CHAPTER - 2

RESEARCH METHODOLOGY
Statement of the Problem:

It was on March 10th 1959, the Chinese invaded Tibet and following this the Dalai Lama had to flee from his homeland along with thousands of refugees with him. They were received by the Indian authorities at Tezpur\(^1\). In Tezpur the Dalai Lama was astonished and touched to find thousands of telegrams of good wishes and about two hundred journalists and photographs who had come to that remote corner of India to cover the story of the year. In India the Tibetan refugees not only found a welcoming sanctuary in which to rebuild their shattered lives and gather together the broken threads of their culture; they also stumbled onto the modern world and the rough and tumble of democracy. They had stepped out of their medieval world into the mid-twentieth century. In exile, amidst India’s teeming masses, the stunned refugees were able to build a viable and cohesive community supervised by a small bureaucracy, headed by the Dalai Lama.

The Dalai Lama after long talks with the Government of India bought a piece of hill land in Dharamsala, a mere few acres with hard cash in 1960’s and this is where the Central Tibetan Administration is located. Dharamsala is a breath taking beautiful place situated in the North-Western state of Himachal Pradesh in India.

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But Dharamsala, though tucked away in a remote corner of Himachal Pradesh forms the hub from where numerous spokes radiate to constitute the wheel of Tibet’s burgeoning international constituency.  

From Dharamsala the Dalai Lama ceaselessly worked to draft a democratic constitution and formed a Tibetan Government-in-exile, and began to establish the institutions that would form the basis for a new Tibetan society. Schools, hospitals, orphanages, craft co-op’s, farming communities, Institutions for the preservation of traditional music and drama and monastic institutions were established. Today, under his leadership, the Tibetans are one of the best-settled refugee groups the world has ever known.

Tibetan culture is now better preserved outside Tibet than inside. Inside Tibet the Chinese have, according to the report of the International Commission of Jurists, carried out wholesale cultural genocide. In 1959, there were over six thousand monasteries in Tibet. By 1980, only twelve remained intact. Over one million of Tibet’s six million inhabitants had died as a direct result of the Chinese occupation.

For 40 years Tibet has been fighting China under the guidance of the Dalai Lama not with anger but with compassion, in a non-violent fashion, armed only

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with the truth. His strategy has been to draw the attention of the world to the plight of the Tibetans in the belief that justice of them cause will bring about changes in Chinese policy towards Tibet. Although Tibet is roughly the size of Western Europe, the world has largely ignored the suffering that has happened there. Many world political leaders are reluctant to meet publicly with the Dalai Lama for fear of offending the Chinese government.

Tibetans both inside and outside Tibet have long looked to the Dalai Lama for leadership and as the embodiment of their hope for survival as a people. Because of his remarkable strength of character and advocacy of basic human values independent of a particular political or religious ideology, he is now emerging not only as a leader of the Tibetan people but also as a world leader\(^3\).

When the Dalai Lama and his refugees came to India following the uprising in Tibet to seek asylum, the then India Prime Minister Jawaharlal Nehru welcomed him and his followers whole-heartedly. Not only were they given a place to stay but efforts were also taken by the Government of India to rehabilitate themselves. Thus the influx of refugees grew rapidly and the unrestricted

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admission of the refugees gave rise to the material problem of providing them with the basic necessities namely shelter, food and work. Immediately the Government of India organised transit camps at various places. By the end of 1959, it was estimated that some 17,000 refugees had been received in these camps. The streaming-in of the refugees continued steadily during 1960 and even in subsequent years. The prospect of the refugees returning to Tibet in the immediate future being remote, it became necessary for the Government of India to formulate proper plans for the rehabilitation of the refugees⁴.

As it was felt unwise as well as impracticable to have all refugees in a compact area, it was proposed to set up a few agricultural settlements at different but suitable parts of the country. The Ministry of External Affairs took upon itself the responsibility of rehabilitation of the Tibetan refugees in India and since many of these refugees depended on land, livestock and handicrafts in Tibet, it was proposed to establish agricultural settlements and also, to introduce small-scale industries⁵.

