CHAPTER - 10

CONCLUSION AND SUGGESTION
Conclusion:

Tibet with its history of more than two thousand years stands on the roof of the world. Geographically, it is marked off by encircling mountain chains. This great land which is very commonly known by names as “the land of Monks”, “Roof of the World”, “The Land of Snows”, “The Forbidden Land” and “The Land of Thousand Buddhas” is surrounded by China in the east, by India and Nepal in the south by Persia in the west and by Russia in the north. It covers an area of 1.2 million square kilometers and is 4,000 mts above sea level. The climate there is damp and mild, suitable for growing highland barley, wheat, rice, corn, broad beans and rape. The south-eastern part of Tibet is called the “Granary of Tibet” as it produces almost all the food grains wanted by the people of Tibet.

The land of Tibet is rich in minerals and has reserves of more than 40 kinds, of minerals including Uranium, Lithium, Coal, Iron, Copper, Oil Shale, Borax and is abound with potential Hydropower, solar energy and Geothermal energy since the Tibetans by nature are environment loving people. It is rich in flora also. Many extinct herbs and other plants are found in great abundance. Some of the almost extinct species of animals such as the musk deer, snow leopard, burshal etc., are also found here.
The People of Tibet:

The people of Tibet are light hearted people full of joy and laughter. Though short statured in height these people are capable of carrying heavy loads on their backs for long distances. These people even while working in their fields are used to singing and joking with the other members of the community. Women in Tibet enjoy an equal and respectable status and they have a strong influence in home as well as in the business life. Women are treated equally with the men in all fields.

Religion is very important for Tibetans. Every house has a corner for a small private chapel where the images of Buddha and the Dalai Lama are kept and worshipped daily. Religious impact is very powerful and women like in most societies are most religious-minded than men. All of them normally go to the temples on the festival days and most women even make it a habit of going everyday on the days. After the religious rites and ceremonies are performed in the temple men, women and monks are allowed to celebrate with their chang and other delicacies.

Monasteries are also seats of religious as well as teaching centres which play an important role in the life of the commoners. They attract modern, secular Tibetans also in times of festivals and celebrations. The believers come to pray and to offer food, money etc., when their prayers are answered and their vows are fulfilled. Most of them regularly donate part of their
income to their monasteries, believing that it will earn them merit (punya). It is also an ideal place for social get-togethers.

The people of Tibet are mainly farmers and their main crop is barley. They are also engaged largely into animal husbandry and poultry farming and, some of them keep and breed cattle. Some of the other occupations in which they really excel are at business management. The Tibetans are excellent businessmen. The people of Tibet are also very hard working and do not have the habit of being lazy or roaming around. They are either deeply immersed in their studies, work or praying. Such is the religious devotion of the Tibetans. Their carpets, thulmas and chutkas are pieces of art.

**Buddhism:**

Buddhism was introduced by King Songsten Gampo in the seventh century A.D. During his reign many temples of Buddhism were built and images of the Buddha and the Mahayana deities were installed. However, it was in Trison Detsen’s time that the first monastery of the Buddhists, the Samye Ling was constructed by Padmasambhava along with the help of Shantarakshita. From then onwards Ralpachen ruled. Even under his time everything went on just as well as before until he was murdered by his brother Langdarma. Thus began the “Dark Age” which spanned for about 150 years. The second wave of transmission was brought by such great knowledge seekers as Rinchen Zangpo,
Atisha, Smrti, Drogmi and Marpa. Once the second mission got underway the Monasteries which were destroyed during the Dark age slowly were restored. Organisational and spiritual development with the emergence of new schools emerged.

In the later part of the 13th century that a Tibetan monk named Tsong-Khapa inaugurated an institution in which the priests were forbidden to marry or drink wine and Monastic discipline was made stricter. His disciples were known as the Yellow Hats or the Gelugkpa sect. Tsong-Khapas successor was Ganden Druppa and he founded one of the greatest Gelugpa Monasteries. His successor was a young monk named Gedun Gyatso who in course succeeded his master and continued his work under the name of Sonam Gyatso. He was a great scholar and a zealous missionary. He visited Mongolia in 1578 and converted the leading prince Altan Khan along with a large number of his followers. He was given the title of “Dalai Lama Vajradhara” (The - All Embracing Lama, the Holder of the Thunder-bolt”. Thus originated the name of Dalai Lama).

