen Lama is a prominent figure in Gelug tradition and is considered to be the second-highest spiritual leader after the Dalai lama. In May 1995 6-year-old boy Gedhun Nyima was acknowledged as the metempsychosis of 10th Panchen Lama. Then he along with his family were abducted by the Chinese authority and completely isolated from the outside world. Despite many attempts by the government representatives and human rights agencies, they were never allowed to verify their condition and their demands has been rejected and China has simply stated that the child is in good condition and living a good life without allowing any independent verification for that statement.

Following the demise of the 10th Panchen Lama, the search for the 11th begins, the Chinese run CCTV announced that they will search the 11th Panchen Lama as per their own method based on the feedback taken from Lhumpo Monastery. It was unacceptable as Panchen Lama is an important post and it should be based according to the Tibetan rituals, tradition, consultation of Niching Oracle and recognition by Dalai Lama. The Chinese government wanted the use of golden urn to select the Panchen Lama and keep this whole process under

¹⁴ <https://www.hrw.org/news/2000/06/13/human-rights-violations-tibet> (Last visited Dec 5 2021)

them and keep Dalai Lama away from it. But later Chinese authority allowed Lumpo Monastery head Chadrel Rinpoche, who was the head of the search team to consult Dalai Lama and select the name among the five proposed names. But on 14 May 1995, Dalai Lama forestall everyone by openly conceding Gedhun Nyima as the 11th Panchen Lama. After this Chadril Rinpoche was sent to six years of imprisonment for exposing secrets of China and he died on house arrest in 2011. As per the Central Tibetan Administration, his cause of death was poisoning.

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