The Government of Karnataka agreed to take up the scheme of rehabilitation 3000 Tibetan refugees on

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land at Bylakuppe. That is how on 1 February 1960, the first settlers arrived at Bylakuppe⁶.

The main objective of establishing the Tibetan settlement was to preserve their identity, culture, customs and religion, to assist the process or regaining independence and ultimately to return to Tibet with dignity. For that the Tibetan refugee communities are settled in defined areas. Each family was given a small piece of agricultural land. Besides agriculture, these people are also engaged in trading, restaurant, shopkeeping and seasonal sweater selling etc⁷.

The refugees were asked to be grouped into units called ‘family’, each consisting of five adults with or without children. It was also immaterial whether all these persons were related to each other or not. Each family was to be allotted 5 acres of arable land, a set of agricultural tools and implements, one working bullock a permanent residential house with enough open space all round and more than all, each refugee was entitled to receive free subsistence rations on a specified scale for a stipulated period. The proposition to train the refugees in the local cultivation methods for one or two seasons in addition to the necessary amenities such as

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hospitals, schools, roads, drinking water, lighting and facilities for recreation were also provided.

Of the 100,000 refugees in India settled in 34 Tibetan settlements and 70 scattered community groups in different parts of the country, many are of the age group ranging from twelve to twenty-five. The areas where these refugees have made their settlements including South India, Central India, Uttar Pradesh, Himachal Pradesh, North-East India and West-Bengal and Sikkim. There are 3 settlements in the Ladakh region of the state of Jammu and Kashmir on the Indo-Tibetan border.

In Karnataka there are 5 Tibetan settlements and 2 scattered community groups with a total population of about 35,000 people. Bylakuppe is a host to two of the Tibetan settlements namely, Lugsung Samdupling Tibetan settlement and Dicky Larsoe Tibetan settlement. Dhondeling settlement in Kollegal district, Deoguling settlement in Mundgod (Karwar) and Rabling settlement in Hunsur are the other Tibetan settlements situated in Karnataka.

These two settlements at Bylakuppe are not far away from each other. The Lugsung Samdupling settlement is also known as the “Old settlement”, as this settlement


came into existence when the refugees first came to Karnataka in 1960. The Lugsung Samdupling settlement with 6 camps, 4 monasteries, 3 hospitals and 5 schools is considered to be the pioneer rehabilitation project that gave a hope that life in exile could be more than living and working in road construction camps.

The Dicky Larsoe settlement quite commonly known as the “New settlement” was established in 1969. The new settlement consisting of 16 villages has a high school and a hospital with better and new health-care facilities. There are also two monasteries in this settlement\(^\text{10}\). Besides these, these refugees are also engaged in trading, restaurant, shop-keeping and seasonal sweater selling\(^\text{11}\).

The foregoing account of the life of Tibetan refugees at Bylakuppe brings out the fact that they have ably adapted themselves to alien environment and at the same time have been preserving their distinctive tradition. Their religious fervour has not shown any signs of diminishing since coming over to the settlement and even now religion continues to be the very essence of their life. Their faith and reverence to the Dalai Lama,

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the secular as well as religious head of the Tibetan nation, may be said to have taken deeper roots.

In the field of education there has been an overall change as compared to the conditions which existed in Tibet. There stress was laid primarily on religion and philosophy and secondly on arithmetic whereas the schools in the settlement run under the auspices of Tibetan schools society, Delhi are catering to the diverse needs of the students. They are being taught Humanities, Languages and Natural Sciences with adequate provision for Fine Arts also.

The refugees have been provided with adequate medical facilities and they have been taught to take more care of their personal as well as environmental hygiene. Their faith in the magico-religious practices as a cure for bodily as well as mental ailments is still intact\textsuperscript{12}. But to those, who were tortured at the time of the uprising and those people who lost their beloved ones the uprising of Tibet will ever be in their minds to haunt them.