Some of the most important Dalai Lamas who are still remembered for their contributions to the Tibetan Buddhism are Dalai Lama the V, Dalai Lama the XIII, and the current Dalai Lama the Dalai Lama XIV.

**Dalai Lama XIV :**

The fourteenth Dalai Lama was discovered in Amdo, the North-Eastern province along Tibet’s contested
borders with China. He ascended the Lion throne on Feb. 22, 1940 in the presence of representatives of British India, China, Nepal and Sikkim. He assumed both the political and spiritual authority of Tibet in 1950, at the age of 15.

Dalai Lama XIV is greatly remembered for his contribution to the Tibetan society by creating a cohesive highly educated society passionately dedicated to the cause of freeing their compatriots from the yoke of community’s oppression.

The tragedy of Tibet is at heart a man-made tragedy, one that had resulted from China’s four-decade occupation of the formerly independent country. This occupation has brought death to over one million Tibetans through willful slaughter, and untold suffering to those who survived and have been subjected to bizarre social and economic experiments carried out by China in the name of “Progress”, a wretched process that essentially meant the sinicization of Tibet.

The Chinese army marched into Tibet only a few years after the end of World War II, and a weary world seemed able to give no more than muted sympathy to the plight of Tibetans who found themselves deprived of the rights afforded by them by the independence of their homeland. Tibetans have never wavered in their faith that one day the world will be moved to act in the face of what is plainly one of the great tragedies of the postwar world. Now over forty years later a great change has taken place as it has become increasingly obvious to
people all over the world that the loss of Tibet’s independence was only the first step in one of the bloodiest wars on a people & a culture in the postwar world.

After their arrival in India they were given a rousing reception at Tezpur by the Indian authorities and then after several round of talks with Government of India officials and the then Prime Minister of India Mr. Jawaharlal Nehru, the Dalai Lama and his whole entourage bought some land at Dharamsala in Himachal Pradesh and efforts to settle all the refugees were undertaken. About a lakh of Tibetans, who have followed the Dalai Lama in exile have eventually settled down into communities spread along India’s mountainous northern frontier, among the hills of the southern state of Karnataka and a number of other settlements dotted all over India. Through their adaptability, resourcefulness, intelligence and hard work they have carved out for themselves a life of modest prosperity in the land of their adoption. But all Tibetans, including those born, brought up and educated in India, await the day when they will return to their homes on the other side of the Himalayan range of mountains.

At the hour of the Tibetan nation’s gravest trial, it has been her greatest fortune to be blessed with a leader who truly exemplifies the ideals of wisdom and compassion that are the corner stones of the Buddhist faith.

As an embodiment of the teachings of the Buddha, the Dalai Lama has steered ahead a struggle that is purely non-violent. Holding a shattered people together,
he has led them on the path to democracy. Though abdicating his role as the head of the state, he has not for a moment neglected his responsibility towards his people, and has justified their trust in him by initiating democratic processes and instituting a democratic charter and a popularly elected representative legislature for the Government-in-exile. His dynamic and charming personality, radiating an aura of self-confidence and gaiety, has kept alive the hopes and aspirations of his people and organised them to act in unison in their fight for the fundamental human rights of the people in their homeland. He has infused in them a renewed vigour to achieve their cherished goal of joining their compatriots in the not-too distant future. As the spiritual and the temporal head he has enabled them to sustain their faith in their religious beliefs, preserve their cultural identity and heritage, literature and traditional art.

Under the dynamic leadership of His Holiness the Dalai Lama, Tibetan refugees are well organised through their various organisations with the central secretariat at Dharamsala, Himachal Pradesh, maintaining their cultural traditions intact. Tibetans outside Tibet have been successful in preserving their culture and sharing with others, as a result of which cultural and Dharma teaching centres are proliferating all over the world, specially, in the Western countries under the guidance of the Tibetan teachers. Against the Chinese propaganda, on realising the just cause of the struggles of Tibetan people in and outside Tibet, number of people
and nations supporting their cause are multiplying. Such development can be, evidently, noticed, specially in the last few years like Americans and European countries strong protest against the illegal Chinese occupation of Tibet. Tibet's liberation is not only a matter of liberation and peace for the Tibetan people but also bears the same importance for the entire continent of Asia. The perseverance of the Tibetan people for liberation through non-violent means under the leadership of His Highness the Dalai Lama would serve an example in the struggle for freedom. Tibetans firmly believe that their determination for the just cause will ultimately triumph.

