

REPORT

Language Erasure: Factual Evidence of the Chinese Government's Restrictions on Tibetan Language Rights

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Abstract

Despite the Chinese government's persistent propaganda claims of strong religious freedom and flourishing Tibetan language rights in Tibet, evidence on the ground presents a clearly different reality. Tibetan-language education faces systematic suppression, with restrictions deliberately placed on opportunities for Tibetans to learn their own language within an already constrained bilingual education framework. More alarmingly, young Tibetan children are being forcibly separated from their communities and enrolled to Chinese schools in different provinces and cities across China as part of a calculated Sinicization campaign. The Chinese government has set up various Tibetan schools and conducts Tibetan classes where they are subjected to specially designed curricula saturated with Chinese language and cultural content, an education engineered not to enlighten, but to erase. After years of this indoctrination, these children are sent back to Tibetan regions, deployed as instruments of cultural transformation, tasked with reshaping the minds of future generations of Tibetans. This paper will discuss documented accounts of state-imposed restrictions on Tibetan linguistic rights by explaining the Chinese state policy and practices in the boarding schools, college examinations, and systematic reduction of Tibetan language education.

Chinese State Policies and the Systematic Dismantling of Tibetan Ethnic Identity and Culture

Since China invaded Tibet, the Chinese government has implemented successive policies aimed at eliminating Tibetan ethnicity and culture. The freedom to study and practice Tibetan religion and culture is being restricted or increasingly sinicized. Within the Tibetan monasteries, not only the population of monks are tightly controlled, but the Communist Party ideological education and loyalty programs are also being imposed. In resistance to these measures, thousands of Tibetan monks, nuns, and students have repeatedly staged peaceful protests.

For Tibetan students, the freedom and opportunities to study and use their native language are being systematically and gradually eliminated through deliberate strategic policies. Tibetan children are not only denied the right to learn their own script, but there have also been documented incidents where children have been physically punished for speaking in Tibetan within the school premise. While the charter of China and its constitution guarantee ethnic minorities to use and

develop their own language and scripts, and contains provisions that appear to safeguard linguistic rights, the reality on the ground presents a sharp contradiction to these stated commitments.

Under initiatives such as the Great Western Development Project, many Tibetan children have been taken to China, given targeted education programs immersed in the Chinese language and culture, and then subsequently sent back to work as officials in the Tibetan settlements. Moreover, under the pretext that there are no qualified modern education teachers in Tibetan areas, thousands of Chinese teachers have been assigned to various Tibetan localities. As these teachers conduct instructions exclusively in Chinese, many Tibetan children struggle to understand the content of the lesson and learn in the classrooms. Inevitably, this results in poor academic performance, which in turn leads to limits their future employability. These compounding challenges have been carefully designed to leave the Tibetan children with no choice but to study Chinese as an absolute prerequisite for both academic achievement and professional opportunity. Over the years of Tibet's invasion, China has employed both peaceful and violent methods to dismantle Tibetan ethnic identity, culture, policies that have drawn repeated condemnation from numerous countries and international organizations. Most recently, UN High Commissioner for Human Rights Volker Türk issued a strong formal criticism of China's policies toward Tibet.¹

"The period from 1957 to 1959 was a multicultural era. During this time, the state established policies and measures to protect ethnic minority languages and scripts. Under these policies, the Tibetan language and script were protected in Tibetan areas. From 1958 to 1977 was a period of uniformity; under the influence of leftist Cultural Revolution thinking, most ethnic minorities lost their language usage rights. Tibetan language instruction almost disappeared from school curricula in Tibetan areas, and Tibetan children in Tibet studied only the Chinese language in schools."²

This marked the first systematic restriction imposed by the Chinese government on the Tibetan language and culture. Then, around 1980, bilingual education programs were initiated in Tibetan areas. The document "Opinions on Strengthening Ethnic Education Work" issued in 1980 stated, "All ethnic groups with their own language and script must use their ethnic language for instruction, and while learning their own language well, they must simultaneously study the Chinese language and script." From this period until 1987, bilingual schools were established considerable numbers throughout Tibetan areas under this directive.³

The bilingual education program was thus designed and implemented throughout Tibetan regions many years ago. Under this framework, schools should cover both Tibetan and Chinese as their medium of instruction. This created a disproportionate academic burden on Tibetan children as they are required to attain proficiency in both languages while concurrently studying other subjects in both linguistic mediums. Regardless of the effort that Tibetan children put into this bilingual education, as they progress into advanced grades and higher education, they naturally struggled to keep up with Chinese native students' academic levels. Their exam results typically fell below the Chinese students, which significantly reduced their prospects of securing quality employment and gaining admission into reputable universities upon graduation. This was not an incidental outcome but rather a deliberate strategized initiative to create insurmountable educational and opportunity barriers for the Tibetan children.