The researcher in this study wants to know and understand the problems in relation to their standard of living, their family structure, economic status, their housing conditions, educational status, religious attitudes, socio-cultural life, health care and political interests or aspects that they are involved in.

\textsuperscript{12} K. Balasubramanyam, Census of India, 1961, pp. 66-67.
Objectives of the Study:

The researcher has made an attempt to study the socio-economic conditions, educational status, cultural, political, health care factors and problems faced by the Tibetan refugees who came to settle at Bylakuppe in 1960’s. This study will also help us to find out how well they are rehabilitated and whether they are happy with the help that they are getting as part of their rehabilitation measures from the government.

Special emphasis has been paid to study the family background, economic conditions, religious, medical and political awareness and educational standards of these people so that we could help them to find answer to all the problems faced by them.

An attempt is made to understand the consequence of social mobility and economic betterment of these Buddhist refugees after they made Bylakuppe their home. A probe into the expenditure and income of their family and financial problems source of income, the occupations and saving that they make in a month or year is also made.

An attempt to know how these refugees are helped and help the Tibetan “Government-in-exile” through elected representatives and their political awareness of their motherland is also undertaken.

It is also probed into how education has changed their lives and their outlook to life and attitudes while in Tibet, most of the emphasis while educating a young
student was laid on religion, philosophy and arithmetic. Today in almost all of the schools, these Tibetans get a chance to learn humanities, languages and natural sciences in addition to fine arts.

On the other hand, special attention has been focused on the problems or hindrances that these people face and the ways to solve these problems, after long detailed discussions with other scholars. Suggestions from personal opinion, literatures and documents on how to improve the standard of living and face any problems regarding economic, religious, health care, political factors and educational status are also noted.

Finally it must be noted that in this research writing, the researcher has tried to find out the problems of these Tibetan refugees who have been in Bylakuppe from the 1960's. Therefore, it is unavoidable to mention the background of these Tibetans and some discrimination of the Indian society towards these refugees in their initial stages of settlement. But in the mind of the researcher, there is no discrimination or prejudice on persons or religion or a particular society. It is only based on the academic study to understand the problem of the case study.

**Hypothesis of the Research:**

On the basis of available literature and on the basis of investigation of the researcher to the socio-economic, educational, political, religious life of the Tibetan refugees, the following hypotheses are kept forward for testing and validation.
1. The personal life and the family structure of the Tibetans when they were in Tibet and after their arrival in India, and how they overcame all the difficulties after they came to an alien land, for settling down.

2. The economic status of the Tibetans while in Tibet was not so poor but when they came to India to settle down with almost nothing, the only thing they had was a good leader and faith in their leader. How they overcame all these obstacles is also another topic in this study.

3. The educational status of the Tibetans while in Tibet was poor. Only the rich had good teachers and teachers were also rare. The poor would be able to get an education only if they were sent to monasteries. How they overcome this problem is also to be studied.

4. The religious attitudes of the Tibetan people has however only become more firm. Their belief in
their religion and in their religious leader has however not lost any popularity but has become more popular in the world. How the Dalai Lama and the followers overcome all obstacles, objections and continue to stage their protest against China is also included in this study.

5. The socio-cultural life of the Tibetan while in Tibet was very good. The originality of the celebration of the festivals, ceremonies and rituals has changed. It could be because of the change of land that they had to take because of the Chinese incursion. However how they struggle to keep atleast the most important and basic threads of their culture together is also a point in this study.

6. The prominence of health care that the Tibetan while in Tibet was poor because of their extreme climatic conditions. However this aspect of the Tibetans has been dealt with by the Tibetans by complying with the Indian government and by taking the necessary inoculations, vaccinations etc. The necessary health tips were given to the Tibetans to prevent diseases.

