CHAPTER - 3

GENERAL INFORMATION
Introduction:

For the study of social change and mobility of individuals or groups, an analysis of the socio-economic background of the group in the study is essential. The explanation of social origin of the group under investigation enables us to pin-point the traditional characteristics of that group in the totality of social structure. It also facilitates us to find out the extent and nature of changes that have occurred in the group.

The researcher through this thesis tries to investigate the social, cultural, economic, educational, religious, political and the hygienic condition of the Tibetans who had arrived from Tibet and living in two settlements at a place called Bylakuppe. The researcher has conducted the investigation with the help of questionnaire based on a personal survey. Information was also gathered from the respondents about the refugees through discussion, interviews and observation. The paper highlights the social, cultural, economic, educational, religious status, political and health status along with age group, sex, family status, educational status, period of stay in India and Bylakuppe, type of marriages i.e. polyandry marriages, widow or widower remarriage, inter-religious / love marriage or arranged marriage held, whether the respondent was employed at the time of marriage, any cases of divorce and monkhood or of anybody becoming a nun had been discussed.

1. B.P. Chaurasia, Scheduled Castes and Schedule Tribes of India, P. 11.
The personal data of the respondents encourages us to understand the socio-economic status of the respondents and other personal details. The following tables help us to understand the condition of the respondents easily.

**Age groups:**

The study has divided the age of the respondents into 5 groups. The age groups of the respondents are made as follows:

a) 20 to 29 years  
b) 30 to 39 years  
c) 40 to 49 years  
d) 50 to 59 years  
e) 60 years and above

However, the choice of the researcher to have selected the respondents of the age group of 20 years to 60 years and above seems to have really paid off. They are people who seem to be wise, mature, experienced and persons who can respond independently. They are fully responsible for the answers that they have given in the questionnaire and their advice can be utilised by the next generation of age groups for the development and betterment of their lives.
Table No. 3.1

<table>
<thead>
<tr>
<th>Age Groups (Years)</th>
<th>No. of the Respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>20 - 29</td>
<td>47</td>
<td>55</td>
</tr>
<tr>
<td>30 - 39</td>
<td>37</td>
<td>40</td>
</tr>
<tr>
<td>40 - 49</td>
<td>38</td>
<td>31</td>
</tr>
<tr>
<td>50 - 59</td>
<td>23</td>
<td>14</td>
</tr>
<tr>
<td>60 and above</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

Table No. 3.1 shows age groups of the respondents, 155 or 51.67% of the respondents were males and 145 (48.33%) of the respondents belonged to the female sex.

In the age group of 20 - 29 years, 47 of the respondents were males and 55 of them were females, thus bringing the total number of the respondents of this age group to 102 (34%).

In the age group of 30 - 39 years there were 77 (25.66%) respondents. Out of which 77 respondents, 37 were males and 40 respondents were females, where as in the age group of 40 - 49 years, the number of respondents who answered the questionnaire was 69 (23%) out of which 38 were males and 31 were females.

There were 37 (12.33%) respondents in the age group of 50 - 59 years of which 23 were males and 14 of them were females. However, there were 15 (5%)
respondents in the 60 and above age group of which 10 of them were males and 5 were females.

**Distribution of Respondents Based on Sex :**

Considering sex of the respondents, the distribution is presented in table No.3.2 in this study. 155 (51.67%) of the respondents were males and 145 (48.33%) of the respondents were females. Here we can see that the difference between the number of male respondents and female respondents is only 10. This could be because of the Gender - equality that these Tibetans believe and practice. Women play a very important role in the economic, social and religious activities of the family.