Confronted with these challenges, many Tibetan students think that focusing exclusively on Chinese instead of both languages could help them to compete on equal footing with the Chinese students in examinations and improve their prospects for admission in quality institutions. Tibetan parents, however, remain worried about losing their children's Tibetan identity and used every possible means to teach them the Tibetan language. During summer and winter vacations, they arranged for their children to learn the Tibetan language and Tibetan religious culture in monasteries. When the Chinese government discovered these efforts, they directly obstructed Tibetan students from studying Tibetan language and religious culture in monasteries during vacations and even issued orders prohibiting such activities. (See Figure 9)

The Chinese constitution explicitly states that all nationalities have the freedom to use and develop their own language and script, and all have the freedom to maintain or reform their own customs and traditions.⁴ While it claims that ethnic minorities have the freedom to use and develop their own languages and provides support for such usage, in practice, these constitutional and legal provisions are systematically modified and manipulated at the local level. Under the guise of "bilingual education," Tibetan children have been completely stripped off the opportunity to receive instruction in learn their own language. Though no explicit directive has been issued stating that Tibetans cannot learn or use their language, the on-ground practice has narrowed and restricted

viable pathways for Tibetan language education and resort to learning Chinese to survive and live a better life.

Under the assertion of supporting education of Tibetan children, the Communist Party has coordinated with numerous Chinese universities and primary and secondary schools across China. Various Tibetan regions have been systematically allocated among different Chinese provinces to organize programs and deliver reform assistance across political, economic, and cultural domains. Dedicated schools have been constructed for Tibetan children within Chinese provinces in China, far away from Tibetan native regions, staffed with specially recruited teachers to teach a standardized curriculum. Upon completing years of Sinicization-oriented education, graduates are directly assigned as teachers to various localities throughout Tibetan areas. Thousands of Chinese teachers are being specially recruited from Chinese areas to serve as teachers for children in Tibetan regions. For example, at the residential school in Xining (果洛西宁市民族中学校), many teachers have been assigned from Shanghai, as seen in the statement: "At the end of February this year, 55-year-old Luo Tianhua, head of the mathematics teaching and research group at Shanghai Lu Xun Middle School, along with 11 Shanghai teachers, went to Qinghai to carry out 'team-style' paired educational assistance work."⁵

Although different Tibetan textbooks were previously created for the five provinces and regions where Tibetans reside, these materials could not be maintained in actual classroom use. For the reasons mentioned above, these textbooks are retained primarily for display and to deceive various foreign visitors and international observers into misleading them to believe that adequate opportunities exist for Tibetan language and cultural education within Tibetan regions. In reality, Tibetan children have never been given the opportunity to receive instructions using these textbooks, rendering them simply as symbolic artifacts of fabricated commitment to Tibetan linguistic and cultural preservation.

Factual Account of Boarding Schools and the Sinicization Education Program for Tibetan Children

The Chinese government is sending more than one million Tibetan children to various boarding schools established by China. This is a strategically calculated effort to force a new generation of



Figure 1 上海援青干部、果洛州民族高级中学教师罗天华在为学生解答问题
Shanghai aid-Tibet cadre, Luo Tianhua, a teacher at Guoluo Prefecture Ethnic Senior High School, answering questions for students.

Tibetans who are immersed in Chinese language and culture from an early age while systematically cut off from Tibetan language, religion, and culture. This is not an educational initiative but rather “a deliberate act of cultural genocide” as characterized by leading Indian news outlet NDTV on March 1, 2025.⁶

Over the years, Dr. Gyalo, Tibetan language, has conducted various campaigns opposing the sinicization of the Tibetan children and submitted petitions against the colonial boarding school systems. On September 15, 2023, *The New York Times* published an article on boarding schools in Tibet quoting Dr. Gyalo's statements.⁷

"Beijing's use of schools to erase Tibetan culture is not new. During the Cultural Revolution, the government [banned](#) Tibetan language instruction in many schools. Then, in 1985, it established schools in Tibet as well as in China. James Leibold, an expert on China's ethnic policies, states that [these](#) schools are meant to 'make a Chinese nationality' and by 2005, around 29,000 Tibetan children had [arrived](#) at these schools."⁸

This shows that since 1985, there has been a deliberate intensification of sinicization through educational policies imposed upon Tibetan children.

