

Tribhuvan University

December 2021

Representation of Tibet in Mary Craig's *Kundun*

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**A Thesis Submitted to the Faculty of Humanities and Social Sciences, T.U.
In Partial Fulfilment of the Requirements for the
Degree of Master of Arts in English**

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Kirtipur, Kathmandu

December 2021

Acknowledgements

I would like to express my sincere my gratitude to my research advisor Dr. Anju Gupta, Central Department of English for her intellectual guidance, critical comments, genuine suggestion, and providing essential materials. Her supervision and inspiring suggestion helped me to prepare this research paper.

I am deeply indebted to Prof. Dr. Jib Lal Sapkota, the head of Central Department of English, Tribhuvan University, for approving this thesis paper in present form. I am grateful to Mr. Laxman Bhatta sir for his valuable suggestions and guidance.

I would also like to express my gratitude to other lecturers and my colleagues who really motivated me while making my thesis paper.

Likewise, I must wholeheartedly acknowledge my deep gratitude to my father, mother, sisters, and brother for their great encouragement.

I am heartily thankful to my dearest wife Binita Magar for her support, motivation and keen interest in my work.

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Abstract

Kundun: Mary Craig's biography is about fourteenth Dalai Lama and is generally read as an authentic representation of history of Tibet. Through this historical representation, Craig constructs a discourse about Tibet by mis-representing their history, society and economy. The way western writers do politics to represent negative stereotypical image about Eastern culture. It further clarifies why the writer takes sides and makes fairy tales, while delivering the history between China and Tibet. It blames the writer, dividing the world into two fragments: occident and orient. The aim of this study is to examine the stereotypes shown by mainstream writers and their politics behind it. Moreover, writer's intention to distinguish among political authority, materialistic greed and spiritual ethos are blurred. It claims that the writer's position is guided by materialistic and imperialistic canon. While doing it, the research has incorporated theoretical insights of Straut Hall's Work of Representation and Edward Said's book Orientalism. The research concludes that the writer's politics behind the representation of the culture of Tibet is demonstrated openly. She lacks to gather ethical and accurate information during the time of representing culture. This paper concludes that Tibet's invasion has been presented hypothetically and emphasizes on own way whereas, economical crisis, corrupted bureaucracy, autocratic feudal system and superstition are some reasons for Dalai Lamas' fall which are hidden intentionally.

Keywords: Stereotype, Discourse, Myth, Representation, Nepotism

This research paper explores western media and the writer's misrepresentation of east in Mary Craig *Kundun*. It pays particular attention to an issue related to Tibet and China relation. Particularly, it explores the stereotypical perspective of the west to deliver the history and culture of the east. Instead of gathering ground information of Tibetan culture, condition and people, the writer is blaming China for Dalai Lama's fall, whereas she blindly takes side of royal members. (Tenzin Gyasto) Dalai Lama is the spiritual leader of Tibet; he is supposed to be the reincarnation of the previous 13th Dalai Lama. After China's invasion of Tibet in 1950, the writer figures out the brutality, suppression by Chinese troops where his holiness is forced into exile. Tibet is presented as a remote place, virgin and untouched by the outside world. Craig has presented Tibet and Tibetans without any proper knowledge, advocating them for her own advantage. The writer develops the piece of biography, mentions about Chinese and Tibetan relations multiple times in a text without investigating the both sides. Through this process, western world treats Tibetans as objects in stories of heroic achievements, or are made victims of abuse. In short, regardless of who produces the narrative, the manufacturing of Tibet is inevitably questionable and problematic.

This book was published when the concern of Tibet had reached its height in the West. Mary Craig's *Kundun* (1997) begins in 1937 with the recognition of a 2-year-old boy as the 14th Dalai Lama; the climax part is his exile in 1959, separate from his beloved homeland at the age of 24 and ends with the hope of restitution in future. In 1950, when Tenzin Gyasto was 15, the Chinese Communist Army's chairman Mao Zedong entered Tibet, claiming it as part of China. Dalai Lama's appeals to the west were unheard and the young leader was left to stand alone. Through his long resistance to sacrifice his principles, he fled to India. This book is a shameless bias in juxtapositions for e.g. (idealism v/s reality, tradition v/s modernity,

community v/s individuality, conformity v/s dissent). Many western writers narrate the story about Tibet such as *Kundun*, *Lost Horizon* and *Seven Years in Tibet*.

Sympathy for Tibet and Tibetans has been expressed in these books.

Generally the western writers forget basic norms and lifestyle when they deliver about the indigenous culture and history. Politicizing each subject matter creates unexpected hazardous effect on people's mind. Western critics covered the Tibetan exile part in blazing contradictions: emphasized on unpredictable priorities, struggled between conservation and change, a thought on half-truths of past history and wide holes of present reality. As the Chinese invasion is depicted with harsh images of violence, brutal and abrupt images of the Chinese Communist party which is being presented in order to condemn west psyche through the Dalai Lama. "Tibetan fiction authors are mostly those perched, in many cases precariously, on the ladder of bourgeois upward-mobility. Or it might be something about their comfort level in articulating a sensibility culled from exile experiences" (Tsering 7). Tibetan people are dramatically represented as an abstract, unreal and ascetic. At the same time, this image is largely promoted and expanded by the Tibetan government itself, although it has been established that the Dalai Lama had entertained not only as a religious ethos but also as political leaders in the course of the Sino-Tibetan history.