**Table No. 3.2**

<table>
<thead>
<tr>
<th>Sex</th>
<th>No. of Respondents</th>
<th>% of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>155</td>
<td>51.67</td>
</tr>
<tr>
<td>Female</td>
<td>145</td>
<td>48.33</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

**Period of Stay :**

Of the 15,000 Tibetan refugees living in these two settlements located at Bylakuppe. Not all the Tibetan refugees were born in Tibet. A large number of them are refugees who were born outside Tibet in India, Nepal or Bhutan.
Table No. 3.3

<table>
<thead>
<tr>
<th>Place of birth</th>
<th>No. of Respondents</th>
<th>% of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bylakuppe</td>
<td>198</td>
<td>66.00</td>
</tr>
<tr>
<td>India</td>
<td>24</td>
<td>8.00</td>
</tr>
<tr>
<td>Tibet</td>
<td>78</td>
<td>26.00</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The study has found out through this survey that most of the respondents numbering up to 198 (66%) of them have lived in this settlement of Bylakuppe from the day of birth. There were, however only 78 (26%) of the respondents who were born in Tibet and another 24 (8%) of the respondents being born in other parts of India but later settled in Bylakuppe.

**Educational Status:**

Education was a top priority for the Tibetan refugee's leader. Except for the teaching of Tibetan language and history - carried out by Tibetan teachers - Indian teachers were employed to teach the young Tibetans with English as the medium of instruction. At Bylakuppe there are 5 schools at the Lugsung Samdupling settlement and one high school at the Dicky Larsoe settlement. Apart from these schools, there are 4 Monasteries under the old settlement and 2 Monasteries under the new settlement which are also places for formal as well as religious education.
### Educational Status

<table>
<thead>
<tr>
<th>Educational level</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>21</td>
<td>18</td>
<td>39</td>
<td>13.00</td>
</tr>
<tr>
<td>Literate</td>
<td>25</td>
<td>24</td>
<td>49</td>
<td>16.34</td>
</tr>
<tr>
<td>Primary</td>
<td>13</td>
<td>7</td>
<td>20</td>
<td>6.66</td>
</tr>
<tr>
<td>Secondary</td>
<td>19</td>
<td>18</td>
<td>37</td>
<td>12.33</td>
</tr>
<tr>
<td>Higher Secondary</td>
<td>26</td>
<td>26</td>
<td>52</td>
<td>17.34</td>
</tr>
<tr>
<td>College</td>
<td>39</td>
<td>40</td>
<td>79</td>
<td>26.34</td>
</tr>
<tr>
<td>University</td>
<td>12</td>
<td>12</td>
<td>24</td>
<td>8.00</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
<td>300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Of the 300 respondents who answered the questionnaire, 39 (13%) of them were illiterates and the rest of the respondents had education up to various levels. The higher percentage of literacy noticed among the respondents is solely due to the satisfactory facilities provided for education to the Tibetan children in the settlement.

Analysis has revealed that the 39 (13%) of the respondents are illiterates. Of these 39, 21 were males and 18 were females. The number of literates are 49 (16.34%). Of these 49, 25 were males and 24 were females. The number of respondents who had primary education are 20 (6.66%). Out of these, 13 of them were males and 7 of them were females. The person who had secondary education comes up to 37 (12.33%), 19 of them were males and 18 of them were females.
The number of respondents who were fortunate to have education up to the higher secondary comes up to 52 (17.33%) of which 26 of them were males and the other 26 of them were females. The number of respondents who had college education numbers up to 79 (26.34%), of which 39 of them were males & 40 of them were females. Only 24 (8%) of the respondents could get an University education of which 12 of them were males and 12 of them were females.

Marital Status:

Regarding the marital status of the respondents, marital status is also a social phenomenon to get social equality. It is related to sex, age, and literacy. There are five categories of marital status in this survey namely unmarried, married, divorce, widow/widower and deserted. The results of survey are show as the following.

Table No. 3.5

<table>
<thead>
<tr>
<th>Status</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Married</td>
<td>93</td>
<td>85</td>
</tr>
<tr>
<td>Unmarried</td>
<td>53</td>
<td>51</td>
</tr>
<tr>
<td>Divorced</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Widow/</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Widower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deserted</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

Of the 300 respondents the researcher interviewed, 178 (59.33) of them were married. Of these 178, 93
were male respondents and 85 were female respondents. The number of unmarried respondents come up to 104 (34.67%) of the respondents. Of these 104, 53 were male respondents and 51 were female respondents. Only 5 divorce cases have come into light. Of these 4 were male respondents and 1 is a female respondent. There were also 11 widow/widowers among the respondents. Of these 11 (3.67%), 3 were male respondents & 8 were female respondents. 2(0.66%) male respondents of the respondents have said that they were deserted.

