3.1 Tibetans as Refugees:

There are many factors forced the Tibetans to flee from Tibet. Here are a few told by informants.

1) Most of the Tibetans coming from the border districts of India, simply heard news of attack of the Chinese army and fled for India.

2) A few families were directly attacked by the Chinese army since they were either officials or wealthy. Their property and even many members of their family were taken away.

3) Communist policies are not acceptable to Tibetans, since that stood away all their rights from social, economic and ritual life.

4) Many families attacked by machine guns.

5) They had joined Tibetan troops to fight against China and lastly thrown out to India.

6) They had to attend day-to-day meetings conducted by the Chinese and had to answer many questions posed by the Chinese at the point of bagonets.
Map showing Tibet
7) The property of many of them as taken away. They feared that Chinese may ask them to end their children to China.

8) There were lamas in Tibet and Chinese removed them from the monastery and forced them to marry.

9) Tibetans were forced to eat meat and flesh of the animals forbidden by the Tibetan custom.

10) A few of those good medicine men those who were proficient in some other fields like controlling spirit etc. Were caught and killed by the Chinese to do away with the old system of beliefs.

3.2 The refugees in India according to the government of India is given below.

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Tibet</td>
<td>1,20,000</td>
</tr>
<tr>
<td>Srilanka</td>
<td>1,00,000</td>
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<tr>
<td>Myanmar</td>
<td>40,000</td>
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<tr>
<td>Bhutan</td>
<td>30,000</td>
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<tr>
<td>Afganistan</td>
<td>17,500</td>
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<tr>
<td>Iran</td>
<td>189</td>
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<tr>
<td>Somalia</td>
<td>174</td>
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<tr>
<td>Sudan</td>
<td>94</td>
</tr>
<tr>
<td>Iraq</td>
<td>34</td>
</tr>
</tbody>
</table>
1. Author Collecting Information

2. Jumpha Thupten - Key informant
### 3.3 Tibetan communities in India

The Tibetan rehabilitated in India are distributed in following settlements.

<table>
<thead>
<tr>
<th>No.</th>
<th>State/U.Territory</th>
<th>Name of the place</th>
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<tbody>
<tr>
<td>1.</td>
<td>Arunachal Pradesh</td>
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<td>5) Tezu</td>
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<td>Assam</td>
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<td>3.</td>
<td>Bihar</td>
<td>1) Buddha Gaya</td>
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<td>4.</td>
<td>Delhi</td>
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<td>Himachal Pradesh</td>
<td>1) Chauntra Bir</td>
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<td>3) Dharmasala</td>
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<td>6.</td>
<td>Jammu Kashmir</td>
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<td>3) Srinagar</td>
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</tbody>
</table>
7) Karnataka
   1) Bylakuppe
   2) Cauvery
   3) Chowkar
   4) Hunsur
   5) Kollegal
   6) Mundgod.

8) Madhya Pradesh
   1) Mainpat

9) Maharashtra
   1) Bandara

10) Orissa
   1) Chandragiri

11) Sikkim
   1) Gangtok
   2) Kunphel Ling

12) Tamil Nadu
   1) Chakrata

13) Uttar Pradesh
   1) Clement town
   2) Herbert pur
   3) Lingtsang
   4) Mussoorie
   5) Rajapur
   6) Varanasi

14. West Bengal
   1) Darjeeling
   2) Sonada.

3.4 Tibetan Monastries in India

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>State/Union Territory</th>
<th>Name of the place</th>
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<tbody>
<tr>
<td>1.</td>
<td>Arunachal Pradesh</td>
<td>1) Miao</td>
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<td>2) Dharmasala</td>
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<td>3) Dolanji</td>
</tr>
</tbody>
</table>
5. Jammu and Kashmir
4) Manali
5) Purwala
6) Rewalsar
7) Satam
8) Simla
9) Tashi Jong