Mary Craig glorifies Dalai Lama (Kundun) in a text as a monk, who is supposed to be the incarnation of Buddha; refusing the luxury and physical satisfaction of life whereas she has written, "The family were entranced by the gifts the British had presented, specially chosen by Gould himself, among them 'a gold clock with a nightingale that pops out and sings, a pedal motor car and a tricycle'" (78). This shows her position and her claim do not support the narration. Monks spend their life to be enlightened that serves humanity with their wisdom meanwhile hates

materialistic things; precious metals and wealth. "Kundun refers to the physical presence of a master or lama. Subsequently the regent tells him that, like his predecessors, he is the reincarnation of the Bodhisattva, Avalokitesvara, who has forsaken Buddhahood in order to love and save all living beings"(Casillo3).

According to Buddhism, monks and nuns have great respect because they sacrificed their life for well being of humanity. They have become inspirations for human beings; they are the source of happiness for ordinary people. However, in case of Dalai Lama, it contradicts because he is fascinated to wealth, power and position. On the different context she writes, "Before leaving Lhasa, in June, Gould would write with some satisfaction that it was 'common knowledge that the Dalai Lama refers to us {i.e. the British} as the people who gave him the presents which he likes best'" (79).Her intended meaning is blurred by the evidences she has written. Identity of monk is in crisis. The writer mentions that he is the source of inspiration; he is always concerned about the happiness of Tibetans. If so, his greed for materialistic things clarifies his fundamental goal: influencer and political leader. His attitude is not different from leaders of nations, who prefer luxurious life without any hesitation. His superiority appears as a failure in response to realities and ambiguities of modern Tibet.

On the one hand, Dalai Lama is not satisfied about the actions of Chinese since they are transforming monasteries into schools; "However ,in eastern parts of Tibet ,late Quing and republic of china had introduced number of modern schools"(Choedup6).Among the new generation, a new nationalized identity was emerging. He thinks that loss of monasteries is the loss of Tibetan culture.

"Traditionally, there was no organized secular school in Tibet; monks were required to pursue their education individually under a knowledgeable scholar monk"

(Goldstein199). On the other hand, he accepts precious gifts openly without any hesitation. As a superior advocate of education he never thinks about the quality education of Tibet in order to flourish practical education to move his country forward;

I have always felt that if I had been born in a rich or aristocratic family, I would not have been able to appreciate the feelings and sentiments of the humble classes of Tibetans. But owing to my lowly birth, I can understand them and read their minds, and that is why I feel for them so strongly and have tried my best to improve their lot in life. (The fourteenth Dalai Lama)

Aforementioned abstract is extracted speech of Dalai Lama. As a spiritual and political leader, he used to deliver these types of emotion to give solace to the Tibetans. So-called Tibetans nationalistic redefined their collective national identity and thus perpetuates and imposes on its minorities national members. According to the biography written by Mary Craig, his life is full with materialistic things, he rebuilt the great monastery for his family and himself. Neither he strictly followed vegan diet nor did his accommodation appear as shack. Rather he eats meat, lives in lavish villa like monastery and always runs after power. He never gives support to the Tibetans in need. Many brutal incidents were happening, when he was advocating Tibet as a utopian world. "The chieftain's true wife had taken ill and died. My mother was brought by a fur and medicinal-herb merchant as a gift to the chieftain, who got drunk and then got her pregnant. So I might well be happy going through life as an idiot"(Tsering 1). When Tibet was in sorrow, scarce and chaos; he flees to India. People were suffering from basic needs; health and education. On contrary, China was in rapid growth in modern education and industrialization. It portrays that his actions were designed through sociological process to manipulate people which helped him to

create divine identity.

Years earlier, he and Lobsang had discovered an old hand-cranked film projector and thirty or forty reels of film. With an old Chinese monk who knew how to operate the machine, the boys spent many fascinated hours watching tarzan; films about the Boer War or the jubilee of George V; one based on trick photography, showing girl dancers being hatched out of eggs; and a documentary on gold-mining. By the time Chinese monk died, Kundun had learned to work the machine himself (125).

Dalai Lama was techno-lover; however, not active to practice new technology in his nation, whereas, citizens were eager to new test."Chinese started taking over parts of eastern Tibet, various small-scale schools were introduced in different localities. These schools would typically teach the need to oppose' imperialist America' and align with the motherland" (Choedup 9). He believes and shares personal views, People Liberation Army and their representatives are taking advantages in the name of modernism in order to expand communist propaganda. "There were two states schools in Lhasa run by the central Tibetan government known as Tse Laptraand TsikhangLaptra' these schools were more of a training centers for future government officials from both lay-aristocrats and monastic community"(9). Existing technology was outdated and inefficient to handle the new approach in Tibet. On one hand, huge sum of money was spent for religious process on the other hand, people faced hunger. "Ignoring the ultimatum, they declared they would fight to the last man, even if their monastery should be reduced to the condition of 'a collapsed tent'" (122). New works and experimental techniques were flourishing among youths through PCR before the invasion of China, Tibetan youth were already protesting against their religious practice in Tibet, whereas Dalai Lama tried to

suppress the people. In demand of basic needs, that was the war dealt with existentialism for instance, (science vs. spirituality, creationism vs. evolution, bible vs. Buddhism). Writer only tries to blame the china without knowing the condition of ordinary people of Tibet .These conditions proves that Dalai Lama and the essence of that position were established according to his convenience.

