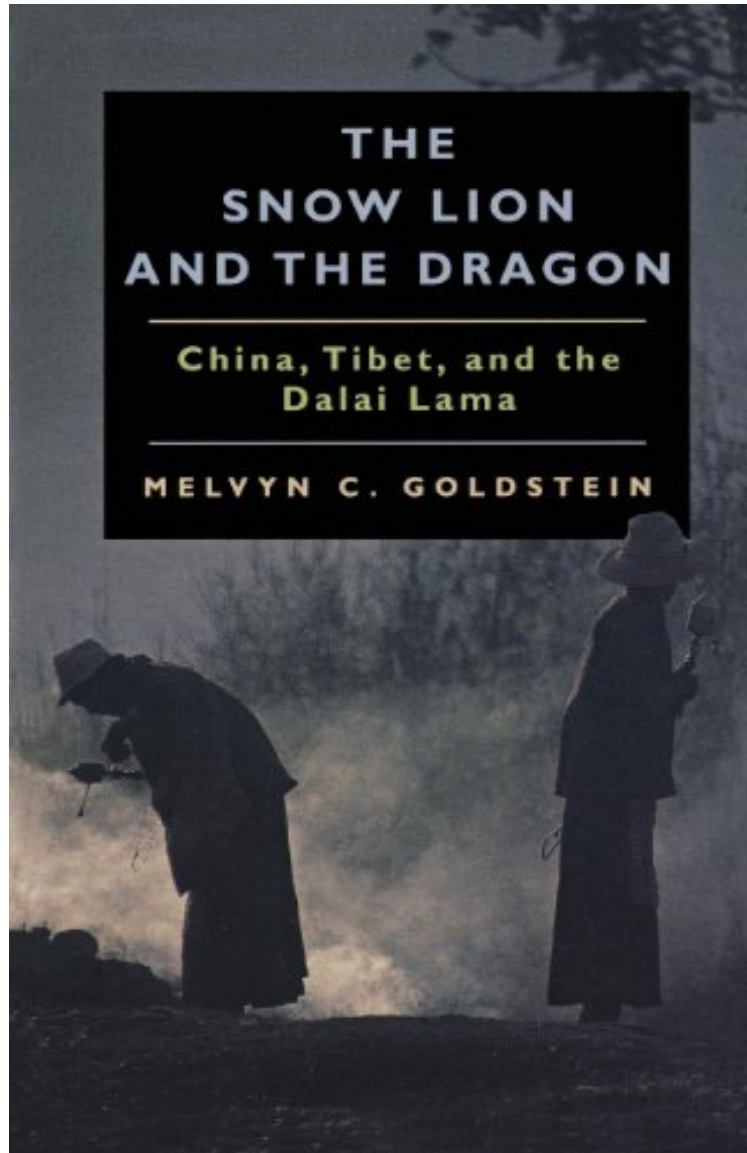


(Read download) The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama

The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama

Von Melvyn C. Goldstein

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Von Melvyn C. Goldstein : The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama before purchasing it in order to gage whether or not it would be worth my time, and all praised The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama:

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. A thoughtful, well-written analysis of the Tibetan Question.Von Ein KundeWhen Mao Zedong invaded Tibet in 1950

