

Analysis of "Tibet Issue" and its Enlightenment to China

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Abstract

"Tibet issue" originated from the aggression of modern imperialist powers against China, and has been changing and developing continuously for more than 100 years. The "Tibet issue" has been influenced by cultural cognition, historical factors and other factors. Under the intervention of the Dalai Lama reactionary clique and western anti-China forces, it has not been completely solved yet. It can be concluded from the causes and current situation of the "Tibet issue" that we should strengthen ethnic work, calmly face up to difficulties, and strive for an early and thorough settlement of the "Tibet issue".

Keywords

"Tibet Issue"; Internationalization; Ethnic Work.

1. Formation and Current Situation of the "Tibet Issue"

The "Tibet issue" came into being in modern times. China has exercised sovereignty over Tibet since the Yuan Dynasty incorporated it into its territory. During the Ming and Qing dynasties, Tibet remained part of The Chinese territory and did not become an independent country, even though the government departments in charge of Tibet changed.

Historically, Britain was the earliest intervener in the "Tibet issue". In modern times, with the development of British colonial power in India, opening the door to Tibet became particularly important. At that time, the Qing government was suffering from the Opium War and the Taiping Heavenly Kingdom Movement, but did not care about The Tibetan area, and gave up the minister in Tibet to the Dalai Lama and panchen Lama's business income and expenditure audit right and part of the military power. Britain took advantage of the situation and began to divide and invade Tibet. The Tibet-related provisions of the Treaty of Tibet and Nepal of 1856 and the Treaty of Yantai of 1876 were products of the compromise policies of that time. In 1888, Britain launched its first invasion of Tibet. The British army eventually captured Luntu Mountain, Chanatang and other places. The Qing government did not allow the local government of Tibet to support the rebel forces, which led to the gradual alienation of the central government and Tibet. The 1890 Sino-British Convention on Tibet and India led to the collapse of Sikkim's patriarchal relationship with the Qing dynasty and increased British military ambitions in Tibet. In this situation, the 1893 Sino-British Tibetan-India Treaty gave Britain trade privileges and consular jurisdiction, opening the door to Tibet. Britain soon launched the second large-scale war against Tibet in 1903-1904. In this war, the British army led by Rong Hepeng invaded Lhasa and the 13th Dalai lama fled Tibet. In 1904, threatened by the British, the Tibetan government was forced to sign the Treaty of Lhasa. The Qing government refused to recognize it, but in 1906, as an annex to the Treaty of Beijing, the Treaty of Lhasa also came into effect because of the signing of the Treaty of Beijing, which became a huge hidden danger.

In addition to military aggression, The British have vague concepts to separate Tibet from China. In 1907, Britain and Tsarist Russia signed the Treaty of Alliance, in which China's sovereignty over Tibet was called "Suzerainty", the so-called "suzerainty". In fact, China's concept of

"tributary, conferring, vassal and fiefdom" is quite different from the concept of suzerainty in European history. This ambiguous understanding also led to the Tibet issue in modern international politics. In 1913-1914, the United Kingdom led the Simla Conference. Today, China's territorial disputes in southern Tibet and the "Tibet issue" are all related to this conference. At this conference, Britain and India declared that "suzerainty" was "independent". Tibetan representative Lenchinshire put forward six demands according to Britain's plan, which was in fact intended to achieve the de facto independence of Tibet. The concepts of "external hiding" and "internal hiding" were also introduced to glorify aggressive intentions. Although the Chinese representatives expressed opposition to these contents, and the meeting eventually broke down; However, weak countries have no diplomacy, and due to China's passive position and the compromise and concession of the then Beijing government, chief Delegate Chen Yifan finally left the initial signature on the treaty. But for Britain, advocating "Tibetan independence" is just the beginning here. At the 1947 Pan-Asian Conference, The UK also designed Tibetan representatives to attend as a state, and displayed the so-called "Tibetan flag" to show its support for Tibetan independence. But after strong protests from Chinese delegates, the organizers had to correct the mistake.