As soon as the Dalai Lama's parents took over these two estates, they again demanded more fertile estates and a good living house. The Tibetan Government convened a meeting of the National Assembly and informed the parents of the decisions of the meeting, that the government cannot grant any more estates as {their} financial position is poor and they have to spend a considerable amount of money in worshipping and burning of butter-lamps.

(85)

China was not the only reason for Dalai Lama's fall. The writer blames China only, without knowing specific reasons; acquisitiveness, royal lifestyle, self-serving nature was descending factor of Dalai Lama. Dalai Lama is not only a political post; it is also a superior religious post in the Tibetan culture. It lost the essential spiritual nature of Buddhism. Although, they defined Buddhism as for their convenience. Spiritual leader is considered to be the epitome of discipline, and sacrifice who avoid greed, hatred and delusion. Ordinary people get inspired with their outstanding sacrifice, if it fails to do that the ultimate consequence is chaos that happened in Tibet.

Mary Craig not only possesses the biography of Dalai Lama but also enters the inner side of the culture, politics, history, and economic status additionally eager to reflect the actual incident of Tibet. The writer excavates such images, which can be used to mis-represent Tibet in the name of finding truth. In fact, she is judging with the help of partial detail, which should not be done because she does not have

authenticity. Representation builds meaning and language in culture, where meaning is produced and exchanged between members of a culture. Meanings are shifting constantly without giving any clue to readers, In the name of reflection. She has used an intentional and constructionist approach to represent conflict between Tibet and China.

In much the same way, the French anthropologists, Claude Levi-Straus, studied the customs, totemic objects, designs, myths and folk-tales of so-called 'primitive' peoples in Brazil, not by analyzing how these things were produced and used in the context of daily life amongst the Amazonian peoples, but in terms of what they were trying to 'say', what messages about the culture they communicated. He analyzed their meaning, not by interpreting their content, but by looking at the underlying rules and codes. (Hall 37)

Hall talks about the interest of exhibiting and owns interest for particular matter, with full analyzing and concerning about the matters pictures are exhibited. Issues like racial, ethnic and sexual are presented in visual. Making meaning more complex and ambivalent Westerner use to fantasize and present ironically. While she elaborates the culture of Tibet, she does not hear the voice of ordinary people, who have been practicing their culture for a long period. In fact, she questions the couple of noble persons who belongs royal family."Culture is externally expressed as clothing, food, ornaments and so on, while internally culture is personal identity, attitude, behavior, dignity, social norms and so forth (Ugyan1).Without understanding the implicit meaning of cultural practice of primitive people, she makes a mountain of a mole hill. Hall defines representation as " the process by which members of a culture use language (broadly defined as any system which deploys signs, any signifying system) to produce meaning" (Hall 37). Language works as a medium to deliver feelings,

polite language might be able to create blur images between the speaker and listener, while studying culture. Throughout this book *Kundun*, neither the writer searches for the hidden evidences of the minority groups nor she is properly familiar with Tibetan language. Her Colonial mindset misrepresents the truth, on the same context Shehla Burney argues:

Despite the advanced discourse of colonialism and its contemporary analysis, the history of the native, the story of the other, is forgotten in modern-day imperialism. History and literature, media and politics still do not represent the native point of view. For instance, during the nineteenth-century gold rush, boatloads of young Chinese sailed across the stormy seas to unknown shores in America and Canada, but they are not considered adventurers or pioneers like their western counterparts. (5)

Without gathering primary evidences of history, writer is criticizing China and over exaggerating Tibet. She uses secondary sources which are easily in available in her excess to motive politics.

Many revolutionary, who are fighting against China are supporting Dalai Lama. In fact Cultural Revolution was responsible to destroy everyday lives of Tibetans; optimism is being expressed repeatedly in the hope of Dalai Lama's revival.

The connection of every Tibetan with the Dalai Lama is a deep inexpressible thing. To us, the Dalai Lama symbolizes the whole of Tibet: the beauty of the land, the purity of its rivers and lakes, the sanctity of its skies, the solidity of its mountains, and the strengths of its people. But even more, he is the living embodiment of the eternal principles of Buddhism, and also the epitome of what every Tibetan, from the most debauched harlot in Lhasa to the saintly ascetic, is striving for freedom, the total freedom of nirvana. (I)

