

ཐུགས་རྒྱུ་ཕྱུག་གི་ཐོན་ལེན་གྱི་ཐོན་ལེན་གྱི་
གནས་ཁུངས་

**STATUS OF TIBETAN WOMEN
AND GIRLS IN INDIA AND NEPA**



STUDY REPORT

2018

Women's Empowerment Desk

Social and Resource Development Fund (SARD)

Department of Finance, CTA



RESEARCH ON STATUS OF TIBETAN WOMEN AND GIRLS IN INDIA AND NEPAL

Research Team:

Asha Ramesh (Gender and Development Consultant) and Sudhamani N (Researcher)

Co Investigators:

Dechen Wangmo (WED Coordinator), Tenzin Tsetan (WED Project Officer),
Tenzin Kalsang (SARD Project Officer)

Field Staff:

Kunga Wangmo, Lobsang Samten, Sonam Topgyal, Tenzin Choedon, Tenzin Tsephel,
Rinchen Sangmo, Yangchen Palmo, Tenzin Nima

Editor:

Tenzin Sangmo

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ཚུན་ཕྱོད་

འདི་གའི་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པ་ནས་བྱེད་ཀྱིས་ལོ་ ༢༠༡༩ ལོར་བཅན་ཕྱོད་བྱེད་གནས་སྤངས་སྒོར་ཞིབ་འཇུག་ཞུས་ཡོད། དེ་ནས་བཟུང་ད་བར་ལས་དོན་ཐོག་འཕེལ་རིམ་མི་ཉུང་བ་ཞིག་བྱུང་ཡོད། བོད་མིའི་སྤྲིག་འཇུག་ས་གཤམ་གནས་བྱེད་ཀྱིས་ ༢༠༡༧ ལྷ ༩ ཚེས་ ༩ ཉིན་སྤར་ཡོད་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་དང་འབྲེལ་བའི་སྤྱི་དབུས་ལ་བསྐྱར་བཅོས་ཀྱིས་གཏན་འབེབས་གནང་བ་དང་འབྲེལ་བོད་མིའི་སྤྲིག་འཇུག་གི་བྱེད་ལས་བྱེད་གནས་གས་ལས་བྱུང་བའི་ལམ་སྟོན་ཚོགས་ཚུང་བུར་འཇུག་གནང་། དེ་ནས་བྱེད་ཀྱིས་ ༢༠༡༧ ལྷ ༩ ཚེས་ ༢༡ ནས་ ༢༣ བར་ཉིན་གངས་གསུམ་རིང་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་དང་འབྲེལ་བའི་ཚོགས་ཚུན་ཐོག་མ་དེ་བསྐྱར་བསྐྱོངས་གནང་། མ་ཟད་ས་གཤམ་གནས་ལྷ ༩ ཚེས་ ༡༩ བོད་ཀྱི་བྱེད་སྒྲུབ་ལངས་ཉིན་མོ་དེ་བཞིན་བོད་ཀྱི་བྱེད་ཉིན་མོར་གཏན་འབེབས་གནང་།

བཅན་ཕྱོད་བོད་ཀྱི་བྱེད་གནས་སྤངས་ཞིབ་འཇུག་ཞུས་ནས་དུས་ཡུན་གང་ཅམ་ཞིག་འདས་ཐེན་པས་བྱེད་ཀྱིས་ ༢༠༡༧།༢༠༡༩ ལོའི་ནང་ཁྱེ་བལ་གཉིས་ཀྱི་ནང་བཅན་ཕྱོད་བོད་ཀྱི་བྱེད་གནས་སྤངས་ཐོག་བསྐྱར་ཞིབ་ཞུས་པ་དང་འབྲེལ་བསྐྱར་ཞིབ་སྟོན་ཐོ་དེར་འདོན་སྤེལ་ཞུ་རྒྱུ་ཡིན། ཞིབ་འཇུག་ཞུ་རྒྱུའི་དཔལ་འཕྱོར་གི་མཐུན་ཚུན་ཨ་རི་གཞུང་གི་རོགས་དཔལ་འོག་བོད་མིའི་སྤྲི་ཚོགས་སྤ་བརྟན་ལས་གཞིའི་ཁོངས་ཡིན།

བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པའི་དཔྱད་གཞི་ཡུལ་གཙོ་བོ་ཁག་ནི་བྱེད་ཀྱིས་སྟོབས་དང་འབྲེལ་བའི་ལས་གཞི་ཡོངས་རྫོགས་བོད་མིའི་སྤྲིག་འཇུག་གི་ཁྱོད་ཡོངས་ཀྱི་ལས་འཆར་ཁག་ནང་ཞུགས་ནས་ལས་གཞི་ལག་བསྟར་ཞུ་རྒྱུ་དེ་ཡིན། ཐོ་མོ་བྱུང་མེད་ལས་གཞི་ཁག་ནང་མཉམ་བཞུགས་ཡོང་ཐབས་དང་བྱེད་ལ་འཕྲད་པའི་དཀའ་ངལ་ཁག་གཞོན་ལོན་ཞུ་རྒྱུར་མཐུན་འགྱུར་ཞུ་རྒྱུ་བཅས་ཡིན། མ་ཟད་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པ་ནས་བོད་ཀྱི་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་དང་འབྲེལ་བའི་སྤྱི་དབུས་དེ་བཞིན་ལག་བསྟར་གང་སྐབ་ཡོང་ཐབས་འབད་བཅོན་ཞུ་རྒྱུ། དེར་བོད་མིའི་སྤྲིག་འཇུག་སྤངས་ནས་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པར་མིའི་རྒྱས་པ་དང་དགོས་དཔལ་སོགས་ལ་དགོངས་བཞེས་གང་སྐབ་བཞེས་སྐབ་བ་བྱུང་ཡོད།

བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པའི་ད་ལྟའི་ལས་འཆར་གཙོ་བོ་ཁག་ནི་སྤངས་སྟོབས་ལྷན་པའི་ཁོར་ཡུག་བསྐྱར་རྒྱུ་དང་། བརྟན་བཅོས་རིགས་འགོག་ཐབས། བཅན་གཤམ་འགོག་ཐབས། ཐོ་མོ་བྱུང་མེད་ཐོག་གོ་རྟོགས་ལམ་སྟོན་གཏན་འབེབས་ཞུ་རྒྱུ། སྤྱོད་བཅར། ཞུ་གཏུགས་ཞུ་སྟོན་འབྲེལ་སྤྲུགས། ཐོ་མོ་འབྲེལ་ཉམས་ཀྱི་གོ་རྟོགས། བྱེད་འགོ་འཁེད་ཀྱི་ཟབ་སྦྱོང་། བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པ་སྤ་བརྟན་བཅོ་རྒྱུ་བཅས་ཡིན།

གོང་གསལ་ཞིབ་འཇུག་ནང་མཉམ་ཞུགས་གནང་མཁན་ཉམས་ཞིབ་པ་དང་། བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པ་དང་ས་གནས་ལས་བྱེད། ཨ་རིའི་རོགས་ཚོགས་བཅས་ལ་བརྒྱུད་རིམ་འདིའི་བརྒྱུད་སྐྱོད་ཐོག་ཆེ་ཞུ་རྒྱུ། ཞིབ་འཇུག་སྟོན་ཐོ་འདིས་བྱེད་ཀྱིས་སྟོབས་གོང་སྤེལ་ཚན་པ་ཅམ་མ་ཡིན་པར་བྱེད་ཀྱིས་སྟོབས་དང་འབྲེལ་བའི་བྱུག་ལས་གནང་མཁན་མི་སྒྲིལ་དང་ཚོགས་པ་བཅས་པར་བྱུག་ལས་གནང་རྒྱུར་ཕན་ཐོགས་ཡོང་བའི་རེ་བ་ཞུ་བཞིན་ཡོད།



FOREWORD

The last major study on the status of Tibetan women in exile was conducted by the Social and Resource Development Fund (SARD) and the Women's Empowerment Desk (WED) in 2012. Since then there has been some major developments. The Central Tibetan Administration (CTA) announced a revised Tibetan Women's Empowerment Policy on February 2, 2017. The Kashag set up an advisory committee comprised of senior CTA women civil servants to guide the work of WED. This was followed up by the first ever CTA-organized Tibetan Women's Empowerment Conference in Dharamsala from February 21-23, 2017. The Kashag also declared March 12 as Tibetan Women's Day.

Given that significant time had elapsed since the last major study was undertaken to determine the status and need of Tibetan women and girls in India and Nepal, SARD commissioned a major study in late 2017/2018. We are pleased to present the study report. This study was made possible with support from the USAID-funded TSRR Program.

WED aims to ensure gender perspectives are incorporated in the design, implementation and monitoring of all of CTA's program activities. It works to ensure women and men participate in and benefit equally and strengthen CTA capacity to address key issues facing Tibetan woman and girls. A major responsibility of WED is to ensure that the Tibetan Women's Empowerment Policy is implemented to the fullest extent possible. Towards this end, CTA has increased both staff and funding for WED.

WED's current program activities include safe space development; protection against sexual exploitation and abuse (PSEA); sexual and gender based violence (SGBV) manual development, training, and establishment of a redressal mechanism; gender sensitization workshop; women's leadership training; and WED's capacity strengthening.

We want to thank the research team, WED and field staff, USAID, TTF and everyone who participated in the study. It is our hope that this study will not only inform and improve the women and gender programming of WED, but also prove useful to all organizations and individuals working on empowerment of Tibetan women.

Kelsang D. Aukatsang
SARD Director/Chief Resilience Officer

ABBREVIATIONS

CEDAW	Convention on All Forms of Discrimination against Women
CTA	Central Tibetan Administration
DTR	Doeguling Tibetan Resettlement
FGD	Focus Group Discussion
GM	Gender Mainstreaming
HHDL	His Holiness Dalai Lama
HIV	Human Immunodeficiency Virus
ICC	Internal Complaints Committee
MMS	Multimedia Message
SARD	Social and Resource Development
SGBV	Sexual Gender Based Violence
SHCC	Sexual Harassment Complaints Committee
SPSS	Statistical Package for Social Sciences
TSSR	Tibetan Self Reliance and Resilience Program
TWA	Tibetan Women Association
TTF	The Tibet Fund
UNHDR	United Nations Human Development Report
VAW	Violence against Women
WED	Women's Empowerment Desk
WEP	Women's Empowerment Policy

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We acknowledge work of the two researchers, Asha Ramesh and Sudhamani, for taking the lead on this study by sharing their knowledge and expertise on gender and drafting this report. We are deeply thankful to Ms. Tenzin Sangmo who spent three months with WED as a Tibet Corps Dhangshabpa and very diligently edited the report.

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This study wouldn't have been possible without the effort of the WED and SARD team comprised of Dechen Wangmo, Tenzin Tsetan and Tenzin Kaysang. They were the ones who did most of the fieldwork under the guidance of the study researchers and traveled extensively. Lastly, we are thankful to all the other field staff that assisted the WED team.

EXECUTIVE SUMMARY

Majority of Tibetan women live in occupied Tibet where they are denied basic human rights, especially in these following arenas: reproductive rights, religious freedom, language and cultural practice, educational access, participation in the economy and leadership roles.

“The sex ratio for the Tibetan population in exile has gone up. It has gone up from 792 females per 1,000 males in 1998 to 798 females today,” as reported by the Demographic Survey of Tibetans-in-Exile 2009.

A study assessing the status of Tibetan women in exile was conducted in 2012, focusing primarily on conservative parameters such as education, health, economy, marriage and leadership. An updated version, the ‘Assessment of Status of Women and Girls in Tibetan Communities and Schools,’ was then conducted in 2017/18, which expands to other, more complex parameters such as mobility, VAW, access and control, reproductive rights, decision making and political participation. This study analyzes these parameters through a gendered lens in order to gauge the community’s knowledge and perceptions on these issues.

OBJECTIVE OF THE STUDY:

To understand the following aspects:

1. Traditional gender stereotypes and social attitudes toward the role of women at home, workplace and society
2. Participation of women and inclusion of their perspectives in community decision-making
3. Community awareness and education on issues of gender equality, sexuality, and sexual health
4. Sexual and gender-based violence (SGBV)
5. CTA’s Women’s Empowerment Desk (WED)

METHODOLOGY

The methodology involved a participatory approach and the following tools were developed for data collection:

- Survey Questionnaires
- Guiding tools for the Focus Group Discussions (FGD) with the different sections of stakeholders
- Interviews with select officials from the CTA and Parliament

SAMPLING

The sample consisted of 2,000 people, including students, teachers, community members, monks and nuns. Both women and men above the age 15 from India and Nepal participated in the survey and FGDs. This whole process was facilitated by WED and Social and Resource Development (SARD).

FINDINGS OF THE STUDY:

1. In both Nepal and India, majority of the respondents (78.84%) were from U-Tsang province, meanwhile 19.16% were from Kham province and 2% were from Amdo province.
2. Majority of the respondents (47.44%) were second generation Tibetans in their host countries. While Tibetans in India have adapted to its agro-climatic regions and socio-cultural milieu, those in Nepal have faced great difficulty since Tibetan refugees are looked down upon and devoid of proper government assistance. Not only do Tibetans in Nepal lack proper identification cards, but they are also forced to offer bribes in maneuvering the governmental procedures.
3. Majority of the respondents were either married or in live-in relation, 83.08% of which were males and 59.81% female. Of the unmarried respondents, 31.48% were males and 26.04% females.
4. The adult and child sex ratio is an important indicator in society. The adult sex ratio is 1073: 1000 (females: males), while the child sex ratio is 904:1000 (girls: boys).
5. Majority of the female respondents have control over their income and use it primarily for household expenses. A small percentage, however, do hand it over to their spouse and or partners.
6. Majority of the female and male respondents stated it is the individuals who decide their occupation.
7. Regarding women and girl's education, the older generation had dropped out of school due to poverty, marriage, and health problems. The present generation has been encouraged to be educated and academically successful girls do pursue higher education in the city.
8. Majority of the respondents, both male and female, said their spouse decides on the number of children they should have. Though majority are aware of the various family planning methods, there is a lack of usage due to illiteracy, carelessness and alcoholism.
9. Physical mobility for women is not a big issue in the Tibetan community, as women move freely without being accompanied to the market or any place of entertainment. However, during menstruation, women are restricted from entering places of worship.
10. Data shows that more male respondents (42.61%) reported domestic violence compared to female respondents (41.32%). This is due to reluctance to report violence that happens in the private sphere. Majority are not aware of domestic violence laws, although severe cases have been reported to TWA or Settlement Officers.
11. Majority of the women participate in voting, being able to do so without outside influence. They are aware of the association/ union in their settlement and are members but not active participants. Majority of the respondents, both male and female, felt that leadership positions should be occupied by men, as women are shy and lack confidence.
12. The vast majority of the respondents are not aware of the Women's Empowerment Desk and the Women's Empowerment Policy.

SALIENT FINDINGS FROM THE FIELD

Based on the survey, FGDs and the analysis conducted in the later chapters, some of the key observations and findings are listed below:

The findings pointed out that there are differential gender roles, although not articulated clearly. The analysis and the FGDs have reinforced that social attitudes towards women in both the public and private sphere are influenced by patriarchal norms.

1. What emerged rather vividly was that women tended to be the decision makers within the private sphere and men in the public domain. Due to this, men are regarded as representatives of the community and women's perspectives are neglected.
2. Sexuality is another area that has not been discussed openly but a couple of awareness campaigns have been carried out in schools. There needs to be a clearer articulation of sexuality.
3. The study has brought forth ample evidence of SGBV. Within the purview of the family, it is recognized as a domestic matter rather than gender-based violence. This form of violence was reported by the respondents and the discussants in many locations. The tables display this information.

Similarly, in educational institutions, girls are hesitant to report sexual harassment, as they feel no action will be taken, as this has happened in previous cases. Female students also shared cases during which teachers have made sexual advances. It was echoed that SHCC be set up to help female students when faced with such situations.

It was quite revealing to hear from college students that a woman's prime responsibility is solely procreation.

CHALLENGES FACED BY WED:

The WED team felt that their job title and description are not clearly defined. In all the years it has been functioning, there was never a proper assessment and thus no indicators for WED's productivity exist. The team emphasized that the Desk should be headed by a senior bureaucrat.

Moreover, the WED team expressed difficulty working with the community on gender-based issues, as people's understanding of gender is quite varied. The community also has the false impression that WED is responsible for addressing women problems. On the issue of VAW, the team has seen a rise in new forms of violence with the advent of technology and increase in migration.

One of the team members felt that as a gender desk, the earlier name, it seemed more inclusive, whereas WED, it seemed as if men had nothing to do with the project.

CRITIQUE OF WED

Even though it has been in existence since 2006, WED has not been able to establish concrete links with other departments to implement gender mainstreaming. WED was initiated as the Gender Desk under the Planning Department, and since its inception, it has been functioning like a project dependent on donors. The task of gender mainstreaming in the Tibetan community is indeed a herculean task for a team of just two.

RECOMMENDATIONS AND WAYS FORWARD

I. Social Aspects

1. There is a need for ongoing awareness since Tibetan women and the community at large feel that discrimination doesn't exist. In reality, women are socialized into invisible and internalized controls, which further perpetuate gender inequality.
2. The 'Tibetan Women's Empowerment Policy' needs to be widely publicized.
3. As per the 'Sexual Harassment Act 2013,' there should be a formation of Sexual Harassment Complainants Committees in all Tibetan institutions.

II. Legal Aspects:

1. There should be programmes that inform women about different legislations that protect them from sexual and gender-based violence (SGBV).

III. Economic Aspects:

1. There should be a needs assessment that maps out the viability of different kinds of income-generating activities as well as the availability of raw materials and market linkages.
2. An affirmative action policy that sets aside economic opportunities, schemes and trainings for women should be established.
3. There should be initiatives that encourage women to enter jobs largely dominated by men by training them accordingly.

IV. Political Aspects:

There should be a committee tasked with assessing the status of Tibetan women and girls. The committee should be led by a woman Parliamentarian and be a team of Parliamentarians, senior bureaucrats from various departments, academicians and gender experts from both the TWA and the host country. The committee should also have a special status with its own dedicated budget and authorities.

KEY RECOMMENDATIONS AND CONCLUSION

1. WED should have adequate staff and budget because it is an important unit vested with the responsibility of improving women's status.
2. WED should be viewed as an institutionalized and sustainable programme, not a project.
3. Each department under the CTA needs to establish a gender desk or at least designate a person responsible for representing gendered perspectives in their activities, schemes and projects.
4. There should be periodic gender auditing of all the projects implemented by the CTA and WED should play a critical role in this process.
5. There should be an external evaluation of WED biannually to examine whether its objectives are being met and whether amendments need to be made to help make WED an effective gender mainstreaming mechanism of the CTA.

CONCLUSION:

WED needs to take lead in implementing the newly revised Women's Empowerment Policy. Moreover, respective departments within the CTA should be mandated to implement WEP in all its activities through a policy directive.

Background and Introduction

The Chinese Communist Party invaded Tibet in the early 1950s, causing hundreds of thousands of Tibetans to flee to India following in the footsteps of their spiritual and then political leader, His Holiness the 14th Dalai Lama (HHDL). While the first Tibetan settlement camp was established in Bylakuppe, Karnataka, HHDL set up His permanent headquarters and the Central Tibetan Administration (CTA) in Dharamsala, Himachal Pradesh. There are 39 Tibetan settlements in India and seven settlements in Nepal and Bhutan. As of 2009, the Tibetan population living in India is 94,203, 13,514 in Nepal and 1,298 in Bhutan. For the overall Tibetan population, the sex ratio is 798 females per 1,000 males (CTA Planning Commission, 2009).

Although women have for centuries played a large role in Tibetan society, most recent in people's memory is their martyrdom during the Chinese invasion. Two days after the historic March 10th uprising in front of the Potala Palace in 1959, Tibetan women courageously organized and staged a non-violent protest against the Chinese occupation on March 12th. "[Tens of thousands of Tibetan women, including [those] from the Tibetan Women's Association, took part in a demonstration along the Bharkor circuit of Lhasa, shouting slogans of



Tibetan Women Delegate at UN Fourth World Conference, 1995, Beijing

such volume as from a thunder, saying Tibet is Independent! Chinese communists Quit Tibet! In this manner, they marched to the Indian and Nepalese embassies. There they urged for mediation over China's invasion of Tibet and support for the Tibetan people's feelings and wishes" (TWA, 2009, pp.13-14). Many of these women were consequently arrested and even publicly executed by the Chinese soldiers for their refusal to yield.

Since 1959, Tibetan women have maintained their resistance against the Chinese rule with active political participation. In exile, the Tibetan Women's Association (TWA) was established in 1984 with the objective of raising awareness on China's repressive and violent policy against Tibetan women. TWA also wanted to emphasize Tibetan women's contribution in preserving and promoting the distinct religion, culture and identity of the Tibetan people. Moreover, the organization sought to address the roots of gender discrimination within the Tibetan society. Since its inception, TWA has played a vital role in representing Tibetan women both in exile and in Tibet.

In 1995, when the United Nations' Fourth World Conference on Women was hosted in Beijing, Tibetan NGOs, including the TWA, saw it as a unique opportunity to expose the grave violence Tibetan women face under the Chinese rule. Among the many Tibet-related organizations and individual Tibetan women that wanted to attend, only nine Tibetan women and several of their supporters managed to obtain visas and attend, thereby forming an informal Tibetan Women's Delegation (TWD). When carrying out their campaigns, the delegation faced heavy surveillance and even physical harassment by the Chinese delegates. In response, the TWD staged a silent protest at the entrance to the main grounds of the Forum site. "In [the] pouring rain...the delegates gagged themselves with silk scarves given by China to all guests... [and] several hundred women protectively surrounded TWD delegates...as they stood wordlessly to symbolise Chinese attempts to silence Tibetan voice (Tibetan Women's Delegation Report On the United Nations Fourth World Conference on Women, 1995). TWD was successful in not only gaining support from the international women's community but also exposing China's ruthless behavior to the world media.



Tibetan Women Delegates Protesting Against the Chinese Regime at UN Women's Conference, 1995, Beijing

Five years after the 1995 Conference, the U.N. convened a follow-up session for which the TWA prepared the NGO Alternative Report on Tibetan Women in 2000. This report documents the number of human rights violations Tibetan women face under China. “Evidence abounds that Chinese authorities subject Tibetan women to inhumane gender-based torture, reproductive rights violations, and discrimination and sexual harassment in regards to health care and employment. Tibetan girl children suffer discrimination and lack of opportunity for a just education and are also subject to gender-based sexual harassment and torture. Tibetan Buddhist nuns, in particular, are targeted for imprisonment and gender-based torture” (TWA, 2000, p.4). While acknowledging the dire situation of Tibetan women and girls inside Tibet, this assessment will focus on Tibetan women and girls in exile.

In exile, Tibetan women face issues of different nature because of the different political and social contexts. Their situation is also comparatively better because of His Holiness the Dalai Lama’s relentless support for a democratic society where Tibetan women and men from both the lay and monastic communities are equal. During a 1959 address in Dharamshala, His Holiness declared that Tibetan women hold a responsibility in rebuilding their community and offering examples of spiritual and peaceful leadership to the world.

His Holiness the Dalai Lama has also been a large advocate of Tibetan women in the religious community. At the first international conference held in Bodhgaya, India to discuss the problems Buddhist nuns face, HHDL stressed that both men and women hold the same spiritual potential (Tsomo, 1999). With the continued support and encouragement of Tibetan nuns from HHDL, The Tibetan Nuns Project was able to spearhead the initiation of the Geshema degree, a doctorate in Buddhist Philosophy historically reserved only for learned monks. On 22 December 2016, His Holiness conferred the Geshema degree to 20 nuns, marking a milestone in the history of Tibetan Buddhism (Tibetan Nuns Project Website).

The CTA recognizes the important role women play in preserving the Tibetan identity and thus has been fully committed to complying with the standards set forth by the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). More importantly, the CTA’s Constitution, the 1991 Charter of the Tibetans-in-Exile, ensures the equality of Tibetan women in multiple spheres. The Charter also contains statutes intended to increase women in political leadership. In this effort, two seats in the Parliament have been reserved for women from each of the three provinces (U-tsang, Kham, Amdo) while a third of the Tibetan Settlement Officer positions have been reserved for women.

Albeit the rapid strides women and girls have made in the Tibetan community in exile, there are still areas for further improvement. For instance, women make up 35% of the permanent CTA workforce and are paid equal to their male counterparts, yet majority of these staff are positioned in the lower rungs of the hierarchy (CTA Public Service Commission, 2017). Tibetan women were elected as Parliamentarians as early as 1963, when the phenomenon was foreign even in advanced countries, but there is still an underrepresentation of women in the Parliament today. Lastly, women and girls are performing better academically, with more girls graduating from Tibetan schools and enrolling in college. However, the number of Tibetan women occupying leadership positions in the social, political, economic and education sectors is still comparably low. Last but not least, there have been incidences of sexual and gender-based violence within the Tibetan community. In a 2005 TWA report, 3.2% of the respondents reported domestic violence (TWA, 2005). Meanwhile, in a 2014 study, 10% of women reported having experienced sexual harassment in the workplace (TWA, 2014).

There are deeply rooted factors for these gender differentials. In Namgyal Lhamo Taklha’s book, *Women of Tibet*, she affirms that “[w]omen of Tibet did enjoy greater freedom than women of our neighboring countries...

[b]ut Tibet's social structure was patriarchal. Although women had substantial power and freedom in the homes and in the community,...the grandfather, father or an elder brother took all the major decisions in the family. Women played a secondary and a submissive role in the community, but an important role. I quote a Tibetan saying, "Father is the main person in the family but the foundation of the home is the mother" (Taklha, 2005, p.4). Though this is just one historical and cultural interpretation of Tibetan women's role, it highlights the extent to which patriarchy shapes the role and status of Tibetan women and girls.

To address this gender inequality, a multipronged approach to women empowerment is of utmost importance. At the institutional level, more Tibetan women should occupy leadership positions and all major institutions should mainstream gendered perspectives into its development and decision-making processes. The general public should be sensitized to sexual and gender-based violence and the indispensable role women play in society. All in all, women empowerment should advance women's basic human rights by granting them equal access to resources and opportunities and allowing them to realize their full potential.

Study Objectives and Methodology

In 2012, a study on the status of Tibetan women in exile was conducted, focusing primarily on conservative parameters such as education, health, economy as well as marriage and leadership. This comprehensive study, Assessment of Status of Women and girls in Tibetan communities and schools, has thus been undertaken five years later, focusing on the aforementioned parameters, but through a gendered lens, to understand the community's perception. It also looks at additional parameters, including mobility, VAW, access and control, reproductive rights, decision making and political participation.

OBJECTIVE OF THE STUDY

The policies of the Central Tibetan Administration have largely been gender blind since its inception. Hence, this is taken to mean that generally, there aren't extreme gender issues in the Tibetan community. However, the focus group discussions revealed that individuals do recognize many factors holding back women and girls from reaching their full potential. The key issues that arose were traditional gender stereotypes and social attitudes toward the role of women in the home, workplace and society. There is also low participation of women and limited incorporation of their perspectives in community-wide decisions. Lastly, there is a lack of awareness and education in the community about issues of gender equality, sexuality, sexual health as well as sexual and gender-based violence (SGBV). Findings also suggested that the Women's Empowerment Desk (WED) under the CTA lacks adequate capacity and resources to address these issues effectively. These issues have persisted even though the CTA implemented the Women's Empowerment Policy in 2008 and further revised it in 2017.

Below are the Terms of Reference that expand the areas of inquiry, which will be further elaborated in Chapter VI:

1. Traditional gender stereotypes and social attitudes toward the role of women in society, workplace, and home
2. Participation of women and incorporation of women's perspectives in community decision making
3. Community awareness and education about issues of gender equality, sexuality, and sexual health
4. Sexual and gender-based violence (SGBV)
5. CTA Women's Empowerment Desk (WED)

The primary purpose of the assessment is to inform the planning of women empowerment activities in the second phase of the Tibetan Self Reliance and Resilience Program (TSRR). It is also to provide program planners as well as CTA policymakers, administrators and community leaders with evidence-based recommendations in introducing

systemic reforms. Overall, the assessment will help the CTA and the Tibetan community at large to mobilize, allocate and utilize resources more efficiently in development projects. It will also equip them in addressing gender inequalities, as per the Sustainable Development Goals.

METHODOLOGY AND SCOPE

In order to understand the reality of Tibetan women and girls in India and Nepal, it was necessary to collect the primary data through a gendered lens and the research tools were developed accordingly.

The methodology involved a participatory approach and the following tools were developed for data collection:

- Survey Questionnaires
- Guiding tools for the FGD with the different sections of stakeholders
- Interviews with select officials of the CTA and Parliament

Before developing the tools, the research team held discussions with members of the Women's Empowerment Desk (WED) and SARD. This was to have a clear understanding of their requirements and expectations from this study. A day-long brainstorming session with the WED team paved the way for identifying the respondents for this study. In order to study the status of women and girls in Tibetan communities, men and boys served as the control group since they are inherently comparative and relational to the target group. Furthermore, for the study truly representative, the sample had to be drawn from across all sections of society from various regions in both India and Nepal. The process of identifying the sample and the field site was done through a consultative process in discussion with both WED and SARD.

From the discussions, it emerged that respondents from monastic and school communities should be included in order to understand their unique experiences that shape their perception of the status of women and girls in the Tibetan community. Buddhist monks and nuns have a separate identity apart of the lay community and usually reside in monasteries. Similarly, majority of school children live in residential schools. The study ultimately covered 420 students, 151 monks and 129 nuns.

According to the demographic survey of Tibetans in exile in 2009, the total population is 109,015 across the three countries: India, Nepal and Bhutan. A significant portion of the Tibetan population in exile resides in India (94,203) followed by Nepal (13,514) and then Bhutan (1,298). In terms of sex ratio, there are 53,414 males for every 40,789 females in India, whereas in Nepal there are 6,543 males for every 6,971 females. In India, the study covered settlements spread across the the following eight states: Himachal Pradesh, Arunachal Pradesh, Karnataka, Sikkim, Uttarakhand, Delhi, Jammu and Kashmir and Odisha. In Nepal, the settlements in Kathmandu and Pokhara were covered.

Initially, the sample size was 3,000 participants, but the number was later reduced to 2,353 because of the paucity of time. It is important to note that only 1,703 respondents were covered in the survey and 650 participants from 69 FGDs (See Table 1 & 2 below). The surveys and majority of the FGDs were carried out by WED, SARD and the research team.

PREPARATION OF DATA COLLECTION TOOLS

Separate interview schedules were developed for community members, students, monks and nuns. The schedule

TABLE 1: DISTRIBUTION OF SURVEY RESPONDENTS INTO CATEGORIES

Categories	No. of respondents (%)		Total
	Male	Female	
Students	194 (46.19)	226 (53.81)	420 (24.75)
Community/teachers	467 (46.84)	530 (53.16)	997 (58.75)
Monks	151 (100)		151 (8.9)
Nuns		129 (100)	129 (7.6)
Total	812	885	1697

TABLE 2: NUMBER OF FGDs CONDUCTED ACROSS THE SETTLEMENTS

Sl. No	Settlements	School / College groups	Settlement groups	Monasteries	Total
1	Bylakuppe	3	2	2	7
2	Mundgod	3	2	2	7
3	Odisha	3	2	0	5
4	Gangtok	0	2	1	3
5	Ravangla	0	2	1	3
6	Miao	0	2	0	2
7	Tezu	0	2	0	2
8	Kathmandu	3	2	2	7
9	Pokhara		2		2
10	Dehradun	3	2	2	7
11	Leh	3	2	2	7
12	Delhi	2	2		4
13	Dharamsala	6	2	2	10
14	Bangalore	3	0	0	3
TOTAL					69

had different sections to capture the participants' education, health, socioeconomic status, decision-making, control over resources and income, mobility, reproductive health and sexuality, work participation etc. There was also a pilot testing of the community schedule in Dharamshala after which necessary changes were made to finalize the schedules.

The data generated from the survey was largely quantitative, although there were some qualitative aspects based on our pre-existing understanding from pilot survey. The FGD-guiding tools and questionnaire, however, focused more on issues that addressed gender relations. It covered socio-economic-political areas of education, health, political participation, culture and tradition.

DEFINING THE SAMPLE

The study covered both male and female respondents from age 13 to 61+ to capture the intergenerational perceptions of the status of Tibetan women and girls. Majority of the teenage respondents were from the schools.

SELECTION AND TRAINING OF THE INVESTIGATORS

WED carried out the task of selecting facilitators for both the survey and FGDs. Six graduates and postgraduates from various disciplines were chosen to conduct the survey. Meanwhile, seven CTA officials, five from India and two from Nepal, were assigned to the FGDs. The instructions were to carry out the FGDs in same-sex groups to avoid any discomfort among the participants.

WED also made necessary arrangements at the field level for the investigators. Among each group of investigators, an individual was selected to check the completed schedules daily and make necessary corrections before sending it for data entry.

The field investigators chosen to conduct the FGDs attended a day-long training on how to administer schedules, interpret survey questions and interact with respondents. They were also encouraged to ask the researchers for clarification at any point. Meanwhile, the CTA officials attended a half-day training on how to conduct and record FGDs, prepare checklists for various groups and lead questions in order to obtain the necessary information from participants.

DATA COLLECTION AND DATA PROCESSING

The statistician operated the program Statistical Package for the Social Sciences (SPSS) for data entry, data tabulation, and table production.

LIMITATIONS

Although the insights derived from the FGDs have served the important role of triangulating the survey findings, language was a major barrier since majority of the participants were not comfortable in sharing their views in English or Hindi. The participants were thus permitted to speak in Tibetan, which made them more open to sharing their opinions. This was necessary to understand the nuances as well as the cultural and traditional practices related to women's status in the Tibetan community. However, non-Tibetan researchers had to fully depend on translations, rendering them unable to understand the nuances of the discussions and fully comprehend the answers. Despite this, the FGDs provided insightful information.

The field investigators' limited understanding of gender and societal issues also proved to be a barrier. Because they were unable to probe into a number of crucial issues, such questions were left blank, thus affecting the collected data.

