



# INTERNATIONAL CAMPAIGN FOR TIBET

## ICT'S TIBET ROUNDUP

APRIL 1-30, 2026

*ICT's Tibet Roundup is a compilation of curated news from various sources, including Chinese state media, official Chinese documents, briefings, information reported by Tibetans in Tibet and international commentary on Tibet. The presentation of information in the roundup should not be construed as amplifying Chinese political rhetoric but as a catalog of information from Chinese state media discourse for deeper research to uncover the truth. The roundup is organized in categories, including law, politics, culture, economics, climate, and commentary. The focus is on presenting news and reports with limited analysis and editorializing.*

### POLITICS

#### 1. Mandarin as a 'Golden Key': Framing linguistic homogenization as economic progress and national unity

Commemorating the UN Chinese Language Day on April 20, Chinese state media carried a [commentary](#) framing linguistic homogenization as an economic and political necessity. The piece uses legal and statistical justifications to delegitimize concerns regarding cultural assimilation, normalizing the process as 'unity, development, and cultural vitality' under the language of harmony.

The author claims that Mandarin is a "golden key" that unlocks personal growth and social integration for ethnic minorities. By presenting the language as a prerequisite for Tibetans to access healthcare and business, the state effectively turns linguistic "choice" into structural dependency. Furthermore, the commentary cites Article 15 of the 'Law on Promoting National Unity and Progress' to mandate Mandarin promotion, dismissing international criticism as 'fallacies' intended to undermine state security rather than legitimate policy concerns.

#### 2. Distorting the sixth Dalai Lama's legacy to reshape political and territorial narratives

Marking the 10th anniversary of the so-called "Tsangyang Gyatso Cultural Research Association" and the "8th Tsangyang Gyatso Cultural Festival" to redefine the legacy of the sixth Dalai Lama, Chinese officials are seeking to redefine his life and work as an essential component of China's national sovereignty and ethnic unity. Speaking at the anniversary, [Che Minghuai](#), a Han native from Hebei province, and former vice president and party secretary of the Tibet Academy of Social Sciences, argued that research into the sixth Dalai Lama, Tsangyang Gyatso, must move beyond his poetry to embrace a "grand historical perspective" that aligns with state interests.

A significant portion of Che's speech focused on the geographical importance of the sixth Dalai Lama's birthplace in the Monyul (Mon Tawang) in present day India. Che described this as "important historical evidence" that South Tibet is an inherent part of Chinese territory. He specifically addressed recent international tensions, labeling cultural conferences held by India in the region as a "provocation of sovereignty" and a "desecration" of Tsangyang Gyatso's legacy.

Che concluded with a call for the Chinese academic community to utilize Tsangyang Gyatso's poetry as a "shared cultural treasure" to strengthen the "community with a shared future for the Chinese nation" while resolutely resisting the infiltration of "vulgar culture and infringement upon sovereignty."

### 3. "Patriotic education" of Tibetan youth

Chinese [state media](#) on April 26 reported on the "patriotic education" of 48 Tibetan children from Tsona (Cuona), Lhoka (Shannan) City, during a study tour to Beijing. Using uplifting language, the report describes the tour as a cultural immersion in Chinese national symbols intended to foster a "sense of community of the Chinese nation" among Tibetan youth.

The children from Tsono are portrayed as subjects of a curated "patriotic education" designed to align Tibetan identity with state goals. By visiting landmarks like the Great Wall and Tiananmen Square, the children's identities are reframed; their parents' roles as border guards are characterized not just as local labor, but as service to the "light of thousands of homes" protected by the national flag.

### 4. Codifying the "Will of the State" in Chinese ethnic governance

In a significant [statement](#) issued by the United Front Work Department of the CPC Central Committee and the State Ethnic Affairs Commission, the recently enacted Law of the People's Republic of China on Promoting Ethnic Unity and Progress is characterized as a landmark legal framework designed to translate the Communist Party of China (CPC)'s strategic ethnic policies into the "will of the state." According to the statement, the law's primary objective is to forge a strong sense of community for the Chinese nation, establishing this as the "lifeline" and the "main line" for all ethnic work and development in the "new era."

