

CHINESE REPLY TO THE DALAI LAMA'S TEZPUR STATEMENT

STATEMENT

On April 19, Peking Radio broadcast the Chinese reply to the Dalai Lama's statement. It came as a commentary and was later circulated by the New China News Agency. The following is an official summary:

The so-called Dalai Lama statement issued by the Indian diplomatic officials on April 18th in Tezpur is a poorly composed document which contains constrained arguments and is fraught with lies and loopholes. Disregarding the fact that China is a unified country formed by the Han, Mongolian and dozens of other nationalities, the statement begins by clamouring about the so-called independence of the Tibetan people. As a matter of fact the political and religious systems in Tibet were all instituted successively by the Central Government in Peking in the course of several hundred years from the 13th to the 18th century. Even the title, status and functions and powers of the Dalai Lama were not instituted by the Tibetans themselves. The so-called Tibetan Independence in modern history has all along been the scheme of British imperialism for aggression against China and first of all against Tibet. The fact that the statement begins with so-called Tibetan independence proves that its author reflects the will of the imperialist aggressors and has all along been fundamentally opposed to the 1951 agreement on measures for the peaceful liberation of Tibet. To start with, the 1951 agreement asserted that Tibet is a part of the People's Republic of China. There is not a single sentence in the statement which mentions this point. This fact in itself makes it utterly impossible to believe the statement's claim that the former Tibetan local government "tried their best to adhere to the 17-point agreement". The statement

alleges that the 17 articles of the 1951 agreement on measures for the peaceful liberation of Tibet were brought under the pressure of the Chinese Government; since the entry of the Chinese People's Liberation Army into Tibet, the Tibetan Government did not enjoy any measure of autonomy Tibetan and that even the Preparatory Committee for the Tibet Autonomous Region had little power; decisions on all important matters were taken by Chinese authorities. The truth is that the agreement was reached after prolonged talks and full consultations between the representatives of the Central People's Government and the Tibet Local Government from late April to late May in 1951. After the signing of the agreement the Dalai Lama in his message to Chairman Mao Tse-tung in October 1951 said that the agreement had been reached between the representatives of the two parties on a friendly basis. The Dalai Lama also said that the Tibet Local Government and the people of Tibet, both ecclesiastic and secular, unanimously supported this agreement.

Since entering Tibet, the People's Liberation Army has adhered to the 17 articles of the agreement with complete faithfulness. No changes have been made in the existing political system in Tibet, nor in the original status and function and powers of Dalai Lama. Officials at all levels, both ecclesiastic and secular, performed their duties as usual. Religious activities and the customs and habits of the local people have been respected and the Tibetan currency has continued to circulate. The stipulations in the agreement that the Tibet Local Government should carry out reforms on their own initiative and that the Tibet army should be incorporated step by step into the People's Liberation Army were not carried out by the Tibetan Local Government.

At the end of 1956 the Central People's Government informed the Tibet Local Government that democratic reforms need not be carried out before 1962. In short, during the past eight years the political, social and

religious systems in the Tibet region have remained the same as before its peaceful liberation. Almost all the affairs within Tibet were handled by the former Tibet local Government.

In order to carry out regional autonomy in the Tibet region, according to the Constitution, the Central People's Government set up in April 1956 a Preparatory Committee for the Tibet Autonomous Region with the Dalai Lama as its head. The fact that the Preparatory Committee did not play much of a role was precisely due to obstruction by the former Tibet local government, because they did not want regional autonomy at all. What they wanted was the so-called independence of Tibet which was desired by the imperialists. They were bent on their plot for sabotaging the 17-article agreement and proceeded from directing the harassing activities of the Khampa rebels to the all-out armed rebellion which they themselves openly launched on March 10th. The statement did not give a single instance of the efforts made by the former Tibet local government to observe the 17-article agreement; nor did it give a single instance of violation of the agreement by the Central People's Government. The only fact it cited was the putting down of the rebellion by the Central People's Government in the former Sikang area in 1955. But the whole world knows the Sikang area does not belong to Tibet at all. Previously it used to be Sikang Province and was later incorporated into Szechwan Province. As is known it was precisely in the summer of 1956 when the Dalai Lama and his party were passing through Szechwan on their way back to Tibet after attending the National People's Congress that the upper strata of reactionary clique in Tibet hastily conspired to start a conflagration and directed the Khampas to stage a rebellion right away. They plotted to use the Khampa rebellion to cover up their plot for driving out the Hans and their so-called independence in Tibet proper. They over-estimated the combat strength of the Khampas. Therefore, they make a quick decision. They believed that to incite the Khampas to

stage a rebellion first was quite a wise step. The facts, however, were contrary to what they conceived. This rebellion there were of course some casualties, and some buildings were damaged. Apart from this there were no such alleged incidents in which many lamas were killed and many monasteries ruined.