**Age of Marriage:**

In this study, the age of marriages of the respondents have been classified into 4 main categories. The 4 main age categories ranging from 16-20 years, 21-25 years, 26-50 years and 31 and above tells us how much importance they give to an institution like that of marriage.

**Table No. 3.6**

**Age of Marriage**

<table>
<thead>
<tr>
<th>Age of marriage (Years)</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>16 - 20</td>
<td>8</td>
<td>21</td>
</tr>
<tr>
<td>21 - 25</td>
<td>42</td>
<td>55</td>
</tr>
<tr>
<td>26 - 30</td>
<td>38</td>
<td>17</td>
</tr>
<tr>
<td>31 and above</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

(136)
It has been observed that about 97 (32.33%) of the 194 married respondents had got married when they were in the age group of 21-25 years. Of these 97, 42 were male respondents and 55 were female respondents. 55 (18.34%) of the respondents said that they were married off when they were in the age group of 26-30 years. Of these 55, 38 were male respondents and 17 were female respondents. 8 male respondents and 21 female respondents said that they were married off when they were in the age group of 16-20 years. Only 12 male respondents and 1 female respondent had said that they were married off or married when they were in the age group of 31 years and above. From the above analysis we can realise that these Tibetans prefer their marriageable age to be within 21-30 years. The number of marriages in the other two groups are comparatively less. The rest of the 106 (35.33%) of the respondents said that they were not married. Of these 106, 55 were male respondents and 51 were female respondents.

**Type of Marriage:**

The next issue considered in this survey was in regard to the type of marriage that they had undergone. A large number of them said that they had love marriages. Love marriages which were rare among the Tibetans has actually started rising exceedingly. This rise in love marriages may be because of the Western Influence on the Tibetans.
Table No. 3.7

Type of Marriage (for Married Respondents)

<table>
<thead>
<tr>
<th>Type of marriage</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Love marriage</td>
<td>60</td>
<td>60</td>
</tr>
<tr>
<td>Arranged marriage</td>
<td>40</td>
<td>34</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

Analysing the type of a marriage of the respondents, it has been found that 120 (40%) of the 194 married respondents said that they had a love marriage. Of these 120, 60 were male and 60 were female respondents. Only 74 (24.67%) of them said that they had an arranged marriage. Of these 74, 40 were male respondents and 34 were female respondents. The rest of the 106 (35.33%) of the respondents said that this question was not applicable to them as they were not married.

Dowry Tradition:

In Tibet, the payment of bride price or dowry was quite common and was given by the bridegroom’s father to the bride’s parents at the time of their first visit to them for asking their daughter to their family. Nowadays this system has slightly changed and instead of Khata
and the articles of wealth, the chosen girl is given a costly finger ring or a piece of turquoise².

Table No. 3.8

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the Respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Negative response</td>
<td>100</td>
<td>94</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

An amazing revelation brought out by this research is that the community members are not interested in this system of dowry. Of the 300 respondents, 194 (64.67%) of the respondents said their family members had not taken or given dowry. Of these 194, 100 were male respondents and 94 were female respondents. The rest of the 106 said that this question of whether they had given or taken dowry was not applicable to them. Of these 106 (35.33%) of the respondents 55 were male respondents and 51 were female respondents.

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Employment at the Time of Marriage:

The researcher has attempted to know whether the respondents were employed at the time of their marriage. A large number of the respondents said that they were in favour of having a job at the time of their marriage as the following table reveals.

