CHAPTER 2

THEORETICAL BACKGROUND AND LITERATURE REVIEW

2.1. Theoretical Background

Introduction

The present chapter is on theoretical background, conceptual framework and review of literature. The present study will rely mainly on the following theories:

2. Rogge’s Typology (Refugee Theory)
3. Social Integration Theory (Social Growth Theory)
4. Keynes’s Psychological Law of Consumption (Macroeconomic Theory)

The following section provides a brief description of the above mentioned theories.

1. Kunz’s Kinetic Model of Refugee Theory (1973, 1981)\(^1\)

According to Kunz (1973, 1981), the flight and settlement patterns of most refugees conform to two kinetic types-anticipatory refugee movement and acute refugee movement (Collins 1996).

Anticipatory refugees sense danger early, thus allowing an orderly departure before the crises occurs. They are often accompanied by their entire family, with their resources intact, and have prepared for a new life. Anticipatory refugees leave as soon as they find a country willing to take them. Acute refugee movements, on other hand, are responses to an overwhelming push where people are forced to leave their homeland on a moment’s notice. They are unprepared for the journey and concentrate simply on surviving the disaster zone (Kunz 1981).

In 1981, Kunz expanded his Refugee Theory to include the concepts of majority-identified, event-related and self-alienated refugees. Majority-identified refugees are those who oppose social and political events in their home country (Collins 1996).

Event-related refugees are those who must leave because of active discrimination against the particular group to which they belong. Those who flee their home country due to a variety of personal reasons are referred to as self-alienated refugees. The response of host countries to refugee applications is often based on which of these categories they belong to.

2. Rogge’s Typology (Refugee Theory)²

Rogge (1979, p.55) derived a typology of refugees based upon an examination of the activating agent for the refugee migration; the objective of the migration and; whether the migrants possess refugee characteristics. It identifies two classes of involuntary migration: forced and impelled. It should be noted that the terms forced and impelled were introduced into the migration literature by Petersen (1958, p.216). According to Petersen, the difference between these two classes of migration lies in the amount of free choice an individual has when they are involved in forced migration. Forced migrants are expelled from an area by an external force, such as a government, the people involved have absolutely no choice in the matter of their removal. Impelled migrants, on the other hand, do retain some degree of choice regarding their possible flight. Before making the decision to migrate, ‘impelled’ migrants have the opportunity to weigh the factors involved and then make a choice between moving and remaining in the face of an external threat.

3. Social Integration Theory (Social Theory)

The term “Social Integration” was first used by French sociologist Emile Durkheim. One of Durkheim’s primary goals was to analyze how modern societies could maintain social integration after the traditional bonds of family and church were replaced by modern relations.³

Social integration can be seen as a dynamic and structural process in which all members participate in dialogue to achieve and maintain peaceful social relations. Social integration does not mean forced assimilation. Social integration is focused on the need to move towards a safe, stable and just society by mending conditions of social disintegration and social exclusion-social fragmentation, exclusion and

³ www.boundless.com
polarization, and by expanding and strengthening conditions of social integration—towards peaceful social relations of coexistence, collaboration and cohesion.⁴

4. Keynes’s Psychological Law of Consumption (Macroeconomic Theory)

Keynes stated:

The fundamental psychological law is that men (women) are disposed, as a rule and on average, to increase their consumption as their income increases, but not as much as the increase in the income.⁵

In short, Keynes postulated that the marginal propensity to consume (MPC), the rate of change of consumption for a unit (say, a dollar) change in income, is greater than zero but less than 1.⁶

2.1.1. Implications of the Theory to Tibetans:

The implications are as follow:

The first theory on refugee by Rogge classified the refugees into two categories; forced and impelled. The Tibetan refugees in India fall into forced migrant category. They were forced to leave their homeland in 1959 due to illegal occupation of Tibet by Chinese. Thereby, Tibetans in India come under forced migrant refugees.

In the similar manner, second theory on refugee by Kunz’s in 1981 expanded his theory to include the concept of majority-identified, event-related and self-alienated refugees. In the Tibetan context, the first two expanded theory by Kunz’s is applicable. Tibetans were compelled to leave their homeland on account of disturbing socio-political events and active discrimination imposed.

The third theory on social integration implies that Tibetan refugees in India are integrated well with local communities from both social and economic aspects. Though, there were few cases of social conflicts between Tibetans and local community. But in most of the case, they have good socioeconomic integration with host nation.

⁴ “PeaceDialouge” UN News Center, UN, n.d.web. 02 Jan 2015.
The last theory on Keynesian psychological law of consumption postulated that the marginal propensity to consume (MPC), the rate of change of consumption for a unit (say, a dollar) change in income, is greater than zero but less than 1. Similarly we found the MPC of the Tibetan household to be about 0.489 signifying that for each increase in the income of the household, there is an increase in consumption expenditure of the household by 0.489 which is greater than zero but less than 1.

2.1.2. Conceptual Framework

The section provides a brief description on the conceptual framework:

The study considers three important concepts and its indicators.

1. Human Development Index (HDI)

The UNDP incorporated Sen’s view in its first Human Development Report in 1990. According to it, human development goes far beyond income and growth to cover all human capabilities, the needs, aspiration and choice of the people. It defined human development as “a process of enlarging people’s choice” that is created by expanding human capabilities.

Human Development Index is a composite index measuring average achievement in three basic dimensions of human development namely, Longevity (a long and healthy life), Educational attainment and Real GDP per capita (standard of living).

2. Multidimensional Poverty Index (MPI)

Multidimensional Poverty Index (MPI) is a new approach in the measurement of poverty which is a multidimensional phenomenon. It was launched by the Oxford Poverty and Human Development Initiative (OPHI) of Oxford University and the HDR office of the UNDP in July 2010. As MPI is developed by using the methodology of Sabina Alkire and James Foster (2007) it is popularly called as Alkire-Foster (AF) methodology. MPI gives a multidimensional picture of people living in poverty and enables country to target development resources more effectively. It identifies overlapping deprivations at the household level across the three dimensions such as
(1) Education- Years of schooling and Child enrolment weighted at 1/6.

(2) Health- Nutrition and Child Mortality weighted at 1/6 and

(3) Standard of Living- Electricity, Sanitation, Water, Floor, Cooking Fuel and Assets with 1/18 weightage.

Thus, MPI is measured using ten indicators which are equally weighted within a dimension.

3. Gender Development Index (GDI) 7

This index, developed by United Nations and it is used as one of the five indicators by the United Nation Development Program (UNDP) in their annual Human Development Report. GDI measures three basic dimensions.

1. Health: measured by female and male life expectancy at birth.

2. Education: measured by female and male expected years of schooling for children and female and male mean years of schooling for adults aged 25 and above and

3. Economic Resources: measured by female and male estimates of earned income.

2.1.3. Conclusion

The present study relied on three important theories and concepts developed by United Nation Development Program (UNDP). The first two theories have focused on refugee and its identifications. Simultaneously, the third theory deals with the concept of social integration. Social integration theory is linked with the socioeconomic integration of Tibetan refugees with local community. The last theory on Keynes’s psychological law of consumption is linked with the change in consumption expenditure of Tibetan households in Karnataka resulting from a change in income. Along, the concepts highlighted and its related indicators were relatively employed in secondary and primary chapters of the study.