Then what might be the problem of China, Dalai Lama or Buddhism?"Dalai Lama is not an extraordinary charismatic and profoundly moral individual, nor than Tibetan Buddhism, like all of the world's religions, expresses profound truths and reflects rich cultural traditions" (Lama 2). On one hand instinctive rejection of nomads community is seen clearly whereas others mainstream Tibetans are blaming china, in response to their cultural crisis, of course cross-cultural might be barrier for them. The writer collects close people of Dalai Lama, their voices and feelings and in doing so, she blindly cites brutal images to represent China. "Many refugees who have experienced traumatic stress have been diagnosed with PTSD, according to the American psychiatric association (2009)" (Downey 3). As a cultural writer, it is necessary to cite the circumstances of contemporary scenario from the sides of both China and Tibet. Not only that, one should be conscious about the collective voice of minority. "In any events, the use of the middle voice would require modulations of proximity and distance, empathy and irony with respect to different "objects" of investigation, and it need not be understood as ruling out all forms of objectivity and objectification" (30 LaCapra). The writer charges Chinese for the crisis of Tibetan culture. As a cultural writer, she ought not to take sides. Rather, she has to confess the truth collecting cultural acts investigating on the spot. Communism is a word which comes with image of terror, which has frequently repeated to denote Chinese. The word smells more political than cultural, while democracy is a respected word in this book. Politics of words and their implementation is a weapon to represent the east for western writers. Sympathy is one of the medium to enter into the particular subject matter. What is the motive of the writer in regards to Dalai Lama? Is she trying to make political ideal or spiritual? Either she is talking about culture or doing politic.

Mary Craig is a British writer and journalist, she has written more than

fourteen books including trilogy on Tibet, biographies of personalities and autobiographical works as a first biography writer of 14th Dalai Lama, for this she has visited several times at Dharmasala to interview members of the family. She has never visited Tibet and China by herself, without witnessing Tibet and China, she had written numerous cultural and political terminologies. Edward Said clearly claims and distinguish between orient and occident, whereas he believes that, "The general basis of Orientalist thought is an imaginative and yet drastically polarized geography dividing the world into two unequal parts, the larger, "different" one called the Orient, the other, also known as "our" world, called Occident or West"(91). Western believes that to represent east is their duty because other parts apart from west cannot represent themselves .On their notion they are othering and categorizing as different world, inferior than them. Said point is that, " Stereotyping of the Arab other partakes of a wider western tradition that he calls orientalism"(17).In his book, *Orientalism* (1978) which is considered as one of key texts in cultural and literary study. This book is undoubtedly explores the western representation of cultures in the near east "which is particularly associated with a scholarly discipline entitled Orientals. It is supported by abundant references and illustrations, Said shows, how this discipline was created alongside the Europeans penetration into the "Near East" and how it was nurtured and "proved" by various other disciplines such as history, anthropology, philosophy, literature" (Zhang12). "The west has represented and understood the east (they cannot represent themselves; they must be represented), demonstrating how western journalists, writers, artists, and scholars have created and preserved the view of eastern cultures as mysterious, dangerous, unchanging and inferior" (Said 608).While western Orientalism has its roots in academia and is based on the specific approach of western scholars specializing in the history and culture of Asian

civilizations, she is not conscious about the culture of East. She does not even think necessary to do close research before writing this text "European culture gained in strength and identity by setting itself off against the orient as a sort of surrogate and even underground self (Said 3). Just for authority, she had visited the family members so, the content of the text is mostly hypothetical and few assumed facts are included from the side of Dalai Lama's family members. This is the common trend for the western writer to represent east, they do not concern about the effect of hypothesis in other culture. Shehla Burney defines:

Orientalism is built by continuous self-referentiality to the past works of western authors, rather than containing any references to actual lived reality. It is therefore a dubious and circular discourse that builds its foundation on words, images, textuality, and preconceptions that have already been prevalent and popular .thus, the orient is an imaginary phenomenon constituted by generations of writers, intellectuals, artists, commentators, and politicians and is constructed by naturalizing a wide range of assumptions and stereotypes. (5)

The bourgeois media and several world leaders and politicians shed crocodile tears over Tibet, but in reality imperialism is not friend of the Tibetan people. The imperialists have never particularly cared about oppressed people or their interests, only think, how they can be used in their strategies. " In recent years, and in a more 'social science' context, the world 'culture' is used to refer to whatever is distinctive about the 'way of life' of a people, community, nation or social group" (2 Hall). If the culture, history, way of life itself is misrepresented, what will happen in the life of ordinary people, who are practicing their culture for many centuries? This is one of the best strategies to spread chaos among the people. Mostly writer sympathize the Tibet and makes the brutal image of china however; she does not talk about the

internal distance (orientalism) between Tibetan people and their ruler. Kundun is a piece of biography, where Tibetan ruler is presented in pathetic condition victimized by China. Edward Said's critique of the western "orientalism" into the internal orientalism". It is the process of making other where he defines:

Orientalism can be discussed and analyzed as the corporate institution for dealing with orient-dealing with it by making statements about it ,authorizing views of it, describing it, by teaching it, settling it, ruling it; in short, orientalism as a western style for dominating ,restructuring, and having authority over the orient. (3)

Describing the Han Chinese practices of "dominant representation [of minorities]" (Said 7). Han Chinese literary involvement has been neglected in Tibetan academic works. "On this matter the majority Han Chinese, whether Kuomintang or communist, were of one mind" (140). This problem is identified by Said that spreads deep message, mainstream Tibetans are finalized victim, whereas others minorities are completely hidden, whose presence is not even seen in Tibetan history and literature. The countryside landscape is being depicted exotically. Mostly, plot takes place in the countryside is pictured as a nostalgic memory or the unforgettable past in contrast to the civilized standard. "Our physically needs were adequately met, education and spiritual training were available, harmony between people and animals" (xv). Where the plot personification (Landscape, grassland, nomad tents, yak herds, snowy mountains, and blue lakes) never the crisis and pathetic condition of nomad and their struggle against starvation use to be presented neither Mary Craig is interested to reflect ultimate truth. "Within the multi ethnic PRC, and as such it determines Tibetan national and cultural identity" (Zhang). While in context of the Han Chinese and other minorities internal Orientalism is suppressing their voice by restricting their