Table No. 3.9

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>78</td>
<td>65</td>
</tr>
<tr>
<td>Negative response</td>
<td>22</td>
<td>29</td>
</tr>
<tr>
<td>Not applicable</td>
<td>35</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

The table No. 3.9 shows that 143 (47.67%) of the respondents gave a positive response. Of these 143, 78 were male respondents and 65 were female respondents. 51 (17%) respondents of them said that they had a negative response. Of these 51, 22 were male respondents and 29 were female respondents. The rest of the 106 (35.33%) of the respondents said that this question was not applicable to them as they were not married.
Livelihood after marriage:

According to the norms of marriage, the bride usually moves to her husband's family. However, in this community, we find that if the bride is the only daughter to her parents, she could and usually did, live with her parents if the latter are alone or are not looked after by others. Such customs are born out of their superior most concern for and obligations towards their parents and the aged. When the researcher asked the respondent as to with whom they were living after their marriage, 89 (29.67%) of the 194 married respondents said that they were living in their parents house. Of these 89, 48 were male respondents and 41 were female respondents.

Table No. 3.10

Livelihood After Marriage

<table>
<thead>
<tr>
<th>Livelihood</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Parent house</td>
<td>48</td>
<td>41</td>
</tr>
<tr>
<td>Parent in law house</td>
<td>17</td>
<td>34</td>
</tr>
<tr>
<td>Own house</td>
<td>33</td>
<td>18</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

51 (17%) of the married respondents said that they were living in their parents-in-law’s place. Of these 51, 17 were male respondents and 34 were female respondents. 51 (17%) of the married respondents said that they had started living in a separate house after their marriage. Of these 51, 33 were male respondents and 18 were female respondents. Only 2 male respondents and 1 female respondent however said that they were living in other places other than that of their parents-in-law house or their own house. The rest of the 106 (35.33%) of the respondents however did say that this question was not applicable to them as they were not married. Of these 106, 55 were male respondents and 51 were female respondents.

Differences in Life Before and After Marriage:

The Tibetans of Bylakuppe settlement say that there were differences in lives before and after they got married. Before they got married their life is easy and dependent on parents and relatives for almost everything whereas after marriage, responsibility of a wife and children, their health, education, financial expenditure takes up almost all their life.


**Table No. 3.11**

**Feeling Differences in Life Before & After the Marriage**

<table>
<thead>
<tr>
<th>Level of response</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>87</td>
<td>86</td>
</tr>
<tr>
<td>Negative response</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

It can be observed that 173 (58%) of the respondents have said that they can feel the differences in their life before and after their marriage. Of these 173, 87 were male respondents and 86 were female respondents. Only 21(7%) of the respondents however did say that they did not find or feel any differences between their unmarried and married life. Of these 21, 13 were male respondents and 8 were female respondents. The rest of the 106 (35.33%) respondents said that this question was not applicable to them as they were not married.

**Attitude toward Living with Parents-in-law :**

Regarding the attitude of the person who comes to live with his or her parents-in-law, their attitude mainly categorised into 7 opinions and holds a very important place in our dealing with the elders of the society.
<table>
<thead>
<tr>
<th>Level of response</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Very favourable</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Favourable</td>
<td>34</td>
<td>29</td>
</tr>
<tr>
<td>Indifference</td>
<td>24</td>
<td>27</td>
</tr>
<tr>
<td>Unfavourable</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Very unfavourable</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>No Opinion</td>
<td>21</td>
<td>11</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

It can be observed that 27 (9%) of them said that they had a very favourable attitude towards their in-laws. Of these 27, 11 were male and 16 were female respondents. Nearly 63 (21%) of the respondents said that they had a favourable attitude to their in-laws. Of these 63, 34 were male respondents and 29 were female respondents. At the same time, we can notice that 51 (17%) of the married respondents have said that they have an indifferent attitude towards their in-laws. Of these 51, 24 were male respondents and 27 were female respondents. 32 (10.67%) of the respondents have said that they do not have any opinion to say about this topic. Of these 32, 21 were male respondents and 11 were female respondents. 17 (5.67%) of the respondents came out saying that they had an unfavourable attitude.
towards their in-laws. Of these 17, 7 were male and 10 were female respondents. 4 (1.33%) of the respondents also have said that they have an very unfavourable attitude towards their in-laws. Of these 4, 3 were male respondents and 1 was female respondent. The rest of the 106 (35.33%) of the respondents have said that this question was not applicable to them since they were not married.