In a statement delivered to the BBC, Dr. Gyalo highlighted that due to the geographical dispersal of Tibetan communities, it is inconvenient for children to travel long distances to attend school,

and Beijing's underlying objective is to target young Tibetan children in society as a strategic means to dismantle Tibetan identity., He further warned that the Chinese authorities have carefully designed a curriculum that produces a population that in the future will be unable to practice their own language and culture.⁹



Figure 2 “Speaking the common language is the language of School.”

In many Chinese government documents, it states that Chinese language and script constitute the accepted standard. The directive banner, as seen in the image below, translates to "Speaking the common language is the language of schools", has been distributed as posters throughout schools and public places.

“Speaking the common language is the language of School.”

Furthermore, a document titled "Order of the President of the People's Republic of China No. 37: Law of the People's Republic of China on Standard Spoken and Written Language" has also been distributed.¹⁰ By doing so, it is easy to see that these policies, implemented through both

persuasion and force, are continuing a policy of eliminating Tibetan religion, culture, and ethnicity.

As a factual example, the following case reveals an order banning Tibetan language instruction in



schools in the Karze Tibetan Autonomous Prefecture: "China bans Tibetan language teaching in schools in Ganzi Tibetan Autonomous Prefecture" "中國在甘孜藏區全面禁止學校教授藏文"¹¹ This order was issued on October 17, 2023, at 09:35, which was cited as an example. Additionally, in schools across Tibetan areas, Chinese traditional cultural texts like Confucian classics, including "Children's Instructions," are being incorporated into the curriculum.¹²

Figure 3 China bans Tibetan language teaching in School in Garzi Tibetan Autonomous Prefecture

Regarding the Absence of Tibetan Language in College Entrance Examinations

In December 2024, growing number of young Tibetans voiced their concerns over the exclusion of the Tibetan language from college entrance examinations. The youth's frustration reflects a broader conviction among Tibetan students who are strongly committed to study and advocate for the Tibetan language subjects and taking Tibetan language exams. Their fear is embedded in recognizing the declining participation, and the absence of students who sit for the Tibetan language exams altogether could result in eliminating the Tibetan language subject entirely in the future. During this period, many young Tibetans inside Tibet voiced their opinions and wrote about this issue and shared videos on Chinese social media platforms.



Figure 4 Young Tibetans are strong discussing about Tibetan language is not a subject in the high school graduation examination.

They illustrated their argument using a metaphor stating that for Tibetans, the Tibetan language is like the foundation and pillars of a house; without the foundation and pillars, the house will inevitably collapse sooner or later. The sentiment was resonated by many Tibetan language news agencies in exile. The images above are just an example; many sources were not used for the safety of those involved.

This is not the first instance of Tibetan language being marginalized within the college examination system. In June 2024, a unified entrance examination for admission to schools across

China was created, requiring over 30,000 students from the TAR and over 50,000 students from Qinghai Province to take this unified standardized exam. In fact, since around 2014, the TAR has been required to adopt the same standardized examination system as the rest of China, and some schools in Qinghai Province were also brought under the unified framework around that the same time.¹³

Furthermore, on May 8, 2024, the website of the so-called People's Government of Tsojang (Hainan) Tibetan Autonomous Prefecture in Qinghai Province announced regarding college entrance examinations policy, outlining several new regulations. Among these, seven provinces and cities have introduced a "3+1=2" model where "3" refers to the nationally unified examination subjects: Chinese language, mathematics, and foreign language, "1" refers to the pre-selected subject, where students must choose one from physics or history and "2" refers to the additionally selected subjects, where students must choose two from among political ideology, geography, chemistry, and physics.¹⁴ This policy illustrates an example of how Tibetan language education is being systematically banned and obstructed.

