

DEBATE IN THE LOK SABHA

On May 8, 1959, the Lok Sabha debated Tibet. The following are

The propaganda that was carried on from the platform of the Chinese People's Congress is now being carried on through the columns of the People's Daily and the Peking Daily. Readers are ventilating their views

what the Chinese feel; it is a question of what the Tibetan people feel about it. I would like to point out that in 1950, the Tibetans made a representation to the United Nations. What did they say in that representation?. They have stated here that:

The Chinese claim Tibet as a part of China. The Tibetans feel that racially, culturally, geographically, they are far apart from the Chinese. If the Chinese find the reaction of the Tibetans to their unnatural claim not acceptable, there are other civilised methods by which they can ascertain the views of the people of Tibet.

We are also saying the same thing. And at that time, fortunately, when this statement was submitted to the United Nations, no suspicion was shown that there was in drafting it, some hidden hand under the

to autonomy within the framework of Chinese suzerainty. This is very important. No section of responsible opinion, no party in this land, has advocated the independence of Tibet. But certainly we want Tibetan

Indian Policy Consistent

Therefore, so far as the Tibetan rising is concerned, on this occasion, we must realise that it is the Tibetan People who have created the problem of China. Whether it is to be dealt with militarily and we are to sit quiet that is a different matter altogether. We cannot sit quiet. Of course, they have military might. They can send in divisions and say "We have restored peace"- as it is said that you can create a desert and call it peace and later on you can build up socialism there. Our idea of socialism is totally different. I am a Marxist, and Marxism means the highest type of humani

far as the Himalayas and our traditional flow of ci

are not your own masters-this argu

political interest but a very vital interest, we have in Tibetan freedom

We are again told that though China might have broken Panchsheel, we must stick to Panchsheel. Sir, I do not consider that Panchsheel is a moral imperative. Even moral imperatives cannot be stuck to unilaterally in the international world. Panchsheel implies a mutuality of respect for each other's integrity and sovereignty. How can there be respect for these things unless there is mutuality?

Panchsheel also implies peaceful coexistence. how can there be peaceful coexistence unless it is an idea that applies to more nations than one?. Panchsheel, therefore, implies mutuality and you cannot

~~Practice it if others show violation~~

sworn by Panchsheel have been violating it.

nd of India

case China has one better. It has not only violated
accused us of violating them.

if we go on emphasising our friendship with China and

~~Pradesh that the~~

Yet our efforts to save it will only result in this. They will not give us credit for good intentions. They will only give us credit for cowardice. It will never appear to a bully that

They are doing things which injure not only India, but their own case. Selfishness always works like that. When selfish and aggressive people take to violence, they defeat their own objects.

they may not say things that might touch the sensitive soul of the Chinese.

So, let us have a debate, and let us have a friendly debate, and I think this question should be resolved through a friendly debate.

It is a friendly debate as far as India and China are concerned. That is

taking up the question that they are raising just now here. Firstly, I am dealing with the position as it has been stated by the Prime Minister, that he has no ideas of expansionism. I agree with that. The question is certain statements have been made by the Chinese side, and certain statements of theirs have been denied by the Prime Minister, e.g. the Dalai Lama being held under duress. I do not think the first statement made was that the duress was practised by the Government of India. The Dalai Lama escaped under duress by the rebels, and in fact⁸ when the Prime Minister - he will excuse me - sometimes mentions that the Chinese do not observe the truth, may I

to be decided peacefully without an

because he cannot verify all the facts. Not that all the facts supplied to him by his officers are always wrong. No. But an officer can go wrong. Officers' facts can be wrong. Therefore, he said: "I believe it is so, I

As regards the questions which have been asked by these political parties, I think I have answered one or two questions about duress, about expansionism and so many other things. But I am not prepared to believe that some of these gentlemen do not have expansionist words at least.

AN HON. MEMBER: What about the map?

If the people believe it will, they have a poor idea about maps and their values and a poor idea about India's own integrity also. My Hon. Friend, Kripalani, has given a very good advice to the Chinese. Of course, everyone of us

peasantry. This is' the relation that

understand that there is ground for being bitter. Therefore, let us overcome it and state facts as they are. I hope the whole thing will be resolved by mutual negotiations and the Panchsheel crack will be healed though it may be to the disliking of Acharya Kripalani who wants to lead the army into China.

Mr. PANT ON TIBET

*(Report of a speech by Mr. Govind Ballabh Pant, India's Home Minister,
during the Lok Sabha debate on Tibet on 1 April 1959)*

So, I quite understand how some of our colleagues should feel
perturbed and concerned when a solemn statement ma

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