In 1949, the People's Republic of China was founded. In 1950, with the completion of the advance into southwest China, the PEOPLE's Liberation Army began to deploy to March into Tibet. The newly established central government, facing the war of resistance against the United States and aid Korea in the northeast, launched the Battle of Qamdo in Tibet in October and won a massive victory in only 18 days, far exceeding the initial estimate of the Tibetan army. The victory of the PEOPLE's Liberation Army shocked Tibet and gave the upper class of Tibet a strong sense of crisis. In order to cope with the military situation, they finally decided to let the 14th Dalai Lama Tenzin Gyatso take charge and negotiate with the central government. Finally, the two sides signed the Agreement between the Central People's Government and the Local Government of Tibet on Measures for the Peaceful Settlement of Tibet (referred to as the 17-Article Agreement). The Dalai Lama telephoned Chairman MAO to express his support for the 17-Article Agreement, marking the peaceful liberation of Tibet. However, abetted by Britain, the United States and the "Tibetan independence" elements, the 14th Dalai Lama has been politically wavering. Since 1955, there have been small-scale armed rebellions in Tibet, which have caused great harm to people's lives. Most of these rebellions were supported by anti-Chinese forces abroad. In fact, after the founding of new China, the United States became the other major interventionist in Tibet. American Norman C. Hall, in his book *America, Tibet and China*, revealed how the Americans fostered Tibetan independence. After the Dalai Lama fled, the United States did not end its direct intervention in Tibet until the 1980s, when it turned into behind-the-scenes political support. In 1956, the 14th Dalai Lama, who was in India to attend the conference commemorating the 2500th anniversary of Shakyamuni's nirvana, reluctantly returned to Lhasa under the persuasion of Premier Zhou Enlai, who was visiting India. It also shows that relations between the central government and Tibet are not as peaceful as they used to be. With the gradual increase of the scale of the rebellion, the original small-scale rebellion eventually evolved into a full-scale armed rebellion. In 1959, rebels spread rumors that the Dalai Lama's life was in danger when he attended an artistic performance at the headquarters of the Tibetan military command, and claimed it was a "plot" by Beijing. They incited citizens and instigated the rebels to wound and kill members of the Tibet military command. On the night of The 17th, the Dalai Lama and several rebel leaders fled Lhasa and began their journey into exile. Subsequently, on the 20th, the rebels marched to Lhasa, formally attacked the PLA barracks and the central garrison offices, and began a comprehensive armed rebellion centered in Lhasa. The rebellion brought great harm to the people and caused great loss of life and property. The CPC Central Committee and the Central People's Government immediately decided to "completely quell the rebellion, fully mobilize the masses and carry out democratic

reform." The PLA quickly put down the rebellion in Tibet in only two days and safeguarded the national unity and national unity. In the aftermath, Tibet began a democratic reform movement that destroyed serfdom. However, the government in exile who fled abroad is engaged in the activities of splitting the motherland, and is still absconding, causing great hidden dangers to the national security. Thus, the "Tibet question" as we know it today was formed.

After the Dalai Lama fled the country, he gradually promoted the internationalization of the so-called "Tibet issue." Since 1959, the United States has put the "Tibet issue" on the agenda of the UN General Assembly four times, and finally adopted anti-China resolutions related to Tibet. The CIA secretly provides at least \$1.7 million a year to the Dalai Lama's exiled clique. In 1970, the Tibetan Youth Congress was founded and soon gained some influence among the Dalai Clique. As relations between China and the United States began to thaw in the 1970s, American funding stopped. At the 1984 Dharamsala high-level cadre meeting, the Dalai Clique said that the political propaganda in the past was far from enough. In order to achieve this goal, Dalai began to lobby around the world to achieve the purpose of political propaganda and promote the internationalization of the "Tibet issue"; To gain more support, he also claimed southern Tibet as Indian territory and called himself a "son of India". He also attacked China's "democracy" and "human rights" to gain sympathy from the international community. He strongly advocated the theory of "national extinction" and "Tibetan cultural extinction" and created the image of the victim of the Tibetan government-in-exile. Among them, the new generation of "Tibet independence" groups represented by the "Tibetan Youth Association" have planned political activities around the world to publicize the idea of Tibet independence, actively carried out various separatist activities and fostered a new generation of Tibetan independence forces. In 1989, dalai was awarded the Nobel Peace Prize. The award is not only supported by those who want to split China, but also by the Dalai Lama's desire to expand his international influence. In addition to traditional visits and lobbying, the government-in-exile uses the cultural sector to promote political ideas and raise funds. In Hollywood in the 1960s and 1970s, there were often "freedom and democracy fighters" who made films about "The Tibet issue", and these elites were often fanatical supporters of Tibet independence. The movie star Richard Gere, for example, raised a lot of money for the government-in-exile through films like "Trapped" and "Seven Years in Exile."