For a study of this magnitude and sensitivity, time was a huge constraint, especially since the study covered at least half of the settlements across India and Nepal. FGDs with CTA staff and NGOs were not conducted due to this reason. Delay in data collection also delayed all the subsequent stages, ultimately leading to a delayed report analysis.

Lastly, despite a decrease in the sample size, this study manages to reveal a pattern in the Tibetan community's perception on the status of women and girls -- the community remains reluctant to speak out freely and acknowledge the violence and discrimination perpetuated against Tibetan women and girls.

Research Findings from the Field: Community Members

PROFILE OF SURVEY RESPONDENTS AND HOUSEHOLDS

This study was conducted in settlements and institutions across India and Nepal. The South and Central zones consisted of Bylakuppe, Mundgod and Odisha. The Northeast zone consisted of Gangtok, Rawangla, Miao and Tezu. The North zone comprised of Dehradun, Leh and Dharamsala and the Metro zone comprised of Delhi and Bangalore. Lastly, the Nepal zone consisted of Kathmandu and Pokhara. In India, these zones were spread across eight states: Himachal Pradesh, Arunachal Pradesh, Karnataka, Sikkim, Uttarakhand, Delhi, Jammu and Kashmir and Odisha. In Nepal, only Bagmati and Gandaki zones were covered.

Respondents were categorized as community members, students, monks or nuns. This was done in order to capture their unique social and cultural experiences in the different Tibetan settlements and institutions.

The first part of this analysis will focus on the survey data generated from the community members. Of the 997 respondents in India and Nepal, 53.16% were female respondents while 46.84% were male. Table 3 below shows the distribution of respondents across the various states in India and Nepal.

Table 3: Distribution of Respondents by State

Sl.No.	State- wise / India & Nepal	No. of respondents (%)		Total
		Male	Female	
1	Himachal Pradesh	109 (43.78)	140 (56.22)	249 (24.97)
2	Arunachal Pradesh	47 (47.47)	52 (52.53)	99 (9.93)
3	Karnataka	131 (52.61)	118 (47.39)	249 (24.97)
4	Sikkim	34 (46.58)	39 (53.42)	73 (7.32)
5	Uttarakhand	45 (45.00)	55 (55.00)	100 (10.03)
6	Delhi	20 (40.00)	30 (60.00)	50 (5.02)
7	Jammu and Kashmir	17 (28.33)	43 (71.67)	60 (6.02)
8	Odisha	12 (52.17)	11 (47.83)	23 (2.31)
9	Nepal (Bagmati Zone)	52 (55.32)	42 (44.68)	94 (9.43)
	Total	467 (46.84)	530 (53.16)	997 (100)

The respondents were further categorized according to their province of origination in Tibet. Of the 997 respondents, 78.84% are from U-Tsang province, 19.16% from Kham province and 2% from Amdo province (See table 4). These respondents also belong to different generations -- 39.01% are first generation, 47.44% are second generation, 20.26% are third generation and 1.20% are fourth generation (See table 5). While FGD participants in India reported feeling accustomed to the agro-climatic and socio-cultural milieu of their host country, those from Nepal felt different. Participants in Nepal expressed that it was extremely difficult to access government offices for identity cards and other resources.

Table 4: Distribution of Respondents by State in Host Country and Province in Tibet
(% in parenthesis)

Sl.No.	India & Nepal	U-Tsang		Kham		Amdo		Total
		Male	Female	Male	Female	Male	Female	
1	Himachal Pradesh	71 (28.51)	97 (39.07)	30 (12.05)	40 (16.06)	8 (3.21)	3 (1.20)	249 (24.97)
2	Arunachal Pradesh	43 (43.43)	44 (44.44)	4 (4.05)	8 (8.08)	0	0	99 (9.93)
3	Karnataka	107 (42.97)	99 (39.76)	24 (9.64)	18 (7.23)	0	1 (0.40)	249 (24.97)
4	Sikkim	30 (41.1)	26 (35.62)	3 (4.11)	11 (15.07)	1 (1.37)	2 (2.74)	73 (7.32)
5	Uttarakhand	35 (35)	51 (51)	9 (9)	4 (4)	1 (1)	0	100 (10.03)
6	Delhi	13 (26)	14 (28)	6 (12)	15 (30)	1 (2)	1 (2)	50 (5.02)
7	Jammu and Kashmir	14 (23.33)	40 (66.67)	3 (5)	2 (3.33)	0	1 (1.67)	60 (6.02)
8	Odisha	12 (52.17)	11 (47.83)	0	0	0	0	23 (2.30)
9	Nepal– Bagmati zone	42 (44.68)	37 (39.36)	9 (9.57)	5 (5.32)	1 (1.06)	0	94 (9.43)
	Total	367 (36.81)	419 (42.03)	88 (8.83)	103 (10.33)	12 (1.20)	8 (0.80)	997
	percentage	78.84%		19.16%		2.0%		

Table 5: Distribution of Respondents by Time Spent in Host Country (% in parenthesis)

Settlements		1st Generation		2nd Generation		3rd G	4th Generation		Total	
		Male	Female	Male	F	M	F	M	F	
1	Himachal Pradesh	40 (16.06)	61 (24.50)	43 (17.2)	55 (22.09)	21 (8.43)	21 (8.43)	5 (2.01)	3 (1.20)	249 (25.98)
2	Arunachal Pradesh	8 (8.08)	10 (10.10)	24 (24.2)	19 (19.19)	15 (15.1)	19 (19.19)	0	4 (4.04)	99 (9.93)

3	Karnataka	26 (10.44)	26 (10.44)	76 (30.5)	71 (28.5)	29 (11.65)	21 (8.43)	0	0	249 (24.97)
4	Sikkim	5 (6.85)	6 (8.22)	22 (30.1)	23 (31.50)	7 (9.59)	10 (13.70)	0	0	73 (7.32)
5	UK	21 (21)	21 (21)	16 (16)	26 (26)	8 (8)	8 (8)	0	0	100 (10.03)
6	Delhi	8 (16)	12 (24)	10 (20)	17 (34)	2 (4)	1 (2)	0	0	50 (5.02)
7	J&K	2 (33.33)	7 (11.67)	4 (6.67)	24 (40)	11 (18.33)	12 (20)	0	0	60 (6.02)
8	Odisha	30 (31.91)	16 (17.02)	15 (15.9)	17 (18.09)	7 (7.45)	9 (9.58)	0	0	94 (9.43)
9	Nepal – Bagmati zone	5 (21.74)	6 (26.09)	7 (30.4)	4 (17.39)	0	1 (4.35)	0	0	23 (2.30)
	Total	145 (14.54)	165 (16.55)	217 (21.7)	256 (25.8)	100 (10.03)	102 (10.23)	5 (0.50)	7 (0.70)	997
	%	31.09%		47.44%		20.26%	1.20%	100%		

To understand the intergenerational influences on the status of women and girls, the sample size covered a wide age range. Table 6 below displays this age range.

To understand the intergenerational influences on the status of women and girls, the sample size covered a wide age range. Table 6 below displays this age range.

Table 6: Age of the Respondents

Age of the respondents	No. of respondents (%)		Total
	Male	Female	
15 – 20	27 (5.78)	59 (11.13)	86 (8.62)
21- 25	69 (14.77)	59 (11.13)	128 (12.84)
26 -30	77 (16.49)	54 (10.19)	131 (13.14)
31- 35	25 (5.35)	37 (6.98)	62 (6.22)
36 – 40	71 (15.20)	77 (14.53)	148 (14.84)
41 -45	53 (11.35)	44 (8.30)	97 (9.73)
46 – 50	37 (7.92)	71 (13.40)	108 (10.83)
51 – 55	21(4.50)	37 (6.98)	58 (5.82)
56 – 60	28 (6.0)	25 (4.72)	53 (5.32)
Above 61	59 (12.64)	67 (12.64)	126 (12.64)
Total	467 (46.84)	530 (53.16)	997 (100)

MARITAL STATUS OF THE RESPONDENTS

Majority of the community respondents (71.99% male and 69.21% female) were either married or in live-in relation. Unmarried respondents among males were 27.27% and 30.13% females respectively. This survey fails to capture the number of respondents who were either divorced or separated.

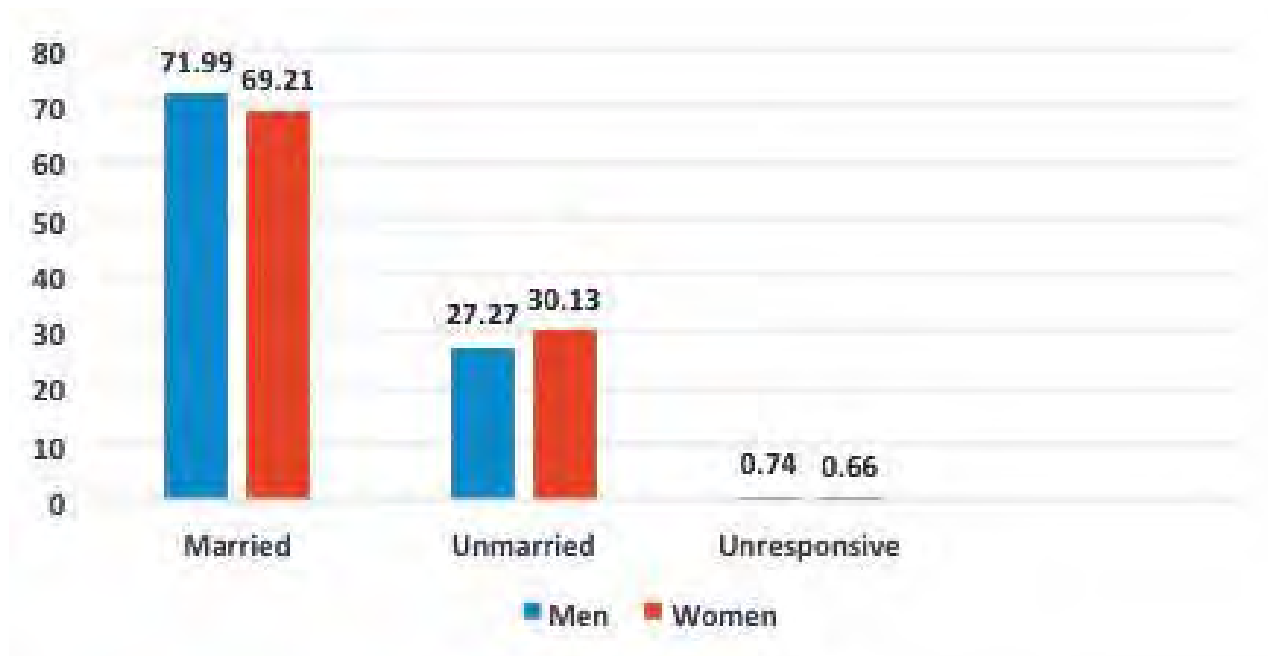


Fig 1: Marital status of respondents

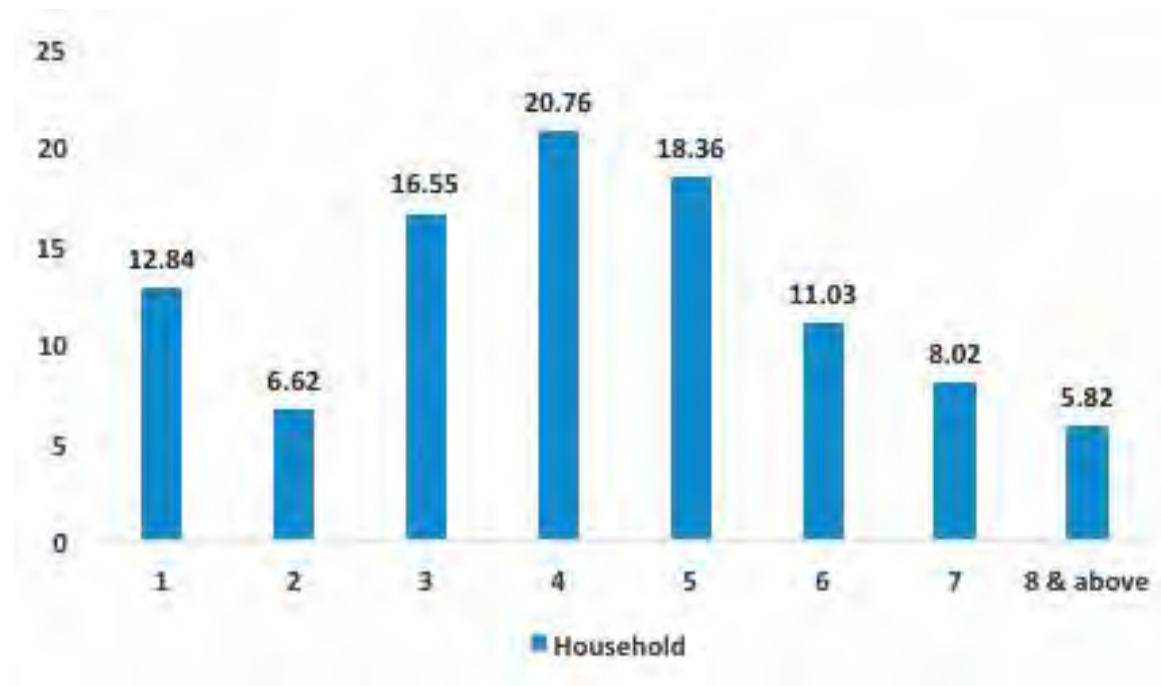
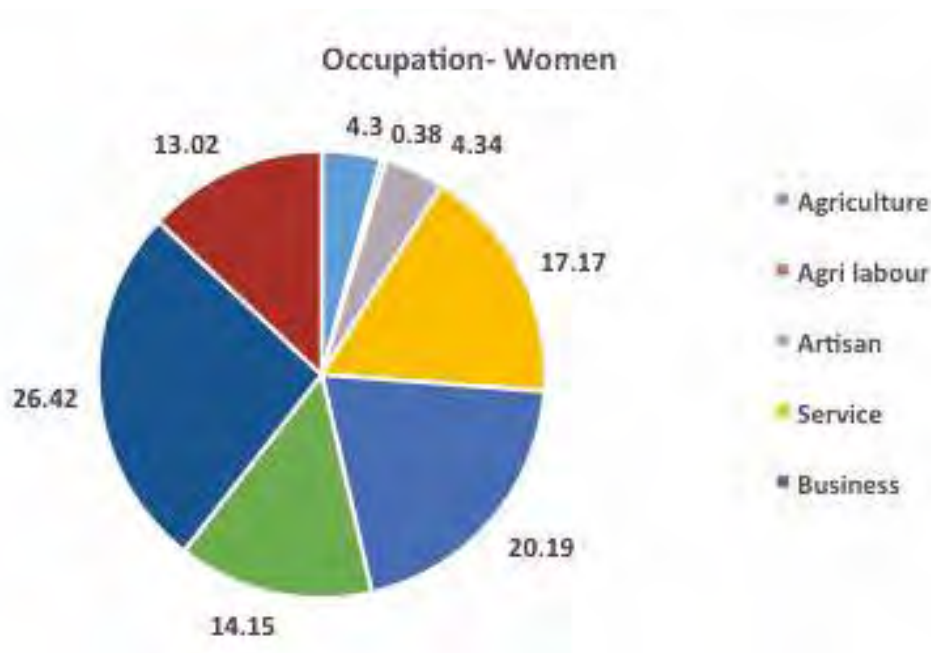


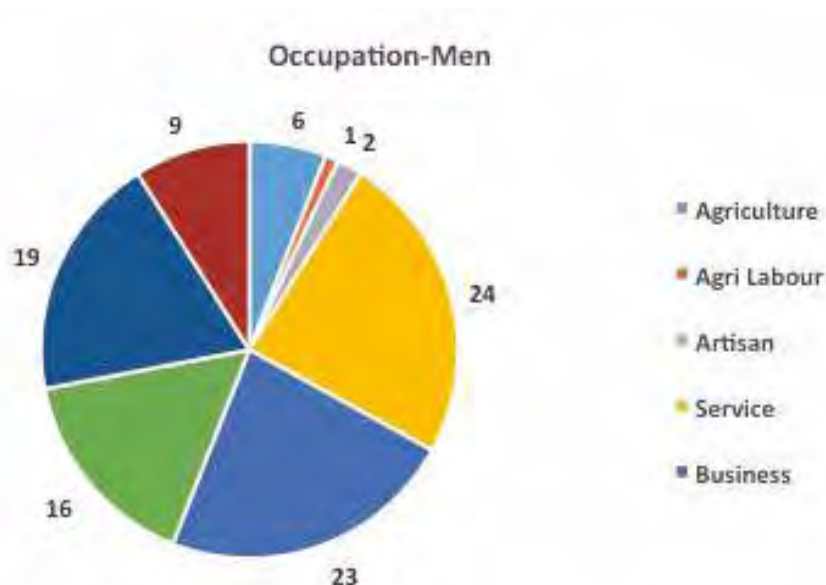
Fig 2: Household size of the respondents

Respondents from the community were categorized according to their household size-- 11.03%, 18.36%, 20.76% and 16.55% are part of six, five, four and three-member households, respectively. And 6.62% are part of two-member households, which could be explained by the rising number of live-in relationships. Lastly, 12.84% are part of single member households, which could be explained by their children studying in residential schools, attending college or working in the city. The FGDs further confirmed this phenomenon, whereby many youngsters have been migrating to other countries leaving behind elders in old age homes without any support. This is perhaps an issue that the government should address.

OCCUPATION OF THE RESPONDENTS



An interesting finding from this study is the difference between the adult sex ratio and the child sex ratio. While the adult sex ratio for the sample size is 1073:1000 (women to men), the child sex ratio is 904:1000 (girls to boys). This distortion thus calls for further inquiry. However, the overall sex ratio for this sample size stands at 994:1000, which is comparatively higher than the TDS '09 sex ratio of 799:1000. This suggests an increase in the girl child population.



In terms of occupation, majority of the female respondents (26.42%) are either aged or homemakers, whereas male respondents (24%) are service workers. Although the aged and homemakers don't contribute directly to the family income, their contribution to the household enables other family members to carry out their economic activities. The second highest occupation for both female and male respondents is business followed by agriculture, artisan and agricultural labor.

Although more than a third of the respondents, both male and female, didn't report their monthly family earnings, data indicates that male respondents reported an average monthly income between Rs. 10,000 and Rs. 20,000 while female respondents reported between Rs. 5,000 and Rs. 10,000.

BASIC DEMOGRAPHICS OF THE COMMUNITY RESPONDENTS

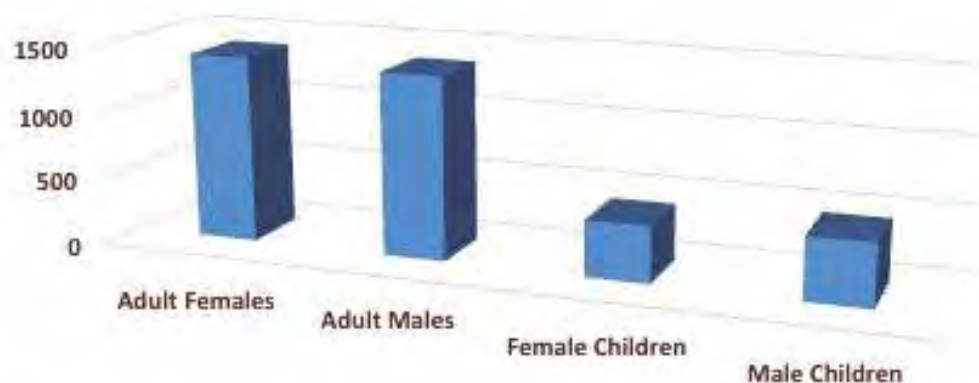


Fig 5: Respondent demographics

EDUCATION OF THE RESPONDENTS

Of the respondents, 19.36% are college graduates (17.74% female and 21.20% male), 13.54% have an elementary school education, and 14.04% are illiterate (19.43% females and 7.92% male). Although women are represented at each educational level, men have slightly higher numbers than women.

Table 7: Education of the Respondents

Education	No. of respondents (%)		Total
	Male	Female	
Illiterate	37 (7.92)	103 (19.43)	140 (14.04)
Literate	38 (8.14)	28 (5.28)	66 (6.62)
Primary (1-4)	42 (8.99)	50 (9.43)	92 (9.23)
Elementary (5-8)	63 (13.49)	72 (13.58)	135 (13.54)
High school (9-10)	58 (12.42)	71 (13.40)	129 (12.94)
Higher sec. (11-12)	46 (9.85)	54 (10.19)	100 (10.03)

Diploma	22 (4.71)	11 (2.08)	33 (3.31)
Degree	99 (21.20)	94 (17.74)	193 (19.36)
Post graduate	41 (8.78)	30 (5.66)	71 (7.12)
Professional	21 (4.50)	17 (3.21)	38 (3.81)
Total	467 (100)	530 (100)	997 (100)

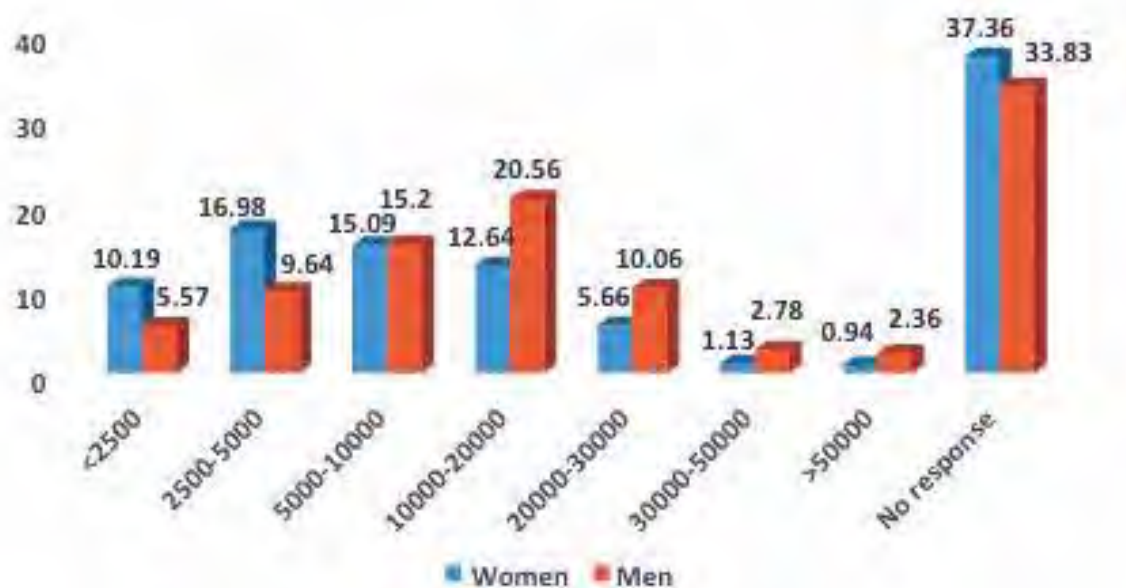


Fig 6: Monthly income of the respondent

GENDER DIFFERENTIALS IN WORK, CARE AND LEISURE TIME

Although the study failed to capture the specific number of hours spent on productive and unproductive economic activities as well as leisure time, limited data indicates that women spend more time engaging in productive economic activities. They also reported spending more time in unproductive economic activities, which include housework, childcare, and caring for the sick and elderly. Compared to their male counterparts, the female respondents reported less time for leisure and rest.

PROFILE OF ASSET OWNERSHIP

Ownership and control of assets are a tremendous source of security and power, and where traditional gender-based divisions exist, lack of such assets renders women particularly vulnerable and financially insecure. This section will present a profile of asset ownership such as land, livestock, house, animals, equipment, and jewelry. For the purpose of this study, ownership is defined as the person who has the power to sell the asset.

Since the study was conducted among Tibetans refugees who have limited land ownership rights in India and Nepal, ownership of assets like land and house is not clear. Yet, this study aims to detect any preexisting gender disparities in the respondents' knowledge of land and asset ownership.

Male respondents reported that assets such as land, livestock, house and business were mostly owned by men, whereas women reported that such assets were mostly owned by women. However, a few said ownership is equal. Women appear to have more or less equal ownership of assets in the Tibetan community. The chart below provides details of the responses from both the female and male respondents.

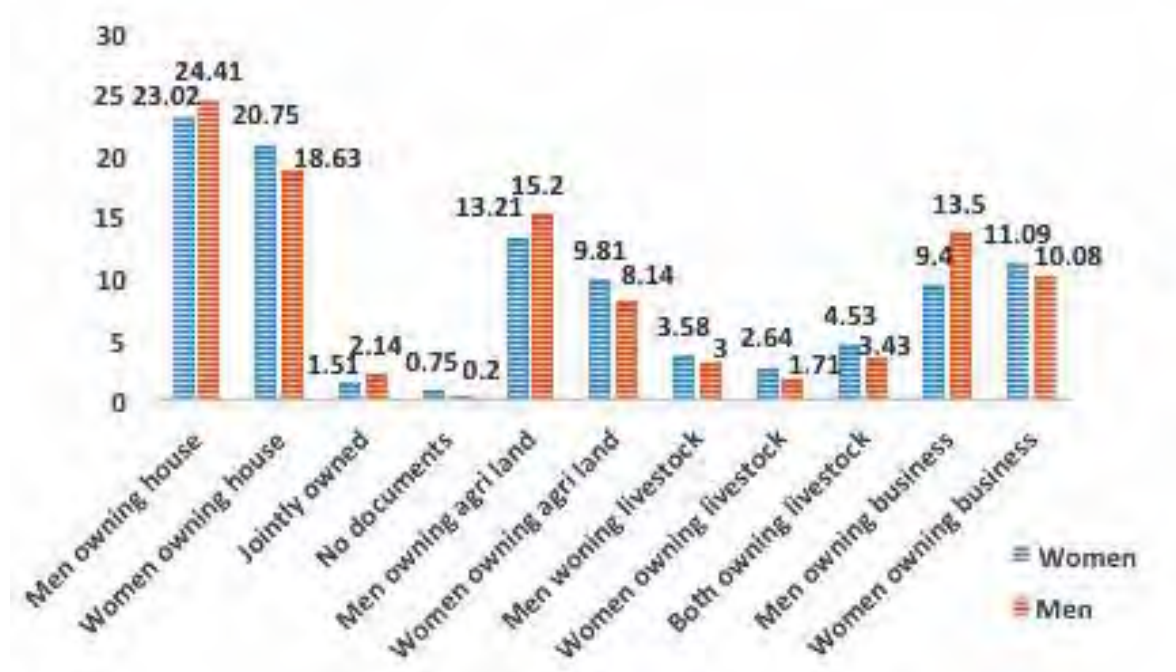


Fig 7: Ownership and control of assets

WOMEN'S CONTROL OF EARNINGS AND CONTRIBUTION TO THE HOUSEHOLD

The data shows that majority of the community respondents keep their earnings (46.84%), 15.95% hand over it to their partners, and 14.34% hand it over to their husbands. Although most of the respondents contribute their income towards household expenses, 25.66% of female respondents and 20.77% of their male counterparts reported that women contribute 100% of their income towards household expense. Meanwhile, for women's contribution of 25-50% of their income, the numbers were 23.40% and 25.70% for female and male respondents, respectively. The chart below displays the contribution of women's income to the household as perceived by the male and female respondents.

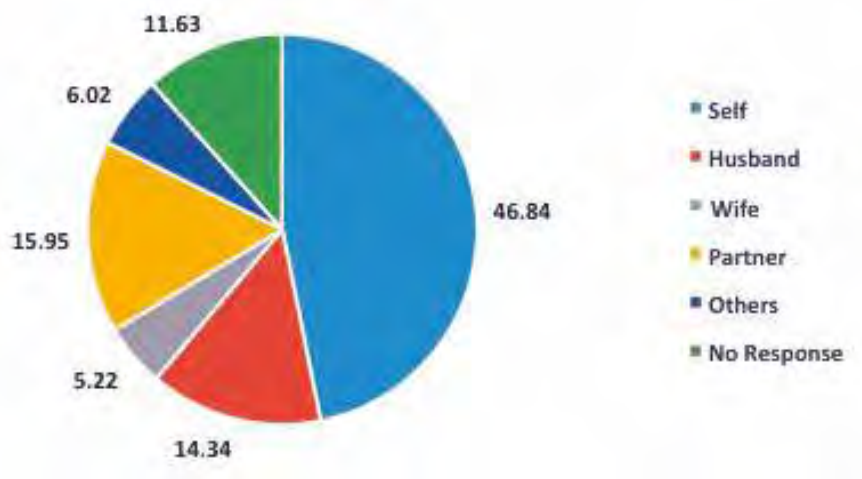


Fig 8: Control over income

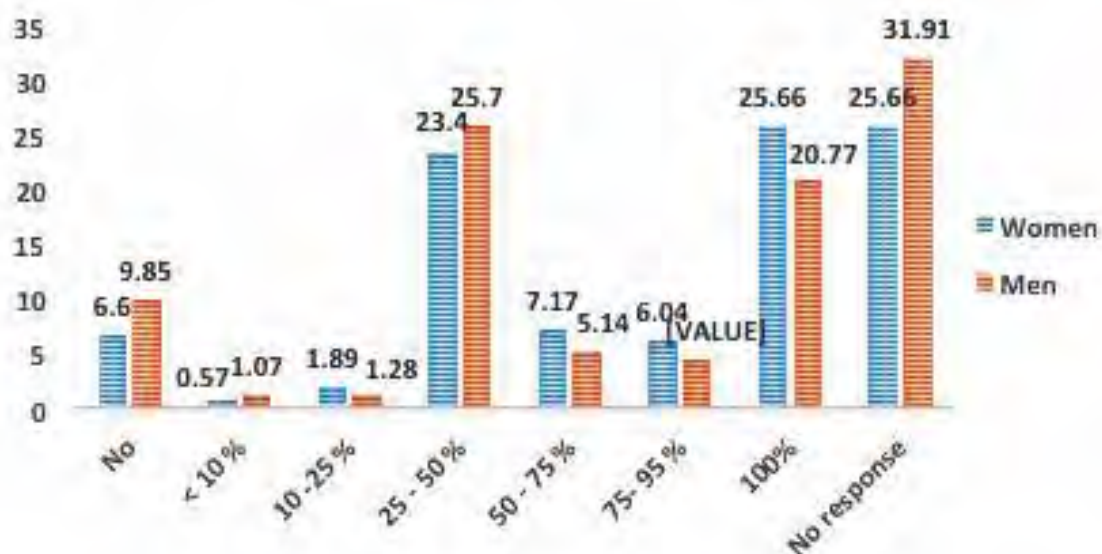


Fig 9: Contribution of income towards household expense

DECISION OVER OCCUPATIONAL CHOICE

Occupational choice is influenced by one's education and skills as well as other factors such as economic opportunities and traditional and cultural perceptions or attitudes. According to the data, 79.06% female and 80.08% male respondents believe it is ultimately the individual who decides their occupation, as very few consult their parents and siblings. Participants of the FGDs held similar views, reporting that they discuss educated family or friends, if needed.

While most participants didn't respond to the question of whether gender disparities existed in wages, 38.31% denied and 13.74% recognized disparities in wages.

SAVINGS

The study tried to analyze savings pattern as a dimension of control over income, under the assumption that the ability to save money means some degree of control over personal and household income and thus greater financial security. Male and female differentials in the type of savings institution, name of savings account, possession of life insurance and social security were all observed.

About 59.10% of male respondents and 57.55% of female respondents reported saving in some form. When asked who the savings accounts were named after, 71.12% answered their own name, 15.06% answered their children and 8.12% answered their spouse. As for the type of savings institution, 95.35% preferred banks while 2.25% preferred insurance. There wasn't a large gender differential in the preferred type of savings institutions and the name of savings account.

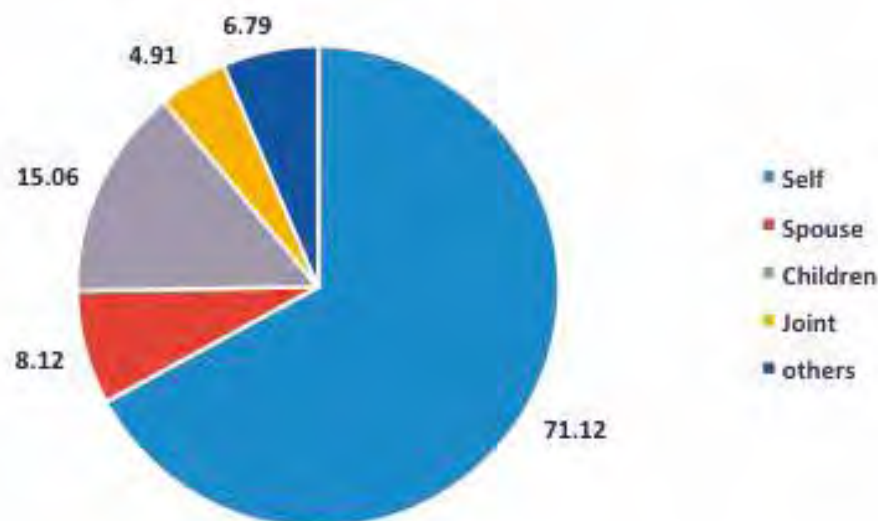


Fig 10: Naming on the saving account

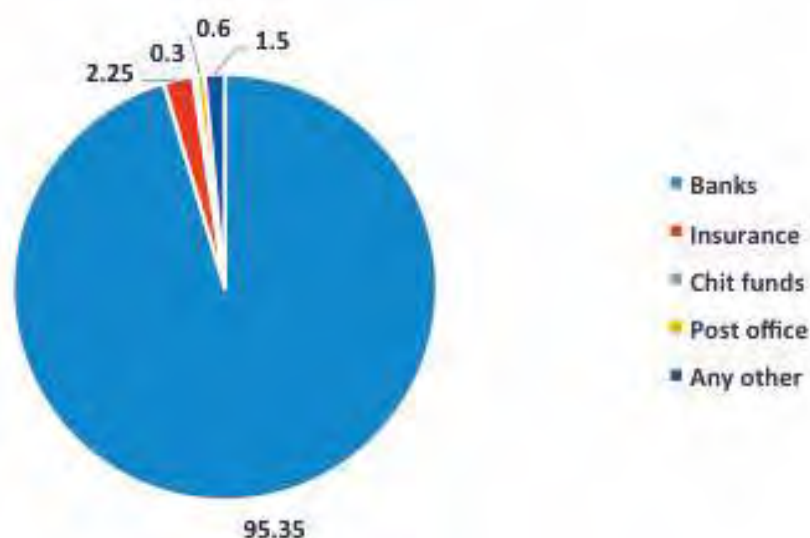


Fig 11: Types of savings

ACCESS TO EDUCATION

The study tries to understand biases against women and girls in terms of school access, continuing educational opportunities and literacy levels. Data indicates that 76.04% of the female respondents received basic education compared to 71.31% of the male respondents. The reasons for not attending or dropping out of school were pressure to marry from their parents (49.17% male and 44.77% female), army enlistment (18.78% male and 16.43% female), poverty (19.89% male and 21.39% female), interest in cultural activities (7.18% male and 10.45% female), health problems (1.67% male and 0.99% female), age limit (2.76% male and 4.48% female) and vocational programs (0.55% male and 1.49% female).