**Type of Family:**

The type of a family also presents the socio-economic condition of the family. The Tibetans are mostly lovers of joint family system and the evidence for this is shown in the table below.

**Table No. 3.13**

**Type of Family**

<table>
<thead>
<tr>
<th>Type of Family</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Joint family</td>
<td>104</td>
<td>99</td>
</tr>
<tr>
<td>Nuclear family</td>
<td>51</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

Of the 203 (67.67%) respondents who said that they were living in a joint family, 104 were male respondents and 99 were female respondents. Only 97 (32.33%) of them said they were living separately or as a nuclear family. Of these 97, 51 were male respondents and 46 were female respondents. The formation of nuclear
families could either be because of marriage and employment or problems within the family such as misunderstanding, jealousy etc.

**Family Size:**

When the desired family size of the respondents have been mentioned, 5 categories of 1-3 members, 4-6 members, 7-9 members, 10-12 members and 13 and above members were made. The evidence of the love of the Tibetans to live in a large family is clearly shown in the Table below.

<table>
<thead>
<tr>
<th>Size of Family</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1 - 3 member</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>4 - 6 members</td>
<td>53</td>
<td>44</td>
</tr>
<tr>
<td>7 - 9 members</td>
<td>65</td>
<td>59</td>
</tr>
<tr>
<td>10-12 members</td>
<td>28</td>
<td>36</td>
</tr>
<tr>
<td>13 members and above</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

The Table No.3.14 shows that 124 (41.34%) of the respondents said that they were in favour of living in families consisting of 7-9 members. Of these 124, 65 were male respondents and 59 were female respondents. 97 (32.33%) of the respondents said that they liked their family to consist of 4 to 6 members.

(146)
Of these 97 respondents, 53 were male respondents and 44 were female respondents. 64 (21.33%) of the respondents said that they liked their family to consist of 10-12 members. Of these 64, 28 were male respondents and 36 were female respondents. 8 (2.67%) respondents said that they would like to be in a family consisting of 13 or more members. Of these 8, 5 were male and 3 were female respondents. Only 7 (2.33%) of the respondents however said that they wished only to have 1-3 members in their family.

Number of Children:

The number of children, the respondents have categorised into 7 categories. The 7 categories are 1 child, 2 children, 3 children, 4 children and 5 or more children, No children and not applicable.

Table No. 3.15

<table>
<thead>
<tr>
<th>Numbers</th>
<th>No. of the respondents</th>
<th>% of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1 Child</td>
<td>22</td>
<td>14</td>
</tr>
<tr>
<td>2 Children</td>
<td>20</td>
<td>35</td>
</tr>
<tr>
<td>3 Children</td>
<td>24</td>
<td>23</td>
</tr>
<tr>
<td>4 Children</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>5 or more</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>Children</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Children</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Not applicable</td>
<td>55</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

(147)
The table No. 3.15 gives the results that about 55 (18.33%) of the 194 married respondents said that they had 2 children. Of these 55 respondents, 20 were male respondents and 35 were female respondents. 47 (15.67%) of the respondents replied that they had 3 children. Of these 47, 24 were male respondents and 23 were female respondents. 36 (12%) of the respondents said that they had only one child. Of these 36, 22 were male respondents and 14 were female respondents. 25 (8.33%) of the respondents said that they had 4 children. Of these 25, 14 were male respondents and 11 were female respondents. 23 (7.67%) of the respondents said that they had 5 or more children. Of these 23, 16 were male respondents and 7 were female respondents. However, only 8 respondents said that they had no children. Of these 8, 4 were male and 4 were female respondents. The rest of the 106 (35.33%) of the respondents said that this question was not applicable to them as they were not married.