6. Karnataka
1) Bylakuppe
2) Hunsur
3) Mundgod

7. Madhya Pradesh
1) Mainpat

8. Orissa
1) Chandragiri

9. Sikkim
1) Gangtok

10. Uttar Pradesh
1) Clement town
2) Lint sang
3) Mussoorie
4) Rajapur
5) Varanasi

11. West Bengal
1) Darjeeling
2) Ghum
3) Kalimpong
3.5 Tibetan freedom struggle today

DalaiLama is the political and religious head for Tibetans. The world puts the DalaiLama in the same league as Mahatma Gandhi. But the Chinese call him “spilitist who is using the Tibet issue to weaken our power” His struggle for the liberation Tibet from the Chinese is the only peaceful movement in a world increasingly racked by terrorism and Fundamentalism forced to flee to India when the Chinese entered Lasa in 1959, the exiled spirituals leader of more than six million Tibetans tells that the winds of change sweeping the world will also blow across China soon.

3.5.1 Thus Spoke DalaiLama

“Tibetan civilization is 8000, years old since Buddhism came to Tibet in the seventh century, India has been our spirituals home.

“My struggle is peaceful. It is not against my Chinese brothers and sisters It is for the preservation of our centuries old culture and our land which Chinese regime is destroying systematically”

“In the name of integrating Tibet with the mainland, they are creating jobs for Chinese in Tibet to change our demography. Lhasa and other big towns have more Chinese than Tibetans”
“Chinese Constitute 85% Lhasa's population in the next 30 years 20 million Chinese will be settled in Tibet. In the autonomous central Tibet, there are more than two million Chinese. Tibet as a nation is dying”

“As for the Tibetan struggle, I put in place ad democratically elected government (in exile) just last month the 150000 strong Tibetan community voted for it. The government headed by Prof. Samdong Rimpoche is supreme in decision-making. Every six contribute three rupees and every salaried Tibetan two percent of his income towards running this government. If I return to Tibet I will surrender all my authority to the local administration" [Times of India Oct 19,2001]

Thus freedom struggle in Tibet is going in a peaceful manner under the leadership of Dalai Lama According to him: violence only leads to retaliation, which means blood letting. He says nothing gets satisfactorily solved by violent methods. Now days almost all European countries and United states of America showing sympathy towards Tibetan people and their claim for free Tibet.

Tibetans in Mundgod settlement are not falling behind in supporting the freedom struggle. In a most every home there are banners and posters that are related with the freedom struggle. The Tibetan youth society at the Mundgod settlement, not only has many plans and programmes like sanitation, teaching the Tibetans
19. Monks Hostel

20. Author with Monks

21. Nunns engaged in Prayer
practices of health and hygiene, controlling youngsters from failing into bad habits, teaching new and modern methods of agriculture. But also spreading the messages of freedom movement and encouraging the youths to join the movement.

3.6 Lamaism

Before Buddhism came to Tibet, the Tibetans were the followers of the Bon, religion. The Buddhism originated in India in the 5th century B.C. in the areas of Varanasi, Gaya, Rajgarh, and Pataliputra, entered Tibet in the 7th century A.D. and the two traditions of the religion, Hinayana and Mahayana were incorporated in the Tibetan Buddhism. The distinctive form of Tibetan Buddhism developed in Tibet and it also includes the Vajrayana or Mantrayana thought. It gave the concept of Nirvana, as the base of mahayana.

The distinguishing feature of Tibetan Buddhism was institution of incarnate Lamas, the presence of married Lamas and the spiritual and temporal powers invested in the person of Dalai Lama. The term Lama refers to the teacher who is well educated and can guide the pupils in the spiritualistic way.

There are nearly 6,000 lamas and 600 nuns are living in the two settlements in Mundgod. The settlements are Loseling, Gomang, Shartse and Jhangtse. The lamas are always engaged in prayers,
religious studies and teaching. The debates on religion, philosophy etc are takes place between the monks.

There are two big monasteries one is Dre Pung and other one is Gan Den. There is a University for Buddhist Philosophy in Mundgod with hostel, library, canteen and other facilities Lamas always enjoy the privilege and the religious faith of the people and getting basic necessities from the society. The foreign countries like Japan, Thailand and Barma are also donating in favour of Lamas. Under the refugee conditions initially even the monks and lamas were supposed to work and earn their livelyhood, so many refugees were engaged in agriculture and in other activities. Many monks left the monasteries and joined the Indian military service.