involvement in different religious and political assembles. In Tibetan works, it is romanticized as a Tibetan (fair, calm, peace lover), with democratic government as an important constitutive factor of the Tibetan culture has been shown forward to achieve such practice additionally, Tibetan religion. "(E.g. worship of mountains and lakes as local gods" (yullha13). and "for centuries it has determined the economy of the Tibetan plateau above all the nomads pasturage, barley-oriented agriculture and relevant diet habits. Religion and economy are seen as an important determining factor of Tibetan identity" (14). Nomad's economical status was highly ignored by their leader and religious supreme, he influences to do unnecessary religious activities which raised question against Buddhism. Similarly they were forced intentionally to pay high tax in order to waste money.

Obviously after the invasion, royal family is victim in many ways but images and narration from the point of victim might be revolutionary.

It is not so much the period of forgetting that occurs after the accident, but rather the fact that the victim of the crash was never fully conscious during the accident itself: the person gets away, Freud says, "apparently unharmed." the experience of trauma, the fact of latency, would thus seem to consist, not in the forgetting of a reality that can hence never be fully known; (187 Caruth)

Sudden, loss of power creates panic moment in human which results unpredictable actions and behaviors of them. On this context Biggs possess his argument "suffering not only conveys information; it also evokes emotions. Even those who are already committed to the collective case can be profoundly affected by suffering. This can provide the motivations to contribute to the collective cause .The two paramount emotions are anger and guilt (Biggs 22). According to trauma theorist victim, themselves could not deliver the accurate narration. Life writing experts believe that

“Contexts are charged politically. What is remembered and what is forgotten, and *why*, change over time. Thus remembering also has a politics” (autobiographical subjects 18). This incident had happened in 1937 but writer is gathering evidence in 1993 with the limited number of people biography should be written on the base of history, culture and time. Narrator is needed to situate in the historical notion of personhood and the meanings of lives at the time of writing can be more reliable. Writer is gathering the information after many decades, of course there is politics, while remembering; many countries are openly speaking about the matter of Tibet. Apart from that journal, political critique have been possessing their own opinion to give solace for Tibetans for their special benefits, ‘witness notations’ are mixed with the international political scenario rather than fact. Dalai Lama is advocating the concept of utopian world.

In the early years of my life, Tibet was a land where people were free to live according to their own traditions. What the Tibetan way of life lacked in terms of modern amenities it more than made up for in terms of contentment. Our physical needs were adequately met and our ancient culture, strongly influenced by Buddhism, brought us peace of mind. (xv)

He forgets the brutality during his supervision. Now he is out of power and thinking about the welfare of the society, which was not possible during his regency.

Nation, an imagined political community, despite its historical novelty is asserted by nationalists as a perennial political entity. However, its very existence in the imagination of its members is not only based on what they remember-or to put it more appropriately, what they are made to remember-but also based on what they (are made to)forget. (Renan 12)

He does not confess his mistakes, what had happen as a political and spiritual leader,

he is making propaganda; he is using this technique to overcome his mistakes. “The kung refused to pay taxes on his estates; and unlawfully requisitioned free transport and labor from other people’s feudal subjects without prior consultation” (106). His own father was in the climax of brutality, people did not have any court for justice because royal family was holding the position of God, and law was only for commoners. People even do not have any place to confess the brutality. “His son Gyalo Thondup freely acknowledges, the Kung had grown arrogant and greedy” (106). His brother accepts the suffering of ordinary people, becoming the member of ruler, "Kundun's father, a peasant landowner, is bit short-tempered and irritated by his young son's boisterousness, but he is fundamentally decent, and delighted to be enrolled in the feudal nobility after his son's discovery" (Casillo 7). Whereas; we never get the single voice of regret becoming the superior leader of Tibet. Biography should be based close to the fact because it is different from fiction, of course, here are plots, characters however, story should not be re-corrected or fictionalized, and it sounds like fiction, where Mary Craig acts as an agent to confess the inner desire of Dalai Lama. Perhaps more than any other part of china, Tibet has been romanticized and mythologized. In its various forms, Tibet is being read, represented, and imagined as the sacred place of Buddhism, the origin of wisdom of life. The abode inhabited by world-controlling masters, the source of super human power, an endangered archive of humanity, a Shangri-la and a timeless utopia, where the span of human life could be restored to its imagined longevity. We must also consider human consequences of the efforts to fictionalize

Place, landscape and geography. There has been copious critical and historical analysis of how Tibet is invented and transformed into a utopia.

Tibetan workers and monks rescue earthworms from the site of the movie

theatre harrier is building for the Dalai Lama (in past life, this innocent worm was your mother. please, no more hurting!) as one that Tibetan viewers would find ridiculous, later, Tibetan soldiers, are shown using bows and arrows against Chinese troops. (Abramson 7)

Position of Tibet and their citizens are romanticized .Here are the mixed evidences sometimes they are presented as super human far from violence and war but reality comes in between. It shows that they are not different in human nature only culture and tradition are different which is obvious because of geography and ethnicity.