The statement highlights five pillars of the new legislation:

1. The law elevates General Secretary Xi Jinping's thoughts on ethnic work into legal provisions to provide a stable and long-term foundation for rule by law in ethnic affairs.
2. The law guides all ethnic groups to achieve the "five recognitions," identifying with the "great motherland, the Chinese nation, Chinese culture, the Communist Party of China, and socialism with Chinese characteristics."
3. The law functions as both a promotional tool and a regulatory mechanism. It utilizes "flexible guidance" to encourage cultural assimilation and economic development while applying "rigid constraints" and criminal liability for activities that undermine national unity.
4. The law aims to modernize the governance system for ethnic affairs, ensuring that all regional policies and regulations are primarily evaluated by whether they are conducive to strengthening the sense of community of the Chinese nation.
5. The implementation of the law is framed as a necessary measure to promote Chinese-style modernization and realize the "great rejuvenation of the Chinese nation" through the unity of all ethnic groups.

The law represents a decisive shift toward a state-mandated national identity, codifying the vision of a "community for the Chinese nation" as the ultimate legal priority. The law extends its reach into every facet of society, explicitly outlining the responsibilities of schools, religious groups,

the military and individuals to uphold the “two safeguards” to maintain the central authority of the Party. By requiring all local policies to prioritize the national “sense of community,” the state effectively subordinates ethnic autonomy to China’s national political goals.

## 5. Xu Zhiwen appointed as Tibet’s new propaganda chief

Chinese [state media](#) recently reported that Xu Zhiwen has been officially appointed as a member of the Standing Committee and Minister of the Propaganda Department for the Tibet Autonomous Region. On April 17, 2026, Xu presided over the 4th ministerial meeting of the Propaganda Department in this new capacity. Born in August 1973, Xu is a Han official who most recently served as the Vice Governor of Sichuan Province and Secretary of the Ngaba (Aba) Tibetan and Qiang Autonomous Prefecture Party Committee. His career in Sichuan also includes roles as the Mayor of Ziyang and Director of the Sichuan Provincial Department of Agriculture and Rural Affairs. He succeeds Wang Haizhou, who has moved to a new position as a member of the Standing Committee of the Shanxi Provincial Party Committee and Vice Governor.

## 6. China designated 112 standardized place names in Arunachal Pradesh

On April 10, China’s Ministry of Civil Affairs released a sixth batch of 23 standardized place names in Tibetan, Chinese and Pinyin. Since the first batch was released in 2017, China has designated a total of 112 names for [locations](#) in Arunachal Pradesh, a northeast Indian state with a population of nearly 1.4 million.

First batch: April 13, 2017 (6 place names)	<a href="https://archive.ph/wip/SyfVn">https://archive.ph/wip/SyfVn</a>
Second batch: December 29, 2021 (15 place names)	<a href="https://archive.ph/wip/gQcfG">https://archive.ph/wip/gQcfG</a>
Third batch: April 2, 2023 (11 place names)	<a href="https://archive.ph/wip/QT8LY">https://archive.ph/wip/QT8LY</a>
Fourth batch: March 30, 2024 (30 place names)	<a href="https://archive.ph/wip/mNrfu">https://archive.ph/wip/mNrfu</a>
Fifth batch: May 12, 2025 (27 place names)	<a href="https://archive.ph/wip/hSW9P">https://archive.ph/wip/hSW9P</a>
Sixth batch: April 10, 2026 (23 place names)	<a href="https://archive.is/wip/dgCQD">https://archive.is/wip/dgCQD</a>

A supplementary report from Chinese state media on April 16 asserted that China possesses “indisputable sovereignty” over “southern Tibet,” maintaining that India’s administrative control and its hosting of a conference on the Sixth Dalai Lama, Tsangyang Gyatso, are illegal violations of historical and legal facts. The report claims that Tawang, a monastery town in western Arunachal Pradesh, has been under Chinese administrative jurisdiction since the Yuan Dynasty, claiming historical records of taxation, judicial authority and the management of monasteries as evidence of a “complete, continuous and solid sovereignty chain.” It further characterizes the Sixth Dalai Lama as a “Chinese sage” born in Tawang, whose religious and cultural legacy belongs exclusively to China.

