CONCLUSION

The Tibetan Diaspora has opened new dimensions in the Diasporic studies. The directions are primarily related to the nature and context of elements of bonding. The elements of bonding become more important in the context of globalization. The process has restricted the framework of Diaspora. Not only Tibetan Diaspora, but also, African, Indian, Chinese Diaspora has witnessed emergence of similar tendencies.

Social scientists have been forced to go back to the evolution of human beings and the dynamics of individual and society. The Modernism has been rectified. The dynamics of biological and sociological interaction is building knowledge from human society.

The scattering away (literal meaning of Diaspora: Scatter) of human beings force the social forces to rope in whatever available for consolidation. The nature and context of consolidation determines the essence of Diaspora. The merging of world into globalisation has created threat to local identities.

Identity is the essence of human beings. It is very difficult for any individual to survive without an identity, the elements of bonding results into a new formation leading to construction of identity. The scattering away of human beings and formation of Diaspora is reflection of identity formation. As human being is a social animal, the philosophy of life is utilized to govern the
core of identity. The philosophy of life is primarily product of knowledge produced in University of life and formalized educational institutions.

It becomes more evident when one compares Tibetan and African Diaspora. Both the Diaspora represent contradictions such as formal and informal nature of Diaspora, but the main difference lies in the emergence of African Diaspora. They remained as tribals for the last 200 years and even then maintained Diasporic identity. It implies that human society has tendency to live into an identity utilized for socio-cultural-economic and politico assertion.

Buddhism has played twin role for Tibetan Diaspora, which, includes source of spirituality, and material prosperity. Socially, the Buddhism made the Tibetans citizen of world. Further, the successful mobilization of civil society by the Dalai Lama all over world has shown the role of religion in Tibetan Diaspora. In this context, it has played important role in the construction of epistemology of Diaspora.

The Tibetan Society was very rarely exposed to the world in pre-1959 period; the social structure was primarily determined by geographical conditions. The Geographical conditions limited the prospects for the evolution of state and society. The nomadic based society was unable to form monarchical state. Moreover, the neighboring areas of Tibet did not take politic economic interest ancient and medieval period. The culture evolved in Tibet was redefined and re-coloured by Buddhism.
The religio-cultural practices prior to Buddhism were governed by natural forces or Bon religion. The incorporation of Buddhism in Tibet was primarily done by ruling establishments under the leadership of strong-brstan-sgam-Po from 1620 to 1649 A.D. In Gransci’s perspective, Buddhism was used as a source of legitimacy for the consolidation of state. R.W. Southern says regarding the formation of state in medieval Western Europe, the period of feudalism in Western Europe had forced the nobility to seek resources of politico-economic construction of Western Europe from the church. This phenomenon has been called Papacy in Western Europe and Lamaism in Tibet.

The religious structure was utilized by the social forces for ensuring excess to natural resources. The nomadic based contestation for the dominance entered into Buddhism. The monasteries emerged as the most powerful institution for politico-economic and social transformation. Padma Sambhave, Atisha and Tsengkhapa became the role model for Tibetan society. The nomadic contestation within Buddhism resulted into formation of five schools such as Nyingma, Khadampa, Kagupa, Sakaya and Gelugpa.

The Gelugpea school of thought became successful in emerging as the most important school of Tibetan Buddhism as well as getting protection from Kublai Khan and Altan Khan. The Mongol ruler legitimized the religion and political dominance of Gelugpa sect in Tibet. The formation of various aspects of Tibetan society revolved around this structure. The leadership was provided by the head of Gelugpa monastery called the Dalai Lama.
The modern period witnessed new forms of state formation leading to colonialism and imperialism. Prof. M.B. Jenson says that China and Japan were flooded by trading Diaspora of Europe and America, these trading Diasporas followed a new policy of territorial expansion for politico-economic stability by 20th century. The World War-I and II also show the annexationist policy followed by superpowers. The invasion of Tibet by China in 1959 can be analyzed in this continuity. The invasion of Tibet started a very complex process of churning in Tibetan society. It led to the emergence of new Diaspora. The construction of Tibetan Diaspora was largely done on the foundation of Buddhism. Buddhism directed the Tibetan Diaspora to scatter and re-unite in the motherland of religion.

The Diasporic process set aside divisive forces among Tibetan and provided unanimously accepted position of leader to the Dalai Lama, Tenzin Gyatso. The fourteenth Dalai Lama has utilized the conditions provided by the Chinese invasion. He formulated the methodology of regaining freedom in the milieu of modernity. Further, the experience of democratic formation in India persuaded the Tibetan Diaspora to follow a Democratic method of agitation.

The context and nature of leadership is very important for the construction of Diaspora. The philosophy of Diaspora makes mandatory for the scattered community to get organised. Further, the issue of getting organized, force the community to locate its values. For this binding Delhi yielded Tibetans to modernity, individuality and rationality. It makes very difficult to unite purely on the discourse of modernism.
The institution of Dalai Lama and Bodhisattva are product of medieval period. But, the essence of these institutions goes beyond the discourse of medieval and modern. It reflects the need of human beings for institutions leading to consolidation and elimination/reduction of conflicts produced by individuality and rationality.

The institutions of the Dalai Lama and Bodhisattva are symbols for the production and reproduction of identity. These symbols have become more evident as the process of globalisation is rapidly churning out the identities. It has been reflected in the Diasporas of Asia. The French government has banned the wearing of turban by Sikh Diaspora. The Turban was symbolized as a religious item and therefore, the discourse of secularism required the government to ban. But, the Sikh community has protested vehemently, and, the Government of India has to address the issue with French government. In the same way, the Sikh Community has constructed a replica of Golden Temple in Canada. It is very difficult for the community to visit regularly to Amritsar. It has made other items more important for Diasporic identity than the territorialized image of homeland.