Scholars of the monastery were invited to mongolia and some mongolians also came to monastery to learn religious texts. The spiritual and political authority H. H. Dalai Lama usually visits the monasteries at least one time in the year. The H. H. Dalai Lama's presence brings a new look to the monoesters, as they decorated in beautiful manners. The visitors include the ministers of state government, central government officials, foreign tourists and others.

Though Lamas are accommodated with suitable monasteries, printed books, adequate funds, other facilities, the youngsters are not attracting much by it due to the attraction of worldly affairs, is
the concern among the Tibetans today. The young people who have been exposed to entirely new environment and new mode of education caused many changes in the way of thinking and lifestyle. Of youngsters though lamaism seems to losts its political and economic hegemony over people, still it is enjoying the status of spiritual dignitary.

The recent trend among the Lamas is the vegetarianism, (as directed by H. H. Dalia Lama). Since there was no strict prohibitions of non vegetarian food, Lamas used to take non veg food. But on a changed climate, and availability of vegetables and spiritual concern are all forcing them to go for vegetarian. In this study Lamas and Nuns are not counted since they are unmarried.

3.7 Mundgod Settlement

Mundgod is a place in western part of Karnataka, which is about 548.79 mtrs above sea level and has a moderate temperature. The average rainfall is 1280 mm. The monsoon rain starts in the second week of June and last about four months i.e., up to end of the October, winter commences in November and lasts for about three months. The evenings are cool and the mornings shorted by thick mist. The winter is followed by summer from mid February to May and during the summer the temperature rises. Compared to the coastal areas in the state Mundgod remains much cooler through the year occasional showers in April and May bring down the temperature considerably especially during nights.
3. A Tiled House

4. RCC House
### 3.7.1 Settlement Pattern

In Mundgod there are 11 villages out of them two villages are exclusively meant for lamas. In remaining nine villages non-lama population is staying.

In the Mundgod settlement all refugee families are provided with stable buildings. Each block of house is made up bricks and cement in area which measures 60' X 90'. It consists of five rooms meant for a family of ten members. In case of smaller families, a house is shared by 2, 3 or even four families. The house given to Tibetans is not similar to Tibetan traditional houses. A house in Mundgod settlement consists of a prayer hall, after for god, a sitting and sleeping room, a store room, a room for wed couples or the old men to sleep, varandha.

House consists of lavatories, bathroom, kitchen and Hearth. All rooms fitted with windows for adequate ventilation. Govt. of India has taken every step to provide proper infrastructure in Tibetan refugee camps. Precaution and care was taken to select suitable places for the rehabilitation of the Tibetans.
3.7.2 Flora

Mundgod settlement area comes under billy (malenad) region and receives adequate rain. This has helped the growth of variety of trees namely sisum, teak, honne, nandi etc are grown plenty. There are few soft wood trees like devdaru, boorala, muddale, gulmava etc. The fruit yielding trees are mango, guava these are grown in plenty in the Tibetan settlement.

A few Tibetan households have kitchen gardens when they grow plain papaya, mango etc. The vegetables like onion, radish, tomato etc crops include rice, maize, jawar etc.

3.7.3 Fauna

The forest in the Mundgod area is not rich enough now to provide shelter for wild animals like tiger, leopard and elephants. It was said that tigers present in only the eastern part of Mundgod. Sambar, spotted deer, wolf, jackal, porcupine, wild boar, wild cats, black monkeys etc. are common. Poisonous and nonpoisonous snakes are also there. Birds commonly seen in this area are crow, parrots, black birds/ cuckoos sparrow, ratna pakshi etc. Tibetan raised live stock such as yak, goat, cow, sheep, bulls, bullocks etc.
3.7.4 Transport and Communication:

Tibetan settlement under study is situated about eighth kilometers to the west of Mundgod town. This include eleven villages dispersed on either side of two adjoining roads, Mundgod to Yellapur and Mundgod to Kalaghatagi. They are interconnected by roads and they are dusty in summer and muddy in rainy seasons. The settlement has also its wider contacts with the Hubli city which at distance of 55 kms. Though Mundgod is their main center for trade, commerce and recreation, the Tibetans do visit other towns near by which were at distance of 13 to 58 kms. They also visit distant places for selling woolen goods, which is one of the major sources of family income the. The state transport buses and private vehicles, bicycles are used to transporting and marketing. Tibetan cooperative society has vehicles to transport men and materials in times of need.