As China's international influence grows, the influence of the exiled Tibetan government declines, and the Dalai Lama recognizes that "independence" for Tibet is impossible. Under such circumstances, Dalai put forward a new political proposition. He said he once supported "Tibetan independence" but now "does not seek independence", demanding only "genuine autonomy" for "greater Tibet". However, from the description of the concept of "greater Tibet" and "real autonomy", we can see that the Dalai Lama is actually pursuing "de facto independence" of Tibet. But in addition to such advocacy, Dalai has not stopped his interference and infiltration of Tibet. In 2008, coinciding with China's hosting of the Olympic Games, Tibetan separatists staged an incident in Lhasa on March 14 that shocked the whole world, and then obstructed the Olympic torch relay abroad. All these are not consistent with the "religion and non-violence" that Dalai has been propagating, which also reveals the essence of the victim image that Dalai has been propagating, and makes more people realize the real intention of the exile group. In fact, governments around the world have taken a cautious approach to the Dalai Lama's visit, often keeping a low profile. In the past two years, the Dalai Lama has grown old, but he is still active in social media and political propaganda. And the resurgence of anti-China forces in recent years has allowed many malevolent people to try to exploit the Tibet issue.

To sum up, from a historical perspective, the "Tibet issue" does not exist in the official discourse system of China. As a matter of fact, the "Tibet issue" was completely created by man. Western countries, led by the UK and the US, have long tried to interfere in China's territorial sovereignty and internal affairs through the so-called "Tibet issue", in an attempt to undermine national

unity. On the surface, the "Tibet issue" involves many aspects, including human rights and cultural issues, but in essence, the separatist forces are trying to achieve "de facto independence" for Tibet. Therefore, "The 'Tibet issue' is not a human rights issue, a religious issue or an ethnic issue at all, but an issue concerning state sovereignty and territorial integrity, and an issue concerning the core interests of the Chinese nation."

2. The Causes of the "Tibet Issue"

2.1. Cognitive Differences between China and the West

The "Tibet issue" is not only a historical issue, but fundamentally, it is caused by the different views of Tibet between the East and the West. Tibet has long been considered the spiritual home of Europeans since the fabled home of Christianity. The earliest understanding of Tibet in the Western world mainly comes from Tibetan Buddhism. In the eyes of the Western world, Tibet is basically the incarnation of Tibetan Buddhism, presented as a spiritual symbol rather than a concrete place. At the beginning, this concept only existed in religion, but with the development of society, it gradually expanded to the understanding of Tibet in all aspects, including politics, culture and territory. Because of the mystique of Tibetan religion itself and the problem of western understanding of its geography, Tibetan Buddhism has turned to theosophy in the western world. Russia's Blavsky, best known as the creator of theosophy, who claimed to communicate telepathically with the Tibetan guru and publish mystical Tibetan correspondence, was in fact an Aryan superman. This theosophy is in fact an ideal, surreal image of Tibet, and full of misunderstandings about Tibetan religion. The shadow of this orientalism has not disappeared up to now, still affecting the concept of western society.