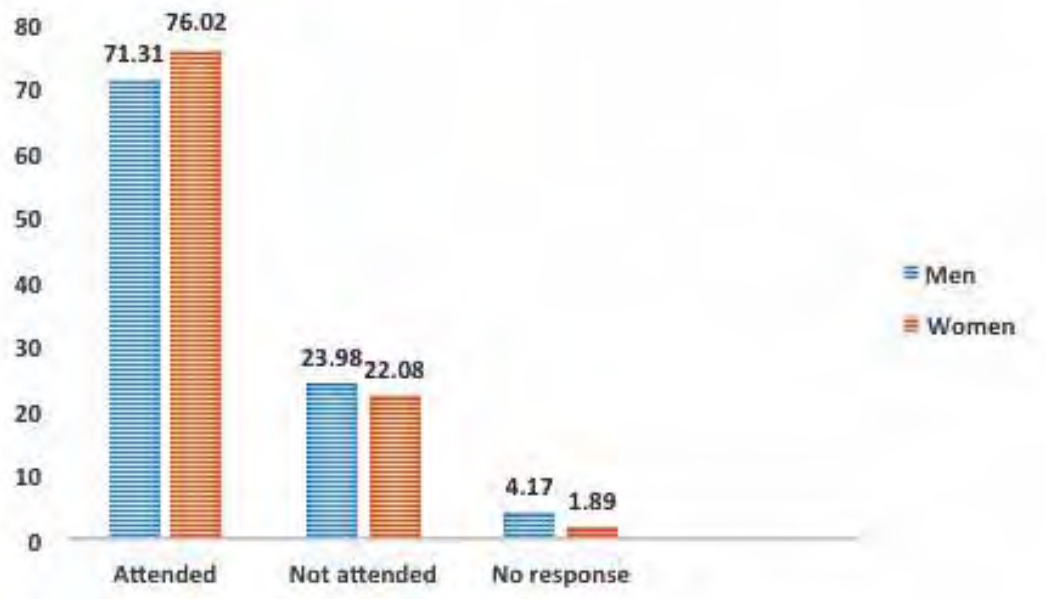


Fig 12: Respondents literacy rate

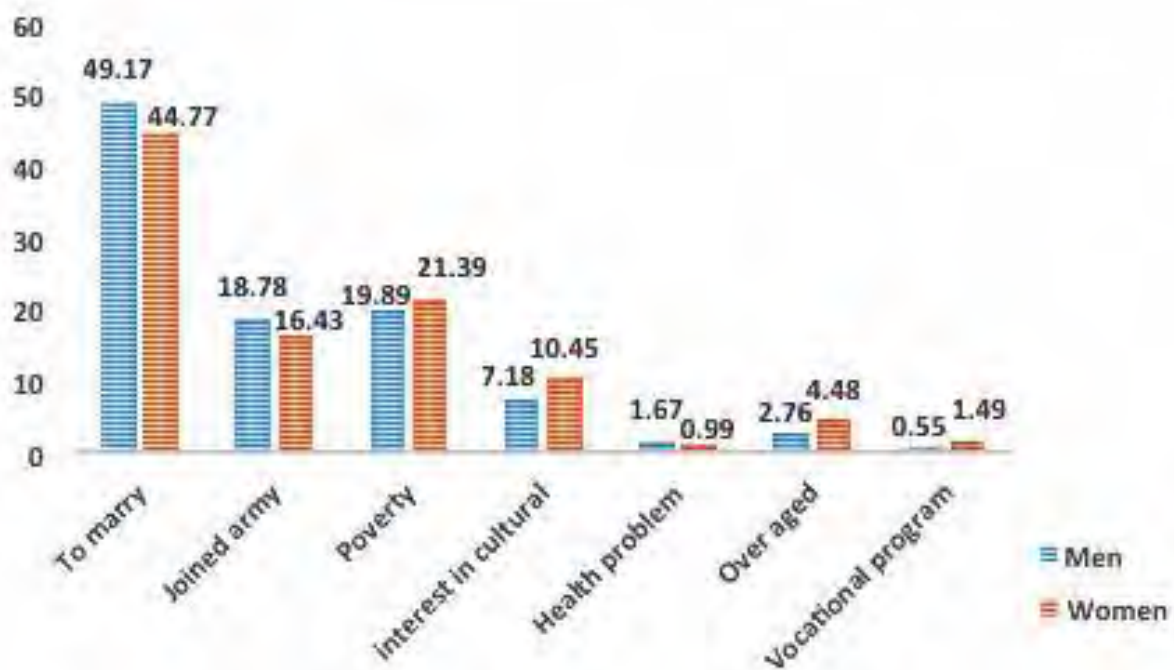


Fig 13: Reason for school dropouts

It also tries to gauge the community's perception of the necessary level of education for boys and girls. Majority of both male (70.66%) and female (72.76%) respondents didn't think that women and girls required higher education. However, this is in contrast with the FGDs during which parents encouraged both girls and boys to pursue higher education. It was seen that girls are more interested in studies and hence move to the city to pursue higher education. Some of the FGD participants felt that scholarships should be provided to students from economically disadvantaged backgrounds.

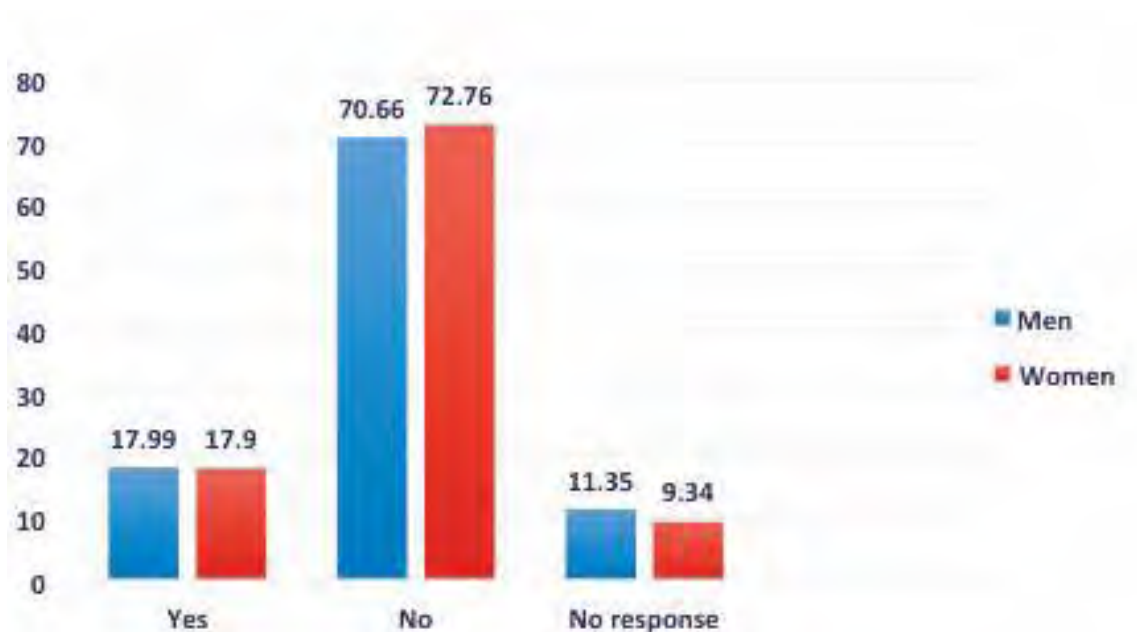


Fig 14: Perception of men/women on necessity of education for women

HEALTH AND HEALTH CARE STATUS

Health being one of the most important indicators of one's overall well-being, it is important to investigate the different health problems experienced by women and men. The most common health problems faced by both groups were leg and body aches, gastric problems, throat infections, common cold, back aches, joint pains, BP etc. Women specifically are prone to breast and uterus cancer, abnormal white discharge and anemia.

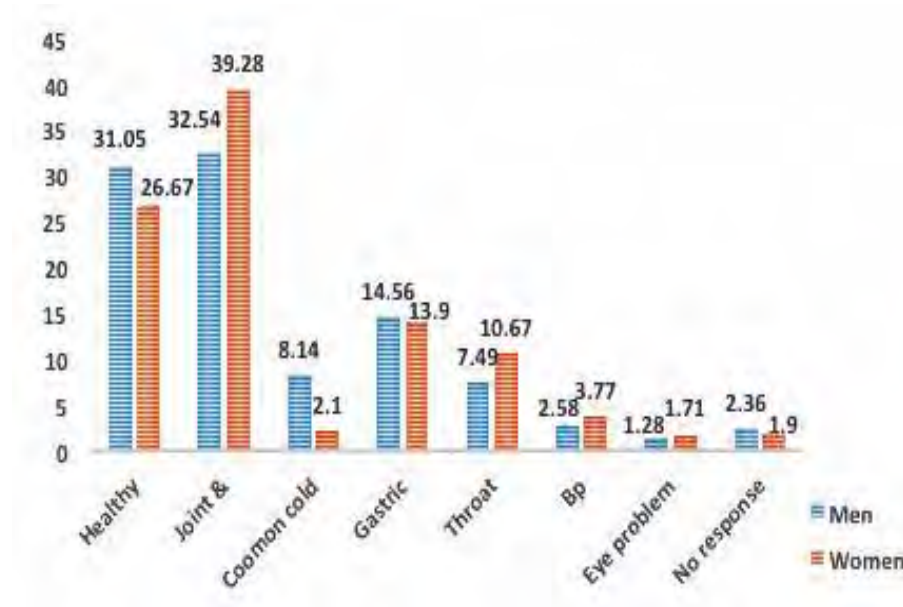


Fig 15: Common health problem faced by men/women

ACCESS TO HEALTH FACILITIES

The absence of timely medical care can lead to fatalities and poor health of a population, especially among women and children. The study tries to understand the types of healthcare facilities easily accessible in the settlements. Data indicates that 52.76% access the local hospital, 41.32% access the private clinic, 3.51%

utilize the government hospital and 0.70% use the school hospital. According to the FGDs, majority of the settlement residents lack certain medical facilities and thus depend on outside medical institutions. They also lack access to information on various health problems and immunizations, which are usually provided by healthcare workers.

TYPE OF HEALTH AWARENESS PROGRAMS

Majority of the respondents were unaware of the community health programs conducted in their settlements. However, few had gone to health programs on child health, adolescent health, reproductive health, sex education, and HIV/AIDS hosted by organizations such as the CTA, Doeguling Tibetan Resettlement (DTR) Hospital in Mundgod and schools. FGD participants felt that medical checkups would be more beneficial than talks.

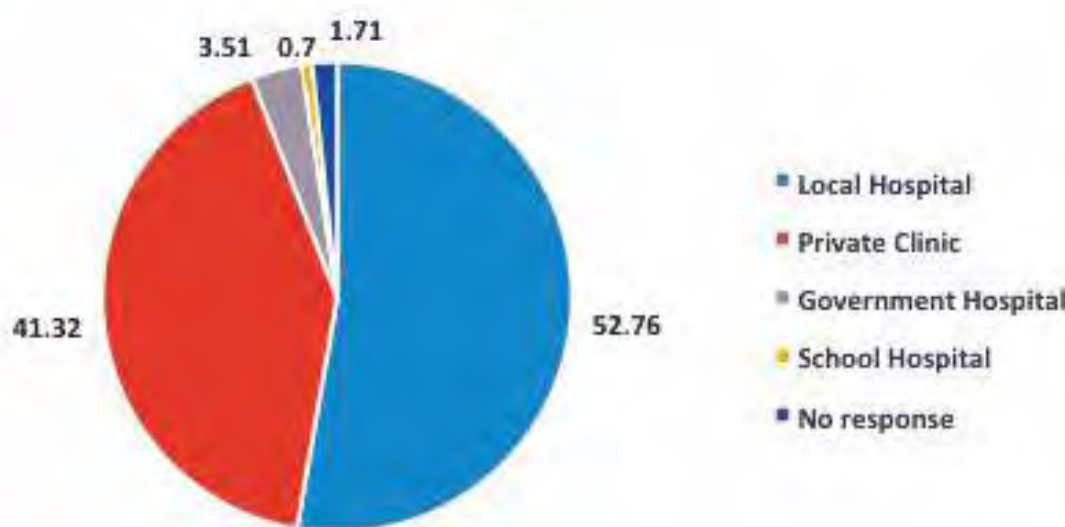


Fig 16: Access to health facilities

CONTROL OVER REPRODUCTION AND SEXUALITY

The degree of control women have over their reproduction and sexuality is a core indicator of their status and level of subordination in patriarchal societies. Reproductive rights rest on the recognition of the basic rights of all couples and individuals to decide freely and responsibly the number and timing of children, access to information and the right to attain the highest level of sexual and reproductive health.

This portion of the study attempts to understand who decides on the number of children to have. Of the 997 respondents, only 457 answered of which 223 were male and 234 were female. Majority of the respondents said it was their spouse who decided on the number of children – 64.10% of female respondents stated it was their husband and 62.33% of male respondents stated it was their wife. Meanwhile, 20.09% of female respondents and 23.77% of male respondents answered that they made the decision by themselves. The remaining, 15.81% of female respondents and 13.90% of male respondents, reported that their parents decided on the number of children.

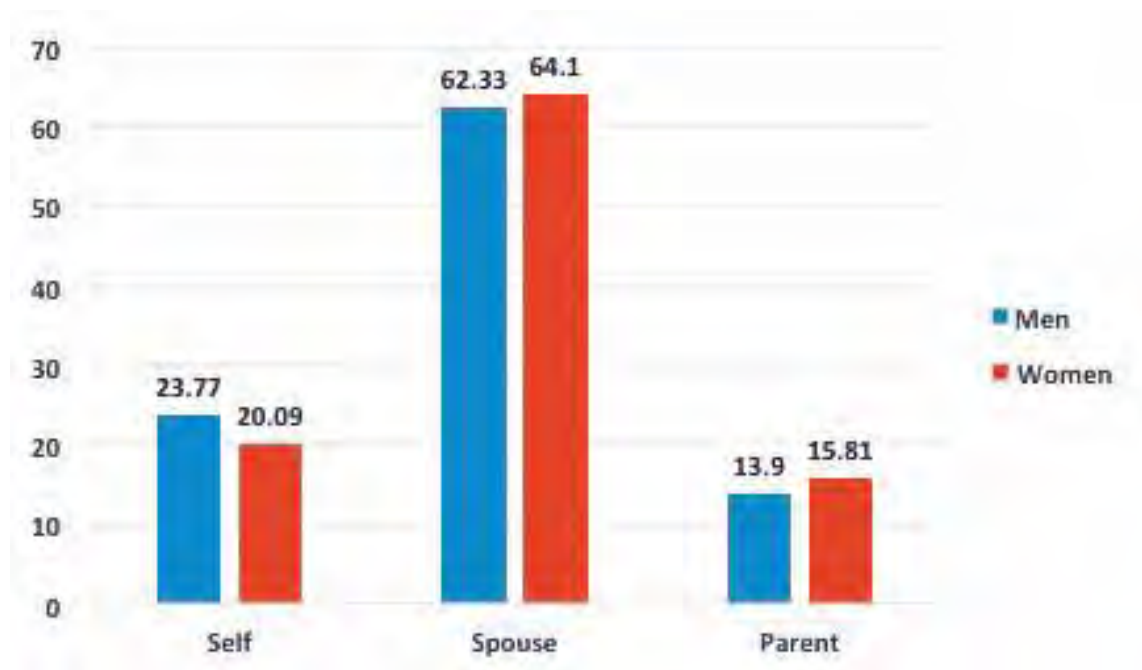


Fig 17: Decision making on the number of children

To assess the community respondents' knowledge of different family planning methods, the respondents were asked to list methods they were aware of without any priming. Of the respondents, 75.27% were aware of condoms, 10.52% were aware of copper-T, 10.81% were aware of pills and 3.4% were aware of abortion.

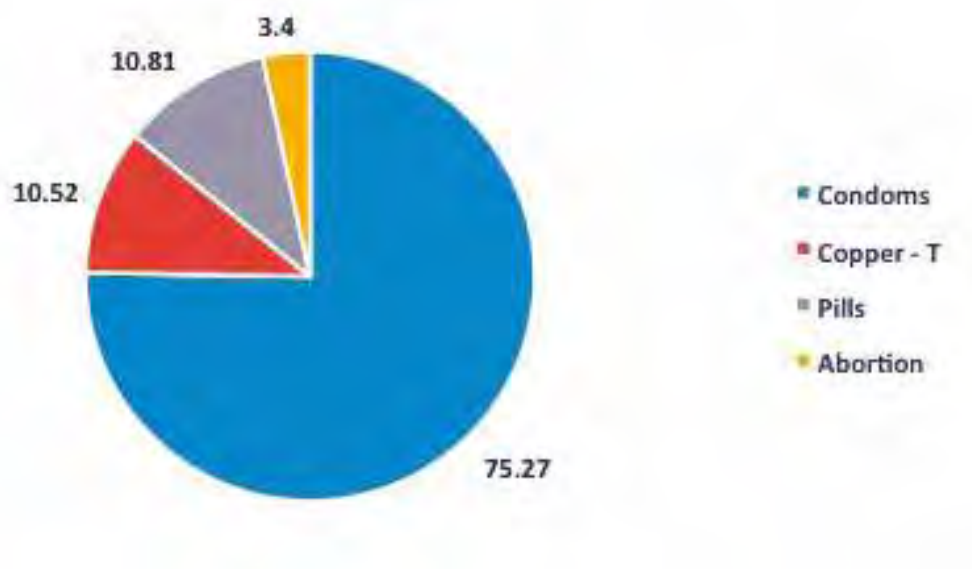


Fig 18: Awareness on kinds of contraceptives

It is important to note that only 32.12% of male respondents and 30% of female respondents had used or were using contraceptives. This low number was attributed to a lack of education (41.42%), carelessness or ignorance (9.53%), alcoholism (7.92%) and lack of awareness (3.71%)--the remaining respondents did not answer this question.

Majority of the respondents (79.04%) reported that men do listen when women refuse to engage in sexual relations, showing that men respect women's right to refuse sexual relations.

THE COMMUNITY'S RESPONSE TO TEENAGE PREGNANCIES

Majority of the teenage respondents were in educational institutions where both boys and girls interact freely and eventually attend colleges in cities far away from their homes. FGD participants in some of the settlements reported that men in the army lure young girls with promises of admission into good colleges. Teenagers who are attracted to the city life fall easy victims to these promises, increasing their risk of pregnancy.

Data from the survey indicates that 65.5% of respondents had heard of teenage pregnancies in their settlement. Reasons quoted by the respondents were a lack of sex education (61.79%), lack of parental advice (8.53%), ineffective health education (2.61%) while the rest did not answer (26.98%).

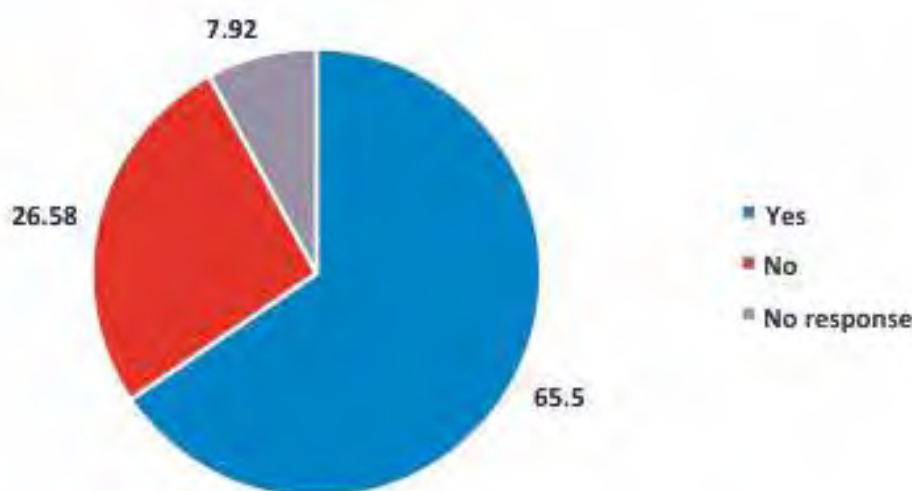


Fig 19: Reports of teenage pregnancies

During the FGDs, participants reported only a few pregnancy cases, which the older generation link to the usage of mobiles and internet as well as parents granting children excess freedom. The younger generation, however, reported that army men lure girls just out of school, promise them admissions to good colleges in cities and then trap them, confirming the findings of the survey.

CONTROL OVER REPRODUCTION AND SEXUALITY

Women's freedom of movement is one of the hallmark indicators of their subordination. Traditionally, the control of movement, especially in the public sphere, is closely linked to the control of women's sexuality. In extremely patriarchal societies, women moving freely without escorts who are either related men or older women are considered "loose" or "immoral" and become targets of sexual advances, if not assault. The degree of mobility allowed for women usually depends on their age, class and ethnicity among other factors. Restricted mobility reduces exposure and access to new ideas and information, thereby limiting their access to resources and assets. The study tried to gauge their mobility by asking respondents to list places they have visited and indicate whether they have done so alone or with members of their own or opposite sex.

Data was also collected on whether women could go to work (agriculture and its allied activities, business and service) alone or with an escort. Majority responded that they can carry out economic activities alone. Similarly, there wasn't a vast gender differential in women going to public places such as markets, health

centres, government offices, schools, religious places, sangha meetings, outside their settlements, cinemas etc. Only a small number of respondents are accompanied by male members to go to natal (parental) homes, cinemas or other places of entertainment. Similarly, female respondents go to sangha meetings outside their settlements and or cinemas accompanied by other women.

Women are restricted from entering religious places within and outside the home during menstruation. Data indicates that 66.38% of male respondents and 70.94% female respondents have responded ‘yes’ when asked about restrictions placed on women during menstruation. This underlines the fact that there are cultural and religious interpretations to such practices.

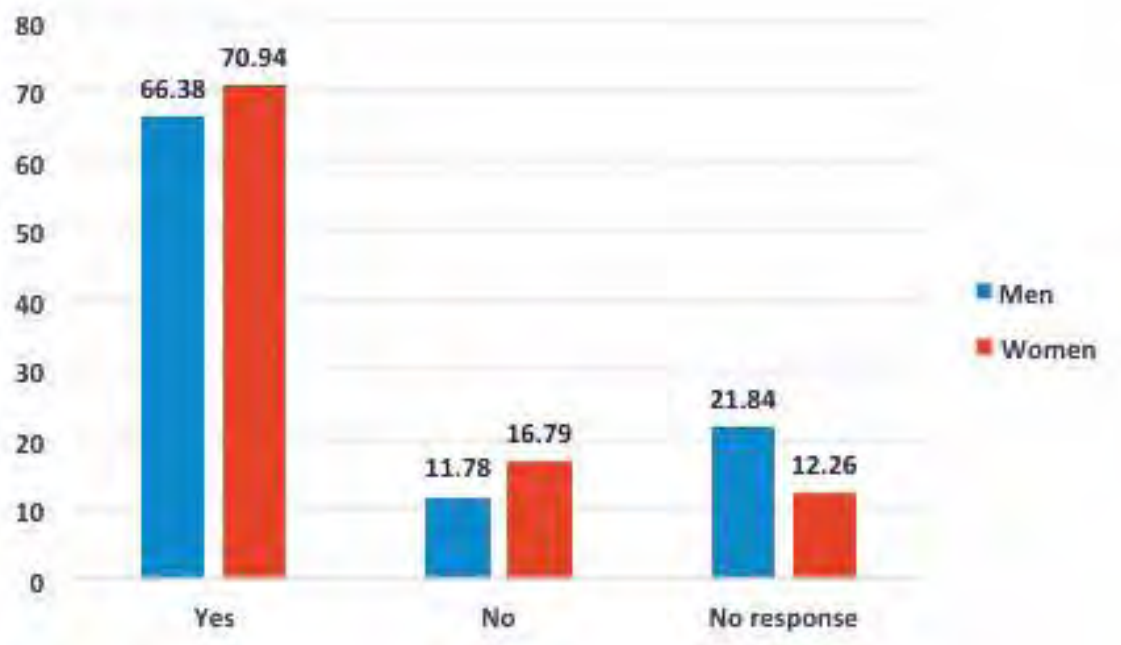


Fig 20: Restriction during menstruation

VIOLENCE AGAINST WOMEN

Violence and threats of violence against women are another weapon that subordinates women at home and beyond. Violence against women can take the form of both physical and psychological abuse. Despite the form of violence, however, it is not only a violation of her bodily integrity but also her basic human right and thus should not be tolerated in any civilized society. The study tries to explore the complexities of physical and psychological abuse faced by women in the Tibetan community. It attempts to understand the gender differentials in the experience of violence by also eliciting data from men. Data indicates that there are slightly more male community respondents (42.61%) than female respondents (41.32%) who reported domestic violence. The numbers could be influenced by the general reluctance to report violence and harassment that occurs in the ‘private’ sphere, namely between partners, husband and wife or within the family. Majority of the women (76%) reported verbal abuse while 24% reported physical abuse. According to the female respondents, male violence occurred due to misunderstandings, financial reasons, alcoholism and extra-marital affairs. When asked about violence against women, only 487 community respondents spoke up of which 225 (46.20%) were men and 262 (53.80%) were women.

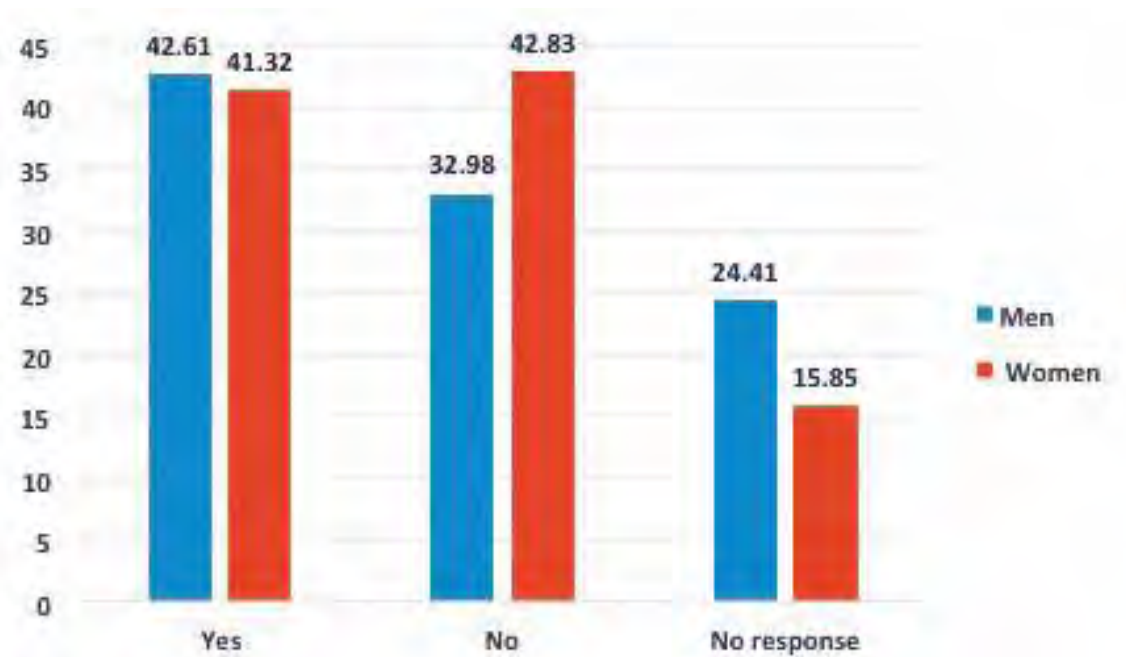


Fig 21: Report of domestic violence

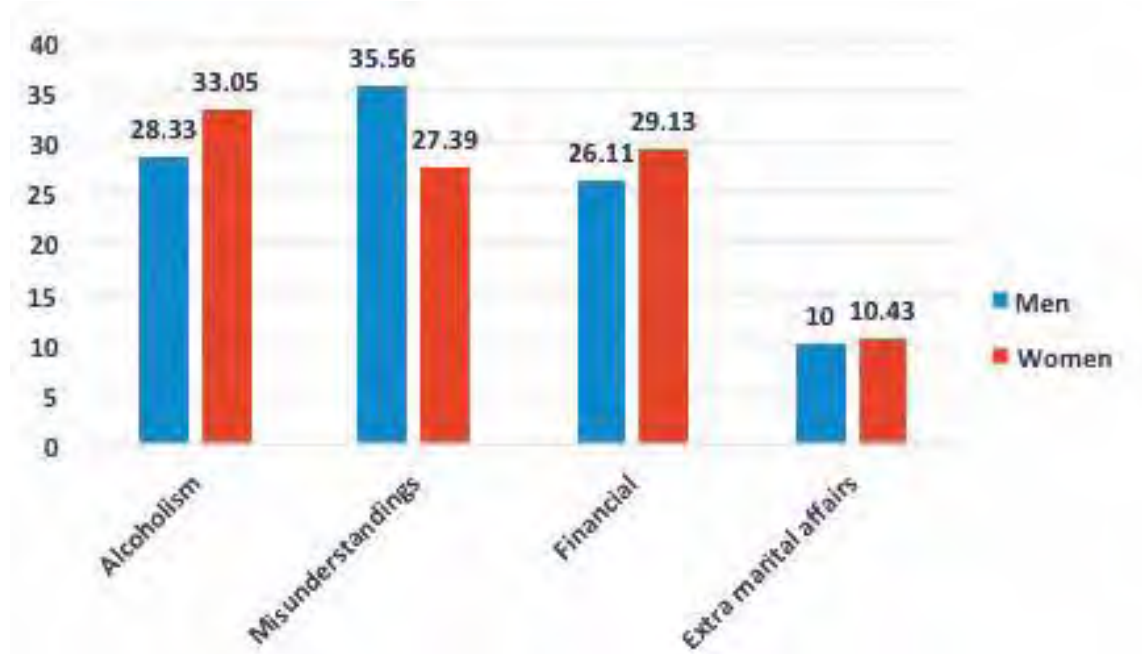


Fig 22: Reasons for domestic violence

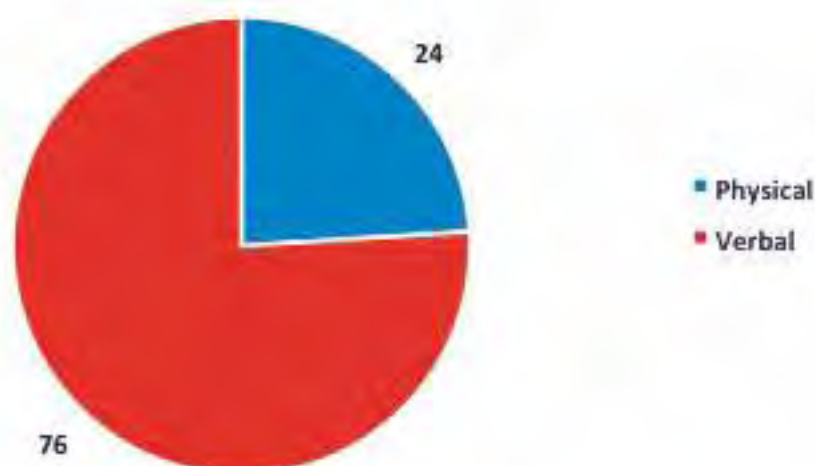


Fig 23: Nature of abuse reported

SEEKING REDRESSAL

In order to seek redressal, one has to be aware of the legal systems and its laws. Data indicates that 47.36% of women and 50.11% of male respondents are aware of the legal systems. Meanwhile, only 32.33% of male respondents and 32.08% females are aware of the laws, too.

There isn't a vast gender differential in seeking redressal for violence faced by women in the community. Majority approach the Tibetan Women Association (57.40%), 18.34% approach the police station, 11.85% try to resolve within the family, 9.73% approach the Settlement Officer. Meanwhile, 1.83% go to court and 0.85% approach friends.

FGDs revealed that violence against women is less in the community compared to the earlier days, though there have been few cases due to alcoholism.

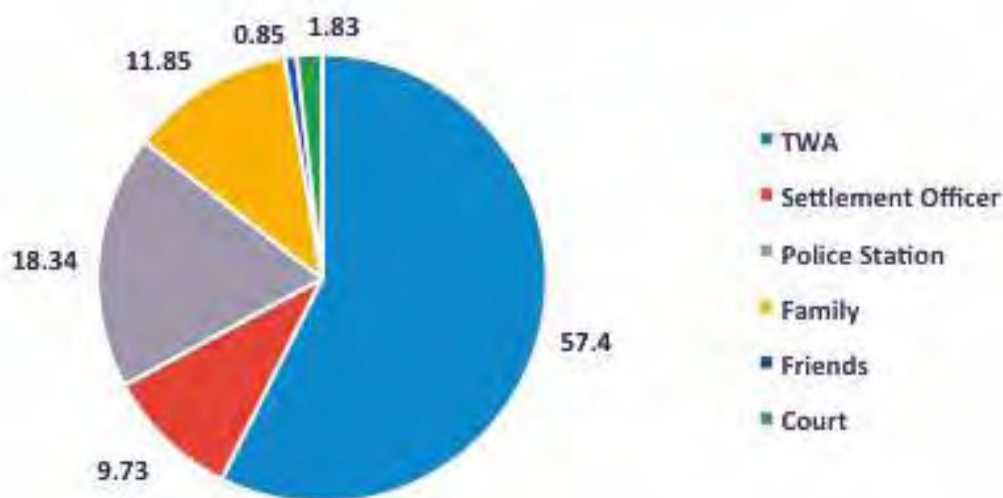


Fig 24: Redressal mechanism

ACCESS TO POLITICAL PARTICIPATION

Political participation of women is key to a full-functioning democracy, yet this is not possible when women are confined to maternal roles in the home and restricted from decision-making roles in the public sphere. The political status of women can be measured by the degree of equality and freedom women have in shaping political decisions and the amount of value society imparts on the decision-making role of women. Political participation of women, in any form, is critical since the liberation of women is ultimately a political task.