7. The political awareness of the Tibetan “Government-in-exile” and how they elect their representatives who rule them now, their constitution etc., is also another topic which is studied.
Population and Sample:

Bylakuppe is situated in Mysore district of the state of Karnataka. When the Government of Karnataka agreed to assist the Tibetans by providing them shelter and other means of rehabilitation in the year 1960, there were only 3,000 of them. But today, Bylakuppe houses around 15,000 Tibetan refugees in 2 settlements not far from each other. The Lugsung Samdupling settlement which came into existence in 1960 hosts around 11,000 refugees. It is also one of the biggest refugee camps and is also known as the “Old Settlement”. The Dicky Larsoe settlement was established in 1969 in the same area and is a host to around 4,000 refugees. This settlement is commonly known as the “New settlement”.

According to a survey conducted by the researcher (as on Feb. 2002) the number of Tibetan refugees is 15,163 with 10,859 of them belonging to the old settlement & 4,304 belonging to the new settlement. Of the 10,859 refugees in the old settlement 7,934 are males & 2,925 are females. The new settlement houses 4304 refugees of which 2133 are males & 2171 are females.

Mysore district is one of the 20 districts that the state of Karnataka has and is known for its rich cultural background. Mysore is organised into 11 taluks and one among those taluks is Periyapatna taluk. The Tibetan settlement of Bylakuppe is situated in this taluk. Most of the refugees staying at this place are however the descendants of the Tibetans who had fled
Tibet along with the Dalai Lama in 1959. However, after their arrival in India, the Dalai Lama arranged for their stay and slowly, in the course of time got the youth and kids educated and helped them to face the stark reality. However, these people who consider the Dalai Lama as their administrative and spiritual leader are faithful and loyal to their religion. They are also a set of hard-working people who have still not lost the hope of getting back to Independent Tibet.

A sample of 300 Tibetan refugees is proposed for the research study. In fact the researcher himself wanted to arrange for a sufficiently large group size of 500 refugees to get more information. But due to some difficulties constrained by communication as a language problem, limitation of time, money and energy the researcher had to settle for 300 respondents which would be a happy compromise between sufficiently large group and manageability within the time limit. He fixed his area of study to only Bylakuppe which consists of 2 Tibetan settlements, namely the Lugsung Samdupling Tibetan settlement and the Dicky Larsoe Tibetan settlement. The Lugsung Samdupling Tibetan settled is commonly known as the “Old settlement” and comprises of 6 villages. The Dicky Larsoe Tibetan settlement commonly known as the “New Settlement” comprises of 16 villages. During the past three decades there has been a very great change in not only their attitudes but also their educational and social status. Now some of them are also economically self-reliant and in good positions.

The distribution of the questionnaire and collecting them back was not an easy job. The researcher faced
many problems mainly due to the communication factor. Not all villagers knew English and so the researcher with the help of a few friends who knew both the Tibetan language and English went out to help him in this part of the research work. They would translate the question from English to Tibetan for the respondents to answer and would listen to it and retranslate it into English so that the researcher would record their answers.

Some of the other problems that the researcher faced were lack of co-operation, as some of the people were hesitant to give information regarding them. Fear of Foreigners on their soil asking questions also was one of the contributing factors for not answering the questionnaire properly. Some of them were too busy to answer the questionnaire because of their hectic schedule.

There were so many days when the researcher in the hope of interviewing the people had to return back empty-handed, as there would be no one at home. They would have gone to work & would return only after sunset.

Some of them were ready to give information when the need of the researcher was explained to them while even some ignored it. However only some Tibetans welcomed the researcher respectfully and voluntarily came forward to answer the questionnaire.

**Data Collection:**

The method of data collection in this research was mainly by collecting information through

(a) Documentary Data and Historical Documents
(b) Questionnaires and Interviews and
(c) Field Notes.

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On the other hand, the research also tried to get data or answers by observing the activities of the refugees and also by participating in their activities. Discussions with expert Buddhist monks and elderly persons also was another way of getting information especially of the incidents that took place before they arrived at Bylakuppe. Some of the respondents were interviewed at their homes to get personal data of them thus making the collection of data as comprehensive as possible.