All the Tibetan families own the radio sets and many of them have TV sets for communication. They subscribe to magazine and newspapers. Those who can read only Tibetan language they subscribe to Tibetan magazines and others to English magazines. Tibetan cooperative society has provided audiovisual facility to know about the new things outside the Tibetan world.

3.7.5 Soil

Regarding soil type over here except a very few Tibetans who have received less fertile land which gives good yield. As this area
5. Tibetan Farmer

6. Indian Farmer in Tibetan Field
was under thick forest and reclaimed very recently and has retained its fertility to the fullest extent and also gives better yield. Tibetans are growing wheat, maize, Rice etc in their given land.

3.7.6 Water

Suitable rains have helped the Tibetans here to take good yield of crops. The Tibetan resettlement villages are provided with bore well, digging of land were financed by MYRADA to provide drinking water on the basis of number of individuals in the family.

3.7.7 Postal and Telegraph

Tibetan in the settlement have access to the facility of the well-established Indian postal system since 1975, with telegraphic and Telephone facilities.

3.7.8 Electricity

The electrification of the villages has bought a few changes in the life of Tibetans. Each village has provided electricity and streetlight facility it is found that Tibetans use electricity for lighting and cooking purposes.
10. Tibetan Ayurvedic Hospital

11. Doctor Treating Patients

12. Stored Medicine
3.7.9 Health and Medical facilities

Tibetan Resettlement Hospital Mundgod MTRH was run by central relief committee from the year 1966 to 1969 was housed in temporary building, in village number three was donated by MYRADA and as occupied in 1970. Both the male and female have sixteen beds and maternity ward has two beds. There is an isolation ward for patients, suffering from infections. Hospital is equipped with X ray machine.

Tibetan government in exile Dharmasala is running one Ayurvedic hospital in Mundgod. It is called Men-tse-Khang. It is the branch clinic of Dharmasala Tibetan Ayurvedic center. The medical practitioners and medicines will be send from Dharmasala. Medicines consists roots, herbs, leafs etc. Many Indians from surrounding areas like Hubli, Belgaum Sirsi, Karwar visit here for medical advice. Many of them were found very happy about the earlier treatments. Almost all modern day diseases are cured here.

Modern medicines were well accepted by Tibetans. Side by side Tibetan type of magico-religious practices and the use of the traditional Tibetan medicines are still in practice for all these they consult ‘monk medicine men’ to know the disease and it cause and cure Among them offering of worship to the family deity and full fill
7. Central Tibetan Office

8. Workshop

9. Foreigners Purchasing Handicrafts
the wishes of the bad sprits are common to get cure. Tibetans believe medicine is effective.

3.7.10 Business Establishment

Tibetan cooperative society controls the all business activities here. It has provided the Tibetans with hotel and shops with necessary provisions in village number III and in IV some private shops; hotels are also there to provide necessary materials. Tibetan cooperative society runs four flour mills. There is carpet weaving center. The manufactured carpets will be sold under the Tibetan cooperative society. Tibetan cooperative society also administers in followings like LPG connections, STD ISD telephone booths Xeroxing etc.

There is branch of syndicate bank, a nationalized bank in the village number III for money transaction and purposes.

3.7.11 Education

There are two primary schools and a central school run by the central the central Tibetan schools under the ministry of Education Government of India. Primary school number 1, which is convenient for the children from village no 1 to 5 Primary school number two is situated in camp number six attended by children from village six to nine. In primary schools, children learn Hindi and English. They
15. Children in Central School

16. Girls Hostel
also learn mathematics and religion. The central school for Tibetans takes care of further education of the children. The school established in 1969 in village number III. Here education is given from 1st to 12th standard.

The school curricula includes subjects like Physics, Chemistry, Mathematics, Biology, Geography, Civics, Social Studies, Drawing, Dances etc. The School is fulfilled with well-experienced teaching staff and Laboratory facilities. There is also arrangement for playing cricket, football, kabaddi, dump bell etc.