VOTER PARTICIPATION

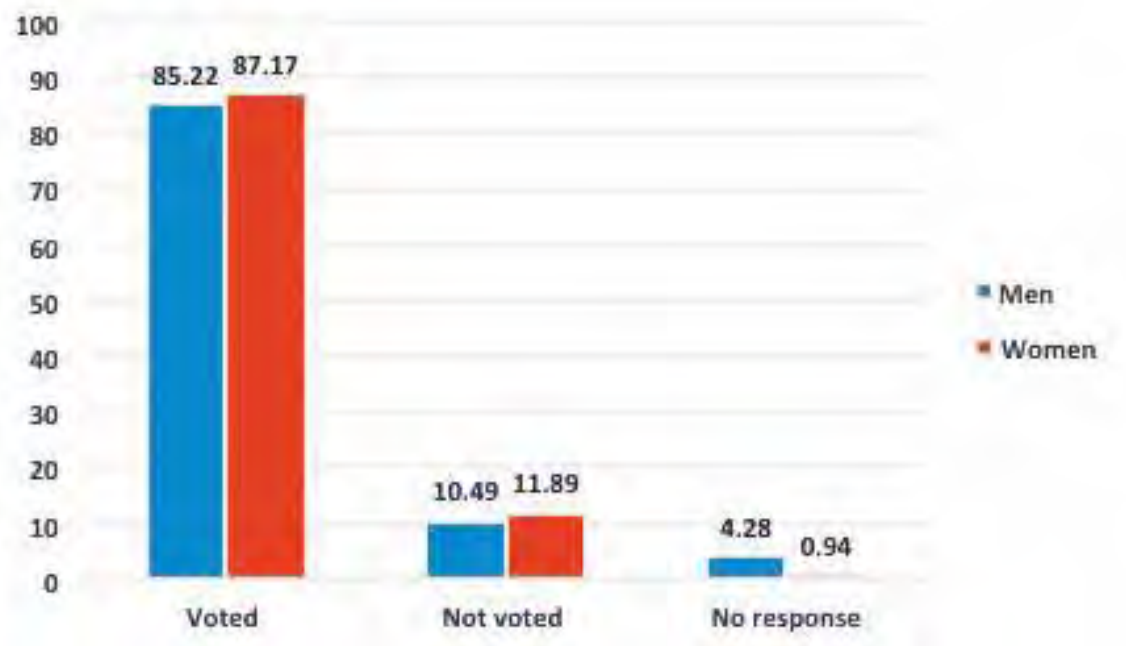


Fig 25: Redressal mechanism

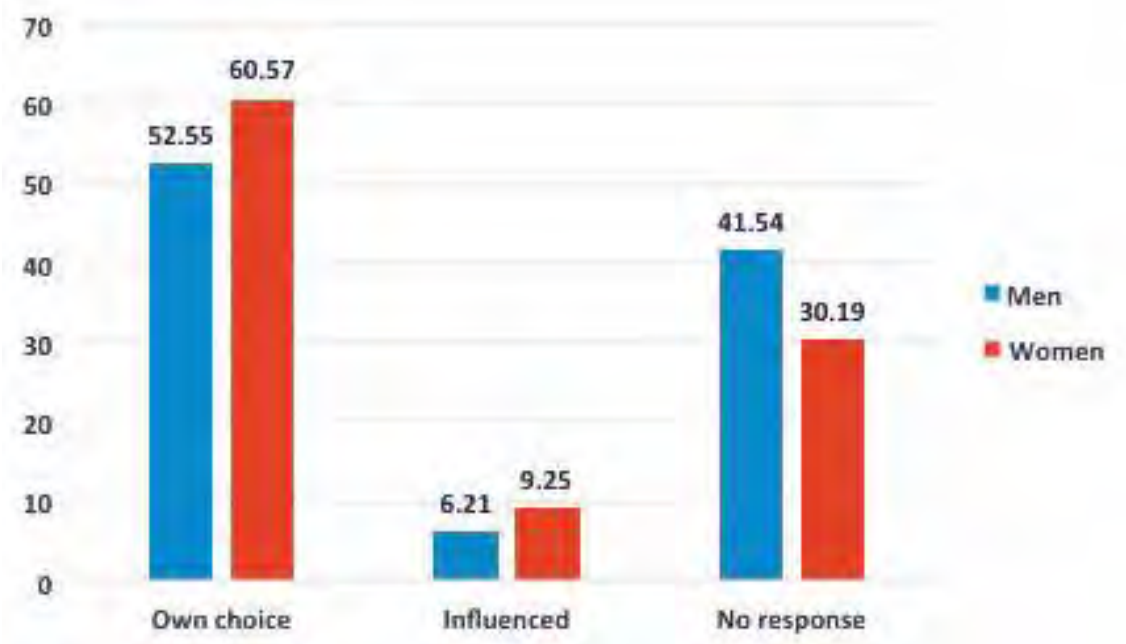


Fig 26: Choice of candidates

Majority of the respondents (85.22% male and 87.17% female) voted in the elections and the gender differential was not too vast. Moreover, majority of the female respondents (60.57%) and a comparatively lower number

of men (52.55%) voted for the candidate of their choice, whereas a small percentage of both male and female respondents were influenced by others in their choice of candidate.

MEMBERSHIP IN UNIONS/ORGANIZATIONS

Women involvement in unions and organizations lends them the platform to advocate for their needs and rights from higher authorities, which not only improves individual lives but also the larger community. This capacity to exert some negotiating power over their lives is an important dimension of control over their livelihoods. Therefore, this study tried to gauge their knowledge about unions or organizations and observe any gender differentials in both membership and participation.

There was a gender differential on the knowledge of relevant unions or organizations -- 261 women (49.24% of female respondents) and 199 men (42.61% of male respondents) reported the existence of a union or organization in their settlement. However, of those aware, only 46.14% are involved as members with more female members (49.25%) than male members (42.61%). As for actual participation in unions or organizations, the numbers are lower, with 34.91% of the female respondents and 33.19% of the male respondents.

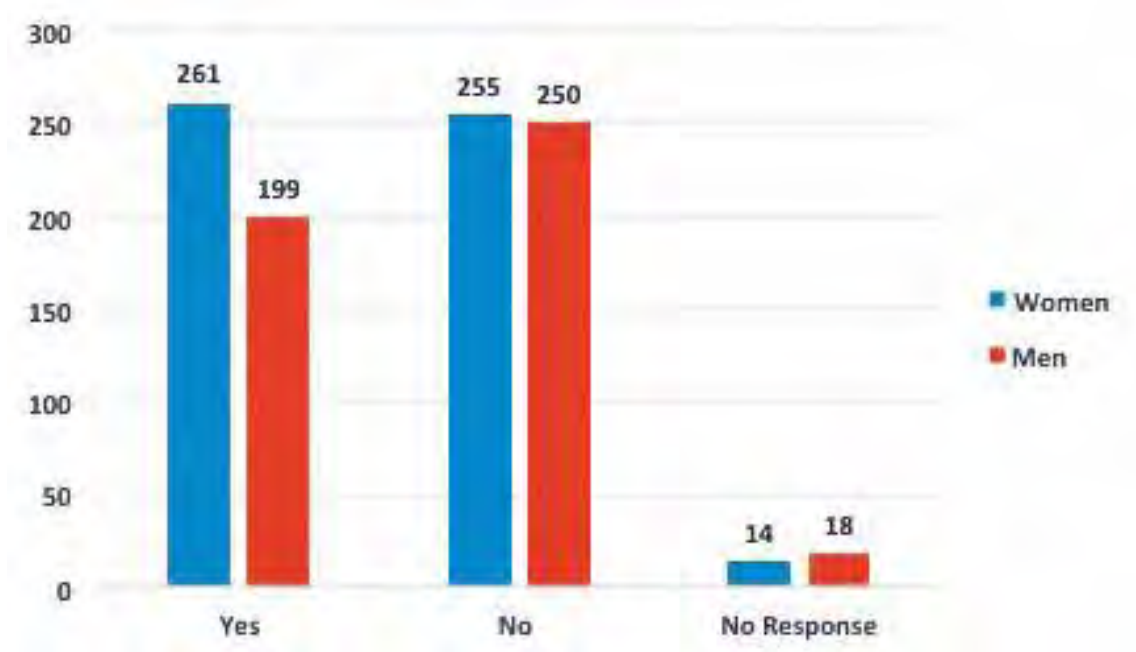


Fig 27: Awareness of union/organisation

A small percentage of men and women have run for leadership positions in unions or organizations of their membership. Of the 105 respondents who had run for elections, 53 were female and 52 were male, and 33 women and 34 men now hold these leadership positions.

The participants were then asked who should occupy leadership positions in order to gauge the Tibetan community's stance on women occupying leadership positions and entering politics or other decision-making bodies. Majority of the respondents, both male participants (52.89%) and female participants (49.25%), said that leadership positions should be occupied by men. Meanwhile, a very small percentage of male participants (7.07%) and female participants (7.74%) felt women should occupy leadership positions. However, 7.28% of male participants and 6.98% of female participants believed there should be equal representation. And 13.70% of male participants and 15.85% of female participants did not have an idea of who should be in leadership positions while the remaining did not answer the question.

FGD participants across the different age groups believed that women should step forward, abandoning their shyness and embodying confidence to take on leadership positions at both the administrative and Parliament levels.

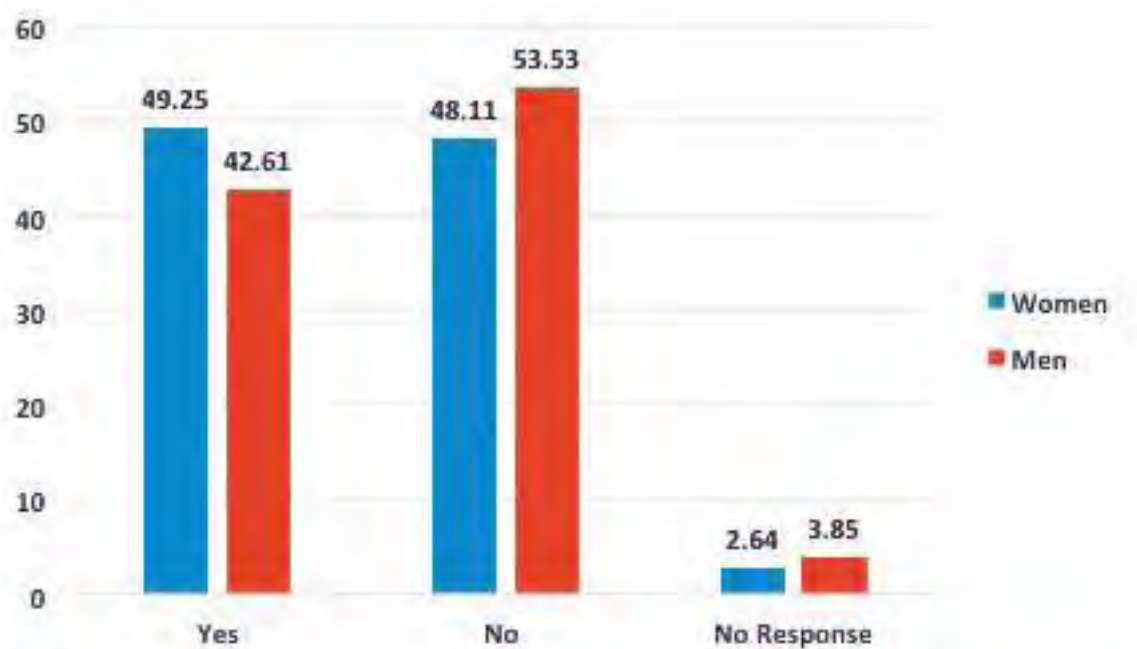


Fig 28: Membership in union/organisation

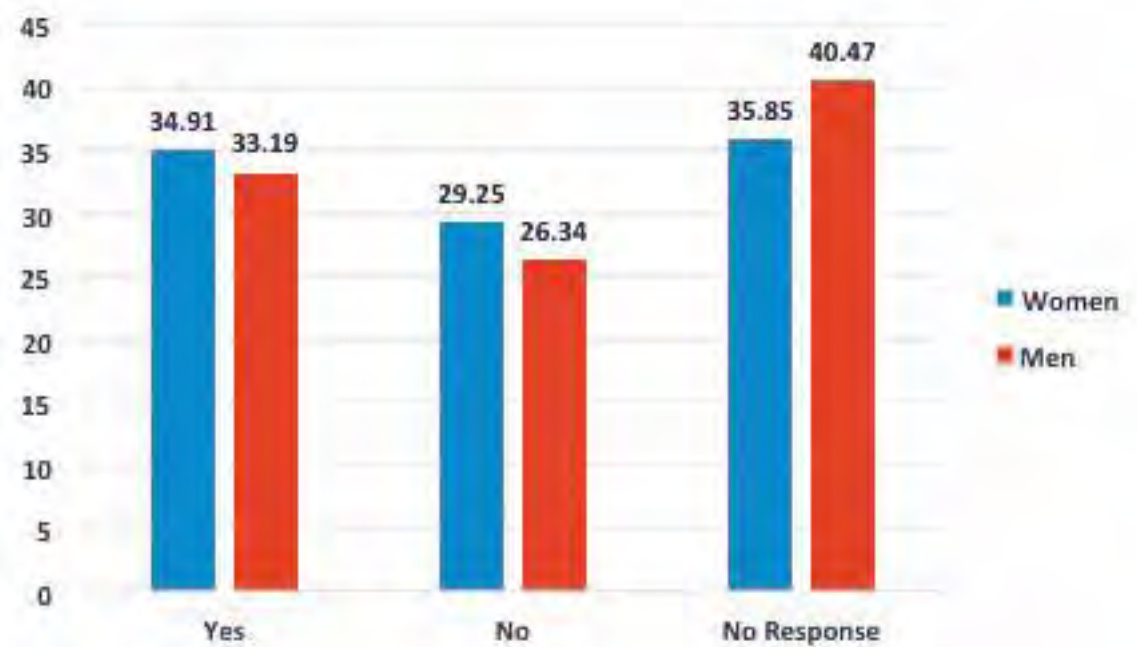


Fig 29: Participation in union/organisation

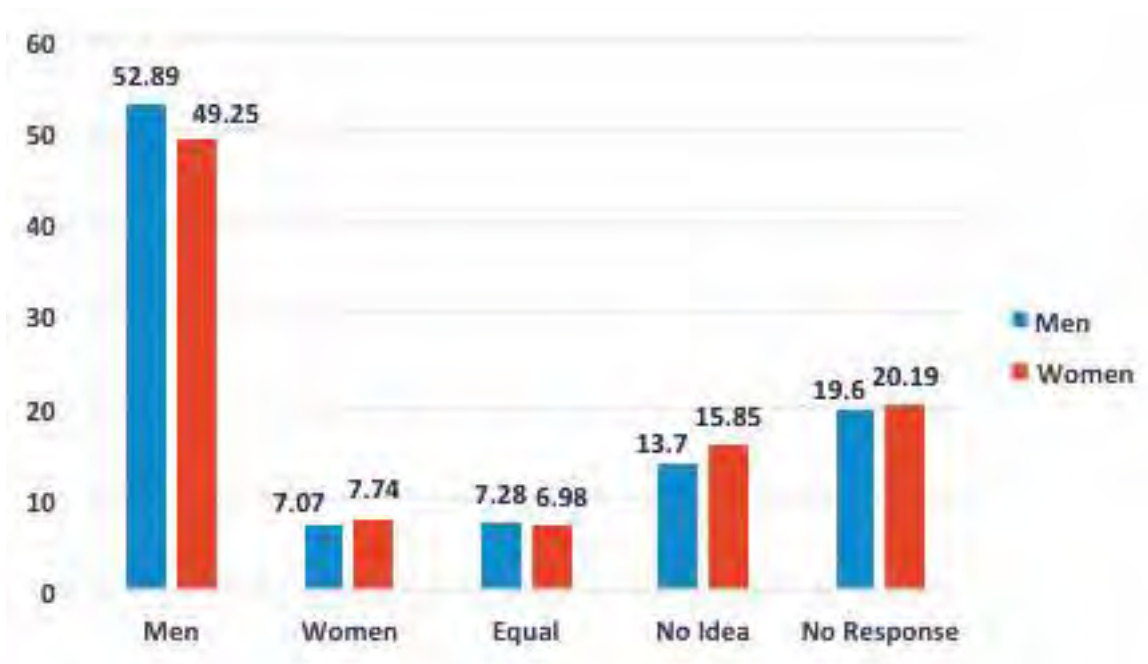


Fig 30: Who should hold leadership positions?

REGARDING THE WOMEN’S EMPOWERMENT DESK AND THE WOMEN’S EMPOWERMENT POLICY

FGDs revealed that majority of the participants had not heard of the Women’s Empowerment Desk or the Women’s Empowerment Policy. In fact, the few who had heard of WED or the WEP were not aware of WED’s purpose or activities.

OBSERVATIONS

Like most Asian communities, the Tibetan community, too, is bound by patriarchal norms. However, in certain areas, there appears to be more equal access in arenas such as education and choice of career and partner etc. Overall, gender differentials persist, and men claim that women themselves maintain these differentials. This might be explained by the deep socialization process, which restricts women from public domains and makes them perceive themselves as private beings. Vulnerability to violence also disempowers women and forces them to remain silent.

It is without a doubt that the community’s perception of women and girls varies, though the situation seems to be gradually changing. Yet, there is still a wide gap when it comes to the community’s perception of women holding public office or entering the political arena, which warrants further attention. This gap is possibly due to the community’s lack of knowledge and access to information about WED and WEP, both mechanisms to improve the status of women and girls in the Tibetan community. This certainly is a reason to make these mechanisms more visible and actionable.



Participation in the Survey

CHAPTER FOUR

Research Findings from the Fields: Students

In 1960, the Department of Education (DoE), an executive arm of the Central Tibetan Administration (CTA), was established in Dharamsala to carry out the educational affairs of the Tibetan administration and community in exile. His Holiness the 14th Dalai Lama requested the then Prime Minister of India, Jawaharlal Nehru to establish separate schools for Tibetan refugee children, with the goal of preserving the Tibetan language and culture, alongside a quality modern education.

Excluding pre-primary and private schools, the DoE oversees 71 Tibetan schools in India and Nepal, which fall under various autonomous school administrative bodies. As of March 2017, the data collected from these schools indicate that there were 21,008 students of whom 10,164 were girls and 10,844 were boys. As of the 2,229 staff members, 1,093 were female and 1,136 were male. The autonomous school administrative bodies include: Central Tibetan Schools Administration (28 schools), Tibetan Children's Villages (18 schools), Tibetan Homes Foundation (3 schools), Sambhota Tibetan Schools Society (12 schools), and Snow Lion Foundation (12 schools).

STUDY SAMPLE COVERED

The survey covered 420 students while the FGDs covered 140 students from various locations in both India and Nepal. The student demographics for the survey were 46.20% male and 53.80% female from class 9-12. To understand the situation of girls in the Tibetan community, it was vital to include students in this study and capture boys' perceptions of girls and their status in the community. Table 8 below displays the number of student respondents across the various locations in India and Nepal.

Table 8: Distribution of Survey Respondents by State

Sl.No.	State- wise/India & Nepal	No. of respondents (%)		Total
		Male	Female	
1	Karnataka	61 (31.44)	58 (25.66)	119 (28.33)
2	Odisha	6 (3.09)	7 (3.10)	13 (3.10)
3	Uttarakhand	24 (12.37)	25 (11.06)	49 (11.67)
4	Sikkim	6 (3.09)	9 (3.98)	15 (3.57)
5	Jammu and Kashmir	18 (9.28)	27 (11.95)	45 (10.71)
6	Pokhara	6 (3.09)	3 (1.33)	9 (2.14)

7	Mustang	3 (1.55)	4 (1.77)	7 (1.67)
8	Bagamati	17 (8.76)	22 (9.73)	39 (9.29)
9	Himchal Pradesh	53 (27.32)	71 (31.42)	124 (29.52)
	Total	194 (10)	226 (100)	420 (100)

AGE OF THE RESPONDENTS

The age of the student respondents ranged from 14 to 20 years, while majority were between 16 and 18 years.

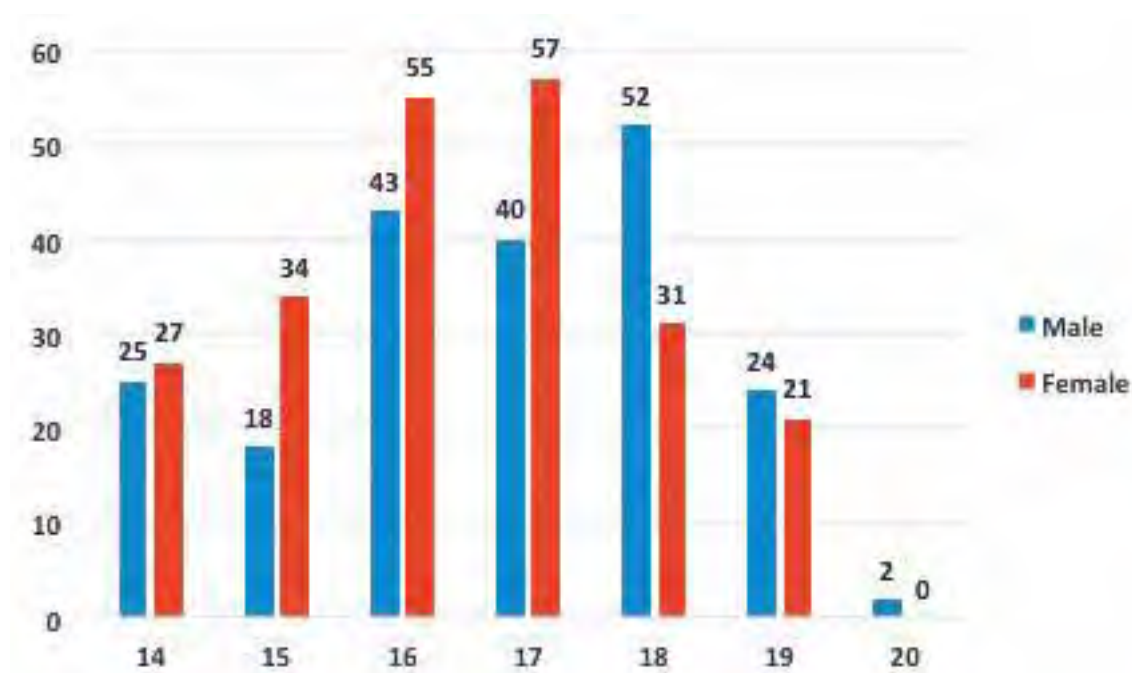


Fig 31: Age of the student respondents

DECISION-MAKING IN THE FAMILY

This study asked who made decisions regarding a child's school admissions, choice of subjects, career choice, marriage and purchase of assets. Regarding school admissions, 83.57% reported that their parents make the decision. Parents also made the decision for the purchase of assets such as a house or valuables. However, decisions regarding which subjects to study, career path to follow and partner to marry were all carried out individually.

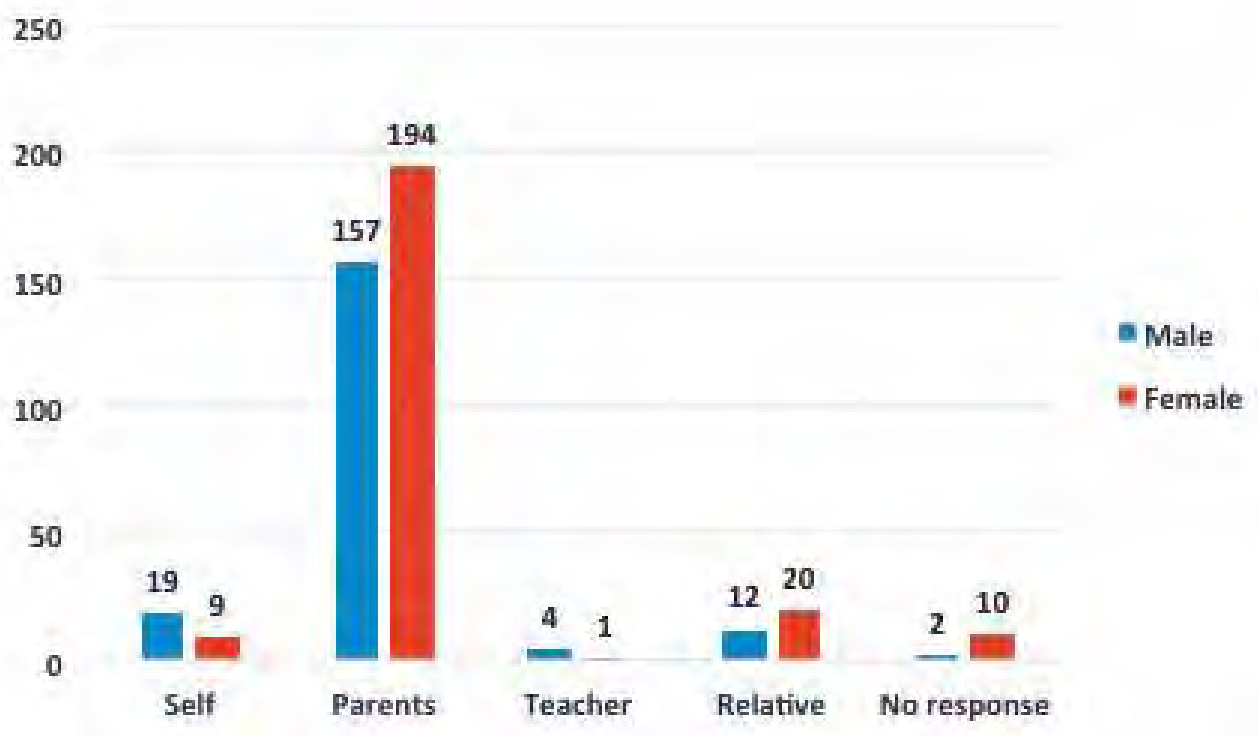


Fig 32: Decision on school admission

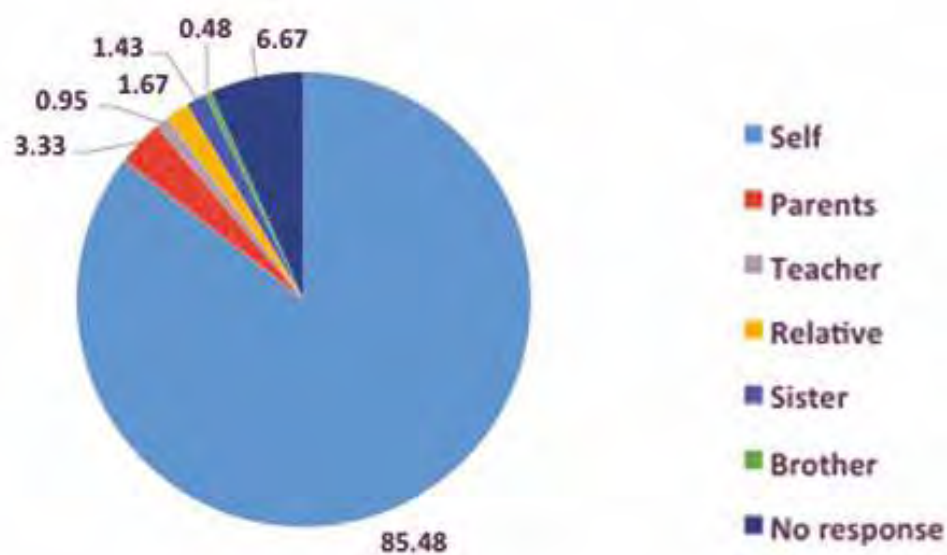


Fig 33: : Decision on choice of subjects

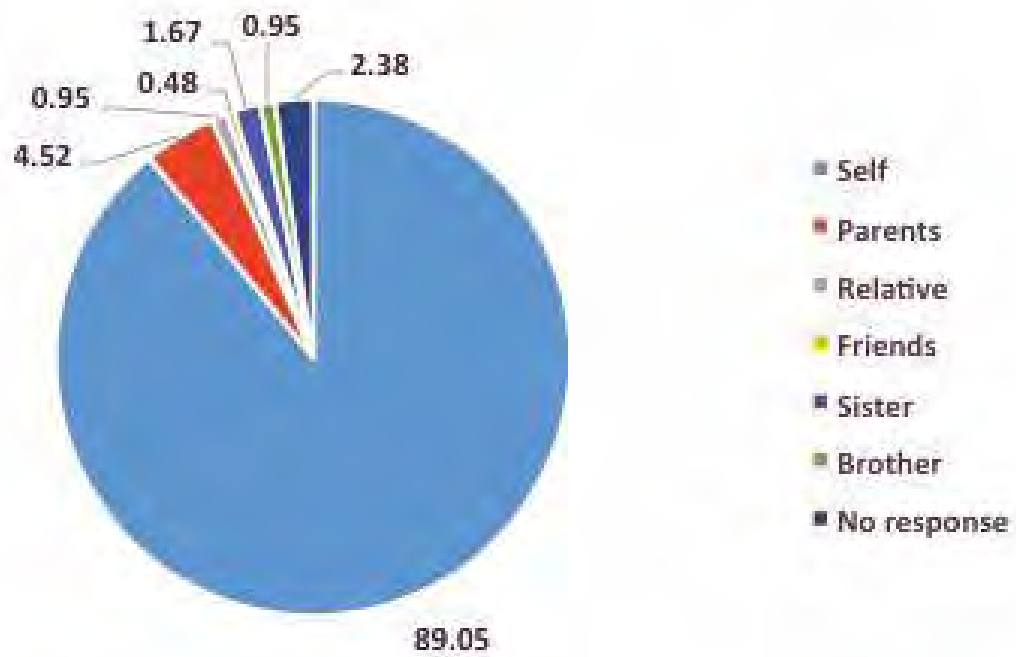


Fig 34: Decision on career choice

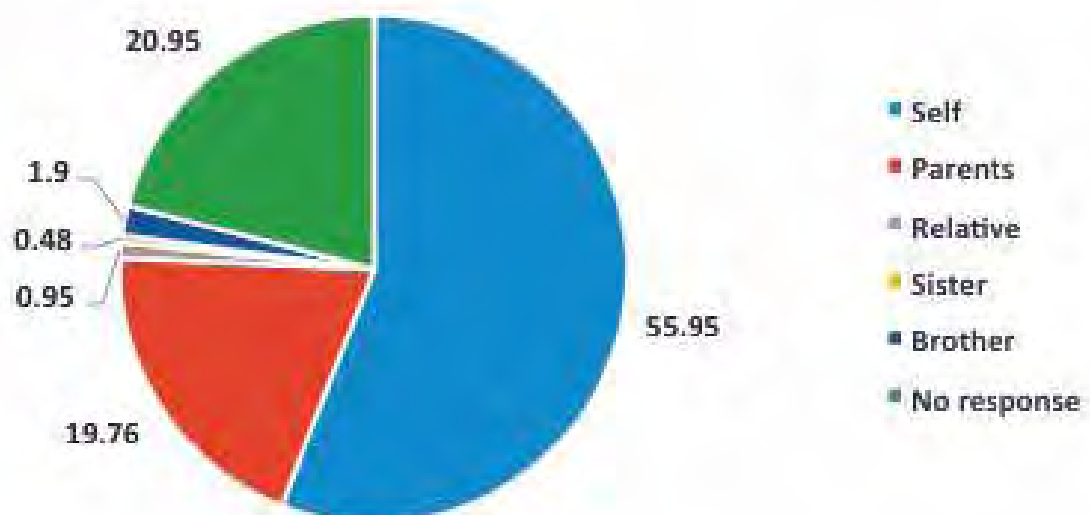


Fig 35: Decision on marriage

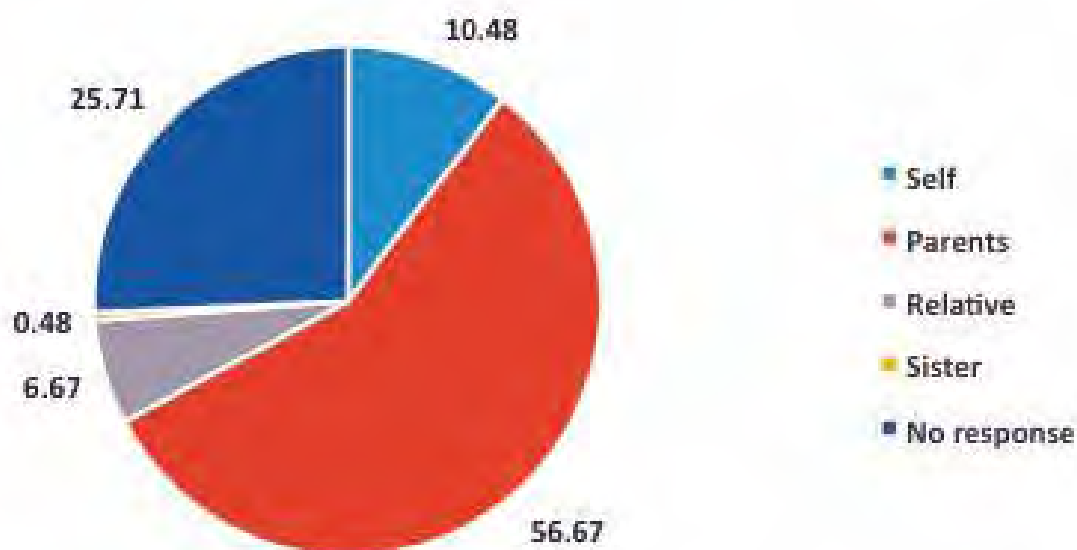


Fig 36: Decision on purchase of assets

RESPONSIBILITY OF HOUSEHOLD WORK

Majority of the respondents, both male and female, said that household work is done by their mother (59.76%), followed by their father (25.48%). Very few answered their sister, brother or grandmother. However, a majority (63.33%) did report that their father help their mother in carrying out household work such as cooking and washing dishes and clothes.