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2.2. Review of Literature

Introduction

Attempts were made to present the available review of literature on Tibetan community in systematic chronological order. The reviews are from different dimensions like that of socio-demographic studies, health aspects, educational scenarios, ethnographic studies on Tibetans, democratization of exile administration, Tibetan’s identification and so on. The available reviews on the literature which is relevant to the present study are presented in this section.

Pulman (1981) conducted a research on “Tibetans in Karnataka” by making use of interview and observation method. Insight of the study gives a picture on back ground history about Tibetan Resettlements and Rehabilitation process with the social set-up of settlement. It has taken into consideration Doeguling settlement in Mundgod and Lugsung Samdubling settlement in Bylakuppe. The key finding of the study was that there are minor differences in terms of livelihood and economic activities undertaken by Tibetans in Karnataka. Initially most of these resettled populations were engaged in agricultural activities as the primary occupation along with seasonal sweater selling in winter in various cities of India. It also highlights that unlike the other Tibetans settlements in India, settlements in Karnataka is officially under “Protected area” where in special entry and stay permit is required to be taken from Home Minster, Government of India specially for foreigner who wished to make visit for a short stay. This was found to be something unique in comparison with other Tibetans settlements. Lastly, the key conclusion was that Tibetans have proved to be a successful resettled community and will hold the same scenario in future considering the suitable indicators in settlements. It stressed on more research on exile communities that would further add to the documentation of Tibetans in best possible ways.

An attempt was made by Awasthi U.K (1988) to study the adaptation process of three refugees’ community namely, Tibetans, Panjabis and Bengalis in their host country. The study hypothesized that the adaptation is a continuous process rather than single process. This study was exploratory in nature. Here focus has been on the Tibetan refugees in India. It found out that most of the refugees who are settled in the study
area Dheradun and Mussoorie only wish to return to their homeland on one fine day with the presence of their spiritual leader the Dalai Lama. It further concluded that, their needs to be more such sociological research on refugees in the mainstream social science studies.

Mahmoudi K.M (1992) explored on “Refugee cross-cultural adjustment: Tibetans in India”. The study gives a view about refugees in general with more focus on Tibetan refugees in India. It stated that Tibetan in exile have adjusted well in their host country with diverse culture and ethnicity. The paper further pointed out that, it was mainly because of Tibetan’s rich culture and Buddhist practice, which in turn has helped them to adjust in the new environment. In sum, Tibetans in exile are often referred as a model for other refugee’s community.

Chimni (1994) analyzed on “The legal conditions of the refugees in India”. The study revealed that in year 1992, there were nearly 400,000 refugees in India from eight different countries. In particular, the second largest refugee group after Sri Lankan Tamils is Tibetan Refugees with 100,000 in India. These groups of refugees also come under same treatment as Non-Refoulement principle. Even though Tibetans advocates for genuine autonomy under Chinese rule, but still to some extend the very presence of His Holiness the Dalai Lama and his followers have become political issues between Indo-Chinese relationships. It observed that Tibetans were given special treatment on par with other refugees’ community in India. On agriculture field, Tibetans were provided with agricultural land on lease based for their resettlement. They were provided with free education up to higher secondary by government of India. The study mentioned that Tibetans are legally registered refugees with freedom to move freely throughout India and free to engage in various economic activities for their livelihood. Conclusion of the study stated that equal treatment should be given to all refugees in India.

Jayaswal Rajeev (1997) studied about how the Tibetan society used to be prior to Chinese occupation in 1959. It also gives an account on the importance of lamaistic Buddhism in the daily life of the Tibetans. It also discussed on the economy of the people and their livelihood which is characterized by the nomadic in nature. Along with this, it studied about how there was a shift in economy from traditional ways of
life to the modern lifestyle without hampering in their traditional Tibetan Buddhist way of life and preserving their rich culture in the land of the host country.

**Phuntsog Ngawang (1998)** studied on “Cultural Identity and schooling of Tibetans Children in the Diaspora” with special references to new generation Tibetans children’s in America and in other western counties. The study pointed out that Tibetans have a history of rich Buddhist culture, which in turn has been preserved by indigenous Tibetans in Exile. Author pointed out that there was a very limited literature on educational curriculum on Tibetan children. In this way, the study suggested that Tibetans in west should make a point that their children should be able to inherit the cultural identity from parents in home as well as must learn to speak, read and write in Tibetan language. Further, suggested that Sunday special class on Tibetan language must be initiated. School curriculum must have inclusion of multicultural identity and ethics in west. The study emphasized on the usage on Directed Reading Listening Thinking Activity (DRLTA) in teaching curriculum of teacher in their classroom teaching. It sum up that there is a dangerous of losing Tibetans cultural identity without Chinese subjugation. Thereby, Tibetans in exile must preserve and sustain their cultural identity for the future Tibet in generations to come.

**Lafitte Gabriel (1999)** examined an imaginary collective destiny of Tibetans and its future. To start from the beginning was not an easy task for the exile community. For Tibetans their leader His holiness the Dalai Lama matters the most. It advocates that His Holiness the Dalai Lama’s decision to fled exile is the righteous way for the future of his people. Under his able guidance in initial stage, Tibetans were able to bring back their lost past to reconnect with future in exile. They have stood with the concept of development along with sustainability, which relies on charities from western donors. The planners and administrators of Central Tibetan Administration felt the need for proper planning in due course of development. In the similar manner, the kasha (the cabinet members) have regulated the planning council to make the plan for future Tibet in 1995. Paper also revealed that Tibet administration do follow five year planning and they produced 1st Integrated development plan in 1992 under the able leadership of the then prime minister of exile Prof. Samdhong Rinpoche. On the imaginary account, the future of Tibet seems to be hard with ongoing hardships.
being faced by the 6 million Tibetans in Tibet. Despite all these, Tibetans were positive that they would return back to their homeland one day. This in turn is the ultimate hope of Tibetan people in exile.

**Research Directorate IRB Canada (1999)** documentation on “India: Situation of Tibetan refugees and those not recognized as refugees; including legal rights and living conditions”. It included the broader view on the number of Tibetan refugees in India who have come in first and second wave. The study gives a picture of Tibetans in early 90’s in terms of their housing, health, education, traditional learning centers, relations with local population, identification, documentation and citizenship, freedom to move freely within India, and soon. To summarize, the condition of Tibetan refugees in early 90’s was not so well off with vast problems within community. House allotted was not spacious enough to cope up with the growing population thus leading to crowing out effect. Health wise, there was a massive report indicating the prevalence of tuberculosis (TB) and diarrhea in those days with poor hygiene, lack of purified drinking water and sanitation. In education front, overcrowding of students with inadequate school related infrastructures. Legally Government of India assigned refugee status to those Tibetans who have flee in exile in the first wave pre 1979 and for those who have come post 1979 in exile were not given official recognition of Refugee status by the Government of India (GOI). However, some of them were able to obtained Registration Certificate by claiming that they were born in India. In its relation with local people, there were a few cases of unrest and disputes between few local Indian and Tibetans specifically being the Manali riots in Himachal Pradesh. But in most of the case, they have co-existed peacefully. In short, this documentation on Tibetans in India gives much insight into their way of life and its relation with host country.