Tibetans are of the opinion that their children should get modern education so that they can get employment and settle in urban centers. They feel their children so educated should work for the upliment of uneducated masses of their community and find a better way to storage to achieve independent Tibet. This attitude towards the modern Education has also brought about few changes in the traditional way of life of the people and many of them now have new aims and aspirations in life.

3.7.12 Marriage, Family and Kinship

Tibetans strictly observe clan exogamy up to seventh generation. A Tibetan must not marry in his patri family which is his patrician. He should also avoid marrying in his matri family which is his mortician up to seventh generation. The class groups
17. Women Engaged in Weaving

18. Women Engaged in Cutting
are based on the rules of marriage preferential and economic standing.

The brides should be brought from families which are not related by blood. The girls age at puberty is taken as the suitable age for marriage child marriages were not practiced and late marriages were the order among the Tibetans patrilocal residence is practiced. Monogamy and polygamy both type of marriage practices are seen. Tibetans also acquire wives by exchanging. Widowhood is considered as natural breaking of a marriage. Polygynous marriages usually took place among the rich Tibetans. They were both patrilocal and matrilocal in residence after marriage. Property and leadership rights were in hearted by the eldest son of first wife. Polyandrous type of marriage practice is also seen among Tibetans.

A Tibetan family based on kinship structure can be divided in to two main types 1) elementary family 2) Extended family

The status of women in Tibetan family is considered to have inferior status to man. The gradation is maintained in all the status of life.

3.7.13 Economic organization

Based on the economic activity the Tibetan population was divided in to four owing categories
1) Peasants - Cultivators
2) Nomads - herds men
3) Artisans – goldsmith copper smith etc
4) Traders - Trading Community

Tibetan refugees lost their traditional occupations and are settled mainly as farmers with the cultivable land provided by the settlement corporation.

3.7.14 Leadership and Social Control

The structure of the Tibetan political and social institution was naturally based on the Buddhist philosophy.

The state administration of Tibet operated in four levels 1) Central 2) Province 3) District 4) village Though each level has certain amount of administrative independence if was ultimately controlled by next higher authority and Finally the administration in Lhasa.

It is observed that Dalai Lama is the supreme head of the Tibetan religious and political affairs under him there are many office bearer Like Prime Minister Regent etc.

3.7.15 Administration

The Tibetan form of state administration seems to continue here at the settlements also. At the top is Dalai Lama and his cabinet in Dharmashala. Each settlement is run by the representatives of Dailai Lama. Each settlement is divided in to
several villages which are administered by elected leader. The representative of Dalai Lama is the local administrator appointed for three years of term. He undertakes community level administration for Tibetan settlement and all transactions with the ministry of rehabilitation government of India and with all special duties for Karnataka government.

3.7.16 Other Public Places

a) Community halls

Each village has a community hall. The meetings take place here. The camp leader will preside the meetings and will convey the messages, and necessary formations from the representative office. They also discuss about the welfare activities, festivals and their preparation, other required developmental schemes for their village. The camp leader will discuss these things with representative of Dalai Lama in the village leaders meet.

b) Old peoples house

Caring for old is the very important responsibility among Tibetans. There is one old people's house situated in village number three. Many single oldies are staying here. There are many rooms and a office of old peoples house will manage this home. Every required facility like food, cloth etc will be provided for them. There is a small Buddhist temple built in front of the old people's house. There is a separate Kitchen near this house, where food will be prepared and distributed.
24. Wind Mill
25. Stupa
26. Old People's House
22. Prayer Hall

23. Drepung Monastery
c) Tibetan youth society (Shunu)

The Tibetan youth have started a Tibetan youth society (Shunu) in October 1970. The society has five official positions: President, Vice President, Secretary, Cashier, and Sports in Charge. Tibetan youth all over India have a union with its headquarters in Gangtok (Sikkim).