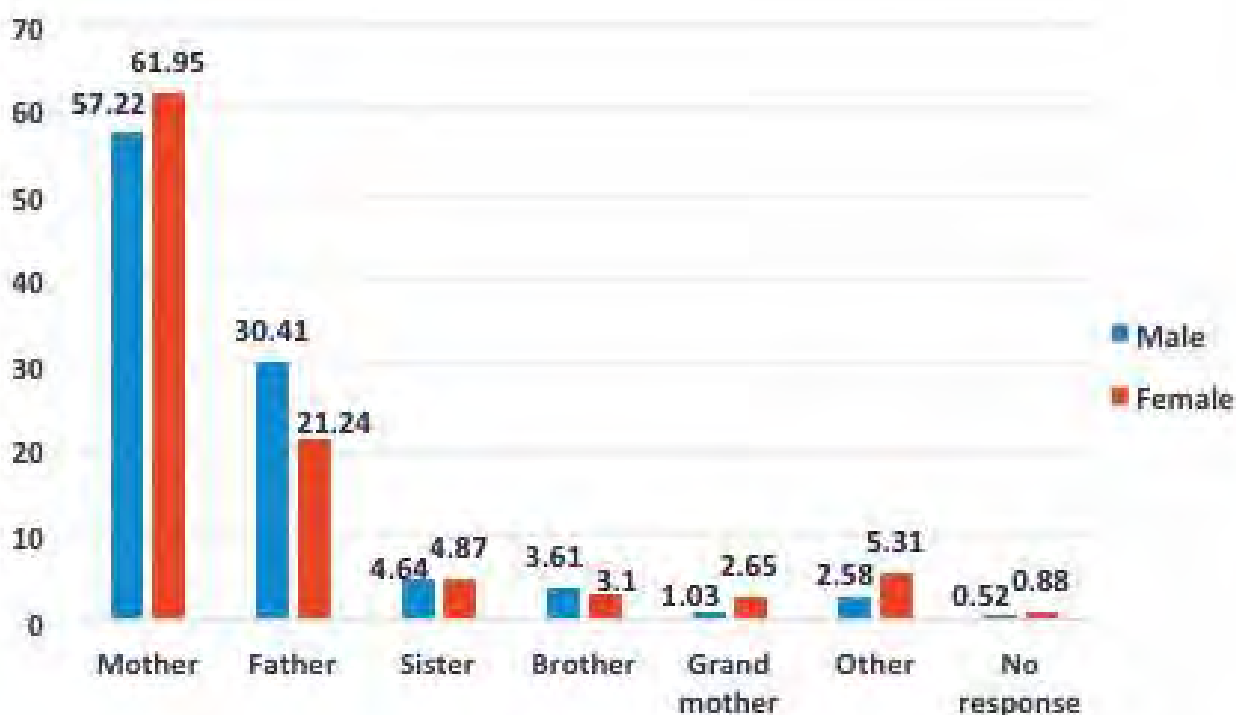


Fig 37: Person responsible for household works

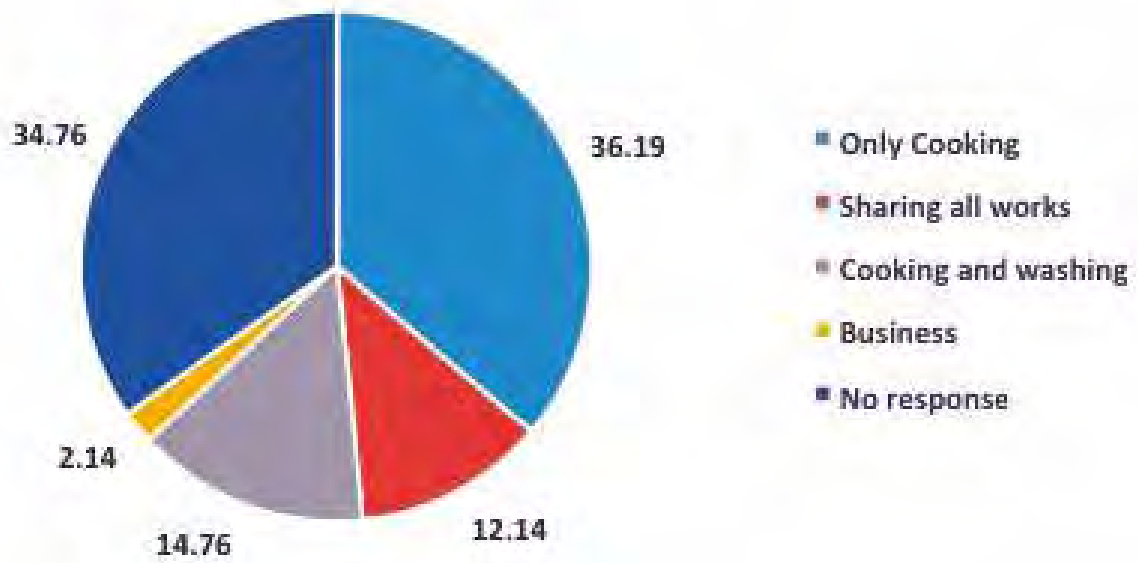


Fig 38: Kind of work done by father

SOCIALIZATION PROCESS AT HOME

Socialization, the process by which parents or elders in the family teach and nurture their children, is important because it cultivates certain habits that become a way of life. The questions on the disciplines and behaviors stipulated for girls and boys revealed some gender differentials. The data indicates that 45.88% and 38.94% of male and female student respondents, respectively, believe that boys have a role in the household in terms of cooking, washing and helping parents. While 13.92% and 15.93% of male and female respondents, respectively, stated that boys can come late at night and are free to go anywhere, this is not the case for girls. Lastly, 4.12% and 8.85% of male and female respondents, respectively, believe that parents and community members are less punitive when boys fail exams.

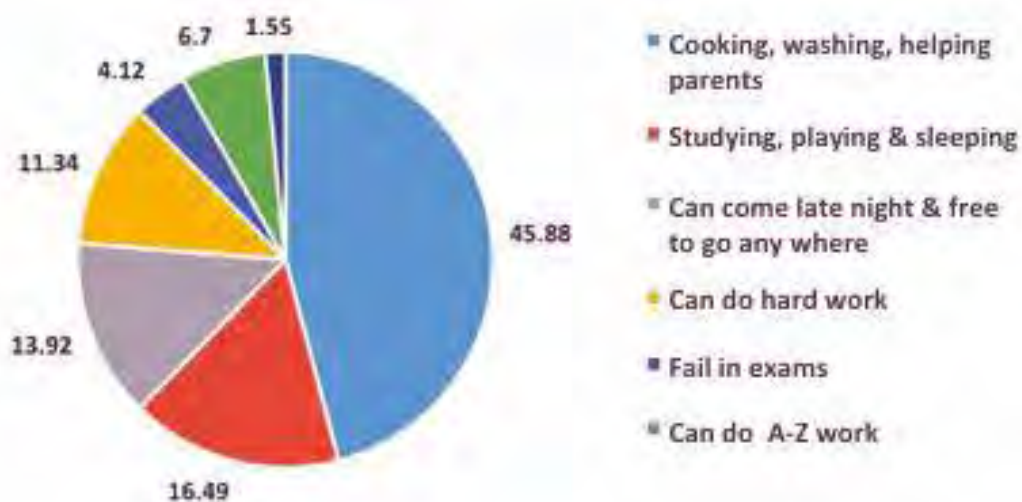


Fig 39: Boys perception on men's role in household

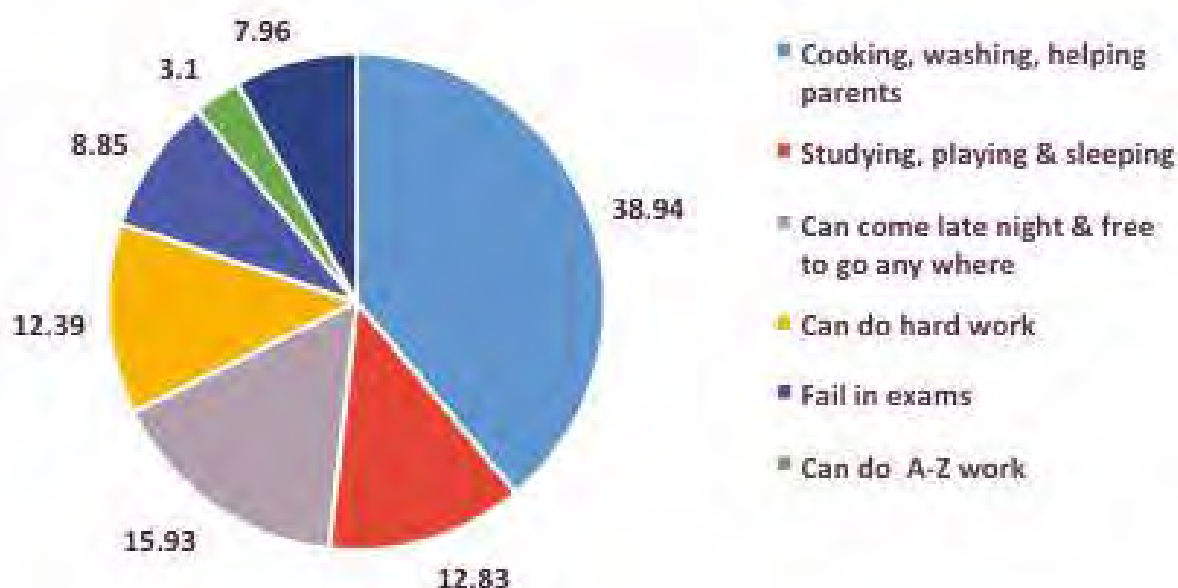


Fig 40: Girl's perception on men's role in household

The survey also revealed that 20.10% and 18.14% of male and female student respondents, respectively, believe that girls are requested to do hard work while boys are discouraged from smoking. Moreover, 8.25% and 8.41% of male and female respondents, respectively, think that girls should help their mothers carry out household chores while boys should help their fathers in business. Lastly, 2.06% and 1.77% of male and female respondents, respectively, claim that girls are barred from going out at night.

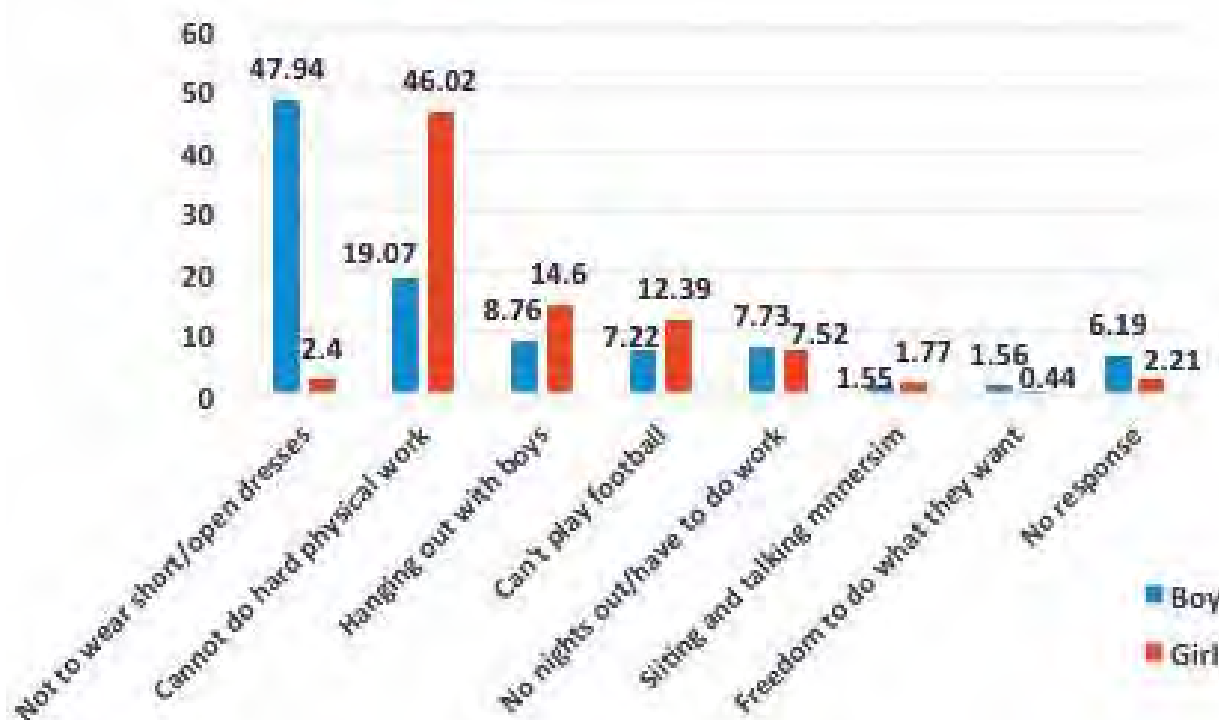


Fig 41: Perception on female role

A common advice given to both girls and boys (39.05% of the respondents) is to study well and behave properly with others. A small percentage of male respondents (3.09%) and female respondents (2.65%) said that they can climb trees without having any restrictions imposed on them.

Majority of the respondents, both male and female, believe that girls should not wear short and open dresses that expose their body. As for hanging out with boys and chatting on mobile phones, 8.76% and 15.04% of male and female respondents, respectively, reported that these activities are restricted for girls. Moreover, 19.07% and 14.6% of male and female respondents, respectively, said hard physical work cannot be done by women and girls. Meanwhile, 7.22% and 12.39% of male and female respondents, respectively, believe girls cannot play football.

PERCEPTION ON HOW RELIGION AND CULTURE SHAPE THE BEHAVIOR OF WOMEN AND GIRLS

The survey tried to gauge the teenagers' perspectives on how religion and culture shape the behaviors expected of Tibetan women and girls. Data indicates that 45.88% of boys and 42.28% of girls believe that women and girls are expected to behave like angels. Moreover, 20.62% boys and 27.43% girls are of the notion that girls are expected to be better at taking care of their parents and the home. Meanwhile, 23.2% of boys and 21.24% of girls believe that women are expected to be calm and composed, as per religious texts.

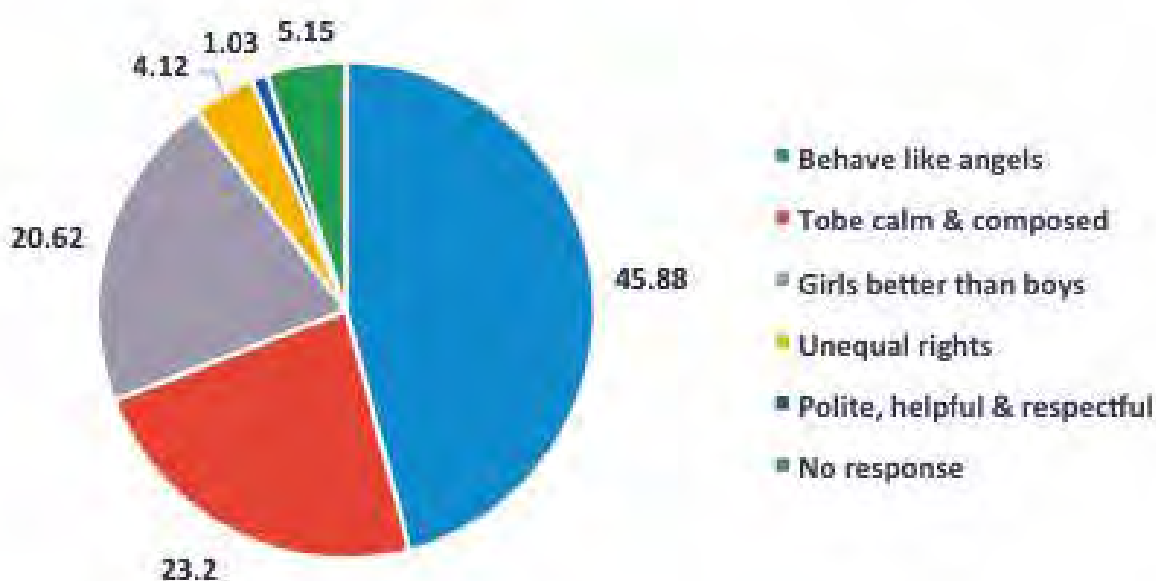


Fig 42: Boys perception on female role

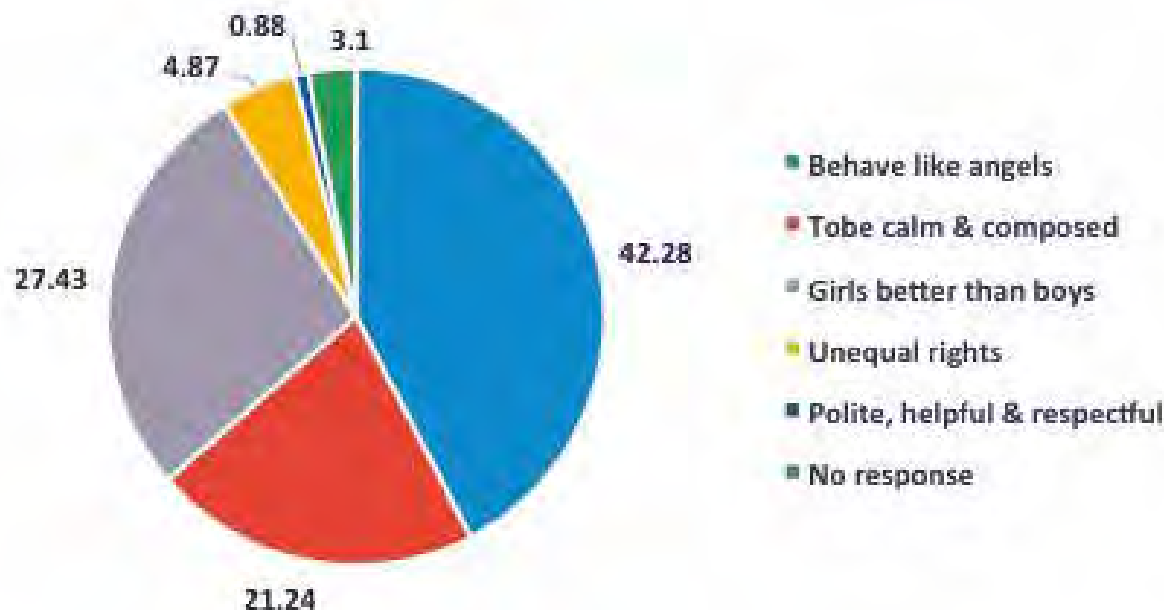


Fig 43: Girls perception on female role

PERCEPTION ON WOMEN'S CAREER CHOICES

The study attempted to capture the teenagers' perception on the different jobs and careers appropriate for women and men. Data indicates that majority of the boys (70.62%) and girls (59.73%) believe women should be nurses, teachers or shopkeepers. These stereotypes are internalized by the younger generation who only see women in the Tibetan community working these jobs. There is also a lack of gender awareness programs and career counselling in schools.

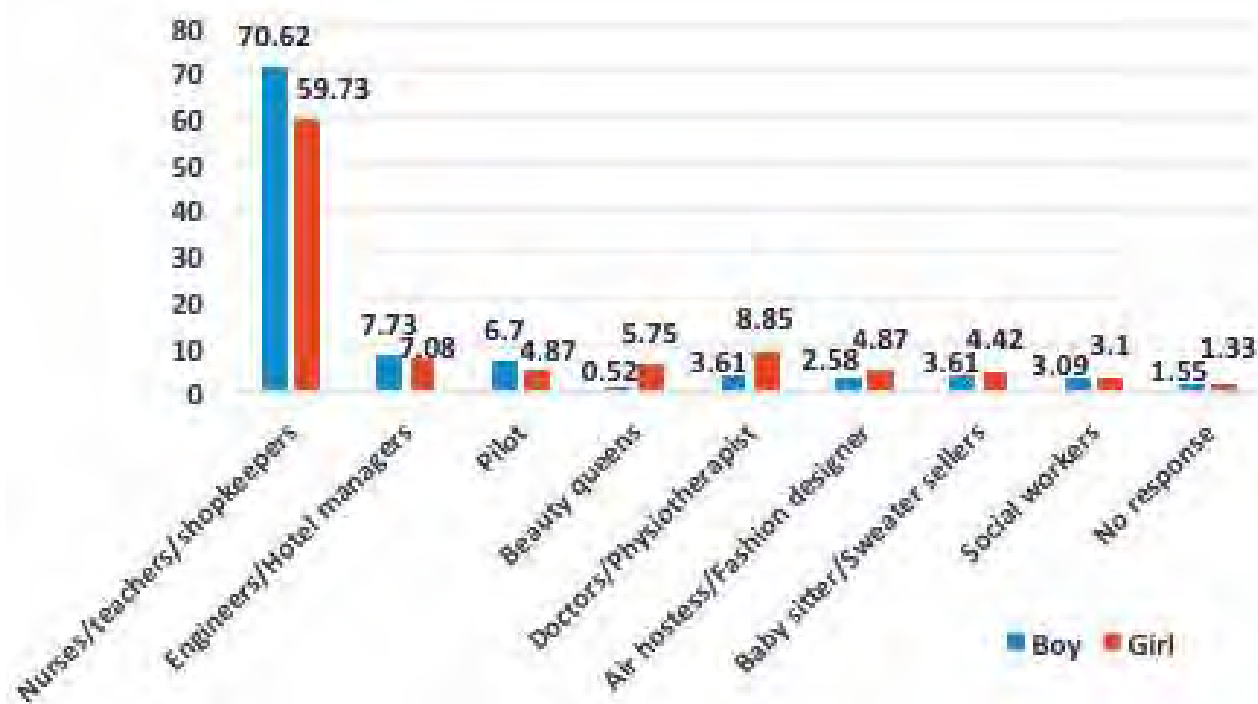


Fig 44: Opinion on women's career choice

PERCEPTION ON MEN'S CAREER CHOICES

The chart below displays that majority of the respondents (40.21% of the boys and 37.61% of the girls) believe the ideal career option for men is in the military (army and pilot). Male respondents felt the next ideal career option is teachers and hair dressers (16.49%) while female respondents (19.47%) believe it is engineers, doctors and dentists. Some of the male and female respondents also believed managers, businessmen, and sportspersons were ideal career options. Overall, both male and female student respondents believe that men are more capable, hardworking and physically strong compared to women, further reinforcing the gender stereotypes pertaining to career choices.

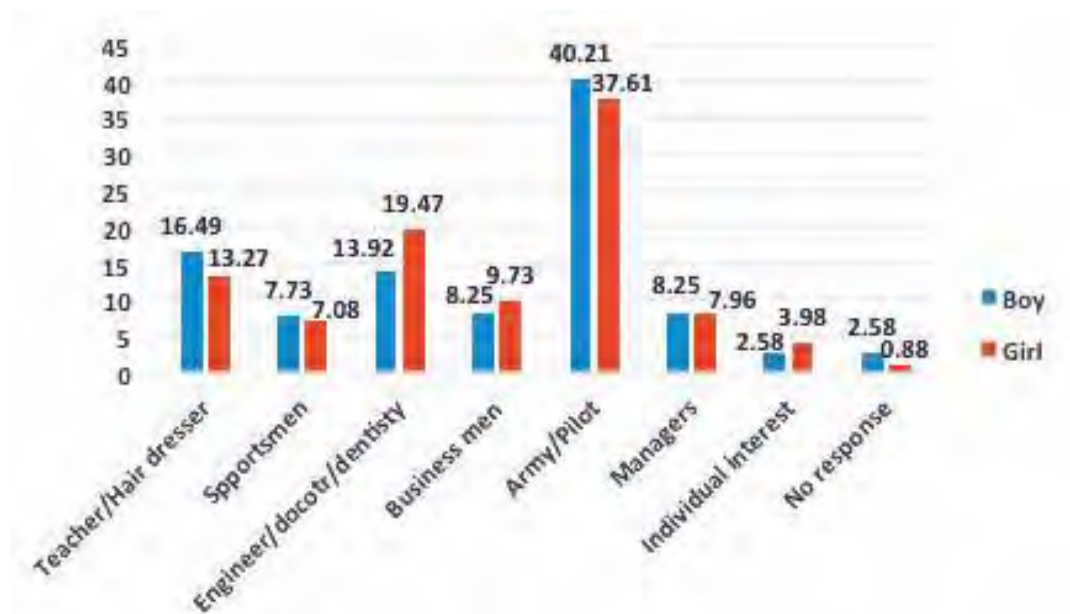


Fig 45: Opinion on men's career choice

HEADS OF EDUCATIONAL INSTITUTIONS

The survey indicates that 56.70% of boys believe men head educational institutions whereas 56.19% of female respondents believe women head them.

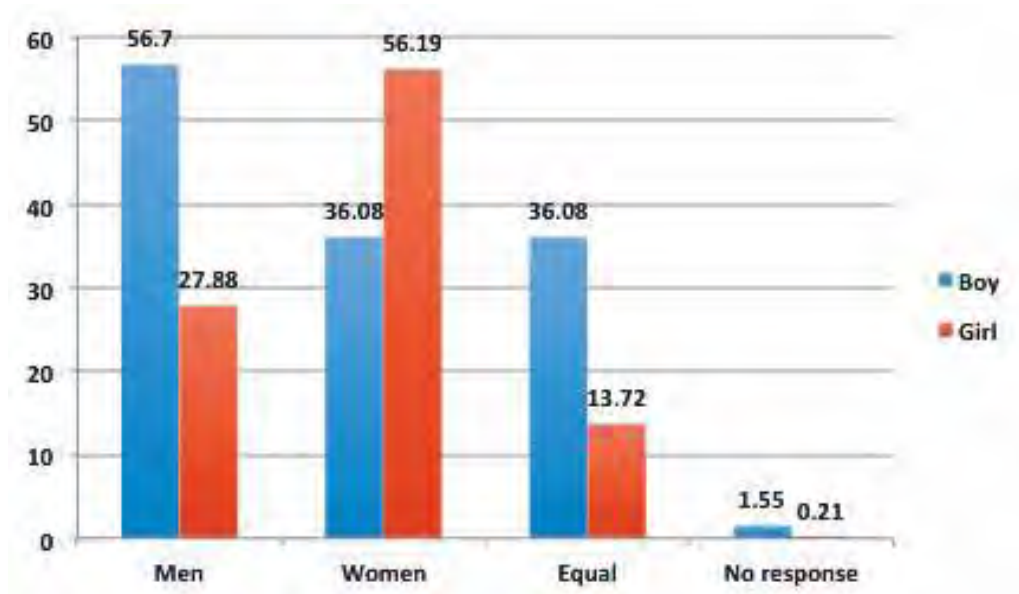


Fig 46: Perception on who heads educational institutions

TEASING GIRLS

Although majority of both girl and boy respondents don't think that teasing girls in a sexual way is common, 29.38% of boys and 31.86% of girls feel it is common. Furthermore, 29.90% of boys and 26.55% of girl respondents stated girls with bad characters are usually the victims of such teasing. Other reasons quoted were that boys lack mutual understanding with girls and it is done just for fun or to annoy them.

Majority of boys and girls didn't think it was acceptable for boys to tease girls, although a small percentage did. Majority of the students (59.76%) stated that the teasing of girls is reported to school authorities or parents, yet a smaller number claim it goes unnoticed if girls fail to report it. If reported, however, the kind of punishments are as follow: 31.67% of the respondents stated that the perpetrator would be punished in front of all students, 26.43% said they would be suspended, 10.27% said their parents would be called and a warning would be given and 7.38% said that complaints would be registered with the discipline teacher. Almost a quarter of the students (24.29%) did not answer the question.

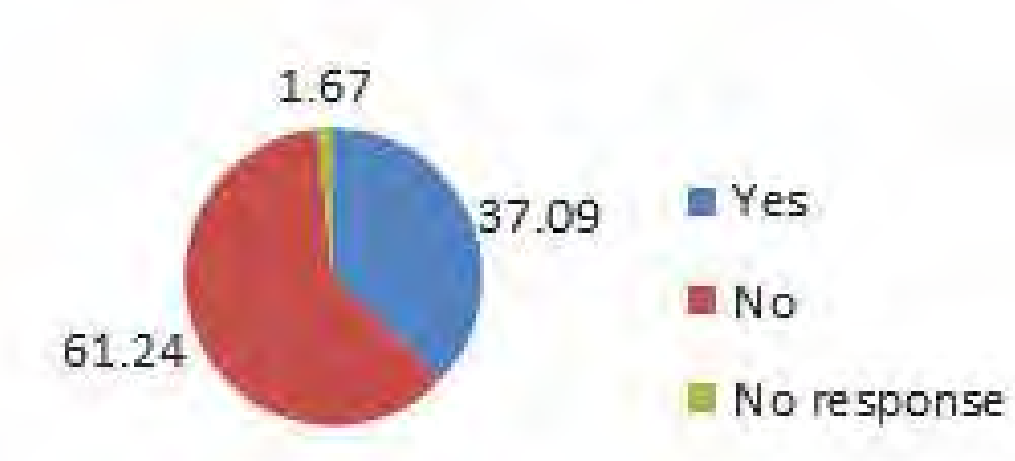


Fig 47: Response on if teasing girls is common

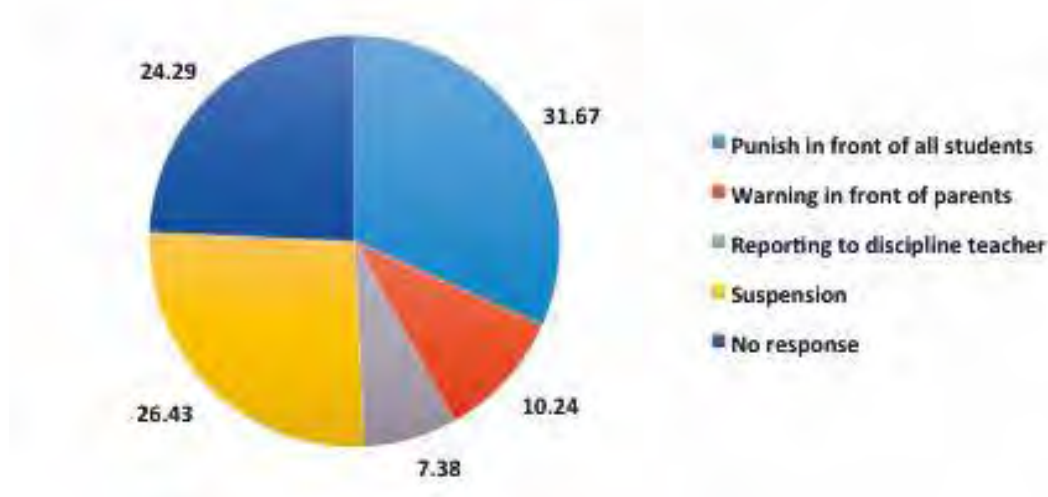


Fig 48: Actions to take to deal with teasing

EDUCATION ON SEX, SEXUALITY AND REPRODUCTIVE HEALTH

The student respondents said that health education begins from class six onwards on the topic of sex differences. As one gets older, topics such as reproduction and family planning methods are explained in detail, though sexuality and sex education remain unaddressed. Participants in the FGDs said these topics are taught in co-ed class settings with menstrual health only taught to girls. They also reported the discomfort when discussing such topics, from both the teacher and students. Some of the students recounted female teachers looking at the blackboard while addressing them and girl classmates hanging their heads to avoid eye contact. Beyond these topics, there are health programs in schools once or twice a year on TB, HIV, etc.

OPINION ON TEENAGE PREGNANCY

In case a girl gets pregnant in school, 62.89% of boys and 65.93% of girls reported that there is no professional help, whereas 29.38% boys and 23.01% of girls felt different. Majority of the students, both boys and girls, think the girl would be either be looked down by the society, have her image tarnished, or be shamed publicly.

COMMITTEE TO ADDRESS THESE ISSUES

Data indicates that 50% of the boys and 42.04% of girls stated there are counsellors and or a committee to investigate student issues, while the remaining students were not aware of these resources. This demonstrates the need to teach the students how to access these school facilities.

TYPE OF SPORTS

Majority mentioned that girls and boys can take part in all kinds of sports without restriction. However, when asked about the type of sports girls don't participate in, majority responded that girls don't play football or that it is not meant for girls.

PERCEPTION ON THE BEHAVIOR OF GIRLS AND BOYS

Majority said that girls and boys should behave and study well. A very small percentage of boys and girls felt that girls should have good manners as per society's expectations and that there is a need to build their confidence.

IMPORTANCE OF SOCIAL MEDIA

Majority of both boys and girls (57.38%) reported that social media helps them keep in touch with their relatives and friends while 27.14% claimed it helps them improve their English. Only 8.81% reported that it is not important, while 2.14% reported it helps them befriend unknown persons.

EXCLUSIVE QUESTIONS TO GIRL STUDENTS

When asked about access to separate toilets, 88.50% of the girls reported they did have access, whereas 7.52% didn't. Although 35.40% of the girls said their school provides sanitary napkins, 60.52% claimed they have to purchase it themselves or make their parents purchase it. In terms of disposal, majority (49.12%) dispose it in the dumping areas, 22.12% dispose it in the toilet dustbins, 15.49% wash it and 3.98% burn it. As for menstrual hygiene, 65.93% said there are annual sessions on this topic and a majority (74.78%) said they don't receive special foods during their period.

OBSERVATIONS

Therefore, while there appears to be equality and no gender discrimination, these findings above reveal differences in the way girls' and boys' behaviors are perceived. There are clear gender roles when it comes to career options and the kinds of sports deemed appropriate for girls, though the latter is not overtly stated. Underlying patriarchal attitudes continue to influence the ways girls and boys are expected to behave. Even though the data indicates that both parents share household chores, mothers are burdened with more domestic chores. Moreover, there is a need for proper sexual harassment complaints committees since sexual harassment cases often go unreported. Girls are socialized to believe that it is accepted male behavior unless it takes on the form of a more serious sexual harassment. They also feel that their complaints may not get addressed appropriately. Lastly, there is a need for greater understanding of sexuality, as this topic fails to be addressed in health education class.