In instances where Tibetan parents petitioned schools to provide Tibetan language instruction, Chinese government officials have reportedly responded by placing Tibetan textbooks in their children's hands, taking photographs, and sharing the images on social media. Critics describe these actions as performative gestures that misrepresent the actual state of Tibetan language education on the ground.¹⁵

Tibet Middle School in Jinan, Shandong Province¹⁶

In 1984, under the pretext of addressing backward educational conditions in Tibet and the need to cultivate intellectual talent, various Tibetan schools and Tibetan classes were recently established in many provinces and cities throughout China, including Beijing, Tianjin, Shanghai, Hubei, Liaoning, Jiangsu, Zhejiang, Fujian, Shandong, Hainan, Hunan, Hubei, Guangdong, Sichuan, Shaanxi, Chongqing, and others. This work was carried out under the guiding document titled "关于内地西藏班（校）扩大规模有关问题的请示." The heading of this document clearly states, "This work is a political task that requires high-level attention, strict organization, and strong state support to successfully accomplish."



Figure 5 Jinan Tibet Middle School, Shandong Province

According to a 2021 summary report marking the 36th anniversary of establishing Tibetan schools and Tibetan classes in actual Chinese provinces of China, away from Tibetan areas, these programs have enrolled and educated a total of 143,000 students, including Tibetan students and children of other ethnicities working in Tibetan areas. Amongst them, more than 50,000 to 60,000 have been returned to the TAR to work.¹⁷ This further provides evidence to the fact that Tibetan children are sinicized from a young age and are returned to Tibetan areas to carry out work that fulfils Chinese propaganda and goals of assimilation. Another important strategy of young children's ideological indoctrination is the boarding schools. It is estimated that more than one million Tibetan children are being

placed in the Chinese boarding schools to receive sinicization education. Xinhua News Agency reported the following news on October 21, 2024.

Two Tibetan girls, Wangchen Tsomo and Tenzin Dolkar (though it's unclear which part of Tibet they are from, their names clearly indicate they are Tibetans), are among many students. According to Xinhua News Agency, most students come from places like Golog Prefecture's Gade County in Qinghai Province and that many Tibetan children from distant Tibetan regions are attending (沈阳市翔宇高级中学) Shenyang Xiangyu High School in the northeastern Chinese city of Shenyang.¹⁸ Moreover, after the 2010 Yushu earthquake, around 466 Tibetan children from Yushu were brought to this school.

While the exact number of Tibetans at this high school is difficult to be estimated, it is a fact that



Figure 6 Tibetan children at Shenyang Xiangyu High School in the northeastern Chinese city of Shenyang

it is clearly part of the sinicization campaign. The website also reports that in recent years, Qinghai has established classes in about 20 schools across more than ten cities and provinces, cultivating thousands of students.

Information about Shenyang Xiangyu High School has also been published on People's Daily Online in a very benevolent and pleasant manner¹⁹ - propaganda that is attractive and can easily deceive those who don't know the complete picture of ethnic re-education and political indoctrination strategies.

News on the Suspension of Tibetan Language Instruction

The Radio TAIWAN INTL published a critical news under the headline "China's Ban on Tibetan Language Instruction in Schools in Karze Tibetan Autonomous Prefecture."²⁰ The image here shows students attending a Chinese language learning class at Nagchu No. 2 Senior High School in Lhasa(TAR) on June 1, 2021.²¹ The image shows that on the blackboard, content about China's "Five-Four Movement" was written in Tibetan.



Figure 7 Students attend a class inside a classroom during a government-organised media tour to Lhasa Naqu Second Senior High School in Lhasa, Tibet Autonomous Region, China June 1, 2021. REUTERS/Martin Pollard

According to this news report, since 2020, there has been a complete ban on teaching Tibetan language subjects in Karze Prefecture. Although Chinese authorities claimed to the United Nations and others that Tibetan children are exposed to good opportunities for Tibetan language instruction and study with excellent school facilities. However, they announced the June examinations of that year would be the final Tibetan language examination, and that Tibetan language subjects would be discontinued in schools from September 2020.²²

Similarly, in Golog in Qinghai Province, it was stated that the Tibetan language would be taught only as a language subject, while all other subjects must be taught in the common language (Mandarin). Orders were also issued prohibiting Tibetan children from going to monasteries during holidays to receive supplementary education in the Tibetan language, script, and culture.²³ In this way, the Tibetan language has been transformed as an elective subject or bilingual education to having few or no opportunities.