Second, historically, both early Christians and later thinkers such as Kant saw China and Tibet separately. Of course, the ideas of Kant and Hegel are still influenced by Christian understanding. They all see Tibet as a country, or as a link between East and West. Either view effectively cuts China off from Tibet. But China has had sovereignty over Tibet since ancient times. In the nineteenth and twentieth centuries, the British and American intervention in Tibet also tried to make this cognition a reality. This view is also held by many foreigners who support the Dalai Lama.

The Eastern world and Tibet, long a place of western imagination, are actually misunderstood by history. Tibet is often presented in the West as a utopian image, often at a time when times are down. This is where the desire for Shambhala began in the popularity of theosophist views in the 1930s. It is worth noting that whenever there is a crisis in the real world, a significant number of people place their hopes in non-existent utopias. In a world gripped by the Great Depression, the search for Shambhala, a place of hyper-spirituality, was more like a pilgrimage for desperate people. In addition, Tibetan Buddhism associated with India also has the color of mysticism, which also adds some mysticism to people's imagination. This idea, combined with popular theosophy, became one of the main ideas that influenced Nazi Germany at the time. Of course, even after World War II, the shadow of Orientalism never left. It seems that as long as there is depression, people will put their hopes on the ethereal things. After World War II, people were fed up with industrialization and war. Of course, they realized that they had no way to deal with their woes in real life, and that traditional religions like Catholicism and Christianity were even more powerless. Tibetan Buddhism, which came into being at this time, became another form of salvation. This redemption occurred many times, but reached new heights during the Cold War. At that time, however, Tibetan Buddhism gradually became a tool for those with a heart. Combined with political and ideological issues, the Western world began to impose its own cognition on Tibet.

This western misunderstanding of Tibet is the root cause of the divergence between China and the West on the Tibet issue. However, this misunderstanding seems to still exist in today's

world, and western knowledge of China is more based on fantasy than practice. What do Chinese people think about Tibet? History books and pictures show that the Chinese know Tibet more about its feudal theocracy and backward serfdom. It was when New China abolished serfdom, which oppressed the working people of Tibet, and liberated millions of serfs, that Tibet developed today. Under the feudal serf society under the dictatorship of monks and nobles, serfs and slaves, who accounted for 95% of the Tibetan population, were granted personal freedom, land and political rights. This simple life is exactly the opposite of the Western ideal of Shambhala. Many modern Westerners want to find Shambhala, but they come to Tibet only to be disappointed because it does not satisfy their ideal world. To vent their disillusionment, they rationalized their "explanation" by pointing to China as the cause of shambhala's disappearance, and the Dalai Lama's claim fell in line with their thinking. They want to recreate the shambhala world and make Tibet an independent paradise, so they want Tibet out of Chinese "control". The ardent Chinese, unaware of the resentment of the Westerners they come into contact with, grew sad and resentful, and the gap between the two sides naturally widened.

The cognitive problems of Tibet between China and the West are deep and difficult to change. Even if they can be understood intellectually, it is difficult to reach an agreement from the emotions of their respective nations. However, the traditional cognitive problems are not the reason for the existence of the "Tibet problem". In the long run, the cognitive problems still seem to remain largely unchanged and long-lasting.

2.2. The System of Regional Ethnic Autonomy Needs Constant Improvement

China is a multi-ethnic country, composed of 56 ethnic groups, practicing the system of regional ethnic autonomy. Nationalism famous theorist Anthony Smith proposed national is defined as: the population of a named sum, its members share a historic piece of territory, share a common myth, Shared history and common public culture, all members lives in an economy, to share a set of applicable to all members of the general legal rights and obligations. Among the concepts of nationality, ethnic identity emphasizes the cultural orientation of a nation (group). In the western society, the general understanding is that the country should be composed of a single ethnic group, although their concrete practice is not so, but this understanding has always existed. It is believed that national identity is the sublimation of national identity, and a multi-ethnic country is inevitably unstable. However, China, as a multi-ethnic country, can maintain such political stability, which goes against their "common sense". What explains this stability? They can only think of China as an "empire" while other peoples live under "oppression".