Monks and Nuns Participating in the FGD

CHAPTER FIVE

Research Findings from the Field: Religious Community

A. MONKS

PROFILE OF MONKS SURVEYED

The Department of Religion and Culture under the CTA is entrusted with the responsibility to restore, conserve and promote the Tibetan religion and culture, which are on the verge of extinction inside Tibet. One of the functions of the department is to supervise the 262 monasteries and nunneries in India, Nepal and Bhutan and to maintain the welfare of around 39,479 monks and nuns living in these institutions.

Table 9: Distribution of Respondents' Under Survey - Category Wise

Categories	No. of respondents (%)		Total
	Male	Female	
Students	194	226	420
Community/teachers	467	530	997
Monks	151		151
Nuns		129	129
Total	812	885	1697

This section of the study will focus on monasteries covered in India and Nepal, with a total of 151 monks in the survey and 40 monks in the focus group discussions. Table 9 below displays the states covered in both countries.

Table 10: States Covered in India and Nepal

States	No. of respondents	Percentage
Karnataka	66	43.7
Odisha	10	6.6
Uttarakhand	27	17.9
Sikkim	18	11.9
Pokhara	2	1.3

Gandaki	2	1.3
Bagmati	26	17.2
Total	151	100

PROFILE OF THE MONKS

The data indicates that 58.3% of the monk respondents originate from the U-Tsang region in Tibet, 39.7% were from Kham and 2% from Amdo. Majority (82.8%) are first generation refugees in the host country, 10.6% are second generation, 6% are third generation and 0.7% are fourth generation. The data also revealed that many men from Tibet migrate to the host country and become monks with the intention to preserve Buddhism and the Tibetan culture.

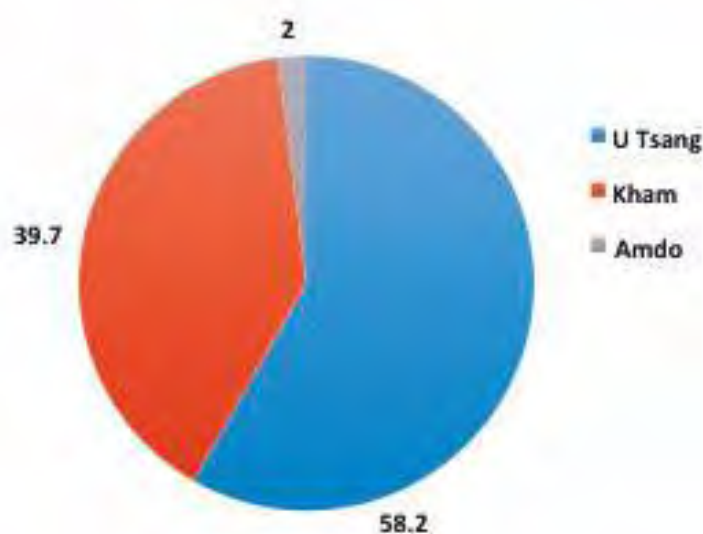


Fig 49: Regional background of monks

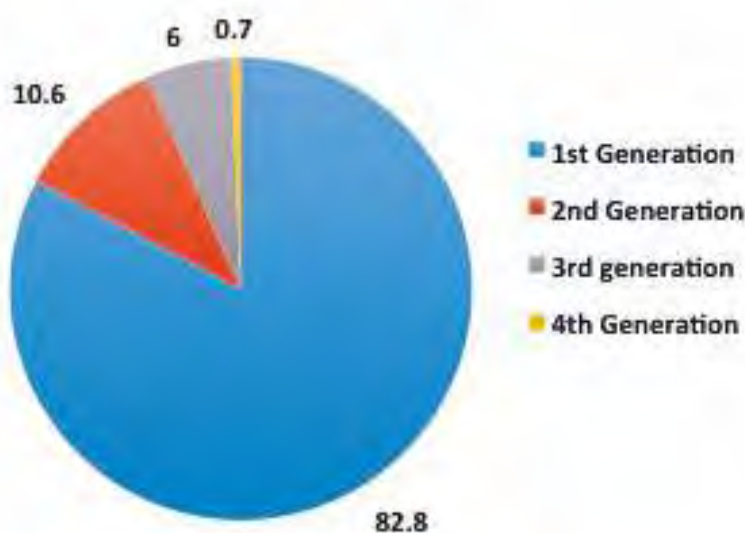


Fig 50: Generational representation of the monks

DECISION TO ENTER MONKHOOD

Majority made their own decision to become a monk (76.8%), whereas others were influenced by their parents (20.5%), nuns (1.3%) or relatives (1.3%). Their reasons for choosing the monastic life were as follow: inspiration from other monks (42.4%), interest in Buddhism (26.7%), influence from friends (20.5%) and the desire to work for the community (10.6%).

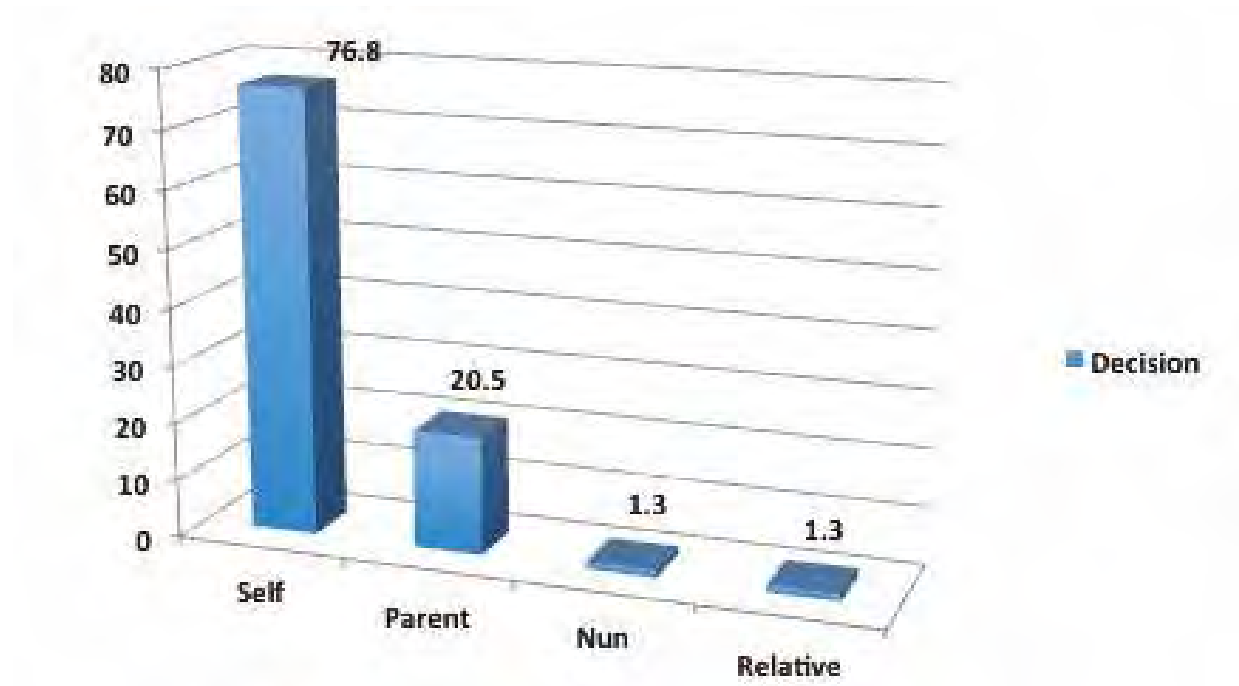


Fig 51: Decision to become monk

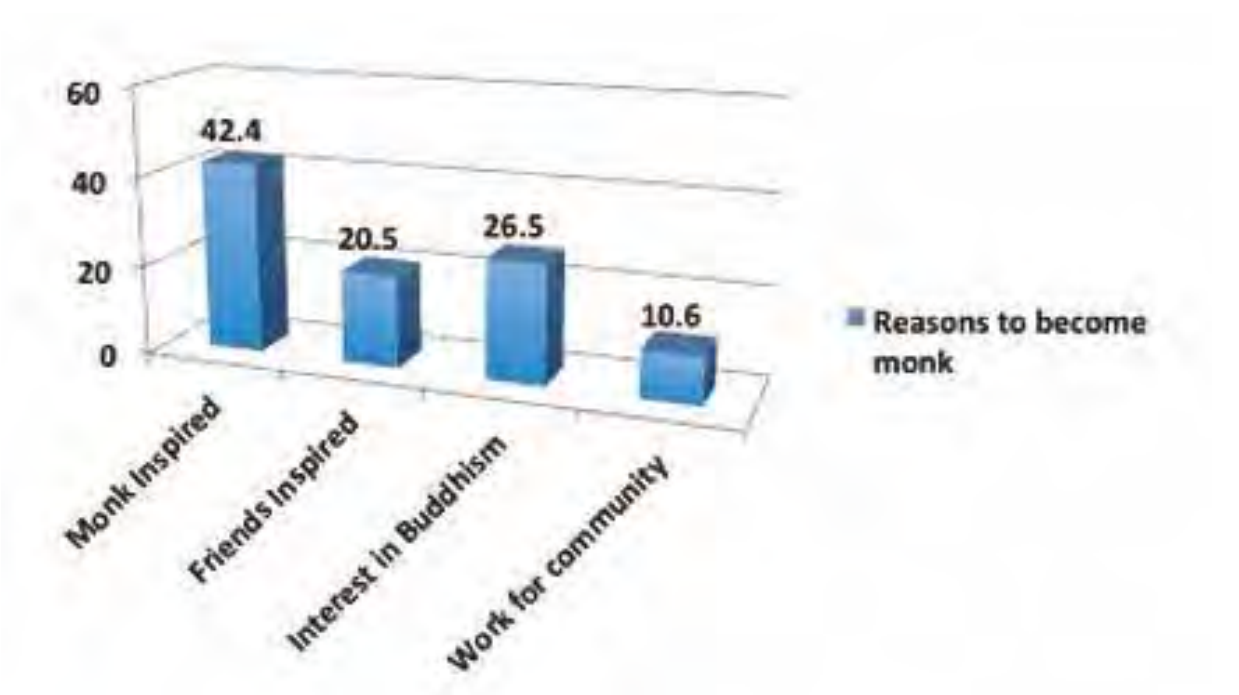


Fig 52: Reasons for becoming monk

AGE WHEN ENTERING MONKHOOD

The survey indicates that majority of the respondents were between the age 10 and 15 when they were ordained into monkhood (37.75%). About 28.48% were between age 15 and 20, while 21.85% were less than 10 years old.

There are also less people becoming ordained as they grow older— 6.63% became ordained between the age 20-25 and 2.63% between the ages 25-30. Meanwhile, 1.32% became ordained for both the 30-35 and 35-40 age groups. From the data, it is clear that a large number of teenagers choose to get ordained in order to learn about Buddhism and to preserve their culture, all of which are under constant threat in their homeland.

The majority of the respondents were the middle child in the family (57.62%) while 28.47% of the respondents were the eldest and 13.91% were the youngest child in the family.

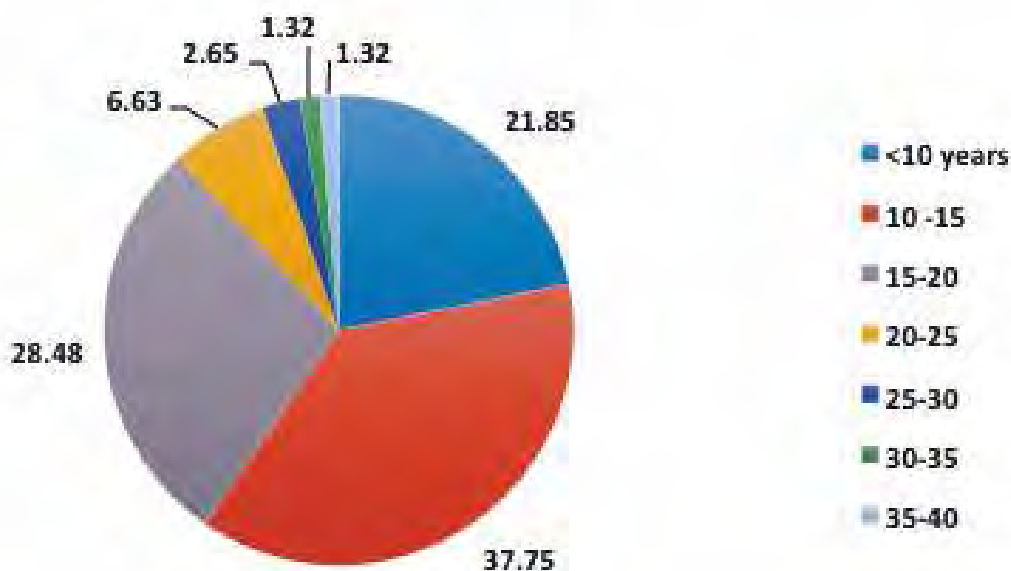


Fig 53: Decision to become monk

Table 11: Birth Order of the Respondents

Birth Order	No. of respondents	Percentage
Eldest	43	28.47
Middle	87	57.62
Youngest	21	13.91
Total	151	100

EDUCATIONAL STATUS BEFORE JOINING THE MONASTERY

Data indicates that 78.2% of the monk participants had attended school while 21.8% had not gone to school. Of those that had attended school, majority had studied up to the primary level (59.6%), 13.2% up to the middle level, 7.3% up to the high school level and 2% had studied up to the higher secondary school level.

Majority were from middle-income families (69.5%) while 23.2% were from low-income families and 7.3% were from high-income families.

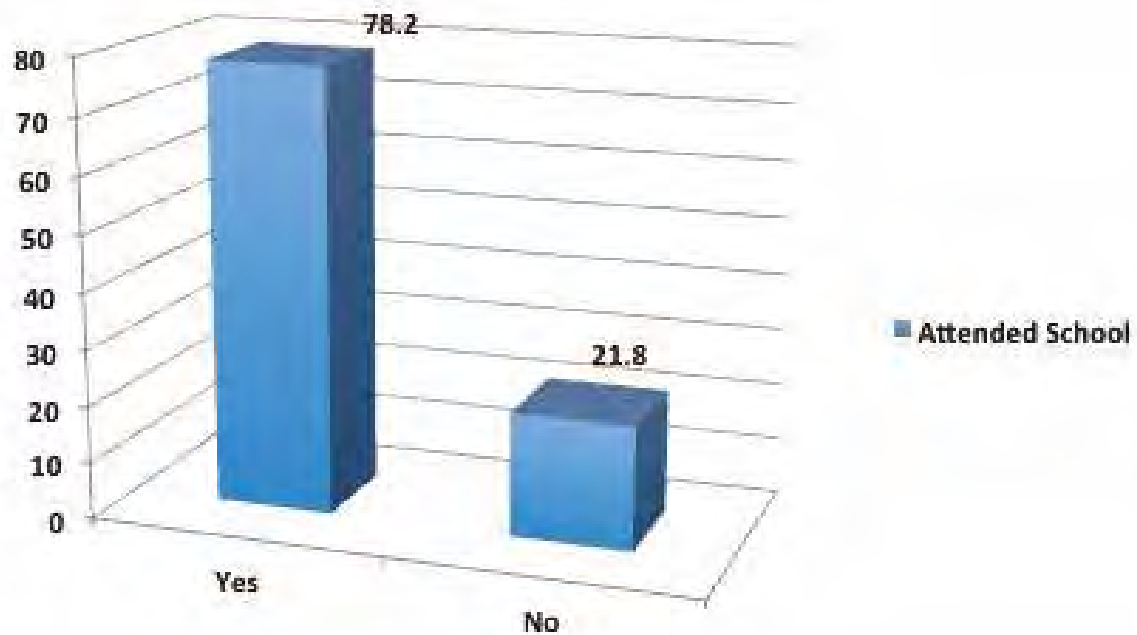


Fig 54: No of respondents who attended school

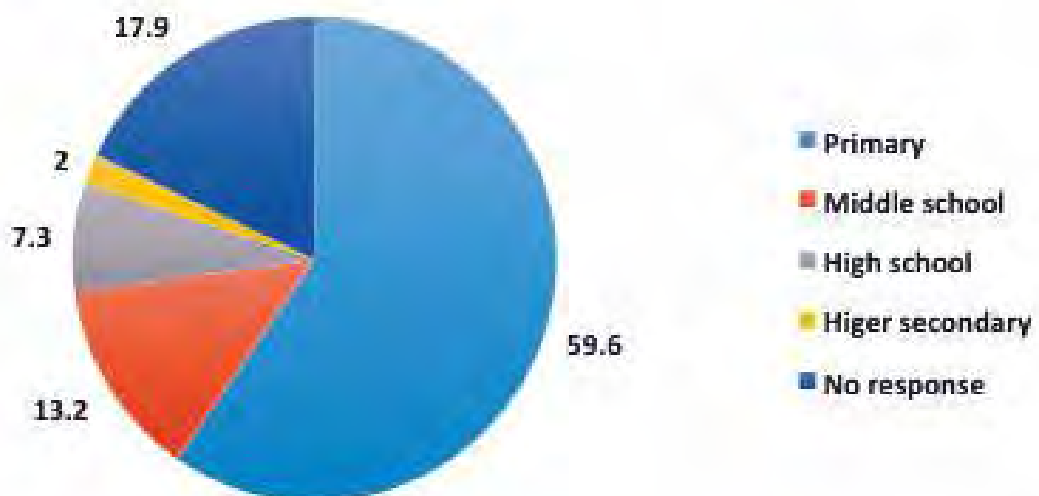


Fig 55: Educational level of the respondents

DIFFERENCE IN TREATING GIRLS

When asked if girls are treated differently from boys, 47.7% of the monk respondents agreed while 45.7% disagreed. They felt that more love and care are given to boys, although it might only be in economically disadvantaged families. Majority stated that girls are not sent to school and kept at home to do house and farm work (57%). However, when asked how their community treats women and girls, they responded that women and men are treated equally, which in fact contradicts what they have witnessed in their homes before entering the monastery.

DIFFERENCE BETWEEN MONKS AND NUNS

A large number of the monk respondents (97.4%) felt that there wasn't a difference in the training and the assignment of roles and responsibilities to nuns and monks. A small number (2.6%) believed it ultimately depends on the hard work of individuals, irrespective of whether one was a monk or nun. Some, however, stated that nuns are permitted a longer time to complete their master's degrees in some monasteries. Majority of the respondents said that monks are provided more respect than nuns (69.5%) while 29.2% believed that nuns are unable to carry out community service to the same extent as monks and 1.3% thought that monks are better at practicing religion.

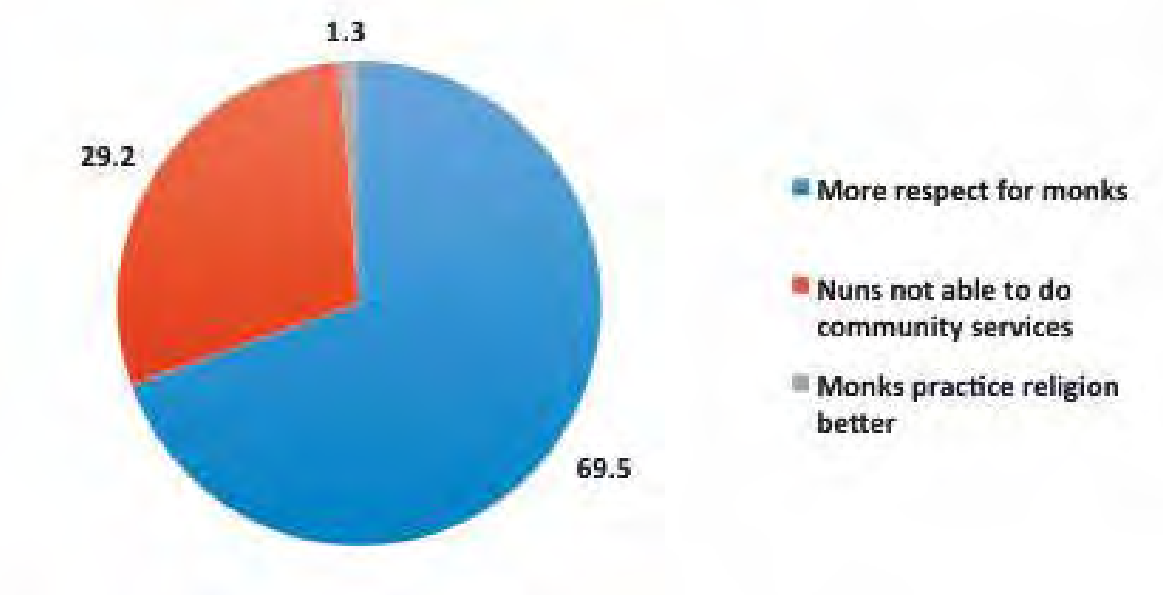


Fig 56: Community perception of monks and nuns

Respondents stated that women are considered as lower beings according to religious texts (66.9%). FGD participants did point out that not all religious texts depict women as lower beings, yet many interpret it incorrectly due to cultural influences.

POLITICAL PARTICIPATION

The respondents believed that women were not given preference when it came to political participation (83.4%). The rest believed women were given equal rights to participate in politics (16.6%), yet lack of confidence to come forward. From the FGDs with the monks, it was clear that no one was against women participating in politics, granted that they had the qualifications. Majority of the FGD participants in fact believed women

in exile should stand up and enter the political arena. They had previously supported a nun to contest in an election, but she was defeated. Respondents also felt nuns should be provided seats in the Parliament. However, a few of them felt women lacked the experience and capacity to participate in politics.

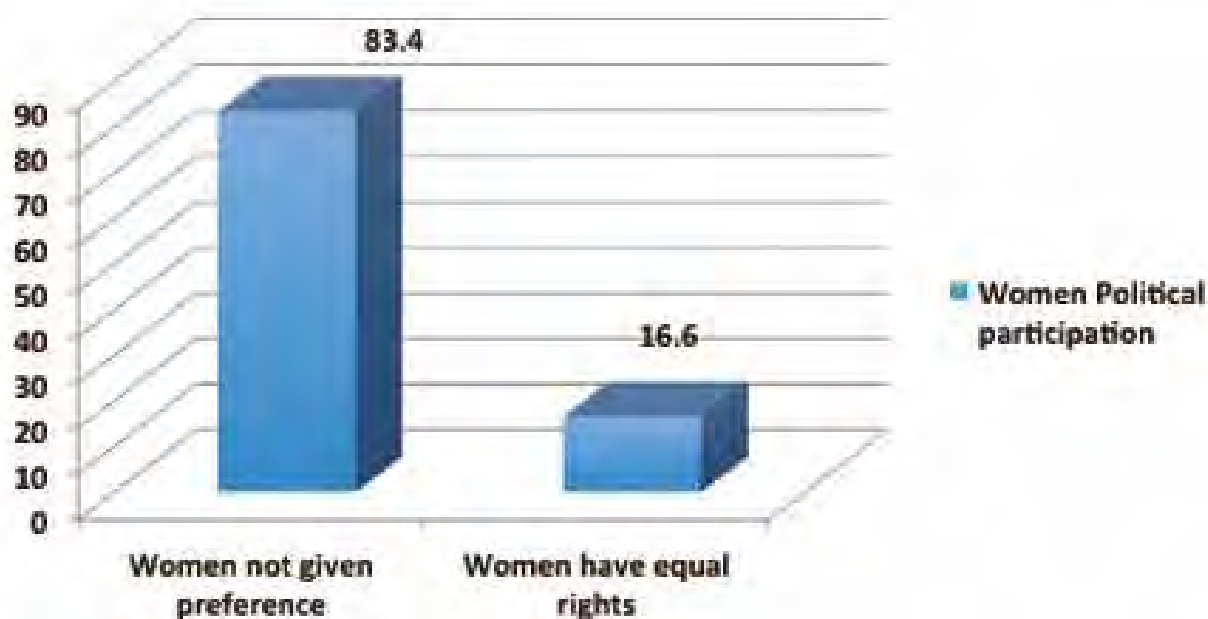


Fig 57: Political participation of women

VIOLENCE AGAINST WOMEN AND GIRLS

Data indicates that 55.6% of the respondents agree that violence against women and girls take place in Tibetan community, some of which include eve-teasing, stalking and sexual abuse. FGD participants claimed they have become aware of the increasing violence against women and girls through social media, as they do not live among the lay community and thus cannot directly witness such incidences. They think that such cases should be reported to Tibetan Settlement Officers but are not aware of specific laws that prevent violence against women and girls.

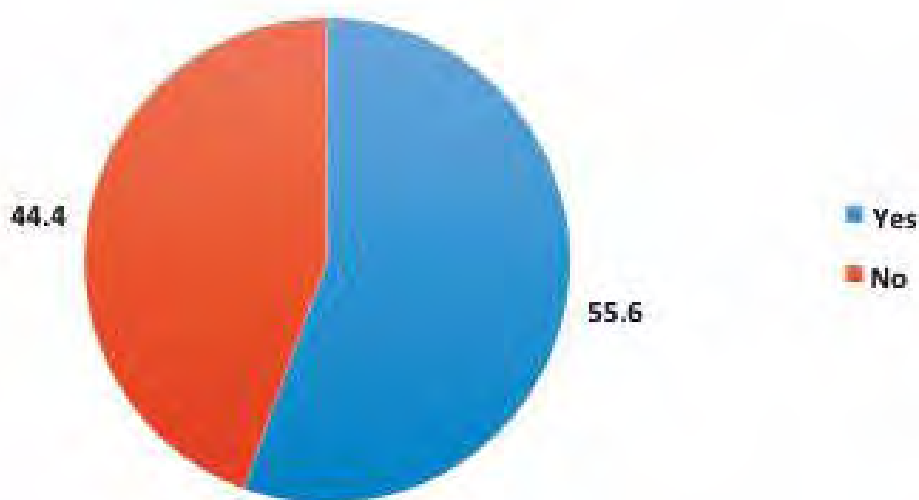


Fig 58: Violence on women and girls

AWARENESS ABOUT WED & WEP

None of them were aware of neither the Women's Empowerment Desk nor the Women's Empowerment Policies. They all felt that they need to interact with the lay community and understand their problems before offering solutions. Although unrelated to the posed question, the monk respondents added that mothers should teach their children Tibetan language and culture and discourage them from migrating to other countries. They suggested the need to teach the younger generation about the rich history and culture of Tibet.

B. STATUS OF NUNS IN INDIA AND NEPAL

Of the estimated 900 Tibetan nuns that exist in India and Nepal alone, most of them have left Tibet because of the oppressive political situation inside Tibet (Tsomo, 2014). The last two decades have seen a steady flow of nuns seeking refuge to preserve their religion and culture. It was important to capture the unique experiences of Tibetan nuns who have accepted a monastic life with a different set of norms from the lay community. The study covered nuns across a wide age range from both India and Nepal.

The tables below display the nuns covered from various nunneries situated in the Karnataka, Odisha, Uttarakhand and Kathmandu Tibetan settlements. Majority of the nuns covered were from India (66%) while the rest were from Nepal (34%).

Table 12: Number of Nuns from India and Nepal

Country	No. of nuns	Percentage
India	85	65.9
Nepal	44	34.1
Total	129	100.0

Table 13: Distribution of Respondents by Nunnery

Settlements	No. of Nuns	Percentage
Tsogyal Shedup Dhargyeling	38	29.5
Dudul Raptenling	7	5.4
Jangchub Choling Nunnery	9	7.0
Sakya Rinchen choeling	21	16.3
Zarong thupten choeling	10	7.8
Thuckjey choling	17	13.2
Khachoe Gakhiling gelukpa	27	20.9
Total	129	100.0

Majority of the nuns were from the U-Tsang province (61.2%), followed by the Kham province (36.4%) and then the Amdo province (2.3%). Majority of the nuns were also first-generation nuns in their respective host countries (87.6%) while the rest were second generation (12.4%).

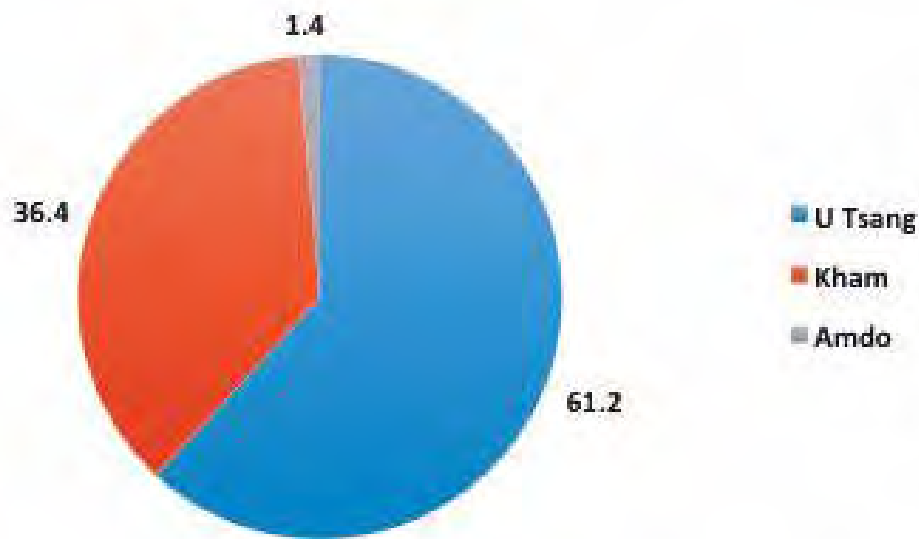


Fig 59: Respondent's province



Fig 60: Generation of the respondents

Of the nun participants, 82.2% had decided to become ordained themselves while 15.5% reported it was their parents who decided for them. The remaining few claimed they were influenced by either their sibling or a nun.

As per the reasons cited for entering nunhood, 35.6% joined because of their interest in Buddhism and had a sister who was a nun, while 18.6% joined to study and lead a peaceful life. A large portion (21.7%) believed a nun's life is far better than a lay woman's life. Similarly, 10.1% of the respondents joined because of family difficulties that affected them the most. A small percentage (3.1%) claimed that becoming a nun lends them the opportunity to work for the betterment of society and be a good human being.

Table 14: Decision Makers on Entering Nunhood

Decision Maker	No. of Nuns	Percentage
Self	106	82.2
Brother	1	0.8
Parents	20	15.5
Nun	1	0.8
Sister	1	0.8
Total	129	100

Table 15: Reasons for Entering Nunhood

Reasons	No. of nuns	Percentage
Interested in Buddhism as well as sister being a nun	46	35.6
Can study and be at peace	24	18.6
Nun's life far better than lay women's life	28	21.7
Various family difficulties that affect them the most	13	10.1
Provided opportunity to work for the betterment of society	6	4.7
Poverty	1	0.8
Being a Good human being	4	3.1
No response	7	5.4
TOTAL	129	100

AGE WHEN ENTERING NUNHOOD

The data reveals that 34.11% became ordained during their teenage years between the age 15 and 20 years. This survey also shows that 25.58% became nuns at the early age between 10 and 15 years. Meanwhile, 15.50% became nuns under the age 10, a decision that their family most likely made. Lastly, 19.38% of the respondents became ordained between the age 20 and 25 years.

Age of Ordination

Age group	Respondents	Percentage
5-10	20	15.50
10-15	33	25.58
15-20	44	34.11
20-25	25	19.38
25-30	6	4.65
30-35	-	-
35-40	1	0.78
Total	129	100

BIRTH ORDER OF THE RESPONDENTS

Majority of the nuns were either the middle (50.4%) or eldest (34.1%) child in the family.

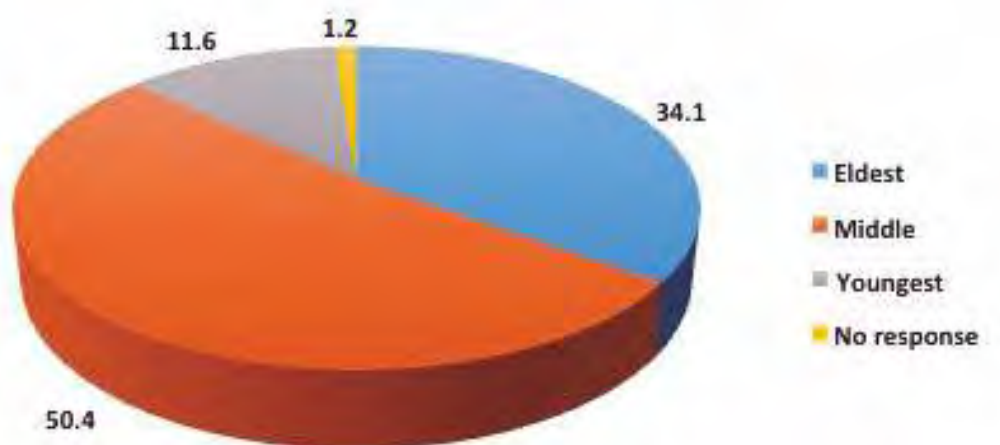


Fig 61: Birth order of the respondents

EDUCATIONAL AND FAMILY BACKGROUND OF NUNS

Data indicates that 38.8% had attended school prior to joining the nunnery. Of those with prior education, 42% had studied up to primary school, 30% up to middle school, 20% up to high school, 6% up to higher secondary school and 2% up to college. FGDs reveal that young nuns attend school in addition to their religious education at the nunneries. They expressed their gratitude for the opportunity to get an education. Prior to becoming nuns, many said that they had to stop their education and take on household responsibilities as soon as they attained maturity.

Both nuns and monks have equal access to religious education, at least in the Gelug sect of Tibetan Buddhism. They asserted that 18 years of religious education and four years of Geshema, equivalent to a PhD in Buddhist philosophy, are offered to nuns. However, not many nuns have been able to pursue the Geshema degree due to numerous reasons.

Majority of the respondents (81.4%) were from middle-class families while 14% came from low-income families. Though they claim that poverty has not forced them into the monastic life, a few of them asserted that accepting a monastic life elevates them from their low birth status as a woman. Even while claiming equality between women and men, the respondents asserted that women are viewed as having been born into a lower birth due to inadequate accumulation in their past lives and thus experience suffering in this life.

TREATMENT OF GIRLS BY FAMILY AND COMMUNITY

The survey indicates that there was a difference in how girls and boys are treated at home and in the community in the past (38% of the nuns). However, girls and boys are treated equally now (66.7%) and girls and women are granted more respect. When asked if girls have limited freedom after reaching puberty, 68.2% of the respondents claim such restrictions don't exist. However, 31.8% felt that girls had restricted mobility after reaching puberty since they can become easy targets for violence.