**Family Planning:**

Family planning in the modern sense of the term was not known to the Tibetans before 1959. The religious beliefs and marriage customs contributed to natural family planning. It was a firm social custom that the eldest son became a lama and may be quite a few others also. Secondly, polyandry was quite common however after the annexation of Tibet by the Chinese in 1959, and later when they got settled into various other countries like India, Nepal, Bhutan etc. They got to know of the other ways of dealing with this problem.
There is no taboo or injunction against birth control. Almost half of the married respondents however believe in planning their family and keeping their family small. The reasons may be varied. It may be because of lack of economic facilities to give education to many children, difficulty in maintaining their socio-economic status etc.

**Table No. 3.16**

<table>
<thead>
<tr>
<th>Attitude toward Families Planning Programme</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Level of Response</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Positive response</td>
</tr>
<tr>
<td>Negative response</td>
</tr>
<tr>
<td>Not applicable</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Almost 50 per cent of the married people said that they were not against it. 97 (32.33%) of the respondents said that they were in favour of family planning. Of these 97 respondents, 52 were male respondents and 45 were female respondents. Of the other 97 (32.33%) who said that they were against family planning are 48 male respondents and 49 female respondents.

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4. Ibid: Jayanti Alam, P. 64.
The rest of the 106 (35%) of the 300 respondents said that this question was not applicable to them. Of these 106 respondents, 55 were male respondents and 51 were female respondents.

**Right to Decide the Number of Children:**

For long it was men who ruled over women and when it came to children it was them that they looked for. But due to the financial and other difficulties that they are facing, these Tibetan women have now come out saying that they too have an equal say in the decision her life partner takes.

**Table No. 3.17**

**Having Right to Decide the Number of Children Especially For married Female Respondents**

<table>
<thead>
<tr>
<th>Level of response</th>
<th>No. of the married female respondents</th>
<th>% of the married female respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive response</td>
<td>91</td>
<td>62.75</td>
</tr>
<tr>
<td>Negative response</td>
<td>3</td>
<td>2.05</td>
</tr>
<tr>
<td>Not applicable</td>
<td>51</td>
<td>35.20</td>
</tr>
<tr>
<td>Total</td>
<td>145</td>
<td>100</td>
</tr>
</tbody>
</table>

The results had given in the table above that 91 (62.75%) of the female respondents said that they were given that choice to them by their family. Only 3 (2.05%) of the respondents said that in their family, they were not given the right to voice such a point. The rest of the
51 (35.20%) female respondents said that this question was not applicable to them since they were not married.

**Polyandry Marriage:**

Polyandry system of marriage allowed a woman to be married by several brothers and work together to support the family. Polyandry is closely connected with the principle of keeping the property in one hand. The property which the ancestors have left behind to the posterity should not be allowed to disintegrate. This is evident from the fact that if a brother leaves the paternal house and settles down elsewhere independently with a wife of his own without accepting his brother's right over her, he would forfeit the right to the property of the family.

There are several cases of polyandry or plurality of husbands in Tibet. These cases are:

1) When several brothers share the same woman as their wife.

2) When two or more men, not brothers, marry a woman by mutual agreement,

3) When a married woman gains influence over her husband and with his consent marries another in addition. In all these cases, the women exercises her authority over her husband.
Usually both the bride and the groom are of the same age except in some rare cases. Generally the parents arrange the marriage except in a few rare cases when the girl selects her husband. In arranged marriages the parents may not even take the consent of their daughter\(^5\).

### Table No. 3.18

**Case of Polyandry Marriage in a Family**

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>2.00</td>
<td></td>
</tr>
<tr>
<td>Negative response</td>
<td>153</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>98.00</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

According to the survey, the results found that 6 (2\%) of the respondents have said that there are members of their family who have had polyandry marriage. Of these 6, 2 were males and 4 were females. The rest of the 294 (98\%) respondents said that they do not have any member of their family having had a polyandry marriage. Of these 294, 153 were male respondents and were 141 female respondents.

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Husband Helping in Household Work:

The changing attitude of the people towards women in general and among the Tibetans in particular is astounding. The Tibetans who believed that women were to be in their houses looking after their houses, children and elders have come out and are now some of the finest entrepreneurs in various fields. Some of the women who got to work have husbands looking after the house work and tending to children. They do not feel ashamed to do it.