**Tools of Data Collection:**

In this research, the main tool used for collecting primary data is the questionnaire. The interview was conducted by the researcher with the help of the interpreter. It also included the observation of the various activities that they had to carry out by the researcher. Participation in some of their social as well as religious functions also helped the researcher get close to the respondents and extract information required for his thesis. The historical background of the people and place was found through documentary data in the library. The researcher had easy access to this kind of documentary data about historical background of the land and people through the library of the Dr. Babasaheb Ambedkar Marathwada University as he is the student of this University, and also had the membership of the library of the University of Mysore as Mysore was the place where the researcher was living. Incidentally it also happens to be close to the place of study Bylakuppe where the Tibetan settlements were located.
The questionnaire was prepared in such a way that information of the respondent regarding family background, economic status, educational status, religious attitudes, social and cultural life, health care and political factor could be available. With the help of the questionnaire, the researcher has spent quite a lot of time in both the settlements collecting information and also participating in important rituals like marriage, birthday and death ceremony.

The questionnaire was filled by 300 Tibetan refugees, of which 150 of them belonged to the Lugsung Samdupling Tibetan settlement and 150 of them belonged to the Dicky Larsoe Tibetan settlement. He had to find out whether the questions were simple enough for the respondents and whether the data collected through them were adequate, reliable & valid.

In practical field work, the researcher had gone to both the settlements to distribute the questionnaires and collect information from the respondents. Regarding his field work, the researcher surveyed Bylakuppe to get information and discussed it with expert Buddhist and elders in their community with the help of an interpreter. He also got a lot of information about the religious attitudes of the people of Bylakuppe. The method of observation was used besides personal interviews and discussions with important people, both to add information and to recompense for possible incorrect information. In most other areas, they cooperated fully with the researcher and had given a warm welcome, as he is a Buddhist monk.

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Analysis of Data:

In this thesis, the data were analysed by statistical correlations in most cases. The researcher has collected the data by using a questionnaire. The data clearly indicated the trend and as such no statistical correlations have been worked out. The data was collected through a questionnaire by dividing the 300 samples of which 150 belonged to people of the old settlement and 150 belonged to people of the new settlement.

Data Analysis has been done in terms of the following variables:

a) The educational factor of the respondents including the objectives and aspirations regarding further education.

b) The differences in social mobility, marriage and social life of the respondents.

c) The difference in religious beliefs and practices.

d) The differences in their economic status and occupation.

e) The health care of the Tibetan refugees.

f) The differences in political participations, objectives and aspirations regarding their awareness of the political situation.

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The researcher has tabulated the information into various tables and also analysed the data in percentage of all respondents one by one. The researcher thus, has separated each information in each chapter namely (a) personal data and family structure (b) economic status (c) educational status (d) religious attitudes (e) social and cultural life (f) health care and (g) political factor.

Division of Chapter:

The present dissertation is divided into 10 chapters as follows:

Chapter 1: The Historical Background:

This chapter is divided into four sections namely

Section 1: Introduction to Tibet and its Society:

In this section an awareness of the land of Tibet, its climate and its people and geological structure of the land of Tibet is given. Information regarding the historical background of Tibet, the origins of Tibet, the socio-cultural life and the religion of the Tibetan people is also studied under this chapter. The contribution of the various Dalai Lamas, the political uprising, the cultural Revolution and the Indo-Tibetan relations are also discussed.

Section 2: India and its Society:

In this section, the physical structure of India along with the climate, population, agricultural, mineral wealth, industry and administrative set up, languages, religion, are illustrated.
Section 3: The state of Karnataka and the district of Mysore:

This chapter introduces us to the general features of the state of Karnataka and the district of Mysore. It also includes details of the climate, population, languages and social system.

Section 4: The Tibetan settlement at Bylakuppe:

In this section a detailed study into the region of Bylakuppe along with details regarding the climate, flora and fauna, the rehabilitation measures that the government has taken, the family life, language, occupation, leisure and recreational activities and village organisation are given.

Chapter 2: Research Methodology:

In this chapter, it introduces the research study in detail. It comprises of the statement of the problem, objectives of the study, hypotheses of the research, population and sample, data collection, tools of data collection, analysis of data and chapter division.