and incorporated it as an autonomous region within the People's Republic of China, he effectively ended twelve hundred years of Tibetan independence. The exile "government" of the Dalai Lama, Tibet's spiritual and political leader, has been working since then to garner Western support for the restoration of independent Tibet, or at least a favorable set of conditions for the return of the Dalai Lama to Tibet. The Dalai Lama became the political leader of Tibet in 1642, when the Mongol emperor Gushri Khan made the fifth Dalai Lama the supreme authority in Tibet. This ensured that the Geluk Buddhist sect, which the Dalai Lama led, would become the preeminent sect in Tibet. Relations between Tibet and China fluctuated as the Qing emperors attempted several times to gain control of Tibet. After the fall of the Qing dynasty in 1912, it appeared that Tibet would enjoy complete independence from its giant neighbor. Chiang Kaishek's nationalist government was too preoccupied with other internal and external matters to consolidate China's foothold in the mountainous country. The interwar years and World War Two brought interest from the West, particularly Great Britain and the United States. After the war, British relations with Tibet were filtered through the interests of a newly independent India. After Chiang's government fell to the Communists, the United States gave some covert support for Tibetan independence, but this support was insufficient and poorly coordinated. The Dalai Lama fled to India and set up an exile "government," trying simultaneously to reach an agreement with China for Tibetan autonomy and to generate Western support for Tibetan independence. Melvyn C. Goldstein, in *The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama*, explores both the history of the conflict over Tibet, and the possibilities for the future of the region. Goldstein, a professor of anthropology at Case Western Reserve University and director of that university's center for research on Tibet, provides a thoughtful, well-written analysis of the factors involved in the "Tibetan Question." He maintains a impartial, unbiased perspective throughout the book, and explains why neither China nor Tibet is without a measure of validity for their claims. This is no mean feat, for the "contradictory claims and countercharges" of both Tibet and China "render a dispassionate and objective assessment of the conflict excruciatingly difficult, even for specialists"(x). Goldstein organizes the book into five main parts, each covering a particular period in Tibetan history. The first outlines the history of Tibet in relation to China and Mongolia from the seventh century to the fall of the Qing dynasty. The second part describes Tibet's relative independence during China's nationalist period. The third section examines the fate of Tibet after the rise of Mao Zedong, including the Chinese invasion of Tibet in 1950 and the policies of Mao toward Tibet. The exile of the fourteenth Dalai Lama and his attempts to gain Western support for Tibetan independence continue into the fourth part, which covers the post-Mao era of the 1980s and 1990s. Finally, Goldstein poses questions about, and provides possible answers for, the future of Tibet. The book was completed before the death of the fourteenth Dalai Lama, and so may require a slight revision to update it. Goldstein presents a surprisingly unbiased picture of the situation in Tibet. He uses various government and journalistic sources gathered from all sides of the Tibet Question, including myriad Chinese governmental policies and documents. His secondary sources include over sixty years of political, cultural and biographical studies concerning Tibet, China and the Dalai Lama. Dr. Goldstein is able to draw on his own field research in Tibet and China as well as his own extensive writing on the subject. It seems evident that Tibet will never achieve independence as long as China remains under Communist rule. Even if China manages to democratize in the future, it will be reluctant at best to relinquish control over Tibet. Many opportunities for a satisfactory end to the conflict have been missed or even sabotaged by each side of the issue. Dr. Goldstein has produced an engaging and worthy analysis of a conflict that, though it plays out in a remote and barely accessible corner of the world, has captured the attention and sympathy of many Westerners, especially in America. How the Tibet Question will finally be answered is unclear, but Dr. Goldstein's book allows the reader to better understand the historical and contemporary factors that will determine the outcome of this conflict.

1 von 1 Kunden fanden die folgende Rezension hilfreich. A very good survey. Von Ein Kunde

The last review has completely misunderstood the book, and I think I need to point this out so future readers won't continue to misread it. The reviewer from Santa Fe has three arguments: 1) He says that Goldstein argues that because Tibet has been part of China it's a good reason to remain so, and that this is nonsense, 2) the reviewer states that 'Chinese sovereignty in the age of horses is one thing, in the age of the airplane and the TV another, and, 3) The reviewer argues that Goldstein glosses the 'cultural genocide'. First, Goldstein never advocates the PRC's view that China should control Tibet. How the reader arrived at this conclusion doesn't surprise me. Anytime I have tried to explain the Chinese position people have confused it with mine (which is quite different, as is Goldstein's). Goldstein has tried to write a history of how the two sides have agreed, compromised, misunderstood each other and fought each other. The historical question has been taken seriously by the Tibetan Government in Exile (see Shakabpa's history, which takes the historical relations very seriously and relevant to the question of independence), the PRC and Western Nations. Because the players involved take it seriously, Goldstein must address this. Second, the age of the horse and the age of the TV isn't an argument. The Republic of Taiwan still claims Tibet, and the Dalai Lama has agreed to this claim (as Goldstein points out); not because the TV has been invented but because he has little choice. These questions will continue to be argued when Buicks and Volkswagens drive to the Moon. Third, Goldstein does address the Tibetans' wish to preserve their culture (I find it distasteful that 'genocide' is tossed around so much these days; the whole world is being 'Americanized' and nobody [save the French, perhaps] has called it 'genocide'. Then again, it has a rhetorical ring that sets the liberal hounds straining at the