Table No. 3.19

Husband Helping in Household Work

Especially For married Female Respondents

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the married female respondents</th>
<th>% of the married female respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive response</td>
<td>81</td>
<td>55.80</td>
</tr>
<tr>
<td>Negative response</td>
<td>13</td>
<td>9.00</td>
</tr>
<tr>
<td>Not applicable</td>
<td>51</td>
<td>35.20</td>
</tr>
<tr>
<td>Total</td>
<td>145</td>
<td>100.00</td>
</tr>
</tbody>
</table>

When the researcher investigated into this particular topic of the 94 married female respondents, it was found that 81 (55.86%) of the female respondents said that their husbands did not mind helping them in household work, whereas 13 (9%) of the married female
respondents had a negative response. The rest of the 51 (35.2%) female respondents said that this question was not applicable to them since they were unmarried.

**Children especially Sons helping in Household Work:**

The change of attitude among people has brought women a better position and dignity in society. And so, children especially male children born to parents or a single parent who are working will help them in their household work.

**Table No. 3.20**

**Children especially son Helping Household Work specially for Married Female Respondents**

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the married female respondents</th>
<th>% of the married female respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive response</td>
<td>69</td>
<td>47.58</td>
</tr>
<tr>
<td>Negative response</td>
<td>25</td>
<td>17.22</td>
</tr>
<tr>
<td>Not applicable</td>
<td>51</td>
<td>35.20</td>
</tr>
<tr>
<td>Total</td>
<td>145</td>
<td>100.00</td>
</tr>
</tbody>
</table>

It can be observed that 69 (47.58%) of the respondents said that their children did help them in the household work. Only 25 (17.22%) of them however said that their children do not help them in their household work. The rest of the 51 female respondents said that this question was not applicable to them as they were not married.
Widow / Widower:

The number of widows and widowers among the respondent's family members is given below.

Table No. 3.21

Case of Widow or Widower in the Family

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Negative response</td>
<td>143</td>
<td>139</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

The survey had found the result that 18 (6%) of the 300 respondents said that there were widow/ widowers in their families. Of these 18, 12 were males and 6 were females. 282 (94%) of the respondents said that there were no widow / widower in their families. Of these 282, 143 were male respondents and 139 were female respondents.

Divorce:

Divorces are not so common in Tibet owing to the value attached to the stability of relationship in a Tibetan family. In case of a divorce, the women's right is always well protected. Generally divorces are discouraged. If any marital discord arises in the family then the relatives...
and friends try to settle it and bring about reconciliation between the husband and the wife. Divorce is considered very bad for the couple and the reputation of the whole family as the Tibetans consider that marriage a life-long relationship.

Table No. 3.22

Case of Divorce in Your Family

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Negative response</td>
<td>149</td>
<td>137</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

When asked how many divorcee's were there in the respondent's families, only 14 of the respondents said that they had divorcees related to them in their family. Of these 14 (4.67%) respondents, 6 were male respondents and 8 were female respondents. The rest of the 286 respondents said that there had been no cases of divorcees in their family to their knowledge. Of these 286 (95.33%) respondents, 149 were male respondents and 137 were female respondents.

Widow / Widower Remarriage:

In Tibetan society, widow marriage is common. A widow not only can remarry, in fact it is considered
essential for her and her children's sustenance, protection and security. A very interesting example has been given by a famous Tibetologist Dawa Norbu (1974) citing the example of his own family. He said, his mother remarried as she wanted "to have a strong partner who could saddle, load donkeys and continue petty trade. In short, she remarried for the care and the future of her children". Sociologists opine that widow remarriage is very logical, taking into consideration the kind of life in Tibet. There is no stigma on the life of a woman even if she remARRies several times. There is no difference in respect and prestige which a step-father commands in the family and he is treated equally like a real father.  