The great imperialist Britain always aspires to conquer China through Tibet, but their mission failed every time; Tibet was the pathway to approach close to china. Relationship – building missions were practice several times in order to make permanent presence in Tibet, which could be projected and extended into the interior of china. “Since 1936, the British had had small missions of their own in Lhasa. In the time of the great thirteen, the political officer for Sikkim used to make fleeting visits to Lhasa if anything important had to be discussed with the Tibetan government” (61). Britain used to involve in different cultural as well as personal occasion to get closer to Tibetan authorities. Precious gifts, newly invented gadgets, weapons were the alluring factor to attract the family of Dalai Lama. British were hoping to achieve its diplomatic privilege through this mission and in particular, through the relationship with noble lama’s who were motivated by the possibilities of trade and opportunities. British intended to collect useful information about the region of China. When central government’s policy on Tibet was excessive, people revolt against government. Therefore, Dalai Lama asked western governments to put pressure on the Chinese government because he believed that Chine manipulated his people. Eventually, betrayed by westerners, shows concessions has not worked. Hence, it is worthless to

sympathize towards the exile of Tibet government at that time. Government has not used its brain on time. Travelling the world, meeting with people and shaking hands is not the concept of the utopian world. If he would have internalized the problem of people and rescued their homeland then it would have different case. Dalai Lama's inability to erase the racial distance and class output conduct panic result in his rule.

Chinese government has done much to eradicate racial discrimination among its cadres, not least because it would be ideologically unacceptable to make the distinction between Tibetans. The exile government would have less political potentiality, if Tibet had not been so, repeatedly romanticized and violated in history, there was the possibility of existence of Tibetan Government. To overcome his mistakes Dalai Lama is creating collective trauma staying outside the Tibet with his limited numbers of followers.

Carrier groups are the collective agents of the trauma process. Carrier groups have both ideal and material interest; they are situated in particular places in the social structure; and they are situated in particular discursive talents for articulating their claims- for “meaning making”-in the public sphere. Carrier groups may be elites, but they may also be denigrated and marginalized classes. They may be prestigious religious leaders or groups whom the majority has designated as spiritual pariahs. (Alexander 2011, 16)

Dalai Lama is the head of carrier group who is rising issue and presenting as like the collective problems without remaining in his own motherland.

This is the twenty-first century, and this is the year in which so many Tibetan heroes have died. I am sacrificing my body both to stand in solidarity with them in flesh and blood, and to seek repentance through this highest tantric honor of offering one's body. This is not to seek personal fame or glory. I am

giving away my body as an offering of light to chase away darkness, to free all beings from suffering, and to lead them- each of whom has been our mother in the past, and yet has been led by ignorance to commit immoral acts-to Amitabha, the Buddha of infinite light. My offering of light is for all living beings, even as insignificant as lice and nits, to dispel their pain and to guide them to the state of enlightenment. I offer this sacrifice as a [token of] long-life offering to our root guru His Holiness the Dalai Lama, and all other spiritual teachers and Lama. (Wangyal 212, 3)

He has both ideal and material greed, his identity fall down from ruler to commoner. If he was only religious leader, there would have not any restriction for him to lead the monks and nuns; he desired sovereignty without acknowledging the suffering of people later, he decided to be sympathized from the world as well as from the Tibetan community. There can be no illusion in the Dalai Lama, despite whatever pacifist teachings of Buddhism. He was a tool of imperialism, used by Washington in its campaign to destabilize and overthrow the CPC regime. For decades, the lama received massive funds, to maintain himself as well as guerrilla operations in China. However, this support was promptly withdrawn in 1972, when Nixon made his state visit to China. "The SEF was now the only fighting force that the Tibetans had, for the guerillas received their last installment of American president Nixon's determination to seek better relations with China. The guerillas received their last installment of American aid in 1973" (296). Obviously doing business with China was more lucrative than supporting the Tibetans, He is miss-using his religious ethos to achieve power.

Myth, created from the west is also one of the reasons to exaggerate and glorifies the Tibetan leader. Approach of information technology they invented is the

medium to give dogmatic norms. Criticizing Muslims and their culture for materialistic, benefit demonetizing China to express frustration of unsuccessful are the best weapons. Western journalists and writers, who have the mentality of imperialism and canon, technically practicing this approach, Because of their strong approach on media the use to create propaganda, later on people begin to believe it, "The power of the media is such that, as Said shows, sometimes the images do more damaging work than any amount of intellectual re-education can heal"(18).For such purpose they even use photography, videographer and their pieces. Barthes gives one example of (The French Flag) which helps us to see exactly, how representation is working at cultural level. Young negro in a French uniform saluting with his eyes uplifted probably fixed on the old of the tricolour'. "Barthes suggests that we may come up with the message: 'that France is a great empire, and that all her sons, without any colour discrimination, faithfully serve under her flag'" (Barthes 39). Here the signifiers and signified unite to form sign, with a simple denoted message: at the stages, this completed message or sign is linked to a second set of signified a broad, ideological theme about the French colonialism. Same thing happens in *Kundun*, the religious part is valorized, "Seven Lamas come to town. Escape from Tibet as Bales of fur; the monks were also taken to the London zoo and photographed with the Lamas" (Abramson 8). Is this a good way to respect different culture or an example of romanticized the mystery. Here is an image of great spiritual leader mostly writer is talking about the crisis of morality, spirituality and religion; this is denotative message of writer to spread their fake sympathy for religion. The connotative motive is imperialism rivalry. The imperialistic were not concerned with the Tibetan people and their interests. They were but pawns in the plans of imperialism to attack, destabilize, and eventually overthrow the CPC and restore capitalism in China. As

soon as, west developed different strategy that of engaging china in order to isolate the Soviet Union. The Tibetan resistance was abandoned and left to its own fate. In fact, western imperialism had sided with Tibetan. Where Britain could not settle their permanent post in Tibet; China was obstacle, at the same time Tibetan leaders were spelled by western influence. Motive to enter in China was impossible. They create myth; they only possess Dalai Lama as a spiritual leader and hide the failure part of his political exercise.