**Anand Dibyesh (2000)** studied on “(Re) imagining nationalism: Identity and representation in the Tibetan Diaspora of South Asia”. The paper tries to define the concept of identity, nationalism and Diaspora in the context of Tibetans in Exile. According to the author, these concepts are not something already given, but one should view these from political and cultural processes. In the context of Tibetans, “Diaspora denotes processes of flight, enforced migration, identity fragmentation and reconstruction, transnationalism and the goal of returning back to homeland”. It
stressed on the role of institutionalization in bringing back to past culture into host land and it also emphasized on the importance of His Holiness the Dalai Lama institution to the Tibetans & the Dalai Lama as the religious figure on planet. It concluded that tension does arise within the Tibetan national identity.

**Tripathy (2000)** studied on migration and environmental issues. The study was comparative between Tibetans (legal migrants) and Bangladeshi (illegal migrants). The findings of the study revealed that negative externalities on environment by the migrants differ. It further explained that Tibetans beings legal migrants are liable to their own exile administration and local authorities when compared with Bangladeshi migrants.

**Bhatia Shushum et al. (2002)** highlight on “A social and demographic study of Tibetan refugees in India”. The study period was from 1994 to 1996. The data was collected by the trained Community Health Workers and separate data was collected from monk populations on monthly basis. It has found out that there was little immigration out of settlements in past 10 years with incoming of new monks into monasteries. It also shows that major population fall in age group 15 to 25 range. It has also made a distinction between Tibetan population on the basis of India born Tibetan and Tibet born in terms on literacy attainment. It found that Indian born were more literate while most of the Tibet born were illiterates. Most of these people rely in farming as their main source of earning followed by sweater selling. The overall crude birth rate was 16.8 per thousand births. Infant mortality varied from 20 to 30 per thousand live births. Vaccination program for child covers less than half of the populations. Burden of diseases among the Tibetans can be seen from diarrhea, skin infection, persistence fevers, and respiratory problems and so on. Among elder Tibetans, joint pains and cardiovascular diseases are most common problems. Overall, the study has concluded that the societal, demography and health factors of the Tibetans are similar to that of the least developed country’s populations.

**Sautman Barry (2002)** analyzed on “Resolving the Tibet question: problems and prospects”. The study aimed to find out the problems associated between china and Tibet to resolved their internal issues since the statement passed by Chinese leader Jiang Zemin in 1998. It was reviewed out that Dalia lama has shown up more interest in resolving Tibet’s issues in peaceful, non-violence and mutually beneficial ways, be
it be just to seek autonomy for his homeland. But Chinese counterpart never showed any real interest to engage dialogue with Dalia lama’s envoys. It was pointed out that Beijing on the other hand thinks that the issues of Tibet will die after the passing away of Dalia lama. And it further added that world’s economically power nations, international organization and various other NGO’s should persuade and pressurized Beijing to engage a dialogue with Dalia lama to resolve Tibet’s issues on Humanitarian and basic religious ground.

Houston Serin et al. (2003) gave an insight on “Making and remaking Tibetan diasporic identities”. It started with the prominent role of Dalai Lama towards Tibetans. This paper was a work of ethnographic filed work carried on in Tibetans in Kathmandu, McLeod Ganj, and Boston. It considered 37 men and 26 women as informants for the field study. These informants were from transnational exile community in India, Nepal and U.S. Here, the concept of Tibetan transnational nationalism was used to depict how the nationalism has spread across Tibetans in various nations after Chinese colonization of Tibet in 1959. Even, informant viewed out that they feel as a one big family with strong sense of belongingness with same past history. Despite of Chinese invasion, exile Tibetans were considered as successful community with its own democratic government, with framed constitution and administration of its own in transnational. And they have a vision to carry back democracy in future Tibet. Paper also tries to examine concept of Tibetans identities. Identities of Tibetans is contested, complex, and rooted in many struggle. Therefore, paper divided the concept of identities in two contexts. 1. Diaspora as condition. 2 Diaspora as process with the view from micro ethnographic study that would further be used to comprehend macro ethnography. It added how U.S has granted 1000 immigration visa to Tibetans in early 90’s. This has proved to help Tibetans economically as well as keeping their identity strong. In this way, Tibetans Transnational nationalism was deep rooted among all exile under His Holiness the Dalai Lama’s spiritual leadership.

Sangay Lobsang (2003) article on “Tibet: Exiles’ Journey” theoretically examined on how exiled administration has democratized its system from feudal system back then in Tibet. With is adoption, the first ever-elected Prime Minister Samdhong Rinpoche (Kalon Tripa) was elected on 12th May 2001. The article also articulates how Tibetans
were scattered around the world with 70% of Tibetans in India, with 13% in Nepal and Bhutan, 8% in North America, 4% in Europe, and the rest scattered in Australia, South Africa, Japan and Taiwan. On literacy, it highlights that the literacy rate of Tibetans in Exile taking into account of (44years of aged and lesser) was 78%. Since 1998, there were 237 scholars and students who were graduated from various American University with the provision of full bright grants. Out of that, 95% of scholars have returned back to serve their exile community. In the later part, it stressed on the role of various NGO’s in funding towards effective and efficient administration of Central Tibetan Administration. Just to code an example name German-based Friedrich Naumann Stiftung provides comparatively major funds for democracy-related activities and towards the functioning of its organizations. Simultaneously, United States based national endowment for democracy also gives funds to a few activities in exile community. In the concluding remarks, the study dealt with the importance of Dalai Lama institution for Tibetans. “The Dalai Lama’s decision that his successor will be born in a “free country” means that unless Tibet becomes “free” the Dalai Lama will be born outside Tibet” (Sangay). It says that rebirth of next Dalai Lama is the prerogative of Dalai Lama himself. Further it added that returning back to homeland from exile will be Herculean for Tibetans in initial period.

Education being the one the important indicators of Socio-economic status and tools to empowered and improve productivity of mankind. Mather Adriana (2004) examined on “Educational issues facing Tibetans Today”. The study gives an account on the functioning of department of education and Tibetan education institute in exile. It was found that over the last 50 years in exile, the education policy framed by department of education has proved success by producing more numbers of educated graduates within the exile born students and also it catered to the needs of those Tibetan students who have fled from Tibet in search of better life and education. Nevertheless, educational issues and problems do persist in exile. The major being the youth unemployment which could be a result of lack of proper guidance and counselor at school level or the lack of necessary skilled oriented program. The study revealed out that if these problems were tackled with due care, educational related issues and problems would minimize in the future.
Mills J Edward et al. (2005) analyzed on “Prevalence of mental disorders and torture among Tibetan refugees: A systematic review”. Authors systematically determined the prevalence of mental disorder and previous tortured faced by the Tibetans under Chinese rule before coming into exile by reviewing the previous literature. They considered 10 electronic data based review; attempts were made to collect all published articles and unpublished sources. The study considered (n=410) based on data based reviews, which were conducted in north India among Tibetans. Findings of their study reveals that those who have suffered under Chinese traumatizes, their post-traumatic stress disorder ranged from 11-23 percent, with the level of anxiety ranged from 25-77 percent and major depression ranged between 11.5-57 percent. It also highlights that previous reviewed had elevated the prevalence of server mental disorder among Tibetans population thus leading to the illness. It suggested that special torture treatment program should be there for children who have escaped from Tibet by exile administration. The study concluded that the NGO’s and various international organization should be aware of the human right abused levied on these vulnerable refugees by Chinese authority, that leads to mental health disorder.