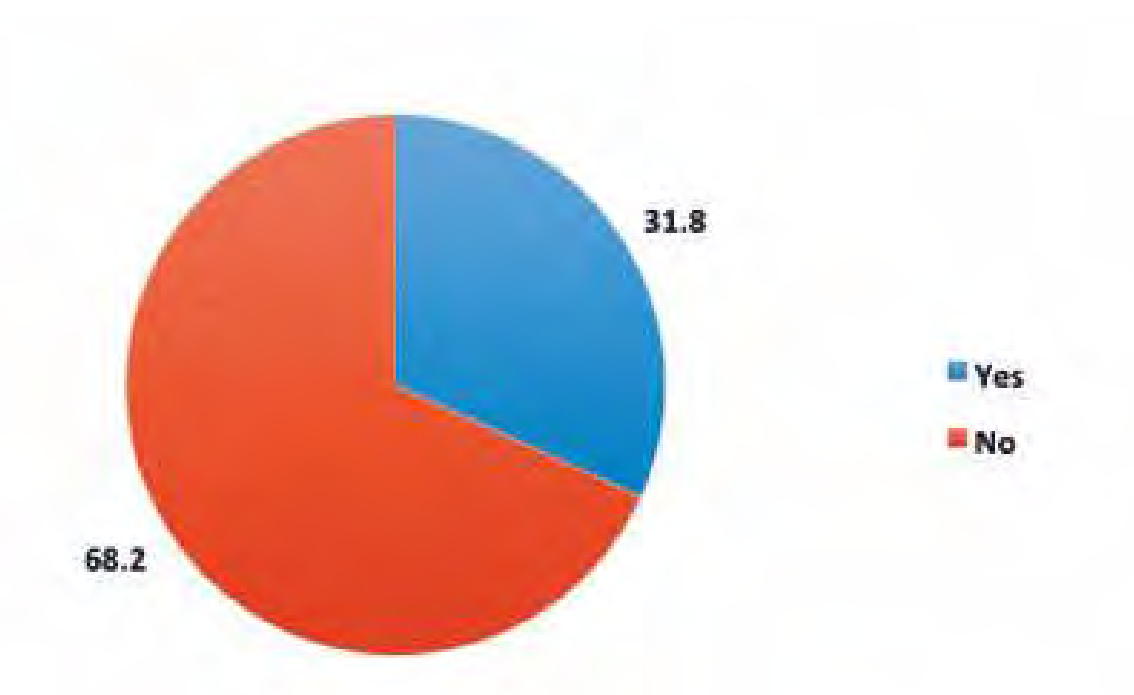


Fig 62: Restrictions on girl after attaining puberty

VIOLENCE AGAINST WOMEN AND GIRLS

Majority of the nuns believed violence against women and girls doesn't exist in the Tibetan community (55%). However, 43.4% of the nuns agreed that domestic and sexual violence does exist in the Tibetan community. A couple of nuns (1.6%) even reported the prevalence of cybercrimes.

Table 16: Violence Against Women

Type of violence	No. of respondents	Percentage
Domestic & sexual violence	56	43.4
No violence	71	55.0
Cybercrimes	2	1.6
Total	129	100

NUNS AS VICTIMS OF VIOLENCE

The survey indicates that only 4.7% nuns reported being victims of violence themselves. However, the FGD participants disclosed cases of nuns being raped and molested such as the incident that took place at the Reception Centre for Nuns at Jogiwar Road.

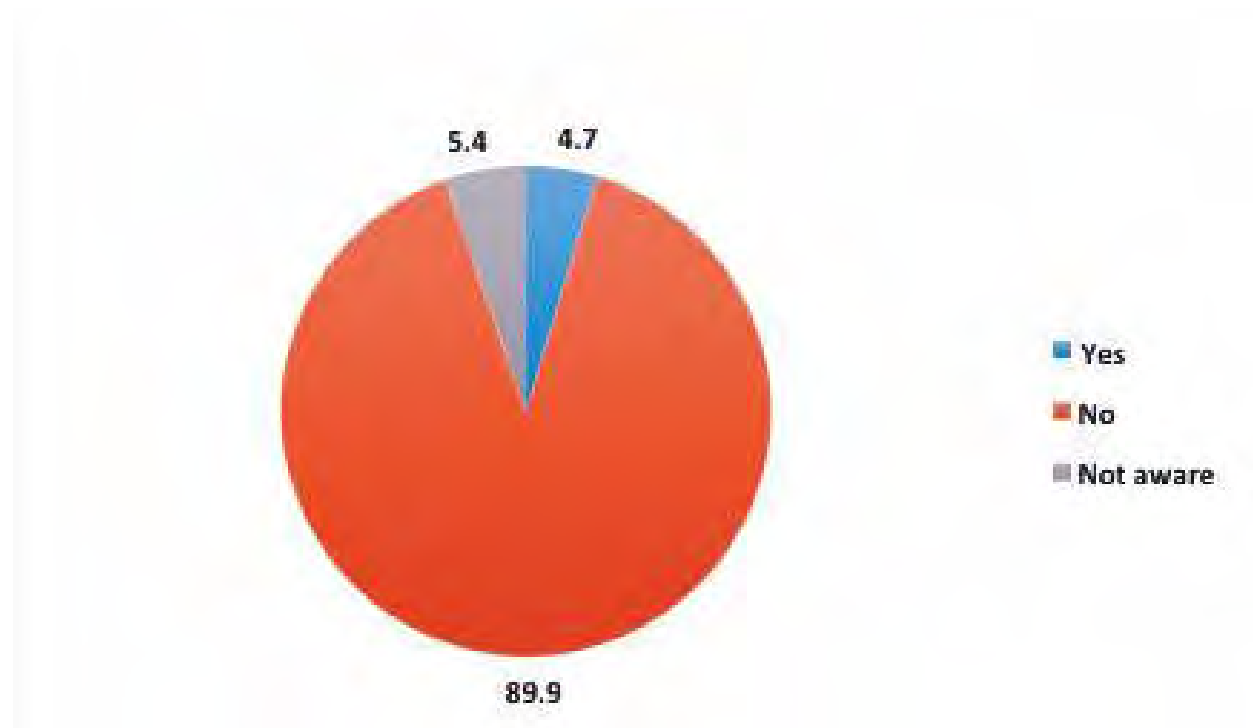


Fig 63: Violence against nuns

They added that if a nun is either raped or molested, she either must voluntarily leave the nunnery or face expulsion. “Even if it’s not their fault, one has to leave the nunnery as the belief is that their monastic life is shattered and their oath of celibacy broken,” added one nun. When asked about VAW in the lay community, the nuns expressed their grief over the fact that the blame is always placed on the victim.

Table 17 below displays that 30.2% and 17.1% of the nuns reported having experienced violence by men and monks, respectively. The nuns didn’t spell out the different types of violence, though 21.7% of the respondents recounted a case where a nun was raped after she retaliated against a boy who teased her.

Table17: Perpetrators of Violence Against Nuns

Perpetrators	No. of respondents	Percentage
Community men	39	30.2
Indian men	3	2.3
Not aware	61	47.3
Can’t say	4	3.1
Monks	22	17.1
Total	129	100

REDRESSAL MECHANISMS

Data indicates that 46.5% of the respondents lacked knowledge of the protocol and available resources in the case of violence. In the FGDs, the nuns claimed that people are aware of the violence that men and monks inflict on nuns, women and girls, yet such topics are not discussed openly and investigations on such matters are rarely pursued. They feel that monasteries and the Tibetan community at large neglect such cases to maintain their image

When asked which authority they would file complaints of violence to, 40.3% of the nuns responded Settlement Officer, 10.9% responded higher authorities and 1.6% responded teachers. However, there seemed to be a general inhibition about lodging complaints since they feel nervous about speaking out on such issues and the type of response they will receive.

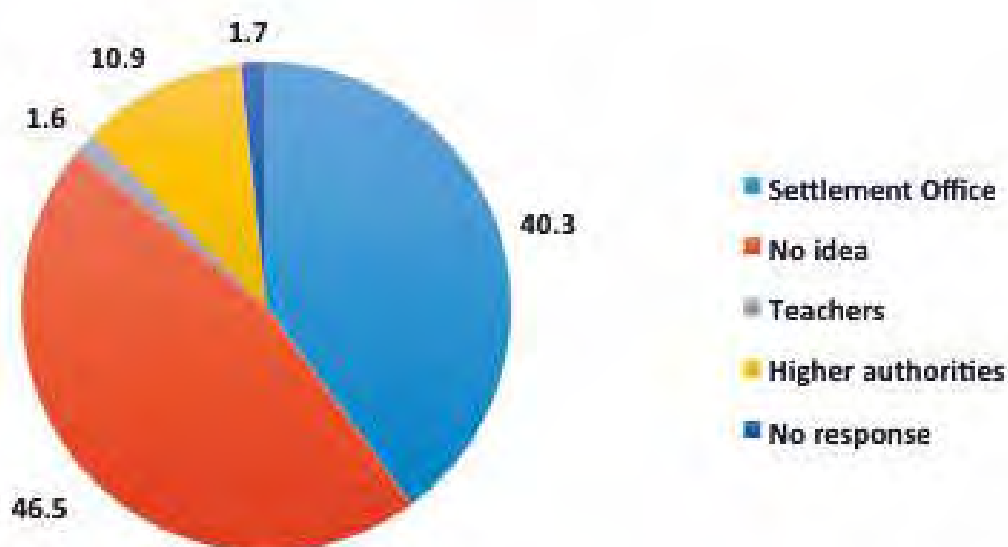


Fig 64: Authorities to whom complaints should be given

HEALTH PROBLEMS FACED

Health is an important indicator of women's status and overall wellbeing. Common health problems reported by nuns were gastric problems, hepatitis and low blood pressure (BP) (45%). Data also indicates that 41.1% reported reproductive health issues pertaining to menstruation and white discharge. The nuns reported other health problems such as diabetes (6.2%), sinus (3.1%), backache (1.6%) and T.B (2.3%). Because these health issues are not openly disclosed to others, they can manifest into serious health issues if left unaddressed during the initial stages.

Table 18: Common Health Problems

Health Problems	No. of respondents	Percentage
Gastric problems, hepatitis, low BP	58	45.0
Menstrual problems & white discharge	53	41.1
TB	3	2.3
Diabetes	8	6.2
Back ache	2	1.6
Sinus	4	3.1
No response	1	0.8
Total	129	100

HEALTH FACILITIES ACCESSED

The majority of the nuns visit the local hospital (40.3%) and 31% access the settlement hospital to address their medical needs. Meanwhile, 18.6% visit government hospitals and a small percentage do not seek any treatment (4.7%). The nuns reported that they had attended health awareness programs on TB and hepatitis, yet none on menstrual health issues. For these nuns who ranged from pre-teen to old age, reproductive health issues were personally relevant. Although older nuns take care of the younger nuns to whom they share their knowledge of puberty, none of them were aware of the symptoms of menopause. This lack of awareness on premenopausal, menopausal and postmenopausal issues cause them to suffer in silence. Most of the nuns are overall reluctant to share their personal health problems, so it is vital to generate awareness on health issues in these nunneries.

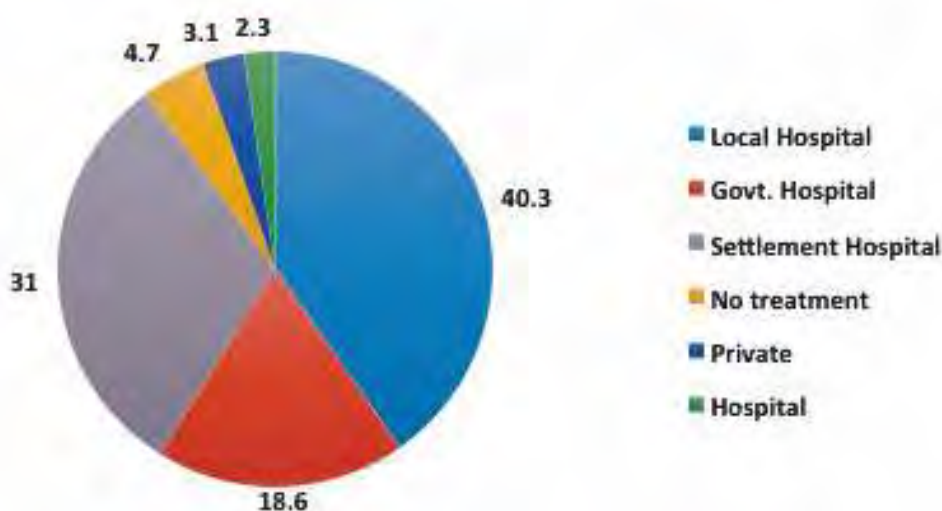


Fig 65: Health facilities accessed by respondents

In one of the nunneries, they reported that only one packet of sanitary napkins is provided per month. Because one packet doesn't suffice, they are left to purchase additional sanitary napkins with the provided pocket money. However, in some nunneries, nuns purchase the entire supply of sanitary napkins with their pocket money, which is often inadequate to cover the cost. Many thus lack enough money to even meet the minimum cost for sanitary napkins. Moreover, the nuns believe that as followers of Buddhism, they should bear such inconveniences to lead a simple life. In addition to sanitary pads, nuns lack other health resources, all of which are listed in the chart below.

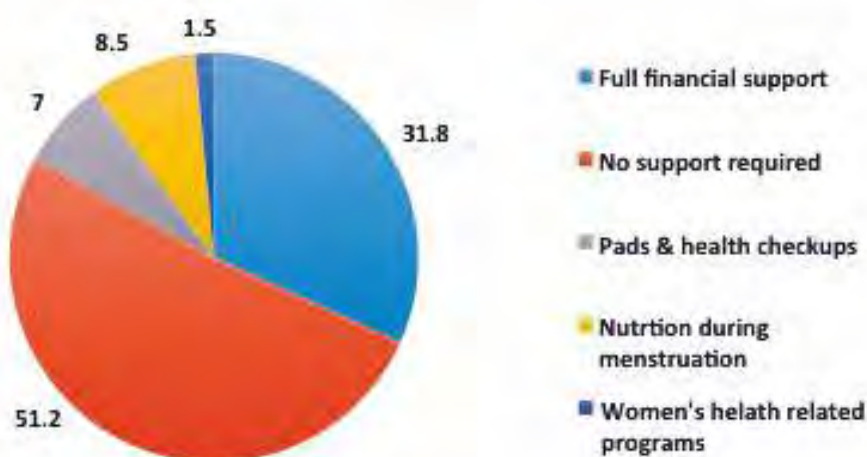


Fig 66: Health support required

During the FGDs, the nurses from Delek Hospital pointed out that there were cases of breast cancer being reported among nuns. There is a need for greater health awareness among nuns, especially on the topic of women's health, since nuns put their religious studies and the Tibetan issue above their own needs. Some of the nuns felt that there was an urgent need for health check-ups for nuns newly arriving from Tibet.

WOMEN IN POLITICS

Majority of the nuns (69.8%) felt that women should participate in politics and the public sphere to bring about change in our society. They saw the need for raising awareness about issues unique to women as well as uniting community members to address these issues. They also felt that more seats should be reserved for women in the Parliament, public offices, and other decision-making positions. They lastly believed women should be provided better education to build their confidence, to overcome their shyness and to encourage political participation.

Table 19: Political Participation of Women

Responses	No. of respondents	Percentage
Have to participate	90	69.8
More seats	27	20.9
Better education	12	12.93
Total	129	100

FAMILY AND COMMUNITY PERCEPTION OF NUNS

The data indicates that although the nuns' family loves and respects nuns the community at large fails to do so. The nuns also felt that the Tibetan community highly regards the outer appearance and educational qualifications of nuns.

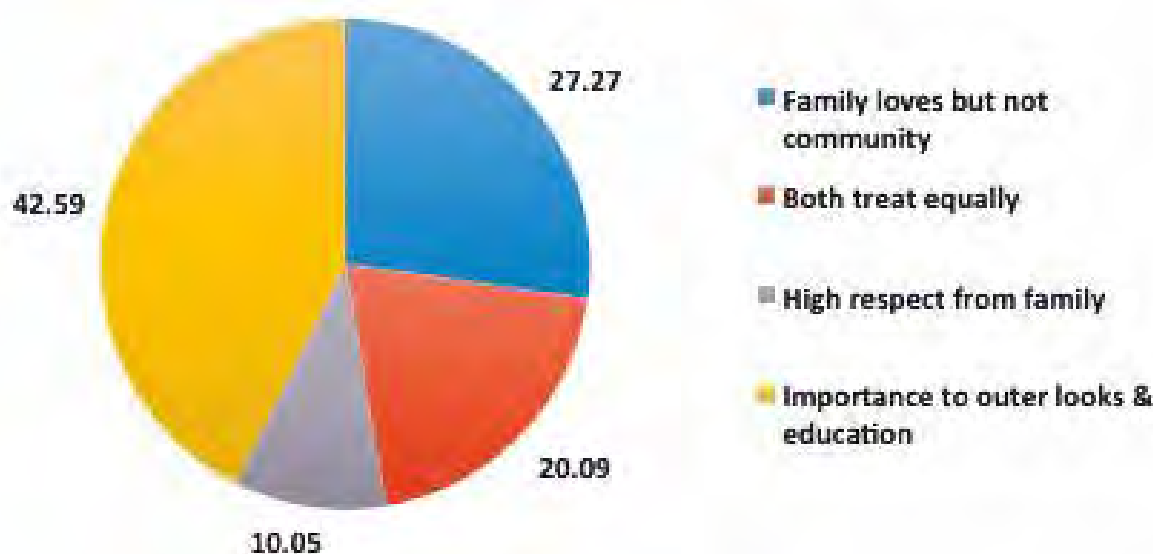


Fig 67: Respondent's perception on family and community

FGDs with the nuns revealed some of the discrepancy in the community's treatment of monks and nuns. The nuns feel that the Tibetan community fails to respect nuns to the same degree as monks due to their belief that nuns are not as knowledgeable. Moreover, they fear the community will accuse them for wanting the freedom of a lay person and reject them if they leave the monastic life.

The FGDs also highlighted the different expectations for monks and nuns. Compared to monks, the nuns felt that they have less freedom to do what they want. The nuns shared that, while monks are free to wear informal clothing when engaging in sports or traveling to the city, nuns are strictly forbidden from wearing lay woman clothing. Moreover, any small mistake that a nun makes is blown out of proportion, when monks are usually granted leniency. Majority even stated that monastic life is preferable to a lay woman's life. Nuns cannot easily move to the upper tiers of monasteries.

Lastly, the nuns were not aware of the Women's Empowerment Policy, the Women's Empowerment Desk (WED), or any CTA programs pertaining to women.

CHAPTER SIX

Salient Findings from the Field:

Though the findings from the survey and the FGDs have been clearly articulated in the previous chapters, it should be noted that the survey failed to capture clear insights vis-à-vis issues such as VAW and political participation. The answers to these areas of inquiry appear rather conservative or stereotypical, whereas the FGDs provide a rich discussion of these issues and thus useful insight into the community's perception and understanding of the status of Tibetan women. Hence, FGDs were pre-emptively stressed since it helps triangulate and bring to surface neglected issues.

Some of the key observations from the survey, FGDs and the analysis conducted in the earlier chapters are summarized below:

1. TRADITIONAL GENDER STEREOTYPES AND SOCIAL ATTITUDES TOWARD THE ROLE OF WOMEN IN SOCIETY, WORKPLACE AND HOME

The findings clearly evidenced the prevalence of gender roles, albeit not articulated clearly. The analysis and FGDs pointedly reinforced that social attitudes towards women both in the public and private sphere are influenced by patriarchal norms.

Though men help with household chores, women carry a heavier burden, which has been normalized due to the demarcation of work outside the home for men. This norm is justified by the rationale that men have strength, rendering them capable of handling public activities. Meanwhile, women are perceived as weak and more caring, thus earning the role of a homemaker. Moreover, even career options are gendered, with women inclined to choose feminine careers such as beauticians and nurses and men inclined to choose masculine careers such as army, engineer and driver.

Gender differentials are not limited to the lay community, as they persist in different ways in the religious community. For instance, nuns don't get the same respect and have limited upward mobility compared to monks, though there are some visible changes with the establishment of the Geshema degree. Culture and religion can thus be viewed as reinforcer of patriarchal norms.

2. PARTICIPATION OF WOMEN AND INCORPORATION OF WOMEN'S PERSPECTIVES IN COMMUNITY DECISION MAKING

What emerged rather clearly was that the decision-making role was held by women within the private sphere and men in the public sphere. For instance, even during community-wide events, women usually take

the responsibility of housekeeping while men take on leadership roles. In the political context, men thus have become representatives of the community and fail to incorporate female perspectives when making community-wide decisions. Moreover, community-wide decisions are largely influenced by religious leaders whose perspectives usually lack gender sensitivity. Clearly, taking a gendered lens is disregarded when making community-wide decisions. Though many women are visibly active in the community, they undermine the value of their own inputs, fearing that taking a gendered lens would create conflict with their male counterparts. The deep-rooted socialization of women through tradition and culture has made it difficult for women to view themselves as independent entities with the ability to perceive issues through a gendered lens.

3. COMMUNITY AWARENESS AND EDUCATION ABOUT ISSUES OF GENDER EQUALITY, SEXUALITY, AND SEXUAL HEALTH

The survey and FGDs confirmed that the members of the community believe gender equality already exists in the Tibetan community, although the participants constantly compared to the status of Indian and Nepali women. Because of the participants' presumption, they didn't give much regard to issues covered in the surveys and FGDs.

There is a lack of wide spread awareness on gender equality issues, so the community fails to understand the basics of gender or gender-related concerns, let alone topics such as patriarchy, gender division of labour and gender modeling.

Sexuality is another topic that needs to be de-stigmatized. Though there have been awareness workshops in some schools, sexuality is often unaddressed and grouped under sexual health. During the FGDs, many people, including students who had received workshops on sexual health, noted the importance of such awareness programs. Moreover, though sanitary napkins are distributed in some schools, the girls felt that they were often insufficient while girls in other schools purchase all of the sanitary napkins themselves. The students saw the need to initiate more discussions since awareness on gender issues would sensitize boys and men, which will generate respect and positive behavioral changes towards women and girls. This would eventually help eliminate the stereotype of women as procreation machines and sexual objects.

Discussions with the nuns highlighted the need for regular gynecological health check-ups and awareness workshops in both nunneries and the larger community of Tibetan women. Nuns are also expected to purchase sanitary napkins with their own pocket money, which pose a financial constraint.

4. SEXUAL AND GENDER-BASED VIOLENCE (SGBV)

The study has revealed ample evidence of SGBV, though it is often recognized as domestic violence in the purview of the home. SGBV cases were reported in many locations, as mentioned in the previous chapters. Nuns, too, have been targets of sexual violence and are consequently forced to leave their nunnery. However, these may be isolated cases that have come to light. Similarly, in educational institutions, girls face a lot of sexual harassment but are hesitant to report the case to higher authorities in fear of their complacency. Though things could worsen thereafter, most girls bear with the consequence. Some girls, however, have learned to retaliate. Female students also shared cases where teachers have made sexual advances, causing some to file complaints.

In other cases, sexual gestures or physical contact such as putting one's arm around a girl and holding or touching a girl's hand are tolerated since girls are unsure of the response they will receive. There was a unanimous agreement that Sexual Harassment Complainants Committees (SHCC) should be established to help girls when they face such situations in school.

Lastly, it was quite revealing to hear from FGDs with college students that a woman's prime responsibility is procreation. Perhaps, this should be understood in the context of how the decline of Tibetan population can negatively affect the Tibetan freedom struggle

5. CTA WOMEN'S EMPOWERMENT DESK (WED)

The Women's Empowerment Desk formed after a decision emerged from the Kashag (Cabinet). It was in the same year of 2008 that the Eight Point Women's Empowerment Policy was developed. Although there was only one staff earlier, another staff recently joined in 2017. The incumbent leader of WED joined in 2015; however, this position was left vacant for one and half years, putting a gap in WED's work. Since its inception, WED has been placed under several different departments.

Majority of the projects WED has been handling thus far are event-based such as the four NCA-supported projects. The SOIR-IM project, however, is livelihood-based. In carrying out these projects, the team itself felt ill equipped and grappled with issues. It was only after undergoing gender training that there was an impetus for both the WED and the CTA to begin addressing gender issues in the community.

There was a momentum between 2013 and 2015 during which WED played a pivotal role in getting women Parliamentarians to further articulate and revise the 2008 Women's Empowerment Policy. WED hosted discussions on WEP with both senior and middle level CTA officers, gathering suggestions that were then collated and submitted to the Kashag. After further discussions, the Kashag then approved the suggestions and drafted a revised policy.

In 2016, a committee of senior CTA women staff from the Department of Health, Education, DIIR, Home and WED as well as Kaydor La worked to develop a revised policy. The drafting process involved conducting research and adopting pertinent points from the policy of other countries. The draft was reviewed by gender experts and then sent to the Parliament for further discussion and approval.

The newly revised WEP was adopted for implementation at the first Tibetan Women's Empowerment Conference in February 2017. An operations manual has still not yet been developed, since WED is heavily understaffed.

CHALLENGES FACED BY WED:

Human resource is a great challenge, as the Under Secretary of WED lacks any power in SGBV cases. With no immediate mechanism to help victims of violence and child molestation, action is taken only after following lengthy administrative procedures. For instance, an assault case involving a Settlement Officer is still under inquiry by the Department of Homes. Another case of child abuse at a school also remains under CTA investigation while WED remains a silent spectator.

The WED is also limited in the departments it can directly work with such as with the Department of Health or Department of Education. Though gender mainstreaming has been initiated for functionaries in the

Departments of Education and Health through gender awareness training programs, it remains to be delivered to the Department of Law and Order.

The WED team expressed difficulty incorporating gender-based issues, as the community's understanding varies on this topic. Oftentimes, at gender workshops, the attendance of women is low with more men in attendance.

The team also felt that WED's work is not clearly defined—there is no proper job description or title. The community has the false impression that WED is responsible and capable of addressing women-related problems. Cultural and traditional practices also impede the understanding of gender equality. For instance, if a woman makes a comment related to sexuality, she faces character assassination and disapproval from her friends and community due to social norms that only men can express their sexuality. Single women from lower socioeconomic backgrounds would be targeted even more in such cases.

Though most Tibetan women claim they are equal, the Tibetan society clearly doesn't think so. There is a certain mindset regarding the status of women that restrict them from holding important positions. Perceptions of women have been internalized since time immemorial—one of the WED staff mentioned that three women in Kham who braved their way to become chieftains in Kham were thereafter declared witches. Apparently, the Bon religion, which is still practiced today in Amdo, had female representation in its religious practices. However, with Buddhism came the interpretation of women as lower beings since women face barriers in attaining Nirvana. Therefore, leadership roles in nunneries are restricted to monks.

Concerning the issue of VAW, the team felt that there has been a rise in violence through multimedia messaging service (MMS), cybercrimes and manipulation of underaged girls who have migrated to cities for college. Moreover, women who seek asylum in foreign countries for economic reasons become easy targets of sexual assault and other forms of sexual violence in refugee camps.

Though WED has yet to address gender issues, sexuality or reproductive rights, it hopes to do so in the future, granted enough capacity. Given that WED is based completely on project funds, its activities are restricted to only what is outlined in the project proposal.

WED thus cannot address economic issues that women face since budgetary allocation for such issues doesn't exist.

In addition to a lack of proper mentorship, WED is dependent on donor funds and thus limited to donor-influenced agendas. WED thus has failed to develop a concrete mission with long-term goals. In all the years WED has been functioning, a proper evaluation was never conducted and thus no indicators were developed to assess WED's productivity.

The team felt that WED should also include men. They also emphasized that there should be continuity in WED's work to sustain the momentum and that establishing a second line of leadership can help in this effort. Since WED has transformed from a grant-based entity to a project-based one that implements new projects annually, it was stressed that WED be headed by a senior bureaucrat.

CRITIQUE OF WED

Even though it has been in existence since 2006, the WED has not been able to establish concrete links to mainstream gender in other departments. It was initially called the Gender Desk, a program under the Planning Dept. Since its inception, it has been functioning as a donor-dependent project. Inadequately staffed with only two members, the WED team has been assigned the herculean task of gender mainstreaming in Tibetan settlements within India, Nepal and Bhutan. WED is responsible for monitoring and promoting the advancement of women to achieve gender equality. WED has specifically been tasked to promote the gender sensitization of CTA staff members and to generate awareness in educational institutions. However, WED has been unable to consistently carry out its responsibilities due to the aforementioned barriers.

It is thus not a surprise that the different Tibetan settlements covered in this study were not aware of WED. It was alarming that over 90% of the study sample was unaware of this CTA initiative. Moreover, only a negligible number had vaguely heard about WEP since information regarding the revised 2016 WEP might not have been disseminated to the larger Tibetan community.

CHAPTER SEVEN

Key Recommendations

I. SOCIAL ASPECTS

1. There is a need for ongoing awareness generation. Tibetan women and the community at large are under the impression that there is no discrimination against women, but the fact is there are invisible and internalized forces that women often get socialized into. Therefore, there is a need to inform women and make them aware about such issues in a non-confrontational manner. After all, the purpose is not to create friction between men and women but to make women realize their position in terms of equality and to make men realize that women are equal partners.
2. The Women's Empowerment Policy needs to be widely publicized and be placed on the display board of every institution.
3. Sexual Harassment Complainants Committees (SHCC), commonly known as the Internal Complaints Committee (ICC), should be formed in all institutions, as per the 'Sexual Harassment Act 2013.' SHCC officials and students should be made aware of the Act and how it can protect them. Moreover, women and girls should be taught not to tolerate any act of sexual harassment and overcome their fear of reporting such incidents.
4. Although there is no dress code in the CTA and other formal Tibetan institutions, there is a visible gender difference in what women and men are expected to wear. Perhaps, it is the responsibility of the administration to dispel any traces of discriminations and clarify that the dress code is open to the individual. It should further be clarified that Tibetan women are not repositories of Tibetan culture and tradition—this responsibility should be placed on everyone, not just Tibetan women.
5. More women should be encouraged to attain higher levels of religious studies, thus eventually increasing the number of Geshemas.
6. There is a need to raise awareness and disseminate information regarding Sexual and Reproductive Health Care, especially within institutions such as nunneries as well as residential and non-residential schools.
7. Every settlement should have a special unit in their health center that deals with the healthcare needs of children, adolescent and women, including those with HIV/AIDs.

II. LEGAL ASPECTS:

1. There should be programs that inform women about the different protective legislations. Though domestic violence is an issue, women refuse to be open due to the social stigma attached to such issues. Therefore, gender sensitization is important in communities, teaching both men and women that violence against women is unacceptable. Information regarding the Protection against Domestic Violence Act 2005 needs to be widely disseminated through a multimedia platform.
2. Though there is an apex court under the CTA with the Tibetan Supreme Justice Commission and the three local Justice Commissions, it fails to address a number of cases, especially those related to women. Moreover, since the Tibetan community in exile falls under the Indian jurisdiction, there needs to be greater awareness of India's legislation that protects women.

III. ECONOMIC ASPECTS:

It is necessary to conduct a needs assessment mapping out the viability of different economic and income-generating activities in Tibetan settlements, as well the availability of raw materials and market linkages. The CTA has several schemes to improve the economic condition of the Tibetan people, but these opportunities/trainings are oftentimes not utilized by women. Therefore, it is necessary to provide opportunities that provide women incentives. An affirmative action policy reserving at least 40% of economic opportunities, schemes and trainings for women is thus necessary.

Women should be recognized as farmers, provided land for agricultural activities and introduced to the concept of collective farming, all of which will benefit women directly. The agricultural skills of women should be further enhanced by teaching them natural farming techniques such as how to prepare natural pesticides and fertilizers. Women farmers should also be encouraged to set up seed banks where they can share seeds with other farms and develop natural farming models that can be replicated and adopted widely.

There should be training programs that equip women with the skills necessary for non-stereotypical jobs such as drivers, mechanics, masons, electricians, plumbers, etc. At large, there should be initiatives to break the gender modeling of jobs— women must be encouraged to enter fields dominated by men after being appropriately trained with the necessary skills.

IV. POLITICAL ASPECTS:

1. Out of the ten seats allotted to each province in the Parliament, the number of seats reserved for women should be increased from two to three.
2. Out of the ten reserved seats for religious sects in the Parliament, two should be reserved for nuns.
3. Leadership and decision-making training should be provided so that women are encouraged to take on senior positions and participate in senior management teams as well as key committees within the Parliament.
4. There should be a committee that meets periodically to track and assess the status of Tibetan women and girls. Chaired by a woman Parliamentarian, the team should consist of Parliamentarians, senior bureaucrats from various departments, academicians and gender experts from both the TWA and the host country. This committee should also have a special status with its own dedicated budget and authorities. Because it

needs to be a high-level committee with authority, it should be under the direct aegis of ‘His Holiness’ or the Sikyong. The role of this committee should be clearly drawn up a suggested sample is attached as an annexure.

WAY FORWARD

1. WED should have adequate staff and budget because it is an important unit vested with the responsibility of improving women’s status.
2. WED should be viewed as an institutionalized and sustainable programme, not a project.
3. WED should be made responsible to disseminate information about WEP among
 - a) CTA officers across all departments,
 - b) Settlement Officers
4. Data collected by all fields and departments, whether it be economic, political or cultural, that are operational under the CTA should be disaggregated by gender.
5. Each department under the CTA needs to establish a gender desk or at least designate a person responsible for representing gendered perspectives in their activities, schemes and projects.
6. WED should vet proposals from respective departments to ensure the inclusion of the gender perspective. This task should be conducted collaboratively with WED playing a key role to enable gender mainstreaming.
7. WED should organize periodic gender sensitization and gender training workshops for the CTA and settlement level officers, so that they can implement the WEP properly.
8. There should be periodic gender auditing of all the projects implemented by the CTA and WED should play a critical role in this process.
9. There should be an external evaluation of WED biannually to examine whether its objectives are being met and whether amendments need to be made to help make WED an effective gender mainstreaming mechanism of the CTA.