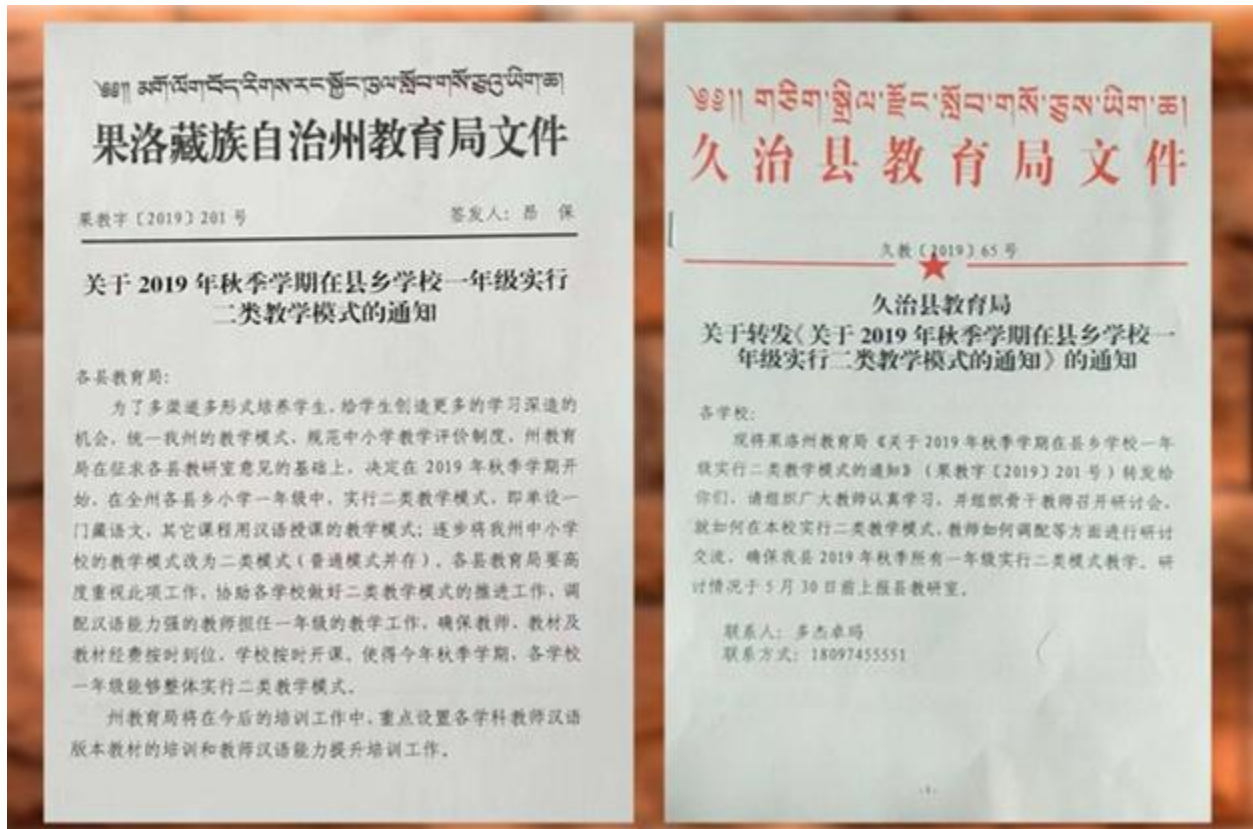


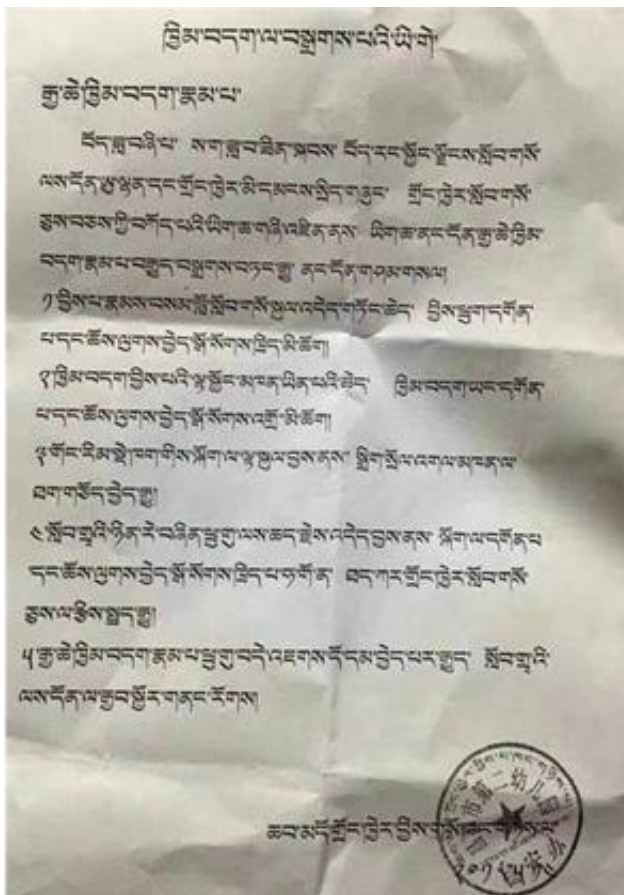
Figure 8 青海果洛州及该州久治县教育局实行“二类教学模式”的通知(受访人提供)
https://www.rfa.org/mandarin/yataibaodao/shaoshumin_u/d=-09272019130615.html