Nelson, L.J et al. (2005) investigates on “Population-based risk factors for tuberculosis and adverse outcomes among Tibetan refugees in India, 1994-1996”. The paper aimed to determine the incidence of TB, factors leading to TB and outcome of such diseases among Tibetan refugees in India from1994-1996. It was found that, out of 47491 surveyed Tibetans, 1197 Tibetans were set to have TB. Main reasons for facing with such problem was due to the poor nutrients for body to resist disease, poor hygienic and lack of proper sanitation facilities. It recommended in conclusion remarks that Government of India should take into consideration of these vulnerable people into their health care services and preventive measures to cure further spread of diseases among Tibetans in India.

Dolma Sonam, et al. (2006) documented on “Dangerous Journey: Documenting the experience of Tibetan Refugees”. The study aimed to picture out the mental and physical hardship of those recent Tibetan refugees at Tibetan Refugee Transit Centre (TRTC) in Kathmandu, Nepal. It takes into account of 50 recent refugees to document their experiences. These refugees encountered vast hardship while crossing mighty Himalayas partially by bus and mostly by foot. Along with, there was a case of sexual
harassment by Nepalese border guards. Journey was very difficult both from physically and mental aspects. Physically they had to walk without food for a week and even longer with injuries in foot, frostbite and photophobia. Violations of human rights are a major concern among these refugees. It suggested that policy makers, researchers, human right watchmen, international organization should view these as a serious problems on humanitarian ground.

Prost Audrey (2006) focused on “The Problem with ‘Rich Refugees’ Sponsorship, Capital, and the Informal Economy of Tibetan Refugees”. The paper aimed to identify the relationship between recipients of sponsorships and the donors from west. It also focused on role of symbolic capital, which acts as the intermediate between the receiver and the donor. In most of the Tibetan refugee’s context from Dharamsala, it viewed out that, the relationship between the receiver and donors are not just in economic front, but it can be seen from creating interpersonal relationship. Whereby, the receiver keeps writing about the happening in their life as a refugee. In most of the case, monasteries are the largest receivers of the sponsorship. They received informal cash flow through high lamas, who in turn act as a intermediate in monastery. In these way, the relationship between the westerner and Tibetan refugees have become strong both from social and economic point of view. In this informal economic system, the sponsors want the refugees to retain their identity and preservation of Buddhist culture. Finding indicates that, majority of Dharamsala population in somehow are the beneficiaries of foreign donors or sponsorships. To conclude, Tibetan exile community depends largely on those informal influxes of cash flow into the economy to run their administration and further adds towards their community buildings.

Frechette Ann (2007) examined on the conceptualized and operationalized democracy among the exile Tibetans. The material on this paper has been gathered largely from the fieldwork conducted among Tibetans in Dharamsala, north India in 1994 and from two Tibetan settlements in Nepal (Jawalakhel & Boudha) for 11 months during 1995. The paper traces back the introduction of democracy into exile in 1960’s which was viewed by its people as the “enlightened gift” for their leaders. In exile, the very introduction of democracy was first initiated under the Leadership of His Holiness the Dalai Lama. There way of democratic government set-up still has the older concept of democracy that prevails in Tibet as Chosi Nyidrel (Religion and
Politics combined). At the experimental level, the some degrees of legitimate are considered to be appropriate by its elected rulers and people. In 1963, exile Tibetans adopted American democratic way into their system, which has brought more positive changes with the inflow of financial assistance, more support to immigrate, and provision of more scholarship to study abroad and soon. But it was pointed out by the author that Tibetan exile’s democratization is the process of “muddle” then “linear progress”. Interestingly in 1990’s, it entered into democratic reforms with more focus on Middle way approach, which differs from the usual defining of democracy either from conventional or from empirical terms. In 2001, the position of Prime Minister (Kalon Tripa), previously elected indirectly by the assembly, was also chosen through a two-phase of general election (Tsering 2001, 24). In the similar years, more than 70,000 Tibetans in exile cast their vote. The figure is more than the half of its population. The Tibetans viewed out that introduction of democracy has made them more alert and aware about the ongoing things. They felt it’s the right way of administration on par with globalized world. The popularity and importance about democracy was spread through various NGO’s like Tibetan Youth Congress, Tibetan Women Association and prominent media channels like Voice of America (VOA) broadcast and satellite Televisions. Further, it viewed out that young Tibetans are more in favor of democratic way of governance than their older generations. Though, it doesn’t mean that older generation doesn’t support the concept of democratization. The author found that the exile efforts in forming democratic set-up has act as facilitators as well as limitations in its which shrinks the reforms.

Basu (2008) studied on “Interpreting the Tibetan Diaspora: Cultural preservation and the pragmatics of identity”. The objective of the study was to find out the relationship between pre-exilic Tibetan Bhutias migrant and the exilic Tibetan refugees who came to India after 1959 in Darjeeling town. Methodology adopted were combination of “Convenience” and “snowball sampling” methods to interview the respondents. The study found out that Tibetans were able to preserve their old culture and the relationship between Bhutias and Tibetan refugees were healthy. And Tibetans were found out that they have aspiration that one day they will return back to their homeland “Tibet”.

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Burke Denis. J (2008) “Tibetans in Exile in a changing global political climate” tries to examine the discontent among those Tibetans inside Tibet fled into exile by endangering their life and the assorted problems faced by the exile community today. The paper relies on personal communication and interview method from the well-known Tibetans activists and officials in exile. It revealed out the picture that under the people republic of Chinese rule in Tibet, there seems to be very less hope for the minority. In all prospective, Tibetans were marginalized: be it be social, political, religious freedom, education, and employment opportunity and soon. This made Tibetans to risk their life by crossing mighty Himalayas on their foot. Most of the new comers’ refugees were either monks or nun signifying less religious freedom. While exile community has adopted middle way approach to negotiate with Beijing. But there seems to be little hope with the way china has responded so far. Despite all these, Tibetans and NGO’s were trying their best in bringing the situation’s in side Tibet under the limelight of media to gain international attention. Conclusion remarks were that until the positive reinforcement will not take from Chinese side. The middle way approach seems to be unrealistic.