Moreover, It also reflects the dual identity of Diaspora or Diaspora within the Diaspora. The Indian Diaspora can be categorised into Hindu, Sikh and Muslim Diaspora. Similarly, the Tibetan Diaspora has hidden reflection of Buddhist Diaspora. Instead of Tibetan identity and geo-strategic factors, the Buddhist image had contributed for sensitization and consolidation of Tibetan Diaspora in post-1959 period.
It raises question regarding the factors leading to the universalization of the instruction of the Dalai Lama. The point becomes more relevant when one compares with African Diaspora in India. The Siddis have been assimilated in various regional religious structures. The Siddis in India have accepted various religions such as Hinduism, Christianity and Islam. It led the assimilation of Siddis in the religious structures and repercussion on the position of Buddhivanta. As Buddhivanta was primarily located into the African religious-socio-cultural matrix, it became very difficult to continuously provide resources for the production and reproduction of Buddhivanta.

In the case of the Dalai Lama, the Buddhism continuously provided raw material for reproduction. The widespread acceptance of Buddhism universalized the institution of the Dalai Lama. It provided readymade audiences for the cause of Tibetan Diaspora. The leadership of Dalai Lama has continuously strengthened and reproduced the space for the Tibetan Diaspora. The increased space has led to new methods of articulation by Tibetan Diaspora.

Therefore, the Dalai Lama accepted Gandhian philosophy for agitation. He followed two-track policy by mobilizing United Nations and Nation states on the one hand and civil society of the world on the other. The Dalai Lama continuously sends petitions drawing attentions of UN. Over a period of time United Nations passed various resolutions such as G.A. Resolution, 1353 (xiv), 1514 (xv), 1723 (xvi), 2079 (xx) etc.

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The passing of resolutions by General Assembly established universal acceptance of Tibetan Diaspora. The Dalai Lama through his various proposals such as Five Peace Plan etc., managed to mobilize European Union, USA, Australia, Thailand etc. The most dynamic policy of the Dalai Lama was to establish Tibetan government in exile. These policies of Tibetan religious Diasporic head got new momentum in post 1990 period. The emergence of knowledge based economy and new methods of communication have popularized Tibetan Diaspora beyond expectations.

The plantation of Tibetans in various parts of world created various paths of socio-cultural formulation. In the case of Delhi, the pre-1990 period resulted into transformation of Tibetans from pastoral to business community. They practiced various occupations such as hotel owner, shopkeepers, seasonal business and laborers etc. The period of free economy started second phase of radical transformation in Tibetan Diaspora of Delhi. The Tibetans of Delhi has not only attained status of service class but also entered into the arena of politically active class. Further, the Diaspora of Delhi has witnessed modernized elements of social force under the leadership of youth icon. The world wide membership of Tibetan Youth Congress (TYC) proves dominance of youth in the reshaping of Diaspora.

The localization of Tibetans in Delhi has led to de-territorialisation of Diasporas. This becomes quite evident in the new patterns of culture practiced by Tibetans in Delhi. The Tibetans have lost some elements of culture such as clothing whereas gained in upper hand in other areas such as food and music.
The food and music has been commercialized, globalized and universalized thus emerging as a new element of Diaspora in post-1990 period.

It shows the importance of cultural practices with the sustained identity. This identity is rooted in Buddhism. Thus, Buddhism and Tibetan Diaspora are interlinked and helping each other in different time and space. The continuity and change in the socio-cultural material of Tibetan diaspora questions the significance and context of entire myth of common origin/historical experience/tie to a geographic place. It shows that the importance of territory of origin get loosened with time period. Though, it remains in the background as an image but other elements play crucial role for articulation. The diasporic concepts such as, creolization, hybridity, heterogeneity, crystallization, makes the above mentioned point more relevant.

The context of place of origin can be understood in the case of Siddis. The reference to Africans by various scholars in medieval periods, such as Ibn Battuta locates the identity of Siddis to African territory. Their presence in India for more than 500 years has reduced the space of territory for the articulation of diaspora. The visit of Nelson Mandela had led to writing of application by Siddis of Karnataka to get addressed problems. The issue became clearer as the Siddis in India have migrated from East Africa whereas Nelson belongs to South Africa. These nuances are also reflected in popularity of the Dalai Lama as a Buddhist leader rather than a leader of Tibetan Diaspora only. Similarly, the Indian, Pakistani diaspora get merged into a bigger
diaspora i.e. Asian Diaspora to face the challenges of racism in European countries.

Thus, the formation of Tibetan diaspora in post-1959 period in Delhi, has witnessed exclusion and inclusion of various elements for articulation of identity. The shift in the elements for articulation of identity in the case of Delhi has been categorized into pre-1990 and post 1990 period. The pre-1990 period of Tibetan diaspora was dominated by the socio-cultural practices rooted in the territorialized matrix of Tibet. These practices were churned in Delhi and process required the Tibetan diaspora to get articulated within the milieu of Tibetan Buddhism. The Tibetan Buddhism has allowed the diaspora to get localized/assimilated in various parts of the world, which was not possible within the milieu of territorialized framework of diaspora. Hence, the Tibetan diaspora in Delhi has witnessed a shift in the framework of construction from Tibetan territory to Tibetan Buddhism.