Since ancient times, China's policy toward ethnic minorities has been based on openness and integration. Unlike the rise of nationalism in western countries, Chinese nationalism actually originated from the invasion of Foreign powers to China. At that time, we put forward the concept of "ethnic" is not a political entity, but a supernational nation formed under the crisis of separation -- the Chinese nation. This concept emphasizes the characteristics of national integration and sovereign independence of Our country. Therefore, the ethnic policy of new China is on the basis of absorbing ancient Chinese history and taking China's national conditions as the concrete basis. It is not a copy of history, but a new creation.

However, with China's economic development and social changes, we find that the system of regional ethnic autonomy needs some adjustment. Reflecting on the "March 14" incident, we find that there are still some imperfections in China's regional ethnic autonomy. On the other hand, a large-scale event like The March 14 incident has both external and internal causes. According to Wang Hui, the current problems in Tibet can be summarized as the simultaneous process of "depoliticization", "market expansion", cultural crisis and "religious expansion". China itself has a wealth gap, and the Tibet issue adds up to the question of different ethnic groups' traditions, customs, languages and place in the market economy. These uncertainties

and uneasiness are exacerbated by the crisis of the Tibetan people's position in the development of The Times, which can easily be exploited by those with interests. Tibet is facing all-round changes in the new era, which requires us to analyze specific problems in a case-by-case manner. This is also a problem that needs to be solved. In the past two years, with the success of poverty alleviation in Tibet, Tibet's economic development and infrastructure have been greatly improved. By the end of 2019, all 628,000 registered poor people in Tibet had been lifted out of poverty, and all 74 poverty-stricken counties and districts had lifted themselves out of poverty. Absolute poverty had been eliminated in history, and the annual per capita disposable income of those who had been lifted out of poverty exceeded 10,000 yuan, further consolidating the achievements of poverty alleviation. Great changes have also been made in the inheritance of traditional culture and religion in Tibet. However, it also reminds us to view the system of regional ethnic autonomy with The Times and add appropriate content in light of local conditions.

2.3. Relentless Push by Anti-China Forces

For a long time, western anti-China forces have been meddling in China's Tibetan affairs in an attempt to undermine the social stability of Tibet. Long before the peaceful liberation of Tibet, the United States government established contacts with pro-imperial separatist forces in Tibet. In the mid-1950s, the CIA trained "Tibetan separatists" in Colorado for violent activities. During the armed rebellion in Tibet, the U.S. Central Intelligence Agency not only sent agents to help the 14th Dalai Lama escape, but also airdropped a large amount of weapons and equipment to help rebuild the rebellion. The "Four Rivers and six posts" were provided by the CIA with weapons, instructors and direct command. However, the rebellion of "Four rivers and six posts" had a huge impact on Our country for a long time. It was not until the beginning of the 21st century that these problems were completely solved. In fact, every unrest in Tibet since the 1980s has had some western influence. In recent years, western anti-China forces have intensified their interference in Tibet. The US has drafted several bills, including the Tibet Policy Act of 2002, the Reciprocal Access to Tibet Travel Act of 2018, and the Tibet Policy and Support Act of 2020, in an attempt to interfere in China's internal affairs under the pretext of the so-called "Tibet issue".

In addition, the Tibetan Youth Association, the Tibetan Women's Association and other Tibetan independence organizations continue to promote the idea of Tibetan independence in various ways. Ytcc is very good at using new media to express its values, but we are not well prepared for external publicity. So far, China's international discourse power is still in a relatively weak position, and the international public opinion is controlled by the West, especially in the external publicity and internal publicity has great deficiencies. Western politicians distort facts and slander China through the media, and at the same time create a hypocritical image of Dalai lama, which makes China's right to speak on the "Tibet issue" weak for a long time. Take the March 14 incident as an example. The New York Times, BBC, CNN and other media reported many topics in advance with double standards, which aroused the suspicion of "bias over objectivity" around the world. Western media are good at exporting their values with objective words, while the relatively simple expression of Chinese media makes the media itself not persuasive enough. The effect of this bias is reinforced by the stereotypes and ideological understanding of China implicit in western media reports. How to break down this barrier of discourse is still crucial for China today.