Buddhist people are wildly unique because of their kind behaviors; they hate war, crime and violence. They only think and suggest about the peace and prosperity. Gautama Buddha himself was prince later, he abandon his throne in order to get enlightenment, later set up humanity to get rid of human ultimate circumstances, and eventually becomes a Spiritual leader. Neither he was interested for the physical luxury nor did crazy stuffs for the power, Buddhism philosophy never allow to entertainment with the war, whereas tries to control war if possible.

He was particularly keen to follow the progress of the Second World War, and loved the pictures of tanks, trucks, jeeps and aero planes. Learning of his enthusiasm, the British mission sent him copies of the illustrated London news and life, and he had their captions translated into Tibetan by the few Lhasa nobles who had been educate in India and knew English. (124)

If his keen interests do not match with spiritual leader, the claim of writer might not be ethical, showing interest in war, weapons and asking military help from the different parts of the world proves that, he is only political leader with thirst of power and wealth. Writer has hidden the connotative part of the Dalai Lama's interest and shows the appurtenance and making meaning for their favors.

Buddhist philosophy was always against the slaughter of animal. They

advocate all the creatures of the world have equal right to live in earth. Dalai Lama has represented as the incarnation of Buddha; he was trained by many lamas to make him an expert as Buddhist philosopher and path maker. If he was enlightened with Buddhism, he never eats meat and fish.

For next eighteen months he ate ‘no eggs no fish –and, of course, no chicken’.

Following the advice of Indian friends, he supplemented his diet with plenty of milk and different kinds of nuts. His mother was appalled, protesting to her friends that ‘he’d been fed on meat all his life and if he didn’t have it he’d die.

(273)

This is absolutely confusing narration, “In short, Tibet was a land of peace, because there was harmony between people and animals, between sentient beings and the environment” (xv). We can see the clear difference between Dalai Lama’s speech and his actual behavior. When he delivers speech among the world, mostly he talks about the peace and the safety of animals. Actually, he was habituated to eat meat. Writer argues that his mother and his supporters force him to eat meat; however, this is shameless logic, Buddhism is very strict philosophy in case of slaughtering and eating meat, the real spiritual leader never give up their good manner by listening the others, this is the beauty of Buddhism whereas he fails in many aspects. Hence, writer is creating myth and desired to create positive propaganda in order to demonize China.

Creating discourse and spreading it throughout the world is the major concern of capitalistic society. “Discourse is about the production of knowledge through languages” (Foucault 44). Which is closely embedded with power. Here writer is only close with the noble person whereas writer herself belongs to that class. She does not work with research, she listen the narration of the royal members. According to Foucault language, itself is influenced by power, where power create language. Writer

intention to possess the Tibet among the world is also discourse. She glorifies unnecessarily. Powerful people create discourse according to need. If we only research and read mainstream history that will be just the glorification of power. So, alternative source of history is necessary to come near the truth. In this whole book, there is not the single voice of Tibetan, who denies the ruling system of Dalai Lama, none of them is currently staying in the territory of Tibet; all the narrators are migrated from the Tibet for long period. Neither writer uses alternative source of information to make sure herself. Here as a supreme spiritual and political leader Dalai Lama himself was the power, additionally as a British writer and novelist writer herself is from canon which downside her ability to analyze things from another perspective. Absolutely power of both writer and character create truth, which is under the surveillance of power. This discourse does not give the actual information to the audience rather give the notice of writer intention.

Western writers and Chinese are always creating stereotypical images of Tibet, their opinion towards Tibet are not similar.

Stereotypes get hold of the few ‘ simple, vivid, memorable, easily grasped and widely recognized’ characteristics about a person, reduce everything about the person to those traits, exaggerate and simplify them, and fix them without change or development to eternity. (258 Hall)

Western stereotype to represent Tibet, as Shangri- La, an exotic, timeless touristy region of simple, peaceful folks. As the spiritual Buddhist holy land. Tibetan Buddhist gurus have many followers in other parts of China. Tibet is pre-modern, China is modern. The communist party liberated Tibet from medieval backwardness. Chinese stereotypes, Tibet depends on aid from the Chinese state. China’s affirmative action policies are beneficial to the Tibetans; maybe too generously. So, Tibet has

always been a part of China from time immemorial. Foreign imperialists are always there trying to encourage Tibet separatists to divide the Chinese motherland. Tibetan culture is under threat, all because of the non-Tibetan migrants' assimilation policies, bureaucratic nepotism and state violence. But traditional culture is also changing inside Tibet because many Tibetans want modernizations and economic prosperity. Many Tibetan families urge their children to learn Chinese and young Tibetans love hybrid popular culture.