In this dissertation, the researcher has made extensive efforts to study about the conditions of the Tibetan refugees settled in Bylakuppe in the state of Karnataka. Bylakuppe is home to two of the settlements of the Tibetan refugees. One is Lugsung Samdupling settlement or the old settlement. This settlement was the first to be established in this southern state of India. This settlement came into existence in 1960 and now is a home to about 10,000 Tibetan refugees. This settlement is spread over 3,500 acres and has 6 camps in it. This settlement also has 3 hospitals out of which 2 are Tibetan hospitals and one of them is a allopathic hospital. 2 high schools and 3 primary schools and also been established along with 4 monasteries in this settlement. The four monasteries in the old settlement are Sera Monastery, Namdroling Monastery, Sakyapa Monastery and the Theckchenligh Monastery. One Nunnery named Tsogyal Chukdrup Thargyal Nunnery is also located in the old settlement.

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The second settlement located at Bylakuppe is the Dicky Larsoe settlement which is a little away from the old settlement. The Dicky Larsoe settlement was established in 1969 at the request of the Tibetan refugees and is a host to more than 4,000 refugees. This settlement is spread over 1800 acres and has 16 camps. This settlement has a high school and a well equipped Hospital with Dental and Ophthalmic clinic also. 2 Monasteries namely the Tashi Lhunpo Monastery and Kargyudpa Monastery are also situated in this settlement.

The researcher has also tried to make an in-depth study of how these Tibetans refugees are treated, rehabilitated and taken care of by the Local Government along with the Government of India. The researcher in order to know their real conditions also had taken pains to visit both the settlements regularly. He used to keep in touch with them and that way made some friends and so was privileged to stay at the friend's place for a while. He has stayed at the settlement during the festival times just to observe and learn more about the social, cultural, ethical and religious aspects of their community. He even had the privilege of attending some other ceremonies like marriage, birth etc.

However, with the information that we have today of the Tibetan refugees and comparing it with the condition of their Government prior to fleeing Tibet to India, we can understand that the Tibetan refugees have had a chance to look upon the rest of the world and start competing with it. Together with the encouragement and persuasion of the Dalai Lama to

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have all the youth, the children and the adults educate themselves in the required and other interesting fields, they now have a number of them who are ready to give up their present jobs and statuses in other countries to work for Tibet when it attains its freedom.

The present study has focused on the social, educational, economic, sanitary, religious and political conditions of the so-called Tibetan refugees at Bylakuppe. The study was mainly conducted by the researcher with the help of a questionnaire. The researcher also in order to get more information from the elders of the community has tried to get some interviews but could not get the interview conducted because of various problems. Reference to various books from the libraries at the settlements were also done with the permission of the monastic as well as settlement authorities.

Education is one area where the Tibetan refugees have really come out. Their condition when they were in Tibet was not so good in this area. There were many illiterates. However, this problem was solved when, after settling down at Dharamsala, the Dalai Lama urged all people to educate themselves and their children to make them ready for proper use of their knowledge in order to improve the conditions of Tibet once they have attained freedom. Over a period of time we can find that the Tibetans who took the words of the Dalai Lama seriously are in a better position now. Some of them are in good government offices and many of them are members of the ITBP (Indo-Tibetan Border Police) and the Defense forces of various countries.
The educational system has changed a lot Prior to 1959, the Tibetans were only familiar to the Religious scriptures and arithmetic but once they got a chance to study in India they became aware of the other subjects apart from arithmetic. Steps were taken to educate themselves in whichever subject they were interested after their Class XII examinations. These refugees had now a chance to spread their wings to other fields of education like Commerce, Arts and Science. Now everybody wants their children to study more and be in good jobs so that they can make themselves useful to the Tibetan Government once they get back their freedom.

In the case of religious education the Tibetans have made it clear that there should not be any gender discrimination. The interest of the parents to educate their children and themselves despite all problems in order to build at good future for an independent Tibet keeps these refugees on toes.