Table No. 3.23

Case of Remarriage in the Family

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Negative response</td>
<td>145</td>
<td>137</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

The survey found that there were cases of remarriage in their family members who had married after they became a widow / widower, 18 of them gave a positive response. Of these 18, 10 of them were male respondents and 8 of them were females. The rest of the 282 respondents said that there were no cases of remarriage in their family, form the bulk of the majority accounting to 94 per cent of the population.

**Inter-Religious Marriage:**

The number of Inter-religion marriages that have occurred among the 300 respondents or respondent's family members is shown below.

**Table No. 3.24**

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Negative response</td>
<td>153</td>
<td>143</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

Only 4 (1.33%) respondents said that they had member of their family who had married to people of other religions. Of these 4, 2 were male respondents and 2 were female respondents. The rest of the respondents accounting to 296 (98.67%) respondents had a negative response to this question. Of these 296, 153 were male respondents and 143 were female respondents.
Monkhood:

The number of people related to respondents who volunteered themselves to lead an ascetic life by becoming a monk or a nun is shown in the Table below.

**Table No. 3.25**

**Case of Monkhood**

<table>
<thead>
<tr>
<th>Level of Response</th>
<th>No. of the respondents</th>
<th>% of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Positive response</td>
<td>34</td>
<td>35</td>
</tr>
<tr>
<td>Negative response</td>
<td>121</td>
<td>110</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>145</td>
</tr>
</tbody>
</table>

Only 69 (23%) of the respondents said that in their families there were members related to them who have gone to pursue a life as a monk or as a nun. Of these 69, 34 were male respondents and 35 were female respondents. 231 (77%) respondents said that in their families there were none who had gone to pursue a life as a monk or a nun. Of these 231, 121 were male respondents and 110 were female respondents.

Monasteries:

Monasteries, the seats of religious education and religious activities, play an important role in the lives of the Tibetan people. These monasteries also serve as education centres for learning monks and nuns and also
as a temple for the people to come and pray. Of the 6 monasteries situated in Bylakuppe, four of them are situated in the old settlement and 2 of them are in the new settlement.

Monasteries of the Old Settlement:

1) Sera Monastery:

The Sera Monastery situated in old settlement has two branches. The Sera Jhe Monastery is one of the branch of the Sera Monastery. This monastery is home to about 3,103 monks and has a school attached to it with facilities to teach kids up to their X Grade. The Sera Mey Monastery is the other branch of the Sera Monastery. This monastery is a host to about 1,516 monks and also has a school attached to it with facilities to teach children from Grade I to Grade VIII.

2) Namdroling Monastery:

The Namdroling monastery and the Tsogyal Chukdrup Thargyaling Nunnery are run by Nyingmapas. The Namdroling monastery is the seat of the Nyingmapa head. This monastery is also called as the “Golden Temple”. The Namdroling monastery houses about 2,405 monks also has a school attached to it with facilities to teach monks and children from Grade I to Grade X. The Tsogyal Chukdrup Thargyaling Nunnery houses about 400 nuns and also has a school attached to it with facilities to teach children upto Grade VIII.
3) **The Sakyapa Monastic Cultural Society:**

This monastery houses about 90 monks. It has a school attached to it with facilities to teach children until they reach their Grade VIII apart from their religious education.

4) **Theckchenling Monastery:**

This monastery is home to about 27 monks. There is no school attached to this monastery. Only religious education is given to the novices and the monks here.

**Monasteries of the New Settlement:**

The two monasteries that are situated in the new settlement are the Tashi Lhunpo Monastery and the Kargyupa Monastery. The Tashi Lhunpo Monastery which is a home to about 400-500 monks has a school attached to it with facilities for teaching children until the grade IV. The Kargyupa Monastery which houses 24 monks also has a school attached to it with facilities of learning until grade X.

Once the monks finish their formal education they have a choice of either going back to their monastic school for further studies in the religious field or to go in for further education. To go in for further education they will have to go to the Central Tibetan Institute for Higher studies, Varanasi. All these religious monasteries mentioned above get aid from foreign countries for the smooth functioning and maintenance of the temple and the environment. The novices are given free lodging facilities. They also look after the temple and the senior staff of their monasteries.

\[\text{(161)}\]