leash...): Goldstein carefully explores China's despotic policy towards Tibetan culture in explaining why the Dalai Lama has moved towards compromise while others (say, his brother Thubtan Norbu) urge fighting. The Dalai Lama wishes to preserve his culture, so he must deal directly with the PRC. To think otherwise is to wish away a reality (something Buddhists are good at). In the end, Goldstein is merely outlining what each side wants, and what he thinks the Dalai Lama should do to achieve his goals. The Tibet movement, though optimistic, is losing in the long run. Even if communism ended in China (and the Dalai Lama's laughable argument that communism has a half-life is being disproved in the former Soviet republics), the 900 million Han would still believe that Tibet is theirs. Only the utter collapse of China and a Tibetan revolution could grant independence. The question is, what can the friends of Tibet do to preserve Tibet's culture in the face of unlikely independence? I haven't heard a good idea yet, and time is running out. Maybe the reviewer in Santa Fe could start running guns from Kazakstan. 1 von 1 Kunden fanden die folgende Rezension hilfreich. Goldstein makes clear the political realities of the Tibet Q Von Ein Kunde In our own time, Tibet has been a de facto province of China since 1951. Where was the moral character of the U.S Congress and the executive branch of our government when China began its pacification of Tibet? Goldstein gives the American public (at least those who bother to read serious work) a dose of morale corruption that our government lives by, and a sense of the complexity of international affairs, which we as a people, have always played a bit to lightly.

Kurzbeschreibung Tensions over the "Tibet Question" the political status of Tibet are escalating every day. The Dalai Lama has gained broad international sympathy in his appeals for autonomy from China, yet the Chinese government maintains a hard-line position against it. What is the history of the conflict? Can the two sides come to an acceptable compromise? In this thoughtful analysis, distinguished professor and longtime Tibet analyst Melvyn C. Goldstein presents a balanced and accessible view of the conflict and a proposal for the future. Tibet's political fortunes have undergone numerous vicissitudes since the fifth Dalai Lama first ascended to political power in Tibet in 1642. In this century, a forty-year period of de facto independence following the fall of the Qing dynasty in 1911 ended abruptly when the Chinese Communists forcibly incorporated Tibet into their new state and began the series of changes that destroyed much of Tibet's traditional social, cultural, and economic system. After the death of Mao in 1976, the rise to power of Deng Xiaoping quickly produced a change in attitude in Beijing and a major initiative to negotiate with the Dalai Lama to solve the conflict. This failed. With the death of Deng Xiaoping, the future of Tibet is more uncertain than ever, and Goldstein argues that the conflict could easily erupt into violence. Drawing upon his deep knowledge of the Tibetan culture and people, Goldstein takes us through the history of Tibet, concentrating on the political and cultural negotiations over the status of Tibet from the turn of the century to the present. He describes the role of Tibet in Chinese politics, the feeble and conflicting responses of foreign governments, overtures and rebuffs on both sides, and the nationalistic emotions that are inextricably entwined in the political debate. Ultimately, he presents a plan for a reasoned compromise, identifying key aspects of the conflict and appealing to the United States to play an active diplomatic role. Clearly written and carefully argued, this book will become the definitive source for anyone seeking an understanding of the Tibet Question during this dangerous turning point in its turbulent history.. de Just the facts, Ma'am. Wouldn't it be nice if we could simply inspect the historical record and resolve the question of whether or not Tibet has traditionally been a part of China? Melvyn Goldstein, anthropologist and Tibet specialist, takes us in that direction in *The Snow Lion and the Dragon*. The results? Not so fast. Like a scientist analyzing experimental data, Goldstein walks us through centuries of unending political struggle and battles of conquest. He shows us that Tibet first came under Chinese suzerainty during the Mongolian era and then for almost 300 years during the Manchu era. For the most part, *The Snow Lion and the Dragon* succeeds as chronicle of the power plays of two governments vying for control of Tibet. But when Goldstein speaks of the Chinese government, what does he mean by "Chinese"? Does he mean the Mongols when they controlled the territory we call China and the Manchus when they did? Were these legitimate Chinese governments? Although Goldstein is sincere in his objective methods, many questions such as these lurk behind the illusion of objectivity. Ultimately, history is interpretation, and without admitting this, Goldstein lures the reader into a false sense of complacency. *The Snow Lion and the Dragon* is a helpful historical summary for anyone who wonders how the Tibet Question has played itself out from the beginning up until 1997, but for an adequate examination of historical subtleties surrounding the issue, we must continue to wait. --Brian Bruya.com Just the facts, Ma'am. Wouldn't it be nice if we could simply inspect the historical record and resolve the question of whether or not Tibet has traditionally been a part of China? Melvyn Goldstein, anthropologist and Tibet specialist, takes us in that direction in *The Snow Lion and the Dragon*. The results? Not so fast. Like a scientist analyzing experimental data, Goldstein walks us through centuries of unending political struggle and battles of conquest. He shows us that Tibet first came under Chinese suzerainty during the Mongolian era and then for almost 300 years during the Manchu era. For the most part, *The Snow Lion and the Dragon* succeeds as chronicle of the power plays of two governments vying for control of Tibet. But when Goldstein speaks of the Chinese government, what does he mean by "Chinese"? Does he mean the Mongols when they controlled the territory we call China and the Manchus

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