The researcher has also made efforts to have an in-depth study of the social and cultural life of the Tibetan refugees. An intensive study of how the relations of the Tibetan refugees are with the local people was carried out with the help of the questionnaire. It was found that most of the Tibetans had a good normal relationship with the localities. The nature of the Tibetan people and the way in which they deal with their daily lives and the special ceremonies like that of birth, marriage, initiation ceremony etc., have also been looked into. The Tibetans belief in their Religion, Charms and Talismans to keep them away from all evil spirits, accident and dangers are also part of the study.
As far as their religion is concerned there is no shaking them off their tight hold on to Buddhism. These Tibetans are extremely loyal and blindly believe in their religion Buddhism and in their leader, the Dalai Lama. An in-depth study of what religion was being followed by the Tibetan prior to the advent of Buddhism and the birth of Buddhism and the contribution of Buddhism to Tibet is also studied.

The number of monasteries that these Tibetans have built along with the educational institutions over a period of time is to be noted because today almost all settlements in India have at least one or more monastery in their settlement. It can be said that in spite of having faced serious problems and torture at the hands of their Chinese aggressors their belief in their religion and their belief that they will be able to return to a free and independent Tibet is firm.

In the economic field also the Tibetans have been making much progress. Their economic situation when they were in Tibet prior to their arrival in India was different. Now they have a different viewpoint as a result of coming into the outside world. Now these Tibetans think that they have to work hard so that they can save some money to take back to Tibet and use it for some constructive activities after they get their independence from China. They are hardworking and honest people. By giving better education for the people of Tibet, the Dalai Lama not only helped the Tibetans in becoming literates but also to get into better jobs like that of a teachers, lecturers and other professional and non-
professional jobs. Their economic status is also better off now than that it was in the past. Since there is no gender discrimination in this society and due respect to women is accorded to every woman of the society. The women have also made their name in the world of business and trade. And in that way, every women also helps her family financially by going out to work along with household responsibilities that she has to do.

Our study is also aimed at studying the health condition of the Tibetan refugees. When the Tibetan refugees landed in India after their arduous journey through the Himalayas almost all of them was sick and were very tired and hungry. Everyone of them were vaccinated against small pox and given protective inoculations against typhoid and tuberculosis. And then they were given a plot of land where they could rest and chalk out their further plans. After they were all back to almost being normal after a long time they were sent to different parts to settle themselves. In Bylakuppe after the Tibetans came and made their homes, they built 2 Tibetan medical hospitals in the old settlement. Now the Tibetan refugees are living in a more healthy and cleaner environment.

In the chapter “Political Conditions” the researcher has made an attempt to explain in a very detailed manner how the present Legislature (ATPD) works and how and what were the conditions of the political and administrative systems before their arrival in India. The information about the constitution of Tibet and the Kashag and the seven major departments of the Kashag
have also made us feel that the Tibetans are more equipped with knowledge and peace than with arms to get back their independent Tibet. The Tibetans say that they have helpful leaders to lead them and help them resolve all their problems. They also say they have good faith in their government and in their temporal cum spiritual leader. Even though only a few persons were presently working in this field, their intention to return back to their motherland has never diminished. Everybody says that they would like to grab the opportunity to return to a free Tibet and to serve their motherland for the rest of their lives. This itself shows how patriotic these Tibetan refugees are inspite of living in a different country for more than forty years. Their love to their motherland seems not to have been decreased even a little.

SUGGESTIONS:

The researcher after having conducted this survey on the 300 respondents of the 2 settlement of the Tibetan Refugees situated at Bylakuppe was however very happy at the progress the community has made after they got settled in Bylakuppe. At the same time, the researcher wishes to voice some of his opinions on the younger generation of these Tibetan refugees. According to the researcher, the younger generation seems to be losing their politeness and have become a bit arrogant. Their behaviour has changed and they think that they can do everything on their own. The confidence of the younger generation in whatever work they do is good but their
over-confidence could lead to disaster opines the researcher. The researcher says that the older generation were more polite and they would think whom they are speaking to and would speak in a manner by which they would not hurt anybody.

Another point the researcher would like to highlight is that the younger generation are not so inclined to keep their environment clean as before. A lot of food is being wasted daily. Environment is not properly taken care of. The researcher suggests that the younger generation make a note of this in order to keep the society and community clean and away from epidemics. The younger generation are also not careful while driving. Most of them drive rashly and are sometimes the cause of accident resulting in their own loss of life or those of others.

Unemployment is also another growing problem which seems to be bothering everyone. Day by day the number of people who have finished their education are growing and the number of people who get appointed for jobs is becoming lesser. This seems to be causing unrest among the younger generation as they do not know how to face their problem. The strong belief of these people in their leader and their religion to help them out of all difficulties keeps them going.