In addition, we should note that one feature of the "Tibet issue" is that all governments around the world recognize that "Tibet is part of China". But this recognition has not always been sustained. Western countries also recognized Yugoslavia and Kosovo as a country. Of course, this does not prevent western countries from splitting and interfering in the situation in these regions. "Without the instigation of western imperialism, there would not have been an

independence movement in Tibet in the early 20th century. Without the support of western public opinion, there would not be an independence-oriented movement in contemporary Tibet." For western countries, the same is true of Tibet. The West does not want to see the rise of a strong China, so it wants to split China through various means and destroy the stability and harmony of China's neighboring regions. Tibet's importance to China is self-evident, and for the anti-China forces, splitting Tibet is inevitable.

3. The Enlightenment and Response of the "Tibet Issue" to China

In view of the above analysis, here we can put forward several targeted opinions on China's policy.

3.1. Correctly View Cultural Exchanges in Foreign Exchanges and Properly Resolve Cultural Misunderstandings

Differences and conflicts in values are difficult to eliminate, but with the development of globalization, we can still gradually converge on the basis of seeking common ground while reserving differences. To achieve this, it requires mutual understanding and communication. At present, the arched attitude of many people on the "Tibet issue" is not conducive to reconciliation between the two sides. Conflict cannot solve problems, only cooperation and understanding can open the door to communication. China has always adhered to cultural exchanges and exchanges, and has always adhered to the basic principle of seeking common ground while shelving differences. So we need to talk about Tibet, not blame and misunderstanding. It is true that many countries have been influenced by the propaganda of the Dalai clique and some anti-China forces and have mistakenly believed some rumors. But with more exchanges with China, some of these countries have dispelled such misconceptions, and they have come to understand that the Dalai Lama is a pawn of anti-Chinese forces.

At the same time, we should let the world know the real Tibet. Tibet is not a fantasy Shambhala, it is a real place. Only when the Western world truly understands the true face of Tibet can it understand the real life of the Tibetan people and realize the true face of the Tibetan separatists. The Dalai Clique claims that Tibetan culture and religion are being "destroyed", and he uses these words to win his image as a "human rights fighter" and gain a lot of support, but in fact his words are nonsense. In order to break the international blockade and slander against China caused by such rumors, we also need to strengthen the external and internal publicity work and spread China's voice to the world.

3.2. I have Put Forward Three Suggestions on China's Regional Ethnic Policy

First of all, we should be alert to danger and have a sense of risk. General Secretary Xi Jinping stressed the need to enhance the awareness of risks and dangers at the 2021 Party history Study and education Mobilization conference. The March 14 incident showed that our capacity to deal with emergencies was inadequate. Of course, since then we have corrected our shortcomings and achieved good results in the anti-separatist struggle in Xinjiang and Tibet. However, it also reminds us that we should be aware of the dangers in the work of ethnic groups. In the face of the new situation and problems of ethnic development in the new era, such as the religious and ethnic problems in urbanization, we should take measures according to the situation. As for our ethnic policy, we must promptly identify problems and find ways to correct them.

Second, adhere to the development of ethnic minority areas, face up to the problems. The victory in poverty alleviation tells us that we need to pursue economic development and common prosperity. Only by achieving common prosperity and eliminating poverty and polarization can the people live and work in peace and contentment. In our work concerning ethnic affairs, we should face up to the problems that arise and persist in correcting these

mistakes so as to bring happiness to the Tibetan people. In the face of difficult problems, we should not be afraid, but should try our best to solve them, otherwise ethnic conflicts will only accumulate.

Third, we should keep the basic policies of the major policies unchanged. We should not retreat once and for all on the bottom line issues and maintain our basic position on fundamental issues. In recent years, as the Dalai Lama is getting older, he has begun to put forward some new propositions in a roundabout way, but these new propositions cannot, without exception, cover up the nature of Tibetan independence. The question of principle of the "Tibet issue" cannot be evaded. We cannot accept the unreasonable demands of the Dalai clique.