Falcone Jessica, Wangchuk Tsering (2008) paper on “We’re not home”: Tibetan Refugees in India in the Twenty-First Century” examined the feelings of displaced Tibetans community in northern India by adopting interviewed method. It also dealt in details with the documentation required for Tibetans by Central Tibetan Administration (CTA) and Government of India (GIO). Green book or freedom book is the voluntary tax (Chatrel) being paid by Tibetans in exile towards their Central Tibetan administration. It is the symbolic of “Tibetanness”. On the other hand, GOI has issued registration certificates (RC) on completing 17 years of age to Tibetans which has be renewed periodically from the nearest Foreigner’s regional registration office (FRRO). Identity certificates (IC) as a travel document for the exile Tibetans to travel abroad. It also highlights the difficulties that the Tibetans encounter in bureaucratic delay in renewing their RC and getting other official works done on time. It also gives information of obtaining citizenship for Tibetans in exile under constitution of India. Though under the special provision of Indian constitution, Tibetans can become Indian citizens seems just in theoretic form. In reality, on obtaining host countries citizenship has been denied on the ground stating that they
are Tibetans, on the similar issues many opined that they would prefer to remain as refugees. Because some viewed out that if majority of Tibetans in exile opted for Indian citizens. There would be no meaning in functioning of Central Tibetan Administration (CTA) which was founded soon by their able leader His Holiness the Dalai Lama after his exiled into India. In sum, interviewed Tibetans in exile, feels that India will always be their second home. They were of hope that one-day they can go back to their homeland, which is now under Chinese rule. They also opined that how life would be difficult again to uproot with those Tibetans in Tibet along with Chinese migrants settlers in Tibet with many differences in their living-style, mind set up and many more difficulties especially if the knowledge of mandarin is must in way of communication and in getting employment. On such account, they felt that India would be better place to stay. But they were not sure how long they could stay in their host land as a guest whose identity is still in dilemmas.

**Magnusson et al. (2008)** highlight on “South Indian Tibetans: Development Dynamics in the Early Stages of the Tibetan Refugee Settlement Lugs zung bsam grub gling, Bylakuppe”. Data were collected from camp registers and the old files of the settlement office. The study adopted an exploratory analysis by focusing on two interconnected issues between the Tibetans in Bylakuppe and local people in terms of resource competition. It found out that high population growth during the first decade of the settlement’s existence. The study found out that there was a high population growth in the initial years of Tibetans resettlements in Bylakuppe. Secondary data also revealed out that Tibetan woman have experienced high fertility rate from 1962 to 1976. It found that there population growth in the camp were the results of more flow of new Tibetan refugees which resulted in more creation of camps. The study further concluded that establishment of Tibetan resettlement camp may have economically benefited the surrounding local’s economy too.

**Maslak Ann Mary (2008)** examine on “School as a site of Tibetan ethnic identity construction in India? Results from a content analysis of textbooks and Delphi study of teachers’ perceptions” tries to find out the content of textbook pertaining to ethnicity. The study adopted Delphi method to study perceptual views from Tibetan and Indian teachers on reproduction of content pertaining to ethnicity. Study mentioned out that, the need for the separate Tibetan school was recognized and
supported by Prime Minister Nehru from the beginning. Due to these reasons, Tibetans in India have separate school under the Ministry of Human resource development, Central Tibetan school administration (CTSA). Major findings of the study revealed out that most of the textbooks at secondary and senior secondary level have little contents related to identification of ethnic minority of India, which were used as a textbook by all ethnicity in India. Along, the finding of the Delphi study point out that teacher plays a very important role in identification and imparting of ethnicity notions among students. As recall from the interviewed teacher during Delphi Test, it found out that Tibetan teacher tries their level best in imparting ethnic identification among Tibetan students. Even at home, students were reminded of their ethnicity and practice of Buddhist culture. To sum, it recommended that Ministry of Education, under Government of India should give more inclusion of minority ethnicity identification in the school curriculum, which would further shape in the development of student and enrichment of school curriculum.

Topgyal Tsering (2008) revealed on “Insecurity Dilemma and the Tibetan Uprising in 2008”. The study highlights that there was a continuous violence and uprising within Tibet under Chinese rule. The reason for major crises in 2008 was accounted on the hard-line policies that Chinese have adopted towards its minority especially towards Tibetans in Tibet. It concluded that unless Chinese will make certain relaxation on its hard-line policies towards Tibet, there would be more such advert violence in near future thus picturing Chinese once again on international arena on violating human rights violation inside Tibet.

Anand Dibyesh (2009) “China and Tibet: Tibet Matters” examined hypocritical China’s position on Tibet indicated by celebration of “Serf emancipation day” on 28th of March. In Tibet, when the fact is that Dalia Lama has fled to India on March 1959. In strategic hypocrisy, Britain’s former Foreign Secretary David Miliband goes out of his way in addressing Tibet as “Suzerainty” nation. Later Britain has almost apologized for it. The study made a mention that India too is keeping silent when it comes to Tibetan issues to discuss with china on humanitarians ground. Despite knowing the fact that line of control (McMahon Line) between India and China’s Tibet was singed between British India and Tibet in 1914. It further added that, in all the ways, nations around are world are worried about strengthening their economic
ties with Asian giant China by ignoring the Tibet at bay. Nevertheless, the sizable Diasporas’ Tibetans were capable enough to bring the Tibetans issues at international media’s coverage and even to reach at Chinese outside china. It signifies that Tibet does matters for china.

**McConnell Fiona (2009)** examined “Democracy in Exile: The Uniqueness and limitations of Exile Tibetan Democracy”. Author considered the exile democracy as a success picture among Himalayan region with voters in three continents through which 43 MP were elected. It was found to be a unique in its evolution with broaden and develop its function from stateless at ground zero. The study mentioned that, the exile democratic set up has originated in 1960 with two twin task; firstly to rehabilitating Tibetan refugees and second for restoring freedom in Tibet. The study adopted ethnographic method to conduct fieldwork in Dharamsala and several Tibetan settlements in India for the period of 2 years. Interview was conducted to exile official person, NGO’s staff, and Tibetan journalism on the same matter. It concluded that there should be more empirical study on democratization of stateless people.

**Samphel Thubten (2009)** articulated how vital and vigor the Tibetans community in exile in paper entitled “Maintaining Vitality in Exile: The Tibetan Refugees in South Asia”. The study pictures the success story of Tibetan refugee’s community in India in rejuvenating and preserving their rich Tibetan Buddhist culture outside Tibet. The journey into exile was not ease while entering from medieval to 20 century. The vitality of Tibetan’s community can be seen from various aspects. As of now, there are 46 agriculture and handicraft based settlements in India, Nepal and Bhutan. All these settlements come direct under the control of Department of Home, Central Tibetan Administration (CTA). Every settlement has its elected representative either elected within their locality or appointed by Department of Home. It also highlights on success of imparting modern education to the new generations of Tibetans through their separate school set-up. They have 82 schools in India, Nepal and Bhutan. All these school falls under administration of either, 1. The first categories under Central Tibetan Schools Administration (CTSA) the Ministry of Human Resource Development, of the Government of India. 2. under the Department of Education, CTA. 3 Under the administration of autonomous institute “Tibetan children Village School”. 4. Tibetan’s Homes foundation. Under their able guidance and teaching, new
generations of Tibetans were well placed in various job filed. To conclude, it stressed that success of Tibetan refugees in India can placed as an example to the rest of exile community in world, which follows non-violent path in their struggles and also following the economic concept of “comparative advantages” by focusing on their community building, cultural preservation, focusing on modern education by relying on sustainability as a base.