Amid the successive implementation of policies requiring the use of the common language and standard language, it was announced that by 2025, the common language (Mandarin) coverage rate throughout China should reach 85%. Since around 2014, policies prioritizing the Chinese language and script have been implemented for children in Tibetan areas.²⁴ The People's Daily reported that many teachers from China have been assigned to Tibet to strengthen the "blood-making capacity" ("造血"能力) of educational planning in Tibetan areas.²⁵

A 2020 report by the US-based Human Rights Watch²⁶ contained similar findings, as cited by the Central Tibetan Administration's website.²⁷ That many private Tibetan schools which focused on

Tibetan language rather than primarily teaching Chinese language have been forcibly closed. In 2022, the Chinese government ordered the closure of the Sengdruk Taktse boarding school, the Qinghai Provincial Government ordered the closure of three schools in Machen County in Golog, a school in Gade, and two schools in Golog Chigdril county, which sums up to the closure of seven Tibetan-run schools.²⁸ Recently, the Ragya school was also forcibly closed.

An order issued to two kindergartens in Chamdo City, TAR, contained five points:



1. Children must not be taken to monasteries or religious activities under the guise of ideological education.
2. Guardians are responsible for looking after children and must not go to monasteries or religious activities.
3. Higher-level departments will conduct secret monitoring and will punish violators.
4. The school will track children daily, and if it discovers they are secretly being taken to monasteries or religious activities, it will report directly to the city education bureau.
5. All guardians are requested to support the school's work by supervising their children's safety.

Figure 9 Two kindergartens in Chamdo City, TAR, contained five points

This order was stamped by two kindergartens in Chamdo City, May 14, 2018. The original document's image is attached here for the reference.

Furthermore, the Tibetan academicians expressed a strong sense of frustration and urgency over this matter. A Tibetan scholar submitted a report titled "Views on the Urgent Need to Revive the Tibetan Language,"²⁹ and the renowned Tibetan educator Sayul Trowo Gyaltzen wrote "Discussion on Several Critical Issues and Practical Standards That Must Be Clarified in Pre-Primary Education in Tibet."³⁰ Professor Yeshe Lhamo Tso of Northwest Normal University³¹ wrote "On the Diversity and Complexity of Bilingual Development in Tibet."³² Their works express a deep concern about the state of children's education and the Tibetan language situation in Tibet.