CONCLUSION:

It is noteworthy that His Holiness is an advocate for women’s rights, which actually served as the impetus for revising the Women’s Empowerment Policy. It is now of great urgency that WED take the lead on ensuring that WEP is properly implemented. The implementation can be carried out through a policy directive that mandates each department within the CTA to integrate WEP into all of its activities.

Clearly, every section enunciated in WEP must make all efforts to reach out to 40% women as its rightful stakeholders. The following steps will help in reaching this objective:

1. Mass scale awareness on WEP
2. Training and capacity building of key actors

3. Needs assessment of the stakeholders
4. Periodic evaluation of the WED and implementation of WEP
5. Advising and monitoring the process of gender mainstreaming

Continued efforts in this direction will facilitate the improvement of the status of Tibetan women and girls, reduce their vulnerability and ultimately empower them to achieve equality.

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Youth participation in FGD in Deharadun



Students taking part in survey, Nepal



Youth participation in FGD, Ladakh



Monks participating in the FGD, Dehradun



Monks participating in the survey, Sikkim.



Nuns participating in the FGD, Nepal



Women participating in FGD, Deharadun.



FGD with community resident of Clementown



Orientation to Field Officers, Dharamsala

APPENDIX 1

ASSESSMENT ON STATUS OF TIBETAN WOMEN AND GIRLS IN INDIA AND NEPAL

Women's Empowerment Desk, SARD, Department of Finance

Central Tibetan Administration

COMMUNITY LEVEL SCHEDULE

1. GENERAL INFORMATION

SCHEDULE No. _____

- 1.1 Name of the State:
 - 1.2 Name of the District:
 - 1.3 Name of the Settlement:
 - 1.4 Name of the Province from where you/ancestors came :
 - 1.5 Name of the Respondent: _____
 - 1.6 Address of the Respondent: _____
 - 1.7 Gender: _____ Male -1 Female -2
 - 1.8 Age: _____ years
 - 1.9 Education: _____ (see codes below)
 - 1.10 Occupation: _____ (see codes below)
 - 1.11 Monthly Income: _____ (see codes below)
 - 1.12 From which generation of exile you are _____ (1st, 2nd , 3rd , 4th)
 - 1.13 Do you have your identity document/s - Yes-1 No -2 Don't know -3
- If yes, type of legal documents – RC / GB / Aadhaar /IC / Passport

2. SOCIO-ECONOMIC PROFILE OF THE HOUSEHOLD

Please enter the codes wherever applicable

Sl. No	Name of the family members	Relationship to the respondent*	Gender Male – 1 Female - 2	Age in years	Education#	Occupation@	Monthly Income ©
1							
2							
3							
4							
5							
6							
7							

Codes: *Relationship: Head of the household -1, Father -2, Mother – 3, Son –4, Daughter – 5, Brother -6, Sister – 7, Uncle – 8, Aunt – 9, Sister-in-law – 10, Brother-in-law – 11, Niece -12, Nephew – 13, Grand Father – 14, Grand Mother- 15, Partner – 16, Any other (specify) – 17

#Education: Illiterate – 0, Literate -1, Primary (1-5) – 2, Elementary – (6-8) - 3, High School – (9-10) - 4, Higher Secondary (11-12) - 5, Diploma – 6, Graduate -7, Post- Graduate – 8, Professional – 9

@ Occupation: Agriculture -1, Agricultural Labourer -2, Artisan – 3, Service – 4, Student – 5, Business -6, others (specify) -7

© Monthly Income: Rs. (2500-5000) – 1, (5000-10000) – 2, (10000- 20000) – 3, (20000-30000) – 4, (30000 - 50,000) -5, (Above – 50,000) -6

3. OWNERSHIP OF ASSETS

1. Does the family own a house – Yes -1 No -2
2. If yes, in whose name – Male member -1, Female member – 2
3. If not in female member's name, reasons for not owning (specify as told by the respondent)
4. If no, is it a rented house and what is the rent paid _____/ per month
5. Do you think women have a right to own a house – Yes-1 No -2
6. If yes, why?
7. If, no, why?

Below questions are applicable to those settlements where agriculture and its related activities are carried out. Otherwise skip till Question No: 20 and go to Question 21

8. Do the family own agricultural land? Yes- 1 No-2
9. If yes, specify -----acres of land, whether it is irrigated / rain-fed/ plantation / barren
10. Does women own any agricultural land in the family? Yes-1 No-2
11. If yes, type of land ----- and how many _____ acres
12. In your opinion should women own any agricultural land? Yes-1 No – 2
13. If yes, why?
14. If no, why?
15. Who sells the produce? Men -1 Women-2
16. Who decides the utilisation of the income earned from agriculture? Men-1 Women –2 Both 3

LIVESTOCK

17. Does the family own any livestock – Yes-1 No-2
18. If yes, specify
- 19.

Livestock	Number/s	Who owns men / women	Purchased on loans	Loan given to men / women
Cows				
Buffaloes				

Oxen				
Sheep /goats				
Poultry				
Pigs				

20. Do women have a say in buying and selling of livestock? Yes-1 No- 2
21. Does women sell the livestock and use the money for their individual needs? Yes -1 No- 2

22. Non- Agricultural Occupation (Artisan / Business / Service)

Activities	Person/s engaged (Enter the codes)
Procuring raw materials / items for the shop	
Making artefacts / hotel / weaving /	
Selling	
Decisions involved in the above activities	
Who keeps the income	

Codes: Self -1, Husband -2, Wife – 3, Partner – 4, Mother- 5, Father- 6, Brother – 7, Sister – 8, others – 9)

23. Does women's earnings/ income handed over to others in the family? Yes-1 No- 2
24. If yes, to whom? (Father-1, Mother-2, Husband -3, Son-4, Daughter-5, Father-in-law- 6, Mother-in-law – 7, Partner – 8, others -9)

CONTRIBUTION OF INCOME TO HOUSEHOLD & PERSONAL USE

- Who purchases the daily needs of the family – Self/ husband, self / wife, mother/mother-in-law, father/ father-in-law / partner / other male relative /other female relative / others
- Who decides on purchasing valuable assets (TV, Vehicle, Jewellery etc..) – Self/ husband, self / wife / partner / mother/mother-in-law, father/father-in-law /other male relative / other female relative / others
- Who controls the total income of the family – husband / wife / partner / others specify ____
- What is the percentage of contribution from women's earnings to the total income?____%

DECISION OVER OCCUPATIONAL CHOICE

- Whose permission would you need if you want to start earning?
- Whose permission would you need if you want to change occupation?
- Is there a difference in the wages given to women and men in organised (service) and unorganised sectors (agriculture and allied activities) Yes-1 No- 2
- If yes, specify
- Are you aware of any unions / organisations for workers? Yes-1 No-2
- If yes, are you a member of it?
- Do you participate in unions/ organisations? Yes-1 No-2

8. If no, reasons
9. Do you save from your income / household income? Yes-1 No-2
10. If yes, how? (Bank, insurance, post office, chit fund, savings group, others)
11. In whose name savings are done? (own name, spouse, children / others specify -----)

MARRIAGE AND LIVE IN RELATIONSHIP

1. Do you know whether there is a legal age of marriage for women and men?
Yes-1 No-2
2. If yes, specify the age for women _____ men _____
3. Are you married or in a live in relationship? Yes-1 (Married /Live-in relation) No-2
4. If yes, at what age you got into it? _____
5. Acceptance by the society for live-in-relationship Yes-1 No-2
6. According to you, what age will be ideal for a woman to get married? _____
7. Whether your consent was sought prior to marriage? Yes-1 No-2 N.A-3
8. If no, who decides the partner _____

Time spent by adult women and men in the household. Please the specify the timings and work carried out right from the time one gets up and goes back to sleep

Activity	Women	Men
Getting up (time)		
Attending to children (Hours spent)		
Household work (Hours spent)		
Income Generating work (Hours spent)		
Leisure time (Hours spent)		
Sleep (time)		

HEALTH

1. What are common health problems you face?
2. Can you specify the health problems faced by women?
3. Where do young girls and women go for their health needs?
4. Are there any special health workers in the community to address health needs of girls and women?
5. Are there any specific programs to address the needs of women and girls – early childhood, adolescent girls, reproductive health and elderly women? If yes then please specify?
6. Are there any sexual health programs conducted, if yes, when and by whom? Specify.
7. Whether are you aware of emergency health services / services provided by Host country (India / Nepal) such as 108 services – ambulances etc. Yes-1 No - 2

REPRODUCTION & SEXUALITY

1. Who decides the number of children you should have _____ (Ask those who are married or live-in relationship)
2. Children born out of live-in relationship get recognised by mother's or father's family name?

3. How is the birth of repeated girl child taken?
4. Is there preference for male child in the Tibetan community?
5. Are you aware of male and female birth control methods? Yes-1 No-2
6. If yes, list out the methods-----
7. Have you used / are using birth control methods – use/ have used -1 / don't use-2 / N.A - 3
8. If yes, list out the methods you have used? _____
9. Whose permission is required to use birth control? _____
10. Reasons for not using birth control
11. Who should use birth control methods? – Women or men
12. Whether women's wishes are respected, if they refuse sexual relations with husband / partner?
Yes-1, No-2
13. If no, specify the reasons
14. Are there any teenage pregnancies happening in and around your settlements? Yes – 1 No-2
15. If, yes, why?
16. What should be done in your opinion to prevent this and why?

PHYSICAL MOBILITY

1. Do you go to the following places alone or accompanied by others?

Places	Alone	Accompanied by male	Accompanied by female
Work–Agricluture fields, business, service			
Fetching water or fuel			
Ration shop			
School			
Weekly Market			
Health centres			
Tibetan Government office			
Religious Place			
Visiting relatives / natal home			
Attend women's meetings			
Places of leisure (cinemas, parks etc.)			
Any places outside your settlement / taluk / district			

2. Is there restriction on women during menstruation to enter kitchen / prayer area / social functions/ any other specify?

PHYSICAL SECURITY

1. Is domestic violence common in the Tibetan communities? Yes -1 No-2
2. If yes, specify the reasons?
3. Is sexual violence among Tibetan community common? Yes-1 No-2

4. If yes, specify the type of sexual violence that is been commonly come across

Type of violence	Tick against the type specified by the respondent
Eve teasing	
Stalking	
Sexual harassment	
Rape	
Sexual violence through social media	
Any other form - specify	

5. Have you ever been abused physically & / or verbally or in any other form?
Yes-1 No-2
6. If yes, nature of abuse – fights over property / fights over money/ fight with spouse/spouse family / political quarrels / harassment at workplace/ violence/ fight with partner / for giving birth to girl child / suspicion of infidelity / childlessness/ because being unmarried / divorced/ widowed / deserted etc
7. Action taken by men against violence / abuse (ask men) Yes – 1 No – 2
8. If yes, for which violence whom did you approach? Please list out the type of abuse and whom you approached
9. Action taken by women against violence / abuse Yes – 1 No – 2
10. If yes, for which violence whom did you approach? Please list out the type of abuse and whom approached
11. Have you ever beaten your wife / partner / has your husband/partner ever beaten you? Yes-1
No -2
12. Action taken against wife /partner beating (male respondents only)
13. What do you think triggers wife/ partner beating (female respondents only)
14. Under what conditions can a husband / partner beat his wife (male respondents who beat their wives / female partner only)
15. Do you feel vulnerable due to class or sect (province)? Yes -1 No-2
16. If yes, reasons
17. Is it safe for women/girls to walk about alone for their daily work? Yes -1 No-2
18. If no, reasons
19. Do you feel that Tibetan women are unsafe with the local population Yes-1, No-2
20. If yes, specify
21. Can you specify the different types of violence that women and girls face in Tibetan community?
22. Are there any redress mechanisms / institutions where the victims of violence can go immediately?
Specify
23. Are there any culture or religious attitudes that discriminate against women ex: proverbs, songs, practices etc.

EDUCATION

1. Were you sent to day school or boarding school? YES -1 NO- 2
2. If no, why? Specify the reasons
3. If yes, till which class you studied?

4. Reasons for dropping out?
5. What should be desirable level of education for girls?
6. What should be the desirable level of education for boys?
7. Was there any difference shown to girls and boys in terms of discipline, games etc
8. If yes, what were the differences?
9. Is higher education necessary for girls/women? Yes-1 No-2
10. If yes, why?
11. If no, why?

POLITICAL PARTICIPATION

1. Do you participate in voting? YES -1 NO-2
2. Do you decide whom to be vote? YES-1 NO-2
3. If no, who decides on your behalf _____
4. Are you member of any group / association YES-1 NO-2
If no skip question 5, 6 & 7
1. If yes, specify _____
2. Do you hold any position? _____(specify)
3. What role do you play? _____
4. Have you contested elections? YES -1 NO-2
5. If yes, specify _____(Local governance, state governance, organisation, others)
6. Whom do you see commonly in leadership positions? Men / women
7. Specify why?

LAW AND JUSTICE

1. Are you aware of any justice system in your settlement? Yes -1 No-2
2. If yes, specify
3. Are you aware of any laws that protects women and children, either within the Tibetan legal system or under the Indian law? Yes -1 No-2
4. If yes, specify
5. Have you ever approached seeking justice? Yes-1 No-2
6. If yes, whom and what for?
7. When there is violence on women and girls, who is approached for action?
8. If approached what was the response. Please specify

RELIGIOUS AND CULTURAL PRACTICES

1. Are there any specific religious practices to be followed by women and men? Yes- 1 No-2
2. If Yes, specify

Do you have any suggestions and comments to improve the life of girls and women in Tibetan Community?
(All your answers will be maintained in confidence and not shared with anyone)

Thank you.

Name of the Investigator:

Date:

APPENDIX 2

ASSESSMENT ON STATUS OF TIBETAN WOMEN AND GIRLS IN INDIA AND NEPAL

Women's Empowerment Desk, SARD, Department of Finance

Central Tibetan Administration

MONASTERY LEVEL SCHEDULE- MONKS

GENERAL INFORMATION

SCHEDULE No. _____

- 2.1 Name of the State
- 2.2 Name of the District
- 2.3 Name of the Monastery
- 2.4 Name of the Province from where you/ancestors came
- 2.5 Name of the Respondent
- 2.6 Address of the Respondent
- 2.7 From which generation of exile you are _____ (1st, 2nd , 3rd , 4th)
- 2.8 Do you have your identity document/s - Yes-1 No -2 Don't know -3
If yes, type of legal documents – RC / GB / Aadhaar /IC / Passport

BACKGROUND

1. Whose decision was it to make you a monk? Please specify _____
2. What was the reason/s for choosing to become a monk? Please specify _____
3. Where you interested in becoming a monk? Yes-1 No-2
4. If yes, specify the reasons _____
5. At what age you were initiated? _____
6. Specify the family details:
Father, Mother, no. of brothers _____ no. of sisters _____ Birth order _____
7. Were you attending school before becoming a monk? Yes-1 No – 2
8. If yes, till which standard _____
9. Economic status of the parental home: Lower class – 1 Middle class -2 Upper class- 3
10. Do you think girls and boys are treated differently at home? If yes, please specify _____
11. Have you observed any difference in the treatment meted out to women and girls in your family?
12. Have you noticed that women and girls in the community are not treated like men and boys? If yes, what are the reasons, do you think there should be changes to be made _____
13. Is there a difference between monks and nuns in their training and nature of roles and responsibilities? Please specify _____
14. Are monks and nuns given the same status by the community, if no, tell us the difference and why it is so?
15. Do you think women have the right to participate in politics / public life? What support systems are needed? _____
16. Do you think that a lot of violence is inflicted on women and girls, specify the nature of violence and reasons behind it? _____
17. Are you aware that when women and girls face violence, do they file any complaints and to whom? Are _____

there any protective laws specific to women/girls?

18. How are women placed in the religious texts? Buddhism highlights equal status, but is that fully practised?
19. Can you share your opinion on the status of women and girls among the Tibetan community? If improvements required, which are the areas to be focused and how?
20. Can women have access to being as equals to men in the religious hierarchy?
21. What are the common health related problems which is common amongst monk?
22. Where do you get the treatments, facilities available?
23. Is there any effort made by the CTA to improve the status of women, are you aware of any policy scheme etc?
24. If yes, what is it and what do you know about this effort?

(All your answers will be maintained in confidence and not shared with anyone)

Thank you.

Name of the Investigator:

Date:

APPENDIX 3

ASSESSMENT ON STATUS OF TIBETAN WOMEN AND GIRLS IN INDIA AND NEPAL

Women's Empowerment Desk, SARD, Department of Finance

Central Tibetan Administration

MONASTERY LEVEL SCHEDULE- NUNS

GENERAL INFORMATION

SCHEDULE No. _____

- 3.1 Name of the State
- 3.2 Name of the District
- 3.3 Name of the Nunnery
- 3.4 Name of the Province from where you/ancestors came
- 3.5 Name of the Respondent
- 3.6 Address of the Respondent
- 3.7 From which generation of exile you are? _____ (1st, 2nd , 3rd , 4th)
- 3.8 Do you have your identity document/s? Yes-1 No -2 Don't know -3
If yes, type of legal documents – RC / GB / Aadhaar /IC / Passport

BACKGROUND

1. Whose decision was it to make you a nun? Please specify _____
2. What was the reason/s for choosing to become a nun? Please specify _____
3. Where you interested in becoming a nun? Yes-1 No-2
4. If yes, specify the reasons _____
5. At what age you were initiated? _____
6. Specify the family details:
Father, Mother, no. of brothers _____ no. of sisters _____
Birth order _____
7. Where you attending school before becoming a nun? Yes-1 No – 2
8. If yes, till which standard _____
9. Economic status of the parental home: Lower class – 1 Middle class -2 Upper class- 3
10. Do you think girls and boys are treated differently at home? If yes, please specify _____
11. How are girls treated by the other family members in the house? _____
12. Once girls attain puberty are there restrictions on their mobility, norms to be followed, and behaviour to be changed etc..... Please share your experience _____
13. Do you think women/ girls should be treated equally at home and in the community _____
14. Do you think women have the right to participate in politics / public life? What support systems are needed? _____
15. Do you think lot of violence is inflicted on women and girls, specify the nature of violence and reasons behind it? _____
16. Do women and girls file any complaints of violence and who is the authority? Are there any protective laws specific to women/girls? _____
17. Have you faced sexual violence any time and how did you tackle it? _____

18. Do you think that Nuns are vulnerable to sexual violence and from whom?
19. Do you know of any such incidence, please do share?
20. Do you find any difference being a nun from that of a family women / girl, the way the community looks at nuns – please narrate?
21. As women there are other health related problems that one faces can you list them?
22. Where do you go to take treatment?
23. What are the facilities available to address women's special needs, especially when menstruating or when women reach menopause?
24. Can you share your opinion on the status of women and girls among the Tibetan community? If improvements required, which are the areas to be focused and how?
25. Are you aware whether the CTA has any programme, scheme, policy etc to improve the status of women?
26. If yes, then please tell us what it is and what you know about it?

(All your answers will be maintained in confidence and not shared with anyone)

Thank you.

Name of the Investigator:

Date:

APPENDIX 4

ASSESSMENT ON STATUS OF TIBETAN WOMEN AND GIRLS IN INDIA AND NEPAL

Women's Empowerment Desk, SARD, Department of Finance

Central Tibetan Administration

STUDENTS SCHEDULE

GENERAL INFORMATION

SCHEDULE No. _____

- 1.1 Name of the State: _____
- 1.2 Name of the District: _____
- 1.3 Name of the School: _____
- 1.4 Name of the student: _____
- 1.5 Class of the student: _____
- 1.6 Gender: Male / Female
- 1.7 Age: _____ years
- 1.8 Are you given pocket money and how much _____

PERSONAL OPINION

1. Who takes important decisions in the family regarding:
 - a) School admissions: _____
 - b) Choice of subjects: _____
 - c) Choice of career: _____
 - d) Choice of employment: _____
 - e) Marriage: _____
2. Purchase of house: _____
3. Who do you think does more work in the house?
Mother/father/sister/brother/grandmother/others
4. Does father share work in the house equally with mother? Yes- 1 No-2
5. If yes, types of work father shares with mother
6. In the family what is the discipline/behavior stipulated for girls/boys
7. What is it that boys can do?
8. What is it that girls can't do, in terms of dress, mobility, way of sitting, talking, etc., etc.,?
9. In the Tibetan religion/ culture, what is the behavior defined for girls/women? Anything similar for boys/men?
10. What is it that men can do?
11. What is it that women cannot do?
12. What are the common careers suggested for women?
13. What are the common careers suggested for men?
14. In the school/colleges, who hold majority high positions.....male/female?
15. Is teasing of girls common in a sexual way? Yes- 1 No-2
16. If yes, why?
17. Is it okay to do it? Yes-1 No -2

18. Do boys get away with this kind of teasing/harassment of young girls? Yes -1 No-2
19. If no, what kind of punishment/ warning given?
20. Do girls go and report this matter and to whom?
21. Do you undergo any education on sex/reproductive health and sexuality if yes in which class?
22. Where you give any awareness training? Yes-1 No-2
23. If yes, what was it about?
24. Is it in a mixed group and what are the issues discussed, mention a few points?
25. Is there any professional help offered at the school level if a girl gets pregnant?
26. How is the girl looked at in society after such an incident?
27. Do such instances happen often in schools/colleges?
28. How many would you know off, and how many such cases come to the public and how many go unreported?
29. Is there any committee/counsel to take care when such incidences happen?
30. Does girls and boys take part in all the sports activities? Yes-1 No -2
31. If no, which are the sports activities that girls do not take part and why?
32. Do you have any suggestions how a girl should behave and how a boy should behave?
33. Is there a peer pressure on you to do some things that you don't like? If yes, specify.
34. How do you overcome peer pressure to not to indulge in activities that are forbidden in school?
35. How important is it for you to be on social media like Facebook, instagram, snap chat etc.?
36. Have been harassed online through these social media? If yes, how did you tackle it?

QUESTIONS ONLY TO GIRL STUDENTS

1. Are there separate toilets for boys and girls? Yes -1 No – 2
2. Are sanitary pads provided by the school for the girls who have attained puberty? Yes-1 No- 2
3. If no, how do you get it?
4. What is the mode of disposal of sanitary pads?
5. Are you given nutritious food during menstrual periods / nutritional supplements like iron and folic acid tablets? Yes -1 No -2
6. If yes, what type of foods, specify
7. Are there any special sessions given to girls regarding menstrual hygiene etc? Yes-1 No – 2
8. If yes, how often are these sessions given?

Thank you,

Name of the investigator:

Date:

APPENDIX 5

FOCUS GROUP DISCUSSION QUESTIONS

FGD WITH WED TEAM

1. When was this unit set up?
2. Is there a history to setting up of the WED?
3. When was the Women's Empowerment Policy formulated?
4. How many times has the policy been revised?
5. How is the policy implemented, please specify?
5. What was it that triggered the need for CTA to have a TWEP?
7. As WED, what is the vision and mission of the unit?
8. How many of you are in the WED and what are your key roles?
9. What is the background of the WED team?
10. Why do you feel it is important to have this unit and what is the difference-
 - a) You have made?
 - b) You will make?
11. What are the challenges you face in taking the focus of women's needs forward?
12. Which are the areas you feel it is easy to address gender mainstreaming and why?
13. How do you link with other departments to incorporate gender perspective into their departments (eg: health, education, law & order, entrepreneurship etc)?
14. Which are the areas you feel GM is a challenge to address and why?
15. Can you illustrate some traditional and cultural practices that discriminate against women?
16. According to the Buddhist tenets, women and men are equal, but where do you see/hear of the discrimination against women?
17. Which areas do you feel that there is need for a lot of work to be done if women's status is to be improved?
18. As a unit dedicated to the improvement of women's status, do you feel that there is rising violence against women and girls?
19. There is increased teenage pregnancy in the community and what do you think are the reasons for this?
20. Through the WED, are you able to address issues of sexuality, adolescent problems, reproductive rights, issues of single women, disparity between the sexes in the different spheres of Public and private life?
21. What activities has the WED done for the last 5 years and where? Please make a table providing this information?
22. What is the capacity building opportunities WED has had in the last 5 years?
23. What is the annual budget of the WED and how is the ratio divided between programme activities and admin responsibilities?
24. Has the WED developed any indicators to assess how the desk has met its objectives?
25. How has the TWEP policy been implemented so far and what motivated the revision of the TWEP?
26. What was the role that WED played in the development of the policy and its latest revision?
27. What are the key differences between the earlier policy and this one?
28. What is the kind of support you receive from your government to take the objective of WED forward?
29. What is the kind of resource allocation provided and is that adequate, if no please cite reasons?

30. Finally what is it that made you join the WED and what is the scope of upward mobility in this unit?
31. How do you envisage WED to be for the future?
32. Do you feel the need for improving the capacities of the WED team and in what areas, also how can WED be made stronger and play a key role in the CTA?
33. Has the WED been evaluated since its inception? If so when and what were the suggestion/recommendation of the evaluation?

COMMUNITY LEVEL FGD

Each FGD should have a minimum of 8 and maximum of 15 participants.

State the district, place / settlement, group – male/female, number of participants

1. Is there a difference at bringing up boys and girls? If yes, elicit the differences and the reasons for it?
2. This difference of upbringing is it from the very young age or at what age the restrictions on the behaviour of boys and girls are imposed?
3. If it is for girls, why?
4. Whether due to the fear of getting harassed / violence being inflicted
5. If there are cases of violence on women/girls in the household or community – how it is addressed?
6. Are there legal systems to look into it –please specify?
7. Does women own properties in the community, if yes from which type of households (lower, middle or upper class)?
8. Do you think it is right for women to own assets and properties?
9. Is girls education important than boys – what could be highest education a girl could attain and a boy could attain?
10. Whether girls are allowed to choose their own occupation or who suggests that what kind of a job women or girls should take up?
11. Who takes decision in selection of life partners - role of parents / elders?
12. Can women take part in politics? Whether they should contest elections?
13. Do you think women parliamentarians/ ministers will be able to address the issues faced by women / better administrators?
14. What are the common ailments/diseases noticed among men and women in the community?
15. What are the medical facilities available for men and women?
16. What kind of sickness are noticed among girls and women?
17. Are teenage pregnancies common in the community, what is your opinion about it and how it is been addressed?
18. Whether sexual harassment on women and girls common and what measures have taken against it?
19. Is wife beating and alcoholism common in the community?
20. Is there any mechanism to address these issues?
21. Are you aware of women policy / women empowerment desk?

FGD WITH MONKS

Each FGD should have a minimum of 8 and maximum of 15 participants.

State: _____ District: _____

Name of the Monastery: _____

Number of participants: _____

Please ask more questions when the answers are not clear. This is only a checklist, which guides to understand the situation; there is a need to probe depending on the answers received.

1. Whose decision was it to make you a monk and reasons?
2. Where you interested in becoming a monk and what were the interests?
3. At what age you were initiated? _____
4. Where you attending school before becoming a monk? Yes-1 No – 2
5. If yes, till which standard _____
6. Economic status of the parental home: Lower class – 1 Middle class -2 Upper class- 3
7. Do you think girls and boys are treated differently at home? If yes, please specify
8. Have you observed any difference in the treatment meted out to women and girls in your families?
9. Have you noticed that women and girls in the community are not treated like men and boys? If yes, what are the reasons, do you think there should be changes to be made
10. Is there a difference between monks and nuns in their training and nature of roles and responsibilities? Please specify
11. Are monks and nuns given the same status by the community, if no, tell us the difference and why it is so?
12. Do you think women have the right to participate in politics / public life? What support systems are needed?
13. Do you think lot of violence is inflicted on women and girls, specify the nature of violence and reasons behind it?
14. Do women and girls file any complaints of violence and who is the authority? Are there any protective laws specific to women/girls?
15. Are there any programs and policy for women and girls in CTA?
16. All nuns allowed to reach top positions among the monks and nuns and if so which highest position can be occupied by nuns, if no why
17. Does the religious texts say about the difference between men and women and what are the difference, like what women should do and should not do which men can do?
18. Can you share your opinion on the status of women and girls among the Tibetan community? If improvements required, which are the areas to be focused and how?

CHECKLIST FOR CONDUCTING FGDs WITH CIVIL SOCIETY/NGOs

Each FGD should have a minimum of 8 and maximum of 15 participants.

FGDs with NGOs/Civil Society

State the district, place / settlement, group – male/female, number of participants' _____

1. How long have you been working in this area?
2. What is the area of work you are involved in?
3. Who is your key constituency?
4. What do you feel are the issues/problems related to women as you observe in the Tibetan Society?
5. Any issue that is more recently emerging vis-à-vis VAW?
6. Are you aware that there is a TWEP?
7. How has it been implemented?
8. How do you associate yourself with the community/women in particular?
9. Are you aware of any tradition or customary practice that discriminates against women in the Tibetan Community?
10. If yes, what are they?
11. Do you think Tibetan women are more equal to men in their society compared to say Indian women?
12. If yes, what are the reasons and in which areas?
13. There is high incidence of teenage pregnancy and what in your understanding are the reasons for this?
14. Is alcoholism a problem and cause for VAW?
15. What is your interaction with the CTA and are you involved in working with communities in partnership with any of the CTA departments?
16. Which are the areas you feel that the Tibetan women need strengthening in?
17. What would be your suggestion as someone working in the grassroots, how to improve the Tibetan Women's status, whether to check violence, their health condition and better economic status, how to go about it?

Name of Place:

District:

State:

Country:

Report written by:

FGDs WITH NUNS

Each FGD should have a minimum of 8 and maximum of 15 participants

State: _____ District: _____

Name of the Nunnery: _____

Number of participants: _____

Please ask more questions when the answers are not clear. This is only a checklist, which guides to understand the situation; there is a need to probe depending on the answers received.

1. Since how long has been a nun? Whose decision was to make you a nun and reasons for becoming a nun?
2. Where you all interested to become a nun?
3. At what age one gets into nunnery?
4. Where you attending school before joining nunnery? If yes, till what standard?
5. Are you able to continue your school education or only religious education in the nunnery?
6. Economic background of their families – poor, middle or high class families
7. Is there a difference in treating boys and girls at home?
8. Is it noticed after one attains puberty – like restrictions on going out, doing things that one likes etc?
9. Whether women and men, boys and girls are treated equally at home and at community level
10. Opinion on women entering politics, should women be in politics, should nuns also participate in politics etc....
11. Violence on women and girls and reasons for it, what kind of violence is inflicted on them by men and boys
12. Is there a mechanism for redressal – complaints etc?
13. Have you been a victim of violence and from whom? Do nuns also face violence and what kind – sexual violence?
14. Are same opportunities given to nuns and monks in achieving religious education and or in taking up leading positions (decision making positions in nunnery and monastery)?
15. Common health problems faced, how do you deal with it
16. Is there a difference in looking at nuns, women and girls in the community?
17. Are there any programs and policy for women in CTA?
18. Health problems faced by nuns in relation to menstruation – pre and post-menopausal problems and how it is addressed, do they get enough sanitary pads or money to buy it etc.
19. Is there a doctor or nurse to attend to their health needs immediately?
20. Is it possible to come out of nunnery that is leaving the life of nun and becoming common person?
21. Suggestions to improve the status of women and girls

FGDs WITH STUDENTS

Guiding questions

1. Who takes important decisions in the family regarding:
 - a) Schools admissions
 - b) Choice of subjects
 - c) Choice of career
 - d) Choice of employment
 - e) Marriage
 - f) Purchase of houseFather /Motherany other elder in the family Male/female
2. Who do you think does more work in the house? Mother/father/sister/brother/grandmother/others
3. Does father share work in the house equally with mother?
4. In the family what is the discipline/behaviour stipulated for girls/boys
5. What is it that boys can do?
6. What is it that girls can't do, in terms of dress, mobility, way of sitting, talking, etc.?
7. In the Tibetan religion/ culture, what is the behaviour defined for girls/women? Anything similar for boys/men?
8. What is it that men can do?
9. What is it that women cannot do?
10. What are the common careers suggested for women?
11. What are the common careers suggested for men?
12. In the school/colleges, who hold majority high positions.....men/women?
13. Is teasing of girls common in a sexual way?
14. Is it okay to do it?
15. Why is it done?
16. Do boys get away with this kind of teasing/harassment of young girls?
17. Do girls go and report this matter and to whom?
18. Do you undergo any education on sex/reproductive health and sexuality if yes in which class?
19. Is it in a mixed group and what are the issues discussed, mention a few points?
20. Is there any professional help offered at the school level if a girl gets pregnant?
21. How is the girl looked at in society after such an incident?
22. Do such instances happen often in schools/colleges?
23. How many would you know off, and how many such cases come to the public and how many go unreported?
24. Is there any committee/counsel to take care when such incidences happen?
25. Physical activities – is there a difference among boys and girls

CHECKLIST FOR CONDUCTING FGDs WITH TEACHERS AND OTHER STAFF OF THE SCHOOLS

Each FGD should have a minimum of 8 and maximum of 15 participants.

1. Since how long have you all been teaching/ working in schools, whether it is co-educational or only boys or only girls' schools?
2. Which standard students are being taught – primary, elementary, high school or higher secondary? Please narrate the behaviour pattern of boys and girls in schools at different levels
3. Are boys and girls made to sit in the same benches or separate and why do you think so?
4. Do girls and boys made to take part in sports together or are there separate sports for boys and girls?
5. Are there any complaints reported by students about abusive behaviour of teachers or any other non-teaching staff? If yes, nature of abuse / harassment. Is the complaint by girl students or boy students or both?
6. How these issues are tackled or addressed?
7. Are there complaints by girl students regarding boys misbehaving with them or teasing or ragging or physical abuse/which is the common form that has been brought to the notice of the teachers or other authorities of the school
8. Are there any specific committee to look into it or is there a coordinator or counsellor whom the students could approach
9. What kind of disciplinary actions are taken against the perpetrators of harassment /violence
10. Are there any sessions / classes regarding students' rights and duties being held
11. Do you think sex education is necessary in schools and should be introduced at which class
12. Are there any sessions / training for teachers & other staff about dealing with students of various age-groups? Please elicit the type of training and for how many days and content of the training.
13. Have you come across or received complaints regarding any students using alcohol / drugs? Are there boys and girls or only boys or only girls
14. Are there any teenage pregnancies being brought to the notice of teachers or authorities of school
15. How do you handle those cases or what steps do you take?



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