Sharma Maina’s (2009) “Refugees in Delhi” revealed that there are twenty five thousand refugees residing in Delhi. These refugees are mostly from Afghanistan, Burma and Tibet. Refuges have crossed the border to seek asylum in their neighboring countries due to various socio-economic and political reasons. The study found out that there were 9,000 Afghans, 4,200 Chin-Burmese refugees and 6,000 Tibetan refugees in Delhi. Although all the refugees around the world are under the protection of UNHCR, but the Tibetan refugees in India are under the direct protection by Central Tibetan Administration along with its host country’s protection. It observed that living conditions of these refuges were limited, inadequate, and inefficient. There by, the study further recommended for the proper look up by UNHCR and their host country for the betterment and to uplift these refugee groups.

Bhushan, B., & Hussain, D. (2010) studied on “Cultural factors promoting coping among Tibetan refugees: a qualitative investigation”. The paper aimed to understand how cultural factor helps in coping Tibetan refugee’s life in exile to subside traumatic past experiences. It takes into consideration of 12 informants from upper Dharamsala, in Himachal Pradesh. Interpretive phenomenological analysis was used to draw analysis. Finding of the study reveals that, there are four important factors like, 1.Importance of Dalai Lama into Tibetans life. 2. Practice of Buddhism into their daily life. 3. Community bonding and support, and 4. Similar historical suffering and resiliency has a prominent role in coping with the bad traumatic experience. Also the practice of meditation has made them to feel calm. In this way, Tibetan refugees in India are adjusting their life in peacefully.

Lau Timm (2010) explored on “The Hindi Film’s Romance and Tibetan Notions of Harmony: Emotional Attachments and personal identity in the Tibetan Diaspora in India”. The objective of the study was to find out how the impact of Hindi Films and televisions in the lifestyle of young Tibetans in India. The ethnographic study was
carried out in Himachal Pradesh. There was a significant impact of Hindi films in the life of Tibetans. Most of the informants agree that watching Hindi films have resulted certain change in their life. Is it being the changes in way of marriage among Tibetans? Back then in Tibet, the practice of polygamy was popular. And now here among Tibetans in India, there is very less case of brothers marrying a gal. Changes can also be seen in different dimensions like, dressing sense, customizing with Indian food, acquainting with Hindi language, romancing in the way portrayed in films in some extends and many more. These all signifies that younger generation of Tibetans who were born and bought up here in India are bound to have certain impact of Hindi films and Television. In sum, it can be concluded that media does play certain role in shaping the identity and emotional aspects of the people. But such kinds of impact are lesser to be seen among older Tibetans in India.

Marwah, R., & Soni, Sharad, K. (2010) study on “Tibetans in South Asia: a research not”. The paper aimed to give a brief description about the livelihoods of Tibetan refugees in India, Nepal and Bhutan. It mentioned out that most of the Tibetans in and around Dharamshala engaged themselves running small restaurants and shops, whereas Tibetans in Nepal are mostly known for their carpet weaving industries and small numbers of Tibetan’s community in Bhutan relies on cultivation of potatoes and apple orchards. It stated that flow of Tibetans through Nepal have drastically reduced in numbers following the 2008 political unrest in Tibet, where in Chinese have put more restriction on Tibetans in Tibet and its flow at border areas. In a concluding remarks, paper stated that Tibetans were considered as a successfully refugees by the rest of nations.

Misra Amalendu (2010) examined on “A Nation in Exile: Tibetan Diaspora and the dynamics of long distance Nationalism”. This paper examined the nationalism from three contexts. Firstly it examined the techniques of contemporary nationalism leading to uprisings among Tibetans to rebel against Chinese. Second, to analyze the situation where in displaced Tibetans were able to keep the spirit of nationalism in isolation. Lastly, it argues that nationalism struggle can’t be fought effectively from outside. Further, it stated that the aspiration of nationalism could be keep strong only under the charismatic leadership, which in turn act as a unifying factor. In Tibetan case, they have such leaders like that of His Holiness the 14th Dalia Lama. It
concluded that the future of Tibetan diaspora’s destination will depend on the policy of Beijing then that of the diaspora administration.

**Rathee Preetika (2010)** examined on “The Tibetan Diaspora in India and their Quest for the Autonomy of Tibet”. It gives historic details on Tibet prior to 1959 Chinese invasion. It highlight that historically Tibet was an independent country with its own administration. Attempts were made to understand Tibetan diaspora in India and their administrative setting, which advocates middle way approach to resolve their national interest through adoption of dialogue and non-violence means. Because of this approach, issues of Tibet and its people have gain internal support and sympathy in the form of international assistants and flow of funds for their administration. Ironically, no nations around the world recognize Central Tibetans administration as a legitimate Tibetans authority over Tibet. Practically, nations around the world care just for their economic interest with least discussion of sensitive Tibetan issues with Chinese counterpart. Further, it revealed out that how NGO like Tibetan Youth Congress (TYC) advocates complete independent for Tibet rather than a genuine autonomy under Chinese rule.

**Thippe K.Swamy (2010)** emphasized on importance of democratic form of administration with special reference to Central Tibetan Administration based in Dharamsala, Himachal Pradesh in India. The study revealed that needs and arise of the democratic set-up within Tibetan administration in exile has taken place mainly because of the tireless efforts put forwards by His Holiness the 14th Dalai Lama, along with the influence of Indian democratic system which further lead to the process of democratization in exile Tibetan administration. The study concluded that whether such form of democratic administration in exile would be applicable to Tibet in future or not is the big question unanswered.

**Arpi Claude (2011)** explored on “Tibet Studies”. It viewed out that Tibetan studies should be taken further and it has its importance. The author pointed out why it’s important to study on Tibet, what are the things needs to study and where in India one can find out institution related to Tibet studies. These three points have been dealt in the study. It stated that to study on Tibet and Tibetan issues has its own importance from different points of view. Be it be from environmental, religious, Tibetan medicine, strategic side and soon. It pointed that studies on Tibet can be diversified
which covers all the subjects like science, social studies, religion, strategic studies etc. It concluded with the note that arrival of His Holiness the Dalia Lama into exile has given tremendous boost on Tibet’s studies in India by setting up of various institute to study on Tibet and its culture.

**McConnell Fiona (2011)** explored on “A state within a state? Exploring relations between the Indian state and the Tibetan community and government in exile”. This paper examined the three-ways relations between the Tibetan government in Exile (TGiE), Government of India (GoI) and Tibetan community. Tibetans were refugees in the eyes of the host country and they were citizens of the Tibet to the TGiE. It stated though Government of India doesn’t recognize the Tibetan government in exile as the legitimate government of Tibet, but they have provided continues help and assistant towards the Tibetan community in all the aspect. In the similar way, TGiE also work as welfare oriented state. This government takes cares of all the facilities accorded in community from health to education, environment to old-aged care. In these ways, both the state is playing the role of welfare state. Politically, Tibetans were considered as refugees, and have to obtain Registration Certificate (RC) on completing 18 years, as a stay permit that has to renew on annual or semi-annual base from the nearest foreign registration regional office. Along with, the government of India (GoI) has issued travel document to those refugees who wished to move out of country in the form of Identity Certificate (IC), which is obviously different from usual Indian passport. To make the process of documentation easier and more authentic for Tibetans, Indian official do ask Tibetan authority to give recommendation letter for concern Tibetans before applying for any document to be issued by Indian government. That signifies that, though government of India (GoI) doesn’t give official recognition to Tibetan government in exile (TGiE), in some way they have trust and mutual considerations on security matters. This kind of relations is quite complex by nature.