Every year, the youth meet and discuss their problems and possible ways and means to achieve independence of Tibet. The Tibetan youth society at the Mundgod Tibetan settlement has many plans and programmes like sanitation, teaching the Tibetans the practices of health and hygiene, providing the poor with financial assistance, educating people against alcoholism and gambling, controlling and protecting the youngsters from falling into bad habits, conducting adult education programmes, making Tibetans understand the local situations starting small scale economic projects, and teaching the values of legitimate and illegitimate sex and new and modern methods of agriculture. They also arrange for the staging of Tibetan traditional dramas, dances and songs so that the people will be in touch with the traditional culture and values of their society. The members visit every village and conduct meetings to educate the people about the freedom of their country. They also arrange for the show of few films which give knowledge of the outside world, types of foreign games and modernized methods of agriculture etc. Thus, youth society is trying their best to improve the settlement in every sense.
27. Old Tibetan Woman

28. Tibetan in Traditional Dress
d) Hostels

There are few hostels, in the settlement. One of those is there in village number three, it is meant exclusively for girls studying in 5th to 12th standard.

3.7.17 Dress Pattern

The traditional dress pattern of the Tibetan men and women is known as 'Chupa'. It includes a lengthy skirt and a full sleeved shirts, over coat, for women and a full over coat and a pajama like pant for men. Some times they wear traditional caps and the huge footwear's which brings a different look for the Tibetans. The westernisation in dress patterns of the young Tibetans is noticed. They wear half pants, T.Shirts, Bermudas or Simple pant and shirt combinations. The modern dresses like jeans pants, T shirts are becoming popular amongst the young ladies.

Lamas and monks strictly follow their dress codes of red or maroon coloured jacket and a lungi like skirts. This is the traditional dress for both male and female monks, which is knows as Thonktra and Zhen respectively.

3.7.18 Status of Women

The status of women in any society is indicated by the importance given to females in familial, social, economic, religious, political and educational activities. Among the Tibetans, though women is considered to have inferior status to that of the men, they were not kept in isolation in any of the fields above mentioned. They
are free to participate in all socio economic and political activities according her age and experience gathered in fields. Though Tibetans are a patriarchal society, in some cases women are leading the families. The literacy rates indicates (41% in women and 43% in men) there is no much difference regarding education among them. Widow marriages are permitted now which was earlier prohibited in Tibet. Women are equally participating in all religious activities though there status seems to be lower than that of the men. They are involving in the agricultural activities like sowing, weeding and harvesting etc. They participate in public meetings and take part in meetings of village leaders etc held with the Representative of H.H. Dalai Lama of the Settlement.

In case of no male child in the family the female child is entitled for the family property and prescribed to marry matrilocally. The housewives are always engaged in cooking, serving the guests etc. Marriages of divorces are allowed in the society.

The women are playing equal role in the Tibetan society of Mundgod in most field and the status of women seems to be comparatively good which is the sign of the developed society, in modern day world.

3.7.19 Temples

Every Tibetan village is proved with two important things. The community hall and a temple for the protective deity of the village. Palden Lhamo or the head lama of a sect. The temple in each village
is looked upon as an abode of the patron deity of the village. The monks residing in the village look after its keep up and offer the worship. The villagers assemble in the village temple on all festival celebrations and on the four auspicious days in a month i.e. the 8th, 10th, 15th and 25th day according to the Tibetan calendar. The village temples bind the villagers together with regard to religion, customs, and traditions.

3.7.20 Physical features

Tibetans show typical features of Mongoloid race. Mongoloids are generally yellowish or light brown in colour. Their head hair are black and straight each having large cross section. Face and body hair are less developed. They have brachy cephalic head but meso and dolico cephalic heads can be seen. Their cranial capacity is large 1700cc. Other significant features include flat nose with low root and low bridge, lips are medium, chin well developed. Cheekbones are strongly developed and project laterally and forwards incisors are shovel shaped and scooped out behind. The tooth bearing are of the upper jaw is slightly projected upwards and forwards as in Japanese and Chinese. The presence of Mongoloid fold from upper yield lying inner canthus or extending over the entire upper lid, is a typical feature of this group. There average stature is 166 cms.

The mongoloids can be further divided into four great subdivisions as given below.
1) Central and Classic Mongoloids

2) Northern or Arctic Mongoloids or Eskimoids

3) The American Indian or Amerindians

4) Southern or Indo Malayan

Tibetan refugees show all typical features of central or classic mongoloids. They represent almost all characteristics of the mongoloids stated above. However there average cephalic index is 85 and characteristic mongoloid is always present.