3.3. Pay Close Attention to the Changing Situation of the International "Tibet Issue" and Resolutely Fight Against Anti-China Forces

Part of the reason for the April 13 incident is that we do not know enough about the Dalai clique. We should pay more attention to the "Tibet issue" in the media, instead of avoiding it. We should not shy away from ethnic issues because of sensitivity. We should have the courage to discuss them, but at the same time, we should insist on doing research before making our voices heard, and give play to our own subjective initiative. Of course, this does not mean that we have to report fully on Tibetan separatists. As a matter of fact, excessive official attention will also lead to the expansion of the problem, and we should pay attention to reduce the involvement of Tibetan separatists and the Chinese government. As mentioned above, one of the main causes of the "Tibet issue" is the interference of anti-China forces in China's internal affairs and the continuous separatist work. At present, sino-US relations are becoming tense. In the era of strategic competition between the two countries, the United States will certainly continue to interfere in China's territorial and internal affairs. On the Xinjiang issue, the US has begun to use "human rights" as a cover to attack China on the international stage. And the United States will not give up on the "Tibet issue." We should pay close attention to the international situation and pay particular attention to the internationalization strategy of the "Tibet issue". Only in this way can we be fully prepared to fight against the anti-China forces and break their ambition to split China.

How to fight against anti-China forces? We should improve the comprehensive strength of our country. Weak countries have no diplomacy, as can be seen from the changes in the "Tibet issue". In the 1960s and 1970s, China's voice in the international arena was weak. For a long time after dalai fled abroad, he exerted a certain influence on China's political situation. With the development of The Times, the interference of Tibet independence in China has been far less than before. China has also worked hard to achieve peace and stability in Tibet in the past two years. Abroad, support for the Dalai Lama's doctrine is waning. Even countries opposed to China do not trumpet their reception of the Dalai Lama, and most of the visits are secretive. We believe that with the growth of China's economy and the increase of its international influence, China will have a bigger say in the international arena. At that time, the so-called "Tibet issue" will no longer exist.

In addition, we should pay attention to non-state actors represented by Non-Governmental organizations. In recent years, the dalai Lama's "government in exile" has been adept at manipulating public opinion with the help of new media and the masses, and with the actions of ngos in China, some organizations that are friendly and cooperative on the surface but actually have other purposes have begun to emerge, which are in fact vulnerable to political control and intervention. Therefore, we should be on guard against these disguised Tibet-related ngos, as well as their infiltration and influence in Chinese public opinion, especially on the Internet.

4. Conclusion

The security of Tibet bears on the security of China's neighbors and the well-being of the people of China. No matter from any point of view, the thorough settlement of the "Tibet issue" is the top priority of the Party and the state. During his seventh work in Tibet, General Secretary Xi Jinping stressed that "governance of the country requires the governance of the border region, and the first step is to stabilize Tibet." He pointed out that the work in Tibet must continue to focus on safeguarding national unity and strengthening ethnic unity, and must take improving people's livelihood and rallying people's support as the starting point and goal of economic and social development. These are all guidelines for dealing with the "Tibet issue".

Historically speaking, the "Tibet issue" originated in modern times, but it still exerts a great influence on China today. From the United Kingdom to the United States, the "Tibet issue" cannot be avoided without the intervention of western forces. The persistent interference of the Dalai reactionary clique in Tibet has also caused great troubles to the peace and security of Tibet. The factors that influence the formation of this situation are multiple: the cognition of Tibet in China and the West, the inadequacy of China's ethnic policy, and the continuous support of anti-China forces. These also remind us to do three things in our ethnic work: solve the cognitive dilemma, make up for their own shortcomings, and resolutely fight against anti-China forces. Only when these issues are properly handled can peace and stability in Tibet be realized. What needs to be stressed most is that the "Tibet issue" is an issue concerning China's sovereignty and territorial integrity and the core interests of the Chinese nation. For China, national reunification is the highest sovereignty. To safeguard the reunification of the motherland, we will abandon illusions and persist in struggle when necessary.

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