**McConnell Fiona (2011)** paper entitled “Citizens and Refugees: Constructing and negotiating Tibetan identities in Exile” used the concept of dualism in identification of Tibetans in Exile. It stated that Tibetans are the citizens of Tibet in the eyes of Tibetan Government in Exile and to the rest of the world they are Refugees. So here the concept lies between being the Tibetan citizen within stateless territory and the
refugees. Interestingly, they have their own democratic exile government set up which is yet to get recognition from the rest of the world. The Tibetan exile administrative set up functions largely as an NGO; with flow of funds for their administration from foreign aid and it also undertake diplomacy efforts towards getting support from international organization and the nations around the world in getting genuine autonomy for Tibet.

**Palkyi Tenzin (2011)** studied on “Analyzing Educational Attainments and Occupational outcomes of Tibetans Refugees living in India”. The study dealt with the correlation between the educational attainments and nature of jobs among the first generations of Tibetans in exile with simultaneous focus on the role of gender in pursuing and in choosing of subject after 10th standard. This study is more of explorative in nature. Secondary data were collected from Tibetan children village school’s head office in Dharamsala, based in north India. The study has considered 323 samples, which were all the alumni of the same school. The findings of the study reveal that gender plays an important role in determining the higher educational attainment among Tibetans with more number of males in better job position with higher educational attainments when compared with female. But now, with the changed in education scenario of exile Tibetan, there are more number of female literates than males.

Poverty acts as a hindrance towards development of society. The study on poverty aspects of Tibetans in India by **Sherap (2011)** focused on how the poverty is identified under the Central Tibetan Administration’s (CTA) policy and program. It has revealed that there exist errors in poverty identification by CTA. Such errors were classified into Type-I or F-mistake and Type-II or E-mistake poverty identification errors. Type error means falsity in identifications of real poor. Whereas, Type-II means excessive coverage where in non-poor are also included under poverty coverage. The paper concluded that there is a need for thorough poverty identification among Tibetans in exile and accordingly the necessary reforms in policy and program should be undertaken.

**Tarodi (2011)** conducted perceptual study about the feelings of “Home” by three generations of Tibetans by considering two Tibetan settlements viz. Lugsung Samdupling (LS) and Tibetan Dickyi Larsoe (TDL) in Bylakuppe. A total of 73
samples were selected and interviewed with the usage of purposive random sampling method. Total of 12 respondents from older generation aged above 65, 32 respondents of middle aged between 35-65 years and 29 respondents from younger generation between 18-35 years were selected. There was a difference in perceptual views. Old Home was always a ‘Tibet” for older generation. There exist mixed perceptions about the feelings of “Home” by middle generation group. Some says “Home” is Bylakuppe for them, while other views Bylakuppe as “Second Home”. Younger generation also feels that India is there home and Tibet is “Home away from home”. All the respondents’ feel that India has been a great Host for Tibetans and they will always remember their “Second Home” with the view of returning back to Tibet in future.

**Wangmo Tenzin (2011)** empirically studied on “Health Perception and Health Behaviors of Elder Tibetans Living in India and Switzerland”. The study was conducted in Bylakuppa Tibetan settlements in South India and Tibetans from two German speaking cantons, namely, St. Gallen and Zurich by making used of Bronfenbrenner’s Ecological Systems Model by considering 30 older Tibetans aged between 60 to 92 years. The 16 respondents were from India and 14 from Switzerland, of these 12 were women and 18 were female. It found out that elderly Tibetans in Switzerland were enjoying better health care status in comparison with the Tibetans from India. It was mainly because the Tibetans in Swiss have better healthcare facilities with total coverage under healthcare insurance and its benefits. They also accounts for better nutritional and hygiene environment. To sum up, Tibetan exile who have resided in developed nation are in better health state and well-being in comparison with elderly exile residing in developing nation.

**Kulick David (2012)** investigated on “Health Perceptions and Participation among the Tibetan Community-in-Exile in Dharamsala, India”. This paper is a work of both primary and secondary information. On its finding, the study revealed out that there exist a difference’ in perceptual views about health care needs among Tibetans in Dharamsala. Along with, there also exists a diversified view on healthcare, which differs from layman to monks, from new comers Tibetans from Tibet to exiled born Tibet, and from men to women. In most of the case, health related problems of women are not discussed and dealt openly. When asked about the needs and requirement of healthcare facilities, most of the informants opinioned that they needs
more of funding into community health development and to address on creating more awareness about health education among its masses. Informant viewed that preference should be given more towards long-term health facility rather than short-term. One of the key findings of the study reveals that newcomers Tibetans from Tibet are more susceptible to mental health disorder due to brutality and often imprisonment under Chinese rule when compared with exiled Tibetans. Exile Tibetans doesn’t really encounter such mental health problems. The study further recommended that more such research could be undertaken with respect to Tibetan exile community.

Tibetans are settled in India for more than 5 decades. The case of taking Indian citizenship has been a talk in recent time. Maynihan (2012) wrote on “Tibetans in India: a case of citizenship”. Legally all the Tibetans are registered refugees with “Registration card” under the foreigners Act of 1946 and the Registration of foreigner Act of 1939. It also mentioned that Tibetans are entitled to take up Indian citizenship under the section 3 of Indian citizenship Act, 1955. It stated “every person born in India on or after the 26th January 1950 but before the 1st day of July 1987 shall be a citizen of India by birth”. The first case of legally availing Indian citizenship was Namgyal Dolkar Lhagyari in 2010. With this background, there are more than 35,000 Tibetans born between 1956 and 1987 which could have avail for citizenship. It also mentioned that within Central Tibetan Administration (CTA), three important ministers are the citizens of other nation namely, Canadian citizen (Internal affair minister), American citizen (Religion and culture Minister), and Indian citizen (Home Minister). It mentioned that the CTA’s official position’s on taking Indian citizenship is that, it will not withhold its approval if a Tibetan wishes to take up Indian citizenship. But still, most of the Tibetans preferred to stay as Refugee with the ultimate desire to go back to their homeland. As coded by the poet and the freedom fighter Lhasang Tsering “We did not come into exile to become the world most successful refugees. We came to fight for our brothers and sisters in Tibet. We can never forget-that is what matter most”.

Marbanlang E.K et al. (2013) study on “Demographic Characteristics of Tibetan Rehabilitants and their Livelihood Activities” in Mundgod Tibetan settlements during the period 2009 to 2010. The study used simple random sampling method and it has considered 135 respondents to give picture about the socio-economic lives of the
Tibetans household in Mundgod. The findings of the study shows that 92.60 percent of the respondents were married, 47.40 percent of the respondents have studied up to primary level and most of the respondents were economically better off as they fall into middle income group. On social participation, Tibetans were quite active with 75.56 percent of the respondents were said to be an active participants in all social gathering. Occupational, Tibetans in Mundgod still practice farming as a mean of their livelihood but surprisingly 62.96 percent of the respondents with no livestock possession. To sum, Tibetans in Mundgod are economically well-off.