The statement also distorts the facts when it speaks of the course which the rebellion took during the period from March 10th to the 19th. As everybody knows March 10th was the date on which the rebellion was launched. The rebellious clique chose this date because the Dalai Lama himself had decided to go to the auditorium of the Tibet Military Area Command for the People's Liberation Army to attend a theatrical performance on that day, and the request to attend his theatrical performance had been made by the Dalai Lama himself one month earlier. The statement does not dare to deny this fact outright but deliberately says in a vague way that the Dalai Lama agreed to attend the performance, and the date of March 10th was said to have been suddenly fixed. As to who fixed the date the statement does not dare to explain. In this letter dated March 11th to the Acting Representative of the Central People's Government in Tibet the Dalai Lama said quite clearly, "I intended to go to the Military Area command to see the theatrical performance yesterday [meaning March 10th] but I was unable to do so because of obstruction by people, lamas and laymen, who were instigated by some elements and who did not know the facts". The statement alleges that the People's Liberation Army sent reinforcements to Lhasa and Tibet before March 17th and that on March 17th two or three mortar shells were fired in the direction of Norbu Lingka. This is out and out fabrication. Those responsible for the lie have opened the back-door for themselves saying that fortunately the shells fell in a nearby pond. But if the People's Liberation Army wanted to

attack why did it fire only two or three mortar shells, which, moreover, fell into a pond and why did it not fire more shells after that?

The way the statement speaks of the Dalai Lama's leaving Lhasa also calls for attention. It says the advisers became alive to the danger to the person of the Dalai Lama, and in these difficult circumstances it became imperative for the Dalai Lama, the members of his family and his high officials to leave Lhasa. This paragraph shows that it was not the Dalai Lama himself but the so-called advisers that thought of leaving Lhasa. This is a naked revelation of the truth about the abduction of the Dalai Lama from Lhasa. The Dalai Lama said in his letter of March 11th to the Central People's Government Representative, "Reactionary evil elements are carrying out activities endangering me under the pretext of ensuring my safety". Again he said in his letter of March 12th, "Yesterday I told the Kashag to order the immediate withdrawal of the reactionaries who arrogantly moved into the Norbu Lingka under the pretext of protection". This shows that after March 10th Dalai Lama was surrounded by armed rebels and was abducted on March 17th. The statement does not dare to deny these facts thus making it obvious that all the talk that the Dalai Lama would like to state categorically that he left Lhasa of his own free will and not duress is a deceptive statement. In the statement there are all kinds of signs which make one doubt whether after all it is a statement by the Dalai Lama himself. In the first place, the contents of the statement completely run counter to the many statements and articles by the Dalai Lama in the past eight years up to the three letters in the Dalai Lama's own handwriting dated after the occurrence of the rebellion on March 10th. Even in 1956 when the Dalai Lama was in India and was surrounded by the reactionaries he had certainly not expressed during his conversations with Premier Chou En-lai such view-point as catering to foreign aggressors, as those contained in the present statement. Secondly, although the present statement was

issued in the form of a statement by the Dalai Lama himself, yet one cannot find mention of the first person "I" throughout the whole statement. In fact the third person "he" is used throughout. This is not the Tibetan style of writing at all, but some European or some quasi-European style of writing. Certain phrases in the statement are likewise foreign. For, instance, the so-called suzerainty of China was initiated by the British imperialists and the British aggression against Tibet was carried out precisely under the cover of recognising what it called China's "suzerainty over Tibet". Such terms have never been used in the documents of the Chinese central People's Government, nor in the documents of the Tibet Local Government. The present gang of Tibetan rebels has been completely fostered by the British. Indian expansionist elements have inherited this inglorious legacy from Britain. And that is why members of this gang were of a mind to join foreign forces from within our country with their faces turned towards India and their backs to their motherland. Some phrases in the statement sound very similar to those used recently by certain foreign publications and statements when referring to the rebellion in Tibet, such as, "The Dalai Lama is the spiritual leader of the Buddhist" and so on. From what has been said one has reason to suspect that the statement was not made by the Dalai Lama himself but was imposed on him by others.