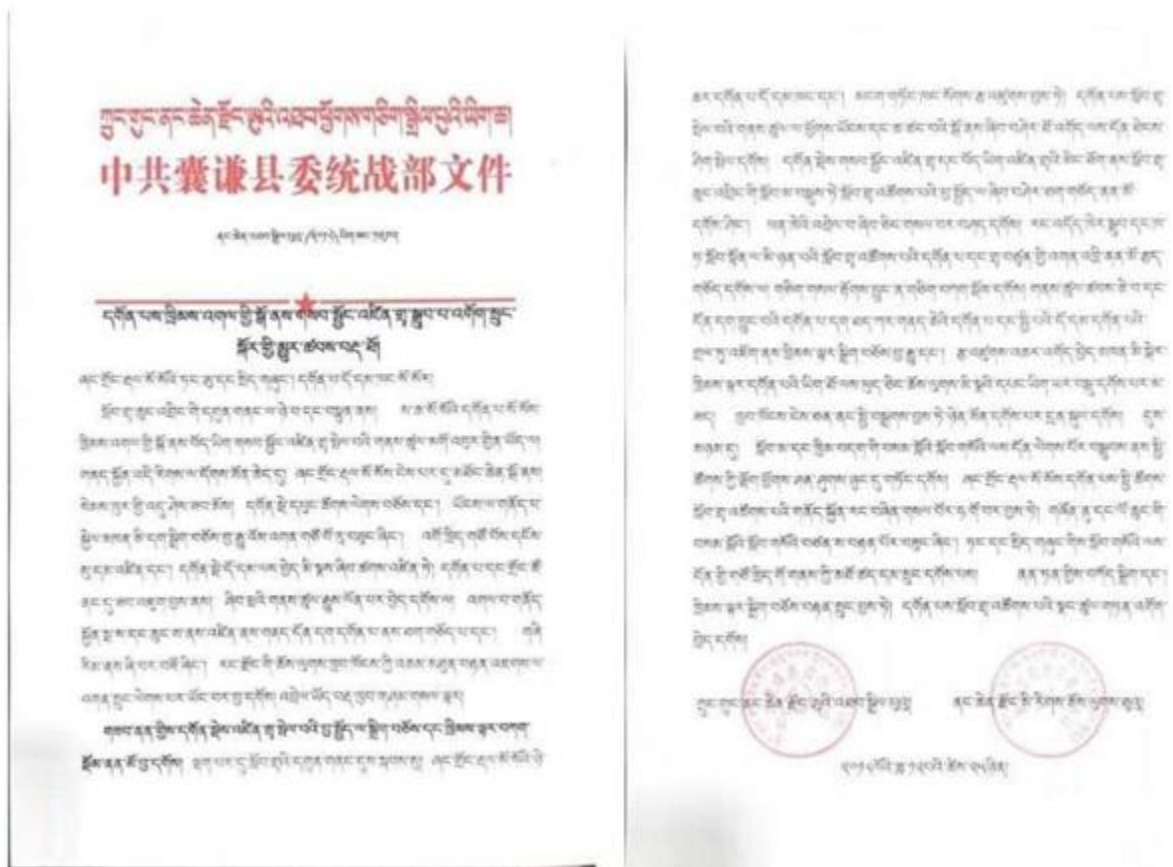


Figure 10 The Communist Party of China's United Front Work Department (UFW) issued an order dated December 25, 2018, banning Tibetan monasteries from teaching informal language classes during the school break

Since September 2, 2024, Chinese education departments have changed children's textbooks, reinforcing political education by organizing and distributing curricula featuring stories of Chinese border guards and so-called "civilization development" These textbooks have been distributed to primary and junior high schools in Tibetan areas. Around the same time, because some of the

Tibetan areas got incorporated into Sichuan Province, primarily Ngaba, Gakog (Khyungchu), Dzoge, and Karze, not only are there no Tibetan language textbooks, but the current curriculum consists of Chinese government political education such as the "Xi Jinping Thought."³³

Furthermore, the Chinese government is systematically reducing and eliminating Tibetan language courses in Tibetan education across TAR. I hope that this paper will provide some understanding of the reality of the Tibetan linguistic rights in Tibet and the strategies of Chinese policy and practice to restrict Tibetan language education Tibet.

Conclusion

This paper describes how the Chinese government has imposed various obstacles to religious freedom and Tibetan language use in Tibet from its occupation until the present day. The Chinese government has acted in direct contradiction to the provisions of its own constitution and laws, which claim to protect the language rights and religious freedom of ethnic minorities and autonomous regions. It has systematically carried out legally non-compliant acts of ethnic discrimination. In particular, it has turned its back on the provisions of the constitution and laws, using hundreds of strategies to completely deprive ethnic minorities of their freedom to learn and use their own languages, eliminating any opportunity for Tibetans to learn and use the Tibetan language, and even systematically implementing a sinicization campaign targeting the Tibetan people.

This paper briefly discusses the rights to religious freedom and language learning, and to what extent the usage exists according to China's constitution and laws, if there are doubts about the credibility of the contents of this paper, or you want to study further on this topic, please refer to the governmental documents and websites cited below.

*This brief Report was originally prepared by Dr. Lobsang Thapka, Research Fellow at the Tibet Policy Institute, and was first published in Tibetan language few months ago. The English translation was reviewed by Dr. Tenzin Dolma of Tibet Policy Institute, wherever needed for accuracy of the translation. For the highest level of accuracy, readers are encouraged to refer to the original Tibetan version, available at tibetpolicy.net.

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