Chapter 3: General Information:

This chapter illustrates the general personal data of the respondents in contributing the questionnaire concerned with age, sex, type of family, marital status, educational status, period of stay in the settlement, residential area and the number of camps in the community.

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Chapter 4: Educational Development:

In this chapter the researcher has in detail explained about what is education and what importance does education have in everyone's life. In this chapter, emphasis is laid on how the Tibetans have made use of this factor of Development. In this chapter some of the main points that are highlighted are education in Tibet prior to 1959, and after their arrival in India (Post 1959), their school activities, scholarships, goals and priorities, objectives of education etc. The researcher also wanted to know how many of the respondents did know their mother tongue in addition to other languages, whether they aspired to study more, whether they had to face any difficulties during their educational period, whether religious education could be given to both the sexes and the influence of religious education on the Tibetans.

Chapter 5: Economic Condition:

In this chapter the researcher has made a conscious attempt to study the economic condition of the Tibetans, the determinants and obstacles of Tibetan Development. The researcher has also attempted to find out how many of them were unemployed and whether the employed people were given their proper rewards. The researcher has tried to find out what are the major occupations in which these Tibetans are involved apart from agriculture, whether their land is own or rented, the method of cultivation, the total income and expenditure, their way of saving money, whether they have been given loans for any purpose by the banks etc. Their attitude
to working women especially to the women who are married and having a family, their economic condition, their housing condition, whether they are living in a own or rented house, whether their houses have good roofs, strong walls and good flooring and all the other amenities required for a common man like water supply, electricity, ventilation, drainage system etc are studied in this chapter.

Chapter 6: Social and Cultural Life:

The researcher in this chapter has attempted to get into the depth of the social and cultural life of these Tibetan refugees. A detailed description of what the Tibetan’s socio-cultural life in Tibet was, is illustrated in this chapter. Their art and architecture, sculpture, theatre, devil dances, mask dances and the significances of these dances and the stories behind it is explained. This chapter apart from the above general information about Tibet also takes us through the Tibetan's feelings towards the host country India and the neighbours with whom they interact with almost daily. Their way of entertainment either by Television, Radio, or any other hobbies and how often they come together to entertain themselves is also another topic to be studied.

Chapter 7: Health Care:

In this chapter the researcher attempts to know the health condition of the Tibetan people, what is the type of treatment they follow, medical literature of the Tibetan way of curing diseases and by whom and what kind of doctors, (whether Allopathic or Tibetan doctors)
is studied. The health condition of the respondents and their family, the adequacy of medical facilities, food, the number of meals per day, the staple food, whether any member of the family is addicted to alcohol are all some factors under study in this chapter.

Chapter 8: Religious Attitudes:

In this chapter, the researcher has made an attempt to study in deep, the attachment of the people to their religion, the religion which was present in Tibet before the advent of Buddhism, information of Gautama Buddha and growth of Buddhism in Tibet, the contributions of the Dalai Lamas to their religion is also scrutinised. The researcher also wanted to know what were the benefits that a person could get by being a Buddhist, whether the respondent goes to the Buddha’s Vihar to pray and if so, how often, whether he prays everyday, listens to Dhamma from monks, read Dhamma books etc. The researcher also wanted to know whether the respondent practices meditation and also the respondents attitude to meditation.

Chapter 9: Political Mobility:

In this chapter, the researcher has made an in-depth study of how the Tibetan Government-in-exile works. Their constitution, judiciary, Kashag Legislature and the powers of the ATPD are also studied. The political condition of the settlement, their views about their political leaders, their political movement and the party, the awareness of their Tibetan constitution are also studied. Whether all the refugees are properly taken
care of by their Government, how many members have family members working in political field, whether they intend to return to Tibet and the various other problems of politics they face is also under scrutiny.

**Chapter 10: Conclusion and Suggestion:**

The last chapter is the concluding chapter which provides a summary of each chapter and also suggest recommendations for further study.