Contrary to the Chinese claim, historical documents show the Tibetan government rather than the central Chinese state collected taxes, held jurisdiction and managed monasteries in Tawang. In light of documentary evidence and distortion of historical truths, China’s claim to Tawang can be considered as an extension of its expansionist agenda that distorts historical truths to justify its territorial ambitions.

## 7. Lhasa's strict residence rules limit Tibetan pilgrims' travel

Tibetans traveling to Lhasa for pilgrimage must register their presence with local police within three working days of arrival, according to official Lhasa residency permit [guidelines](#). Those planning longer stays are required to obtain a residency permit after six months, backed by proof of stable employment, housing or study.

While presented as standard management of a “floating population,” the policy stands out for its application to Tibetan pilgrims undertaking religious journeys to Tibet. Though not new, the policy continues to limit religious travel and adds bureaucratic hurdles for ordinary Tibetans residing outside of Lhasa from going on pilgrimage to Lhasa. Strict enforcement of the policy in Tibet contrasts sharply with the freedom enjoyed by residents in free countries where no such police registration is required for domestic pilgrimages.

## 8. Senior official under investigation

China's Central Commission for Discipline Inspection [announced](#) on April 12 that Ding Yexian, former Deputy Secretary of the Party Group and Vice Chairman of the Standing Committee of the Tibet Autonomous Region People's Congress, is under investigation for “serious violations of discipline and law.”

A native of Shandong, Ding spent most of his career in Tibet, rising through key positions including Director of the Regional Finance Department, Vice Governor and Executive Vice Chairman of the government. No further details on the charges have been released.

# RELIGION

## 9. China hosts international religious delegation to lend foreign legitimacy to Tibet policy

Chinese [state media](#) reported on April 28 that 19 religious figures from nine countries conducted religious and cultural visits and friendly exchanges in Tibet from April 22 to 23. The delegation from India, Russia, South Korea and Nepal -- countries explicitly mentioned in the report -- “explored the practice of the policy of freedom of religious belief in Tibet and gained a comprehensive understanding of the protection and inheritance of local religious cultural heritage,” according to state media.

Framed as “friendly exchanges” and a “bridge” for “mutual learning among civilizations” rather than a religious pilgrimage, the exchange appears designed to serve public diplomacy objectives, using international religious personnels to lend foreign legitimacy to Chinese government policies in Tibet. According to Chinese state media, the delegation said their trip to Tibet “shattered previous stereotypes,” allowing them to witness the vibrant transmission of Tibetan religious culture and the harmonious coexistence of various ethnic groups. However, the report did not say whether participants had access to non-curated sites or were able to speak privately with local Tibetans outside official settings.

## 10. Official instructs Tibetan monks to prioritize state laws over religious tradition

Reflecting Beijing's continued push for the “Sinicization” of Tibetan Buddhism, Yang Zhenlin, Deputy Secretary and Acting Governor of Kanlho (Gannan) Tibetan Autonomous Prefecture,

on April 2 [instructed](#) that cadres, monastics and believers must make “forging a strong sense of Chinese national community” the guiding principle at Thewo (Diebu) County’s Tenga Monastery. Yang instructed Tibetan Buddhist monks to diligently study the Constitution, Criminal Law and specific regulations on religious affairs and monastery management; strictly observe discipline; and actively adapt religion to socialist society.



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