Many of the nobles and government officials seemed happy enough to accept the Chinese occupation, not all of them for self-serving reasons. Some of the more progressive and socially aware among them recognized their country's need of economic and social reform and genuinely believed that the new, racial ideas coming out of China would be Tibet's salvation. When the PLA marched into Lhasa, many of these progressives joined the Chinese and set to work translating Marxist texts into Tibetan. (165)

Chinese stereotypes are close to truth, advancement of information technology, industrialization and rapid economically growths were the features of China at that time, whereas western stereotypes are mostly hypothetical. Dalai Lama is presented as an agent of imperialism. It is obvious that the West views this as an opportunity to exploit the discontent of the Tibetans to weaken China and gain a voice in its territory.

Tibet was utterly undeveloped with no industry, the main economic activities being subsistence agriculture despite the geographically difficult and diverse landscape. The lamas and nobility owned all the land, livestock and wealth. Combined with religious superstition and a regime based on barbaric torture, Tibet peasants were kept utterly subjugated, and lived in absolute and utter misery and poverty. "He would make the owner sell it to him then and there. He would bargain

and force the price right down” (106). This is culture, how Tibetans feudal take advantages from the proletariat. The conditions in Tibet were more akin to barbarism than anything else. Through the complex system of taboos and charms, the corrupt lamas’ hierarchy chased anarchism.

The founders of new movement all belonged to that new breed of young Tibetans who had received a modern western-style education outside of Tibet. They spoke English and Hindi along with Tibetan. They were not emotionally bound to their old outdated system; and they could clearly see the problems which their society faced as it struggled to join the modern world. (283)

Lack of ability to acknowledge the problem of minority is the cause of Dalai Lamas’ fall. “For Marxism, getting and keeping economic power is the motive behind all social and political activities, including education, philosophy, religion, government, the arts, science, technology, the media, and so on” (54 Marx). When the youth of Tibet began to speak against certain norms, which had been practiced for many centuries, many nobles began to flee in other country for their safety. If they were not involved in unjust practice there was not rush to migrate. Marxism talked about an equal and just distribution of wealth. There was the concept of self-creation. Marxism talked about self-reliance, without depending on a creator or god, which was the attraction for the new youths. Genuine communists moment might bring many benefits. “The atmosphere in Lhasa was tense, with many of the nobles already fleeing the country” (147). Dalai Lama and his co-workers were pessimistic; they suspected their own followers because of their own brutal activities. If ruler was optimistic towards his land and people there was no need to take whole property to be safe financially. Before he left Lhasa, he took a fair amount of valuable property, he was neither prince nor king; but he took the property which completely belonged to

Lhasa not to the limited number of lama and their families.

The Tibetan government had already begun dispatching over a thousand pack-animals, each laden with treasure, towards the border. Fourty mules carried gold dust, six hundred carried bars of silver and the rest sacks of old coins- all to be concealed somewhere on the estates of the maharajah of Sikkim.(148)

A spiritual leader never has greed for the property of nation because of their inclination towards spirituality. They are just concerned about others' welfare through their sacrifices. According to Dalai Lama he was one of the members of the common family so, he claims he may understand the problems of the people, who are in pathetic condition .How, Tibetan can believe that leader, who took the huge property that actually belonged to Lhasa. Here the culture of Tibetan Dalai Lama is in crisis because of 14th Dalai Lama. It was the fair culture to select the superior political as well as spiritual leader. It was scientific method to reduce corruption and welfare society than monarchy. Closely imbedded with western influence, he interviewed on CNN, he might take his incarnation in whole world. There was long tradition of searching Dalai Lama inside the territory of Tibet. Because of his controversial speech the existence of Dalai Lama is in crisis even after many centuries, 14th' Dalai Lamas' ego has politicized the spiritual value of Tibet without concerning the Tibetan, who never leaves their land in difficulty however; they try to make their country economically and pragmatically prosperous.

In short, the provided information of representation of Tibet in *Kundun* has several ambiguities. She has only inquired perfectly what she needs. Most hidden issues behind Dalai Lama's fall has not been exposed rather she has wasted all her energy to blame China. In the name of biography of Dalai Lama, The writer technically becomes successful to deliver western intention through Dalai Lama. It

depicts invasion of China and his flee to India, because of threat in Lhasa. Likewise, we cannot get any direct evidences where Dalai Lama is being tortured physically. In between religion and politics writer falls in trap. She does not even follow the basic norms which should be followed in life writing. Tibet has been mis-represented in many ways; culture, history, economy and so on, meanwhile fantasize in geography, foods and costumes. Her desires to blame China in a demonic way blindly, brings out imperialistic rivalry. Gathering evidences within the territory of Tibet is missing. In realistic writing as well as in biography, westerner chooses motives that emphasize the threatening or exotic form in order to take revenge. Same images have been boosted to brain- wash ordinary mind. Blending spirituality and politics to take solace has created many miss-understandings. Tibetans has been perceived by an outsider, this perspective shows certain inclination to the Tibetan internal orientalism, which never touch representation of minority nationalities. Dalai Lama's inferiority appears, because of his failure, in both politics and Buddhism, Tibet has been waiting for justice between realities and ambiguities in its modern history.

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