Shariful (2013) paper “Socio-Political and Economic conditions of Tibetan Refugees in India: A case study of Maznu Ka Tila” on Tibetan settlements in Delhi has been undertaken by taking 11 respondents through open-ended interview method. Attempts were also made to interview one or two Tibetan Parliamentarians who were placed at Lajpat Nagar in Delhi too. It found out that Tibetans have maintained their unique identity by setting their own school and temples to preserve their identity. Economically, most of the people are engaged either in running hotel, restaurants, and small business set-up. Another major finding was that settlement was not spacious enough to extend further business growth and to habitat more people in days to come.

Shih Shani (2013) gives an insight into “Beyond Ramaluk: Towards a more Inclusive view of Identity in the Tibetan Diaspora”. The study aims to find out what it means to be a Tibetan Identity especially among the Tibetan Youths in India. Method adopted was mostly an informal Interview method. The finding of the study suggests that Tibetans youth were taught from school days that preservation of their language is the prime in preserving once identity with Tibetans born from Tibet were often considered to be more hardworking, patriotic having seen the true image of Tibet under Chinese rule. It concluded that Tibetan youth in India were very much keen to preserve their basic identity as Tibetan in their host country.

Tsering Dolma (2014) highlights on “Dalai Lama Central to Resolution of the Tibet Issue”. The study aimed to identifies the two schools of thoughts on Tibetans’ issues and alternative thoughts. It stated that first school of thoughts that advocate the importance of Dalia Lama in resolving Tibet’s issues and emphasized on China to engage in dialogue in his presence. While the second thought thinks that Tibet’s issues will die with the passing away of its spiritual leader Dalia Lama. Alternatively,
Dalia Lama has emphasized on forming of democratic system in exile from very begin in 1960. In this way, Central Tibetan Administration is running successfully under the leadership of elected Prime Minister (Sikyong). To sum, china should know the importance of Dalia lama in resolving Tibetans’ issues peacefully.

2.3. Synthesis of Literature Review

The following table gives a synthesis of selected review of literature on Tibetans in India.

Table 2.1: Synthesis of Literature Review

<table>
<thead>
<tr>
<th>Socioeconomic studies on Tibetans in India</th>
<th>Bhatia Shushum et al.</th>
<th>Chalawadi S.G</th>
<th>Magnusson et al.</th>
<th>Marbanlang E.K et al.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indian born Tibetans are better in education than Tibet born Tibetans. Socio demographic factors of the Tibetans in India are similar to that of the least developed countries.</td>
<td></td>
<td>Mundgod Tibetan settlement is known as “Mini Tibet” in south India.</td>
<td>Tibetan population growth rate was high in Bylakuppe in initial year of resettlement.</td>
<td>Farming is the primary occupation of Tibetans in Mundgod.</td>
</tr>
<tr>
<td>Mather Adriana</td>
<td>Palkyi Tenzin</td>
<td>Pulman</td>
<td>Roy Amal</td>
<td></td>
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<tr>
<td>Youth unemployment among Tibetans can be tackled through proper education and counselling.</td>
<td>Gender play important role in determining the educational attainment. Male are better when compared with female.</td>
<td>Found minor differences in socioeconomic setup of Tibetans in Bylakuppe and Mundgod</td>
<td>Tibetan community in Darjeeling and Sikkim are well integrated with local people.</td>
<td></td>
</tr>
<tr>
<td>Samphel Thupten</td>
<td>Shariful</td>
<td>Sharma Maina</td>
<td>Sherap</td>
<td></td>
</tr>
<tr>
<td>Success of Tibetan refugee community is an example to the rest of the world which follows nonviolence path in their struggle.</td>
<td>Economically, the Tibetans in Delhi are engaged in small business set up and they lack spacious place for their livelihood.</td>
<td>Tibetan refugees come under direct control of Central Tibetan Administration. Tibetans in Delhi live in limited space.</td>
<td>Poverty identification in exile community needs to be reconsidered without error.</td>
<td></td>
</tr>
<tr>
<td><strong>Health aspects of Tibetan refugees</strong></td>
<td>Mills J Edward et al.</td>
<td>Nelson et al.</td>
<td>Wangmo Tenzin</td>
<td>Ward Shannon</td>
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<tr>
<td>Tibetans who suffered under Chinese are at greater risk of mental disorder.</td>
<td>Prevalence of Tuberculosis is high among Tibetans in India.</td>
<td>Elderly Tibetans in Switzerland are in better health state when compared with elderly Tibetans in India.</td>
<td>Tibetan women in Dharamsala preferred to have few children and they enjoyed decision making about family planning.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Democratic exile Tibetan administration</strong></th>
<th>Frechette Ann</th>
<th>McConnell Fiona</th>
<th>Thippe K Swamy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democratic administration in exile started in 1963. Younger Tibetans are more in favour of democratic administration than older generation.</td>
<td>Exile administration has a successful democratic set up with voters in three continents.</td>
<td>Exile democracy is the result of his holiness efforts and the influence of Indian democracy.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Identity of Tibetans in India</strong></th>
<th>Anand Dibyesh</th>
<th>Basu</th>
<th>Maslak Ann Mary</th>
<th>Phuntsok Ngawang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emphasised on the role of institutions on retaining Tibetans identity.</td>
<td>Relationship between pre-exilic Tibetan Bhutias and exilic Tibetan refugees are healthy in Darjeeling. Old cultures were retained by both.</td>
<td>Role of teachers in imparting Tibetan identity among students was highlighted.</td>
<td>There is a danger of losing Tibetan identity in western country like America.</td>
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<table>
<thead>
<tr>
<th><strong>Legal status of Tibetan refugees in India</strong></th>
<th>Chimni</th>
<th>Maynihan</th>
<th>McConnel Fiona</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tibetans are legally registered refugee with the freedom to move freely throughout India.</td>
<td>Tibetan refugees in India are entitled to become Indian citizenship under specific citizenship act. Practically majority of them are registered refugees.</td>
<td>Tibetans are the citizens of Tibet to Central Tibetan Administration and refugees to the rest of the world.</td>
<td></td>
</tr>
</tbody>
</table>

Source: Self Developed
Most of the reviews on Tibetan refugees in India are qualitative in nature. Most of the researchers failed to touch upon the quantitative aspects of research on Tibetan community in India. Researchers on Tibetans could have taken up detailed study of Tibetan community through field studies.

2.4. Research Gap

From the review of literature reported above, it appears that some studies have focused on education scenarios of Tibetan refugees. While some on the health issues and incidence of diseases burden among Tibetan community. Some studies on identity of Tibetans in exile. Some studies on citizenship of Tibetans in India. Few Study on democratization of Central Tibetan Administration (CTA).

The above mentioned facts prove to be beneficial in identifying the research gap. It gives a clear picture that none of the studies have focused on the socio-economic status of Tibetans in Karnataka. Generally, Tibetan communities were known to be quite homogeneous in nature. But in this study attempts were made to find the differences that exist between the two Tibetan settlements in Karnataka.